

# The Two Worlds.

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## THERE IS NO DEATH.

By FLORENCE MARRYAT.

(Continued from page 290.)

I do not wish for one moment to depreciate the awful agony of losing our friends by death. That is quite another matter from dreading it on our account. I suppose there is not a person here to-night who has not passed through the bitter experience—not one who has not stood by the dying bed of a father or mother, a husband or wife, a brother or sister—or, worst and cruellest grief of all, a child. For it is only in the course of nature that our parents should pass away before ourselves, and it is an equal chance if brother or sister, husband or wife, should be the first to go! But the children we have brought into the world, the infants we have nourished at our breasts, the youths and maidens we have watched blossom to maturity—O mothers! I appeal to you, if there is a greater agony under heaven than to see our children die! To watch the hands which we have never failed to assist, stretched out to us for help in vain; to see the dear eyes glazing beneath the inexorable decree; to try and catch the last faint murmured words, to hear the sobbing breath drawn with greater difficulty at each laboured inspiration, and then, before you have realised that he is near, to know that the so-called Destroyer has come; that all is over, that the warm, living child you have held to your heart night after night—bone of your bone, and flesh of your flesh—is gone for ever; has become a lump of clay without sense or speech or motion, and that, in a few days, however tightly your fond arms may be clasped about it, they will take even *that* away from you and thrust it into the dark, damp earth, and leave it there to become putrid and noisome and revolting. O! that awful burial, when the heavy clods of earth rattle down upon the lid of the coffin that contains your dead darling, as if they would burst it in, and you cry out, as if your feeble remonstrance could arrest the ceremony, and your heart grows faint within you as you realise there is nothing to be done but to submit. God, who ordained death as the means by which His children should pass to a more progressive existence, alone knows what they have undergone whilst viewing it in the persons of those they love.

And the sense of desolation that follows. Do you remember what it was to return home, to mark the empty chair, the deserted bed, the familiar possessions left behind, and to feel that the dear arms would never twine around your neck again, that the voice you loved to listen to was silenced for ever, that the eyes you gazed in with delight were closed and dull, that your child had left you, that he was lying in his narrow coffin, under those cruel sods, out in the cold, and the frost, and the rain, and you would neither see nor hear him evermore until you had passed through the dread mystery yourself?

Did you not lie awake at night sobbing instead of sleeping, peering with your inflamed eyes into the impenetrable darkness, yearning for the "touch of a vanished hand and the sound of a voice that is still," feeling that you would give anything, and dare anything, only to hear *one word*, to see *one glimpse* that would convince you that your beloved had not gone utterly beyond the reach of your affection and your tears? Poor mourner! To whom did you go for consolation in your terrible trouble? To your minister? What did he tell you? Doubtless he was very kind, and pitied the grief he had no power to assuage. He talked to you of a shadowy indistinct undefinable heaven, situated he knew not where, governed by what laws he could not tell, subject to what conditions he did not know; a jumbled misty idea of a city paved with gold, and yet situated above the clouds; a place where newborn infants, if unsprinkled with water by the hand of man, may not enter, but where hoary-headed old sinners and murderers who exclaim with their last frightened breath "I believe!" are gladly welcomed; a place where, God's mercy being illimitable, you may trust and hope your child has found admittance. Did that comfort you? Did *that* take away one thought of the dark grave and narrow

coffin and the fair face and rounded limbs turning livid with decay? And if your lost darling were not a child; if, on the contrary, he was a thoughtless young man who had never had the opportunity to do much good or much harm in his short life, what did the parson say then? Where did his theories consign the unawakened? Did he not shake his head and keep his lips closed, and leave you more hopeless and despairing than before? And you fell on your knees perhaps, half maddened by his sophistries, and stretched out your empty arms to Heaven, and called on God to say why He had ever created your child, or yourself, only to leave you a prey to such unutterable misery. What would you have said, if, at that supreme moment you could have heard the voice you believed silenced for ever in this world, say "Mother?" If you could have turned your head and seen the dear familiar form standing beside you—not dazzling in its brightness and set apart from you by an angelic radiance, but clothed as it was on earth, looking and speaking as it used to look and speak, only with all the sadness and sickness swept away, with no taint of death or corruption on it, but beaming with life in every limb and feature? Would not such a sight (however short a time it lasted) have done more to dry your tears than all the parson's theories? Would not that single word "Mother" have comforted you more and convinced you of God's goodness more than a thousand sermons would have the power to do, and sent you to your knees again in gratitude that you had been vouchsafed *the only proof that can be infallible* of life beyond the grave? This is what I have been privileged to see, what thousands beside myself have seen, the blessing I long to convince every soul to be an *indisputable fact*, that the dead are *not* gone beyond the reach of those who love them.

Let us look at the matter from a reasonable point of view. When death first entered this world the ground was cursed for man's sake, and the woman was promised sorrow in her conception. Yet what blessings lay hidden beneath these curses!—blessings which, not for the future alone, followed immediately in their wake. Man was sentenced to earn his bread by the sweat of his brow, but how sweet is the bread thus earned! The rich man whose money is bequeathed to him by his forefathers does not derive half the pleasure from spending it that they did in earning it. What profit we derive from labour! The want of labour is turned into the curse to-day. And the mother who brings forth her child in pain and sorrow, will any one deny her consolation? It is the childless woman with whom we are called on to sympathise. The mother grows prouder and prouder with each fresh curse the Lord lays upon her. And can you imagine that God would have left death without its remedy even in this world?

## SPIRITUALISM THE CURE FOR DEATH.

All things in God's nature combine to produce a beautiful harmony, so that the remedy is never far from the disease; and He has ordained that the dockleaf Spiritualism shall grow beside the stinging nettle, death; the leaf which we can pluck even in this life and lay upon our bleeding hearts—the balm which will heal the aching wound and teach us patience and resignation under our temporal loss, with a certainty of reunion in the world beyond. The dead are *not* dead! They stand in our midst. I, who speak to you, have seen them, conversed with them, and handled them, and I would not part with the knowledge thus gained for all the good this world could give me. I allow that in these days it is not a common experience. Would it were! For centuries spirit communion has been banned by the churches and thrust out of sight as an unclean thing. The Church which encourages the State in upholding laws which are totally opposed to the teaching of its professed Master; which smiles on marriages which are little less than prostitution; on divorce, on capital punishment, on actions at law; which winks at simony and allots enormous revenues for its bishops and archbishops whilst the poor starve—this same Church forbids the people to be taught of spirits, who are



the first to denounce its practice! But Spiritualism is nothing new. It has been since the world began.

The knowledge that when our friends pass from our sight they are not carried away to an unattainable country, whence no communication can take place between us, but are permitted under certain circumstances to revisit this earth and comfort us by the sense of their presence, has been revealed to some of the humblest of the human race, and believed in by many of the highest. You can have no idea until you have enquired into the matter what thousands of people hold this comforting doctrine in England, America, Australia, and the whole world, though few are courageous enough to avow their belief openly. The notion that the dead cannot return, that all stories of ghosts or apparitions are invented to scare the superstitious, has been so imbued in their minds that they dread the ridicule that may be cast upon their belief to the contrary. But amongst those who have boldly and openly avowed what they knew to be true there are names on the roll on which the cleverest and most far-seeing amongst us need not be ashamed to inscribe his own. I need only enumerate such men as S. C. Hall, William Crookes, Sir Edwin Arnold, the poet Longfellow, Alfred Wallace, Gerald Massey, Lord Brougham, Lord Lyndhurst, Lord Lytton, Archbishop Whateley, John Wesley, and a hundred others to prove that if Spiritualists err, they err in excellent company.

#### WHAT MEN SAY OF IT.

If you search the writings of the poets and authors of this and every era you will not fail to find traces of the same inward conviction in every one of them. You must all know what Longfellow, the greatest poet and one of the greatest men that America has ever produced, says on the subject—

*There is no death, what seems so is transition,  
This life of mortal breath,  
Is but a suburb of the life Elysian,  
Whose portals we call death.*

And the Rev. John Keble wrote:—

*For in truth,  
Man's spirit knows not death, but sets aside  
The interlinear boundaries of the flesh,  
And in its thoughts, which are its proper self,  
Holds intercourse with those which are unseen,  
As if they were still with us!*

And thus wrote Adam Clarke (who, by the way, was the grandfather of my friend Bessie Russell Davies, the clairvoyant):—

"I believe that there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness, and I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world and become visible to men."

And the late Dr. Cumming, one of the most hard-headed and unsentimental men of his time, wrote:—

"This is certain, angels descend and minister to the comfort of the suffering—these angels return from their ministry to the choirs of the happy; and can we suppose they will be silent on what they have seen, and to whom they have ministered below?"

I could quote innumerable passages to prove the universality of this belief, but I do not stand before you to generalise, but to give you some practical proof that your dear friends are not gone beyond recall—that they are near you at this very moment, in this hall, bending over you and smiling, "with the proud contempt of spirits risen" (as Mrs. Barrett Browning wrote), at your incredulity.

#### NOT HUMBUG, BUT A SOLEMN TRUTH.

It was some years after it had become the public talk before the subject of Modern Spiritualism was brought under my notice. I had heard it mentioned, by some people, as a dreadfully wicked thing—diabolical to the last degree; and by others, as a most amusing pastime for evening parties, or when one wanted to "get some fun out of the tables." But neither description charmed me, nor tempted me to pursue the occupation. I had already lost too many friends by death. Spiritualism, it seemed to me, must either be humbug or a very solemn thing, and I neither wished to trifle with it, nor to be trifled with. And after twenty years' experience I hold the same opinion. I have proved Spiritualism not to be humbug, therefore I regard it in a sacred light, and consider it should never be approached except in a careful and prayerful spirit. That the phenomena occur is an undeniable fact. The only question amongst outsiders

appears to be, *what are they, and whence does the power proceed?* If, as many clever men assert, from ourselves, then must these bodies and minds of ours possess faculties hitherto undreamed of, which we have culpably allowed to lie fallow. If our bodies contain magnetic forces sufficient to raise substantial, and apparently, living "forms" from the bare earth, which our eyes are clairvoyant enough to see; which "forms" articulate words our ears are clairaudient enough to hear,—if, in addition to this, our minds can read each other's inmost thoughts—can see what is passing at a distance, and foretell accurately what will happen in the future, then are our human powers greater than we have ever imagined, and we ought to do a great deal more with them than we do! But you know that *we cannot do these things*, and the clever people I have alluded to, only started the idea, because they could give no reasonable solution of the phenomena presented to them. They would not accept the simple truth, and so they had to go out of their way to invent a plausible theory for what they saw and heard.

To discuss Spiritualism from the usual meaning of the word, i.e., as a means of communication with the departed, would make one think that every Christian at least must at once accept the claim as true. They all acknowledge they have spirits independent of their bodies, and that when their bodies perish their spirits will continue to live. Wherein then lies the improbability that these liberated spirits will have the privilege of roaming the universe at will? And if they assert the impossibility of their return to earth, they deny the records which form the basis of their religion. The Protestant church that pins her faith on "the Bible and nothing but the Bible," cannot deny that "the book" reports that spirits of mortal men have re-appeared on earth, and been recognised, as when the graves opened after the crucifixion of Christ, and many of those that were dead went into the city and were seen of many. The Catholic church does not attempt to deny it. All her legends and miracles (which are disbelieved in and ridiculed by Protestants) are founded on the same truth; the miraculous or supernatural return, as it is called, of those who are gone. Putting the churches and the Bible, however, on one side, the history of nations proves it to be true. There is not a people on the face of the globe who have not their (so-called) superstitions; hardly a family which has not experienced spontaneous proofs of spirit communion. Where learning and science have thrust all belief out of sight, it is only natural that the man who does not acknowledge a God, nor a hereafter, should not credit the existence of spirits, nor the possibility of communicating with them. But the more rational and natural the mind, the more readily does the truth find credence, and the more stories you will hear to justify belief. Is it not the same with all religion? If I am met at this juncture with the objection that the term Spiritualism has been at times mixed up with so much that is dishonest, as to become an offence, I have no better answer to make, than by turning to the irrefragable testimony of the past and present, to prove that in all ages and of all religions there have been corrupt and demoralised exponents, whose vices have threatened to pull down the fabric they professed to raise. Christianity itself would have been overthrown before now, had its followers been unable to separate its doctrine from its practice.

#### DIFFERENT PHASES OF MEDIUMSHIP.

Before I proceed further it will be advisable for the benefit of those who may be ignorant of such matters that I should describe the different phases of mediumship by which we may communicate with those who have gone before. First then, there is the primer of Spiritualism—conversation by means of raps upon or movements of the table, answering to the letters of the alphabet. This, which appears at first sight to be tedious, becomes rapid by practice and develops other forms of mediumship. Many people laugh at this mode of communication with spirits and call it ridiculous. *Why is it ridiculous?* Put yourself in the position of a disembodied person, who can neither be seen, nor heard, nor touched, and what better means could you devise for making your wishes known? The divining tables of the ancient Egyptians and other learned races were nothing more than what I speak of, yet they did not consider it beneath them to settle the destiny of kingdoms through their means. Remember, if you hear *one tap only* which has not been caused by yourself, or your friends, you have received as good a proof of the presence of intelligence, exterior to your own, as if you had seen the spirit standing beside you.



Another phase is when you hear voices in the air, or are touched by spirit hands, or faces, in the darkness; or have pieces of furniture or other articles moved by invisible means, or perceive flashes of light like meteors or glow-worms moving before your eyes—and all these manifestations are easily obtainable in the home circle. Then there is automatic or direct writing, by which your friends can send you letters, often in their old handwriting, alluding to circumstances perhaps only known to them and yourself. This is sometimes accomplished by means of a writing-medium, and sometimes by merely placing the necessary articles on the table round which you may be sitting in the dark. Then comes trance-mediumship, through which you may hear the very voices of your departed friends reproduced, whilst the medium's features seem to alter to their familiar expression as they speak to you of the days of long ago. Healing powers and powers of prophecy also come through clairvoyance, and are both useful and interesting to sitters. And lastly comes materialisation, which is always the phase most curiously sought after by beginners, though it is by no means the highest or most satisfactory part of Spiritualism. I allude to the power which enables your so-called dead to re-clothe their spiritual bodies. This always appears to be the most wonderful and incomprehensible fact of all to tyroes, though in reality it is not a whit more wonderful than the raps upon the table. And I always advise beginners to have some experience of all the other forms of mediumship first, and leave materialisation till they understand a little of the science they are investigating. Naturally after twenty years of continual enquiry I have passed through all these Spiritualistic experiences, and have proved them to be undoubted facts. I have scarcely lost a friend—certainly not one who was dear to me—whom I have not seen again. In America alone I held bodily communion during three months with seventeen of my friends and relations who had passed over the borderland, and in England I am speaking to them, and seeing them, and receiving letters from them day by day and week by week. But I have entered so much into detail on this subject in my book, "There is no Death," that it is impossible for me to do more than allude to it here. But how is it then, you will perhaps ask me, that every one does not experience the same privileges? Why do you not all see your fathers and mothers and children again? Why do you not receive letters from them, and hear their voices and touch their hands? Have you ever tried to see them? Have you expended time, and thought, and money—yes—and self-sacrifice in order to see them? Is it not a fact that though you will spend your money cheerfully on stalls for the theatre or new dresses, or horses, or any other of your pleasures, you think twice before you will risk your coin, in order to obtain some proof of everlasting life?

It took me years of patient research and a large expenditure of money to accomplish what I have done, but it has been worth the whole world put together to me. *Do you wish to see your departed friends?* Is it not a fact that, owing to the wicked and absurd notions with which our minds are imbued regarding death and the spirit world, many of you who have watched and wept for nights beside the dying bed of some beloved relative, and entreated the Almighty to spare him to you, will shrink with terror from seeing him again as soon as his breath has gone out of his body? Under such circumstances, do you think he would care to make his presence known to you? I often think how the so-called dead must suffer when they see the abject fear of their poor remains exhibited by those whom they believed loved them too well to be afraid.

(To be continued.)

#### THE DEVIL: WHO IS HE?

It seems to thinking minds, that before people argue about this personage, and attribute to him this or that, they should first prove that such an one exists! Does he, except in the minds of those who, if they could, would act in like manner as they accuse the Devil of doing?

We hear very little of him in the Bible, and what sane person, reading the legend of the garden of Eden—the tempting of the woman by a serpent—could really believe, fully believe, such a monstrous unnatural thing? As if any woman would be tempted to do wrong by a reptile, even if it had (which I much doubt) the power of speech!

Again, Jesus must seem in their innermost minds to be easily led, and powerless also, if he were really tempted by the Devil as recorded in the Scriptures.

What power is there attributed to his Satanic Majesty to be able to take the Son of God about in the manner there related? We wonder had he a balloon, or at that period perhaps aerial flights were common? It appears the very height of credulity to believe, or take in, these conjuring tricks of his mightiness.

Then a little farther on we read that this said personage can "transform himself into an angel of light," 2 Cor. xi. 14, or as the "revised" version has it (why did it need revision if it was the Word of God? does not he speak plainly or know his own mind?), "fashion" himself. Rather a strange power for so evil a person to possess! This passage may puzzle many, yet with a little key, how easy, how simple it all is.

In Rev. ix. 11 (and what a revelation it is to those who can use the correct key) we read, "The angel of the abyss (what abyss, but space?) is called Abaddon," but in the Greek tongue Apollyon, or Apollo—the Sun! Therefore, this seemingly astounding assertion is a fact, which is fully attested every day, for does not Apollo, the Sun, transform the darkness of night into the beautiful day? and the dark, cold, gloomy winter into the glad and glorious summer, chasing away the gloom and darkness, bringing into strength and beauty all the blossoms and fruits of the earth, gladdening the heart of man, becoming a very "angel of light"? Lucifer, son of the morning, how welcome thou art, the gloom and darkness has disappeared with thy transforming beams. Welcome, thrice welcome art thou, Abba—our Father—Don—the Lord, we welcome thee, we thank thee for thy bounteous goodness, our Father, the Lord, the refulgent Sun, the Son of our morning! All hail to thee, thou Serpent, the emblem of wisdom and knowledge that we all seek—the symbol of the Supreme Eternal Deity! we give thee all hail.

The Revelation clearly reveals to us the worship, if I may term it, of the Sun, and if read by this key, all its seeming mysteries fall away, and the truths stand out clearly and boldly. It confirms the Gospels as a record of the passage of the Sun through the zodiac.

When people contest, or argue on any point, they should fully understand the subject first, and I think the above solution, although imperfect, should teach the "Christians" that they do not really understand their own Scriptures, if so they would know there is no Devil, or Son of God, but that these two are one! representing the glorious Sun.

ZENA.

#### LEAVES FROM OUR NOTEBOOKS.—PART X. CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDINA.

BEFORE dealing, in conclusion, with some cases of association which appear to me to be worthy of notice, I desire to add a note on

#### THE MILITARY SERIES.

The series of communications got by us and reproduced in *The Two Worlds* between January and June, 1893, purporting to be from officers who had fought and died in the Afghan, Zulu, and Egyptian campaigns, some twelve years ago, in my humble judgment demonstrate environment and association in a marked degree.

I put the case shortly, thus: Captain —, an officer, regarding whose life-history none of us had the slightest knowledge, met us at Madame Greek's séances here, and as I found he was much interested in psychic phenomena, he was invited to our house to look at our notebooks, photographs, etc. He came, and in the course of conversation told me he was anxious to open up communication with, or to hear from "my old Colonel, who died in my arms," in a battle in the East which he did not name. I gave him the address of a London medium and suggested sittings there. The following night a person tries to speak to my wife by the table, but fails to make himself intelligible, and she says, "My daughter is in the next room. If you are able, go and talk to her, and she may be able to understand you." The mother remains in her room, and does not see her daughter for some time. As soon as they meet, our medium says, "There has been an officer here just now, who says he knows Captain —, and that his name is Colonel A—, and I think he must have been shot about the throat, as he is pointing in that direction with his finger as showing me where the wound was." On calling for Captain — he tells me that the above facts are quite accurate, and in particular that the name of the Colonel and the place where the fatal shot entered his body are as given by the medium. As she was unable to remember the exact name of the place where the



fatal event occurred, this officer, at my request, jotted down the names of six towns in Afghanistan, and on this list being shown to the medium she at once pointed to the correct one (Kandahar) as being that mentioned by Colonel A—. This was the beginning of the series, and from this visit to our home flowed the whole of these wonderful communications, which were, during the early part of 1893, given to your readers with full details, and in my judgment they form a unique chapter in the history of spirit communication, while at the same time they clearly demonstrate the truth for which I contend in this series of articles, viz., our environment by spiritual beings having affinity to us, or who are associated on the other side owing to their connection with one another when in earth-life.

Before closing this notice of the military series, I cannot refrain from recording the fact that since the date of the last visit of Captain — to our home, which occurred in the summer of 1893, there was almost a total cessation of messages from persons connected with military affairs, the only personage of this circle of communicators who gave the medium an occasional "look in" being Colonel A—. This state of matters went on till the beginning of December last when we had a visit from a friend of the officer above referred to (who has left Edinburgh). This visitor has also seen much service in the army, but has now retired. Before narrating what occurred on this occasion I premise that Captain —, before he left this city, informed me he was very anxious to hear from a young and promising officer of his regiment who had recently "joined the majority" under rather sad and distressing circumstances, and whose name was B—. I informed the medium of this fact, and the first time she again saw Colonel A— she mentioned the matter to him, when he told her he had heard of B—'s demise, but had not yet met with him in the spirit-world. There the matter stood till the night of December 2nd, when we had the call above noted from the retired officer before spoken of. During his visit we sat with the Ouija for a short time to endeavour to get some messages. Our custom in using this instrument is to put the medium in such a position that she sees only the reverse side of the alphabet, and is thus unable to know the words spelt out. As always occurs when she handles it the indicator moves with great rapidity, and requires one person in the circle to jot down each word as it is spelt out. On this occasion two very coherent messages came, purporting to be from military men. As to the first of these, which was stated to be from an officer in the Northumberland Fusiliers, I cannot say anything, as we have been unable to verify it, and its recipient (our visitor) informed us he had never heard of the soldier who thus claimed his acquaintance. I deal, therefore, with the second, which purported to be from Captain F—, of the — Highlanders, whose case was given by me in the military series. This message expressed the regret of the communicator and all his friends on the other side at the removal of Captain — from Edinburgh, as they would be unable to communicate with him as often as they had done, and, *inter alia*, it stated that "B— is here, but has no power to write." Almost immediately thereafter, when the communication was completed and while the medium was in entire ignorance of its purport, she cried out, "Oh, here are a lot of officers—Colonel A—, Lieutenant C— (the hero of Lang's Nek), Captain F—, and Lieutenant W—, and along with them is a young man who says his name is B—." This was startling information to me in view of what had preceded, and I put the query, "Where did he reside?" whereupon F— replied, "In M— Street." This was almost correct, as part of the house is in M— Street, although the entrance to it is in M— Crescent, just round the corner. As we had never seen the young gentleman named B—, who had thus appeared on the scene, I at once wrote to Captain —, who was then resident in Ireland, narrating the circumstances and asking him to forward to me a photograph of his deceased friend with a view to testing identity. In reply he sent me a post card, promising to send a photo in a few days, and on 26th Dec. it reached me. On being shown to the medium, along with two other photographs of officers which had been forwarded with it as a test of her powers, she at once indicated the correct photograph, saying, "That is B—," thus making the chain of identity complete. One flaw in this case has to be noted, viz., that Captain F— gave a wrong Christian name to B—. As, however, this was not furnished by B— himself, this mistake, in my judgment, does not count for much.

In closing these military cases, it appears to me to be worthy of note, that the moment another soldier came to our home the environment again became of a military caste. This gentleman has twice paid us a visit, and on both occasions the messages received were from persons who represented themselves when in earth-life to have been connected with Her Majesty's forces.

My next and following articles which conclude the series will be devoted to some cases of association.

## DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

### CHAPTER IX.—SPIRITUAL SPHERES.

You ask, "Is the spiritual world anything like your material world?" Yes, it is a counterpart of it. Consisting in cycles round your globe, sphere upon sphere, up to the heaven of contemplation far in immensity, where the Great Father and the more ethereal spirits dwell. We have a most beautiful country, free from all the imperfections of earth, which no human language can describe. The ground is firm to our feet as your earth is to yours. We have hills and dales, lakes and rivers of living waters. Landscapes of the most exquisite loveliness. Fields of never-fading verdure. Trees of life, immortal bloom, flowers of the most delicious fragrance and beauty. All so much more glorious and enrapturing than anything which your earth contains.

Sweet fields beyond the swelling flood,  
Stand dressed in living green;

and here

Everlasting spring abides,  
And never withering flowers.

Nothing here perishes but sin and wrong. All here is in a progressive state. The higher we rise in goodness and truth, nobleness of mind and purity of soul, the more beautiful and glorious everything appears. All is eternal and enduring. We have mansions, homes, cities, and temples of the most transcendent character, all to us substantial and grand. In fact, this life appears to be the substance, and yours but the shadow.

The spirit is sublime, matter naught,  
But transitory states of soul;  
The centred forces of your thought  
In living images unroll,  
Within the realm of finer sense,  
Which is the real of all you see,  
Where every deed bears recompense,  
As fruits of immortality.

Mortals cannot comprehend or fully understand the beauty and glory of these realms.

Our perceptive faculties are enhanced to such a degree that many things which we had a yearning and longing desire to know in earth-life, we now clearly understand; a clearer knowledge of the mysteries pertaining to our previous condition of life is now fully open to us, and we understand the why and wherefore of many things that were perplexing in our earthly state of existence.

When you think of what spirit is, how refined and ethereal, you may perhaps form some faint idea of what, freed from earthly imperfections, we witness. But none can see the beauties and glories of this lovely spirit land but the pure and good.

The spirit realms surround your world, hence we call them spheres, consisting of various conditions of the soul. Heaven and hell are conditions of the soul.

The spirit world, around this world of sense,  
Floats like an atmosphere, and everywhere,  
Wafts through these earthly mists and vapours dense,  
A vital breath of more ethereal air.

The first sphere is the mundane sphere, the nearest to the earth, where the dark and unhappy souls of all grades congregate, earth-bound spirits who cannot rise because of their darkness and sinful condition. They remain near their old haunts and companions, visiting their old scenes of pleasure and trying to extract gratification from the lives and habits of those with whom they used to associate, in the taverns, theatres, and dens of the earth, tempting and urging them on in their wicked habits, which gave the spirits pleasure when in the flesh. These are the demons or evil spirits who urge men to destruction.

In the earth sphere there is little difference between this world and yours, so much so that it is difficult to induce earthly souls, who have just quitted the body, to believe or understand what change has taken place in their condition, and they cling to earth in a similar manner to what they did in the prime of manhood. They are in most cases con-



scious that there is some difference in the appearance of things, that they cannot enjoy the society of their friends or the pursuit of their pleasures as before, but they attribute the change to some defect in themselves.

Particularly is it so with dark spirits who have been suddenly driven into the spirit-world by drowning or by being killed. All they know is that they have passed through a period of sleep, and a change has come over them which they are unable to understand. If they have been very evil they are enveloped in dense darkness, and know not where they are—like a man intoxicated, they hear voices and the noises around them, but are bewildered.

Many of them walk the streets and attend to the pursuits of life, arrange their plans, and follow their domestic and business duties, as before the change of death, and will not be persuaded by those above them who wish to lead them to the light, that they are no longer subject to the conditions of their bodily life. As Milton says:—

Millions of spirits walk the earth,  
Both when we sleep and when we wake.

The second sphere is less mundane, having more light. This is the sphere of repentance, remorse, and amendment, into which souls enter who are determined to amend their lives, undo the evil of their lives, and progress in knowledge and purity. In this sphere they receive the assistance of those in the Summerland who are always waiting to help the penitent and seeking soul to light.

The third sphere is the Summerland—the sphere of love and work, which all souls who have lived a just life on earth enter on quitting the body. It was in this realm that I was first introduced to my mansion home. From this sphere they descend to assist those in the lower spheres—who are in the prisons of darkness.

The fourth sphere is the sphere of Love and Wisdom, where souls may more fully understand the wonderful works and wisdom of God. The absolute sphere of progress to the higher spheres of Purity and Holiness—the higher life. Each sphere becomes more refined and ethereal. But of these spheres above, we as yet know but little. We only speak of that which we know, as our work is in the Summerland—the sphere of love and activity, and service for others; we confine ourselves to what is going on around us.

In all these spheres there are numerous states or conditions of soul—of happiness or misery, according to the life-character of the spirits who dwell therein. Every soul finds its own place, from whence it can ascend higher in the scale of progression, according to its will and work.

#### CLEAR TESTIMONY TO STRIKING MANIFESTATIONS.

TURNING over some papers recently, we unexpectedly dropped upon a letter which, although written nine years ago, has never been published, and has not lost its value with time. The writer still lives, and now resides at Stirling, N.B. When we first became acquainted he was an avowed agnostic, if not a declared atheist. He called upon us in Glasgow and stated that he had read all he could lay hands upon against Spiritualism, and was so much impressed with the weakness of the case of the opposition that he desired to read up on the other side. He was advised to investigate at home and he would find a medium in his own family. He received, through our mediumship, evidences which struck home at once, and inspired him with the determination to carry out the instructions he had received. One of his daughters proved to be a good medium, phenomena were speedily forthcoming, and our friend's scepticism vanished. The development promised to the daughter, in the communication quoted below, followed pretty much as predicted.

"On Tuesday, 21st July, 1885, at 2-30 p.m., I called, by appointment, upon Mr. William Eglinton, slate-writing medium, at his residence, 6, Nottingham Place, London, W., in order to have a séance with him for the purpose of getting slate-writing. My wife and three of my family accompanied me. Mr. Eglinton received us in a small sitting-room which was lighted from the east by an ordinary window, and during the entire séance, the light in the room was that of an ordinary summer day, under the conditions given. In the centre of the room stood an ordinary square table, with plain deal top uncovered. Mr. Eglinton seated us around this table in the following order—my wife, myself, my daughter, my two boys—counting from himself. He then laid upon the table a few pieces of very thin slate pencil, about three-eighths of an inch in length each, and asked me if I had brought a slate with me. I replied that I had.

"This was a book-slate which I had bought in Glasgow on the previous day. He requested me to write a question or a request upon the slate in such a way that it would be impossible for him to see what I wrote. In compliance I wrote the following:—'Mr. Macfarlane, please write your ordinary signature, and say from what you died.' Mr. Eglinton then instructed me to mark one of the small pieces of pencil referred to, so that I might know it again, and to enclose it within the slate. This I did, and laid the slate upon the table, closed. Mr. Eglinton then took the slate in one hand, as one would do a closed book, and rested both hand and slate upon the table; his other hand he joined to my wife's left hand and told us all to join hands and lay them on the table.

"This we did; thereupon Mr. Eglinton became slightly convulsed, and I distinctly felt as if I were receiving a slight shock from a galvanic battery. However, matters were not making satisfactory progress, and Mr. Eglinton requested my wife to exchange places with my daughter. This being done, almost immediately we heard the sound of writing being executed upon the slate, and, in a few seconds three clear little raps were given. This was the signal to open the slate. We opened it and found the following written in reply:—'Your friend is not yet present, or he would perhaps sign his name as you wish. There is great power present.' The slate was not for even the fraction of a second out of my sight, Mr. Eglinton did not interfere with it, except as I have already described, and I claim to be a close and exact observer.

"The little piece of pencil which I marked and enclosed within the slate, was square faced when put in, and showed marks of having been written with when I took it out.

"There was also written upon this slate, with the same piece of pencil, and under similar conditions, the following:—'After to-day, your daughter will be much better developed, and we shall come to you and help you all we can.'

"Mr. Eglinton now handed me the slate made famous through Mr. Gladstone, and requested me to write a question upon it in such a way as to prevent him seeing the question. I wrote, 'How many spirit spheres have you passed through?' I locked the slate and kept the key, and at once there was written, under the same conditions as before:—'I have passed through the first cycle of seven, and am now in the third sphere of the second cycle.'

"Mr. Eglinton then put three pieces of coloured crayons within the lock-slate—one red, one blue, and one white—and asked three of us to name a number and the colour in which we wished that number figured. I asked for 50 in red, one of my boys for 14 in blue, and the other for 15 in white; and at once, and under the same conditions as formerly, the three sets of figures were correctly given; not only so, but the little piece of white crayon was actually broken by the pressure in stroking the 5, and was lying in two just at the end of the stroke. Mr. Eglinton now took an ordinary medium-sized school-slate, cleaned it with a wet sponge, and dried it with a towel, and handed it to me for identification. He laid this slate upon the table, with the small piece of pencil under the slate. He laid his hand upon the slate, all other conditions being as before. Immediately we heard the sound of writing being done on the slate, the dotting of the 'i's' and crossing of the 't's,' and in, *I am sure*, not more than one minute and a half, and, I think not much over one minute, there was written the following message, which will take any ordinary expert penman not less than five minutes to write:—

"Dear Sir,—It is not possible for us at all times, and under any conditions, to obtain for you the personal communications wished for; we have the greatest difficulty in writing at all. It is surely better for us to do so in this decisive manner, and so bring home beyond dispute the fact of your continued immortality, than devote our time to obtaining messages, and then not to succeed. You will clearly see how very important it is that we should thus far have the power to overcome the known physical laws as to write under those conditions, and still more satisfactory is it when it proves to the sorrowing heart that the sound of the voice that is still, may be heard again in the life to come. Good-bye, and God bless you. 'ERNEST.'

"The writing is written from the medium, not towards, and the handwriting is totally unlike his. But I am thoroughly convinced: Mr. Eglinton no communications which are upon these slates, and lying before me while I am present, presence was essential. I have no doubt  
25 6 2  
GENERAL SECRETARY,  
AUDITORS,  
JOS. SIMKIN,



## THE TWO WORLDS.

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FRIDAY, JUNE 29, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

## THE INSANITY OF INDIFFERENCE.

INDIFFERENTISM is a mental condition, the very antithesis of prejudice. Prejudice comes before us as one who knows; for has she not the most profound, determined, and pronounced opinions garnered from hearsay—education, tradition, and parentage!—and is the furthest possible distance from the Gallic temper, who "cared for none of these things." If great genius borders on insanity, and may be spoken of as having "one tile off," plainly the insanity of indifference may claim to have lost two or three.

But no indifference is discernible in Nature. Come with me through the meadows this glorious summer morning. Buttercups, daisies, and clover, unwrapping their sleepy heads, turn towards the great life-giving magnet of heaven and open their petals to his genial warmth, and give joy to millions of insects who revel in their non-intoxicating nectar. Thrushes, linnets, larks—all on tiptoe of exultant, joyful expectation, swelling their throats with anthems of praise to their great Creator. Apathy, indifference, deadness—nowhere!

All Nature—earth, air, water—teems with restless, resolute, persistent life. In the great struggle for existence it seems as if each one thought the "survival" of himself was the "fittest" thing that could happen—no ennui, but one universal aim not to die, or even in small degree to treat life with indifference.

Let us turn to the city. Indifference is nowhere! Competition, strain, struggle, pain, pleasure, life, death! The palpitating, throbbing heart of humanity is far from indifferent. Insanity, if it belong to these struggling masses, is the insanity of the "love of this world," and the determination at all hazards to make the best of it while here.

But are the things seen, heard, felt, all that pertains to us? Have we no faculties that, tendril-like, stretch out beyond the allotted seventy years? Are we creatures of the dust? Of the earth, earthy only? Or is there beyond the tomb a home-land? When death comes does it end all? Is there a spiritual world coincident with this physical globe? Is man immortal; though seeming to die, deathless? Or is he mortal and dying?

Is it possible to "make the best of both worlds"? Certainly; of course it is. There is no earthly reason why one should be sacrificed for the other. They are now inextricably interwoven, permeating and overlapping each other. The so-called natural and the spiritual are not two worlds or globes divided by fixed geographical measurement, but one world, having its physical limitation on the one side, and on the other its spiritual and unlimited, or eternal duration. Into this double world we come, but few give more than a guess or indifferent assent to the existence of the world of realities whither the "majority" have fled.

It is highly probable that misapprehensions of the real facts of human existence have led to much of this insane indifference. Heaven and hell have been so severely and sharply presented as places to be gained or evaded in our future state, that we have unavoidably pictured to ourselves two physical globes—though, possibly, one of them beyond stars—yet possessing many, if not all, the characteristics of the mundane sphere. Our religious teachers are mainly the chain—this erroneous view of a subject on which be noted, viz., nothing, and warn their flocks of the name to B—. As, a "not revealed" (presumably B— himself, this mistaken view is all but silent, the count for much.

character, employments, joys and sorrows of departed friends being so flouted by the clergy, that enquirers are terrorised by falsehoods about "seducing spirits," "fallen angels," and a "roaring devil seeking whom he may devour." All such irrationality creates scepticism (of the kind that doubts that its doubts may grow) and disseminates an atmosphere of indifference bordering on insanity.

Such false prophets help on the delusion of human mortality, and make it easy for those who have no wish for either the orthodox heaven or hell to settle into a state of indifference, and give up all hope of surviving when the death-angel comes.

I shall not attempt to prove universal human immortality, but claim that both it and the Divine existence is deducible from the uniformity, rationality, and progressive-ness of Nature—confirmed by a high degree of probability drawn from life's inequalities, man's unlimited capabilities, the justice and beneficence of Divine wisdom, along with the dread of annihilation, and the vague hope that somehow "death will not end all," that makes at times a rift in the cloud of insane indifference that dominates the public mind.

"Let us eat and drink, for to-morrow we die," is the text most lived up to. But if the millions living on these islands are "mostly fools," and even the wisest of them "fail to be interested" in "spiritual facts," wherein is their folly more manifest than in their indifference to investigate the facts on which impregnable rock stands the temple of man's universal proven immortality, and the certainty of the "life to come"?

It is as if voyagers to a distant colony, intending to remain and settle on the land, should embark on the first ship leaving port without enquiry as to whither bound, enjoying the pleasant breeze, the graceful buoyancy of their strong vessel, the bright sun, the star-lit sky above, the deep blue waters beneath with their finny millions, the merry company on board, the well-spread table, the cheerful cup, the music, dance, and games, well-nigh intoxicated with delight, but giving no thought or word of the land to which they steam, no maps or records of former travellers allowed to disturb their exultant pleasure. "One world at once," is their motto. "When we land (if ever we do) will be time enough to think about our then surroundings and discover how to cope with our difficulties: we will rejoice in the present, make no preparation for the future, let it take care of itself. We go for a merry life, if it is a short one." Would they not be rightly named a cargo of lunatics? But such, I fear, is all too true a picture of the multitudes (in and out of churches) who live only for "this world."

An anecdote, which carries me back half a century or more, recurs to me, that illustrates what I wish to say.

A certain king (as the fashion was) kept a jester. This man had gained his royal master's favour by the exercise of his gift as a wit, humorist, and punster. He was rewarded as a special favour with a staff, with instructions to "keep it until he found a bigger fool than himself." The king's health failed. His physicians pronounced him incurable—he must die. In this extremity (having no wish to depart) he thought of his clown, sent for him for his diversion, hoping that his versatile gift in provoking merry laughter would at least brighten his path to the grave, if it did not bridge it over. This artist of jocularities was ushered into the presence-chamber of the dying king.

King: I am going to leave you.

Jester: Would your Majesty name the place to which you are going?

King: I do not know.

Jester: Is it a long way off?

King: I cannot say.

Jester: What provision has your Majesty made for the journey?

King: None whatever.

Jester: Do you expect friends to meet you?

King: I do not know any there.

Jester: Have you spoken to any who have lived there?

King: No.

Jester: Do you intend or expect to return?

King: I have neither intention nor expectation. I am unconcerned.

Jester: Have you made any outfit for your possibly long and perilous journey?

King: None whatever.

Jester: Here then, your Majesty, take this staff, for with all my foolery I have not been guilty of such insane indifference as you.



Is this disease of indifference curable? There are no incurables in "God's wide world." Even the deadness of indifference is changed into a rational enquiring spirit by contact with and experience of the humble but astonishing phenomena of the séance room. The tiny raps, like the "still small voice," the feeble tilts and gyrations of a table, the involuntary motion of a hand, the embryo entrancement, the abnormal lights, the opened eye ("discerning spirits"), the loosened tongue uttering words of wisdom and language (unknown to the medium), the healing hand curing diseases that have baffled the faculty and College of Surgeons, and the materialised forms of some long dead (recognised by living witnesses)—all these and many more make indifference difficult, if not impossible, to every unprejudiced intelligent mind, and point forward to the larger and more abundant phenomena waiting the faithful seeker after truth,

when communications from that "bourne" from which (it was once said) "no traveller returns," will be as abundant as the blossoms of spring. So that the immortal life and continued being after death are no longer a traditional belief, but as palpable a reality as the life we now live, and no mere imaginary peradventure—certain as gravity, magnetism, or evolution, built on the facts of scientific spirit investigation, with a sweep of duration that will probably outlive all the physical sciences.

Spiritualism in its phenomena is the only factor equal to the cure of "humanity's loss" by its insane indifference to spiritual things.

BEVAN HARRIS, Nottingham,  
Member of Spiritualists' National Correspondence Society.

NATIONAL FEDERATION OF SPIRITUALISTS. BALANCE SHEET, 1893-94.

GENERAL ACCOUNT.

1893. INCOME.			1893. EXPENDITURE.		
	£	s. d.		£	s. d.
July 2, To Balance .....	7	12 10½	July 2, By Grant, Mr. Tetlow .....	5	0 0
" Conference, Sowerby Bridge—			" Conference, Sowerby Bridge—		
Tickets .....	4	6 6	Executive and Speakers' Expenses .....	5	7 0
Collections .....	4	9 2	Printing .....	1	1 10
Half Billows' Account .....	0	15 0	Sowerby Bridge Society's State-		
			ment .....	2	7 0
1894.			Sowerby Bridge Secretary, Rail-		
June 30, " Associates' Fees .....	9	10 8	way Fare .....	0	4 6
" Societies' Fees .....	8	15 0	Billows' Account .....	1	10 0
" Propaganda Account .....	6	17 5			
" " Donations—9 Associates .....	1	14 6	1894.		
" " Societies' Capitation—18 .....	3	6 10	June 30, " Executive's Railway Expenses .....	8	13 14
" " Societies .....	11	18 9	" Stationery, Postages, etc. ....	7	12 1½
" Stamps .....	0	0 11	" Propaganda, Executive .....	7	4 8
			" Sundries .....	0	4 4
			" Balance in hand .....	7	17 2½
	£47	1 9½		£47	1 9½

EXECUTIVE PROPAGANDA ACCOUNT EXTRACTED FROM GENERAL ACCOUNT.

1893.			1893.		
	£	s. d.		£	s. d.
July 2, To Balance .....	0	13 4	Sept. 2, By Printing, Advertisements (Blackburn) .....	1	16 0
Sept. 2, " Receipts (Blackburn) .....	1	19 7	Oct. 16, " Section C, Committee's Railway Expenses .....	0	7 0
Dec. 1, " Proceeds from Tea (Keighley) .....	0	15 4½	Nov. 9, " Section A, Mr. Hepworth .....	0	10 0
" Collections .....	0	12 0	Dec. 1, " Printing (Keighley) .....	0	4 0
			1894.		
1894.			Jan. 11, " Section C, Stationery .....	0	1 2
June 30, " Receipts (Rochdale) .....	1	1 10	Mar. 3, " Printing and Advertisements (Rochdale) .....	1	13 0
" (Pendleton) .....	0	11 9½	Apl. 30, " Capitation and Donation Circulars and Books .....	1	12 0
" Donations—9 Associations .....	1	14 6	June 2, " Printing, Advertisements, etc. (Pendleton) .....	1	1 6
" Capitation—18 Societies .....	3	6 10	" Balance .....	4	14 1
" " .....	5	1 4			
" Balance, Section B .....	1	3 8			
	£11	18 9		£11	18 9

Audited and found correct, June 21, 1894,

THOS. TAYLOR, GENERAL SECRETARY.  
GEO. HILL, } AUDITORS.  
THOS. SIMKIN, }

SECTIONAL PROPAGANDA ACCOUNTS WITH THE NATIONAL FEDERATION OF SPIRITUALISTS.

SECTION A. (YORKSHIRE), MR. F. HEPWORTH, HON. SECRETARY.

1893. INCOME.			1893. EXPENDITURE.		
	£	s. d.		£	s. d.
Nov. 9, To Cash per General Secretary .....	0	10 0	Nov. 3, By Committee's Railway Fare .....	0	4 1
" Balance .....	0	0 1	" Stationery, Printing, and Postages .....	0	6 0
	£0	10 1		£0	10 1

SECTION B. (BLACKBURN), MR. R. SUDALL, HON. SECRETARY.

1894.			1894.		
	£	s. d.		£	s. d.
Feb. 27, To Receipts (Clitheroe) .....	0	17 2	Feb. 27, By Expenses (Clitheroe) .....	1	7 3
" 28, " (Accrington) .....	1	11 6	" 28, " (Accrington) .....	1	7 14
Mar. 1, " (Blackpool) .....	2	16 6	Mar. 1, " (Blackpool) .....	0	16 6
" 2, " (Darwen) .....	0	14 3½	" 5, " (Darwen) .....	0	13 10½
" 8, " (Padiham) .....	0	8 4	" 8, " (Padiham) .....	0	18 4½
" 15, " (Great Harwood) .....	0	10 0	" 15, " (Great Harwood) .....	0	19 5
" 27, " (Burnley) .....	1	13 3	" 27, " (Burnley) .....	1	0 1
Apl. 24, " (Preston) .....	0	17 2	Apl. 24, " (Preston) .....	0	19 6
" 25, " (Nelson) .....	1	10 8	" 25, " (Nelson) .....	1	3 8
" Discount .....	0	2 0	" Telegrams, Postages, etc. ....	0	11 7
			" Cash to General Secretary .....	1	3 6
	£11	0 10½		£11	0 10½

SECTION C. (MANCHESTER), MR. P. LEE, HON. SECRETARY.

1894.			1894.		
	£	s. d.		£	s. d.
Feb. 15, To Receipts (Eccles) .....	1	5 0	Feb. 15, By Expenses (Eccles) .....	1	12 8
Mar. 3, " (Bury) .....	3	11 10	Mar. 3, " (Bury) .....	3	13 8
By Loss .....	0	9 4			
	£5	6 2		£5	6 2

Audited and found correct, June 21, 1894.

THOS. TAYLOR, GENERAL SECRETARY.  
GEO. HILL, } AUDITORS.  
THOS. SIMKIN, }



## MATERIALIZATION PHENOMENA IN SWEDEN.

Written for *The Two Worlds* by GERTRUDE E. GREEN.

ON Friday, June 1, Mrs. E— gave a séance at the house of Mr. Fidler, in Gothenburg. The sitters consisted of twenty-one ladies and gentlemen, and my friend Lily and myself. I am eleven and she is ten years old. My mamma opened the séance with a short prayer, and we all joined in singing a hymn. I saw a bright crown appear; it moved about in front of the cabinet and then disappeared. Afterwards a very beautiful lady came. She took me by the hand, lifted me up in her arms, and kissed me. A lady then came to Mr. Olsin; he said he thought it was his mother, and when he went to sit down she faded away. Lily's spirit mamma came; she took hold of Lily and kissed her five times, then Lily led her by the hand to Mary. Afterwards her mamma threw her drapery over the floor, the sitters on the other side of the circle got hold of it and pulled very hard, when her mamma pulled it, Lily said, "Leave go," first in Swedish, then in English. They left go after they were told twice or three times, and the spirit went away. But it was afterwards found that some one had taken a piece of drapery, as there was missing a large piece from Mrs. E—'s dress. Always when this has been done, the drapery torn off has been quite white and fine, and not at all so coarse as her coloured dress. After that a spirit came who looked like a King. He had a crown on, was very tall, and looked proud. He looked at Mrs. E—, and said something which we could not understand. We thought he had a message to give us, so we gave Mrs. E— some paper and a pencil. Immediately she got it the King came and snatched the paper and pencil from her, and wrote a message for a dear friend of Mrs. E—'s. We distinctly heard some one writing inside the cabinet. Afterwards the paper and pencil were thrown on the floor. The form of a little white figure now appeared; she came to Lily and clapped her on the hand and face; she recognised her as her friend Ninia. I tried to touch her but she drew herself back. These spirit friends were all clothed in pure white garments which were all shining. There was also a sweet fragrance, just as if they had brought us some flowers from the summer land. Whilst these manifestations were taking place, Mrs. E— was all the time sitting just outside the cabinet, and we often heard her voice speaking while the spirits were near us. We concluded with a short prayer. After we had closed the séance I heard a lady say she thought it was wrong for little girls to be present, as we might be frightened, but I said there was nothing to be afraid of as I have often seen spirits before. After the people had gone, Mrs. E— was very sick, as she always is when people are present who use tobacco or alcohol. Mrs. E— has had many séances without being sick, but that is when no one is present who takes wine, or tobacco, or snuff.

83, Hind Hill Street, Heywood.

June 11, 1894.

## 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.

DARWEN SPIRITUALISTS' NATIONAL CONFERENCE.—June 30: The procession to start from the Co-operative Hall, School Street, at 3-30 prompt, going via Railway Road, Market Street, Duckworth Street, returning by Bridge Street, Redearth Road, Grimshaw Street, Bolton Road to Belgrave Square; there all are expected to take part in singing "Hand in hand with angels." Mr. J. J. Morse, for a few moments, will elucidate our purposes, etc.; afterwards dispersing, the Lyceumist children for coffee and buns to the Church Bank Street rooms, the adults to the Co-operative Hall for tea, followed by a grand entertainment and short addresses from various well-known speakers. All

processionists will oblige the marshals by as early as convenient placing themselves in the following order: Lurry, with seats, provided for girls under 7; Executive of N.F.S.; Pickup Bank Brass Band; Darwen Banner; girls and ladies over 7, in successive order; carriage for aged ladies; Lurry for males under 7; Darwen Temperance Brass Band; Blackburn Society Banner; males over 7 and upwards, in succession according to age and size. We shall endeavour to find accommodation for all delegates and associates overnight, maybe a few friends. On Sunday we are providing hot beef and mutton, with vegetables, for all to our rooms, for 1/-; a good meat tea also to follow afternoon session. We are only waiting for the time and clear days to make everything comfortable and enjoyable. Trains accessible by workpeople who desire to augment our numbers and stimulate all to a stronger unity for the future: Rochdale 2-0, Heywood 2-9, Bury 2-17, Royton 1-40, Oldham 1-50, Manchester 2-20, Bolton 2-37, Darwen 2-56, Blackpool 1-20, Preston 2-23, Colne 2-10, Nelson 2-15, Burnley 2-25, Accrington 2-49, Blackburn 3-0, Darwen 3-8. Let all work with one accord.—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 for all Lyceumists, at 2d. each.

## CORRESPONDENCE.

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

## HELPING THE EARTH BOUND.

DEAR SIR,—On Saturday, June 16, we paid our promised visit to the rocks at Mottram. Forty friends promised but only five assembled at the appointed time, but many others turned up unexpectedly from Manchester and Hyde, and twenty-five of us partook of a very substantial tea provided by Mr. and Mrs. Smith, the host and hostess. We then proceeded to the appointed spot, and soon began to show the fruits of our glorious work. Good it was to us whatever it may be to any one else. We had eleven controls. Some stated they had lived upon earth in the time of James the First, some in Edward's, and some in Henry's; most of them had not realised that they had passed out from their bodies, but thought they were imprisoned and in chains. After talking to and praying with them for some time, they were led away by the bright light the angels brought for their assistance. I thank God we had some good and true mediums, who gave way for these poor benighted ones to control and give us the information I send to you for the readers of *The Two Worlds*. My last report was very interesting to many, hundreds of miles from here. Our dear brother Smith worked hard all afternoon.

T. DABBS.

## WOMAN.

DEAR SIR,—In your issue for May 25 there appeared an editorial under the above heading, with which I was much impressed, and have since been wishing for the opportunity to submit to your numerous readers some observations upon one or two questions raised in that article. Reference was made to, and extracts given from, a recent booklet, by E. Carpenter, entitled "Woman and Her Place in a Free Society." As yet I have not had the pleasure of perusing this little work, but judging from the quotations in your very appreciative article it must be very suggestive and helpful in the consideration of this certainly "burning question" of our time. In one passage Mr. Carpenter says very truly, "Few men realise, or trouble themselves to realise, what a life this of the working housewife is." "They forget what monotonous drudgery it really means—that her work is always staring her in the face, and waiting for her even on into the night," etc. And I am especially moved to write by the consideration of the fact that it is possible very greatly to reduce and minimise the amount of this monotonous drudgery and worry by the adoption of a simpler, more natural, and more rational system of dieting. The labour and drudgery involved in our present conventional mode of living, eating and drinking, are indeed truly prodigious and appalling, and it goes without the saying that this heavy burden has to be borne almost entirely by our mothers, wives, sisters, or domestics. But this question is too large to be dealt with in a single issue of your paper, and I will in your next offer some suggestions as to the possibility of a drastic reform in this direction.—Meanwhile I am, yours truly,

P. P.

## LONDON NEWS AND NOTES.

CAMBERWELL. 35, Station Road.—Lyceum: Short address and calisthenics conducted by Mr. Colman, recitation by Mr. Kenyon nicely rendered, and readings by Miss and Master Colman respectively. New scholars heartily welcomed.—J. K., treas.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Evening: Mr. Long, Mr. and Miss Boddington, and Mr. Payne spoke on "Spiritualism not of Satanic origin," prompted by a post card received by our secretary bearing a notice "That one who had been delivered from Spiritualism would show it to be of Satan." Many of the teachings of spirits, such as "Individual responsibility," "The certainty of retribution for wrongs committed to be borne by the wrong-doer himself," "Our duty to our fellows being synonymous with our duty to God, and the blessed fact of the certainty of intercourse with loved ones gone before," were well presented. Edgar B—, who spoke through Mr. Long, said "If healing the sick bodily and spiritually was the Devil's mission, then all he had to say was, 'More power to his (the Devil's) elbow.'" Truth presented in this vigorous manner must have a good effect, even if the result is unseen for a time.—Chas. M. Payne.

FOREST HILL. 23, Devonshire Road.—Mr. J. Dale gave a very instructive lecture concerning "Spiritual Gifts and Spiritual Teachings." The lecture was much enjoyed. Questions were asked and ably dealt with by the speaker.—J. B.

KING'S CROSS. 2, Bemerton Street.—Mr. King spoke on "Mediums and Mediumship" from a Theosophical point of view. July 1: Mr.



Rodgers will reply from a Spiritualistic standpoint. All welcome.—Outing to Epping Forest.—Owing to the unfavourable weather of our last, a second outing will take place on July 15. We hope to have all Spiritualists with us who can make it convenient. Dinner can be obtained at Robin Hood or Rigg's Retreat, but all should have tea at Rigg's Retreat, High Beach, at 5 p.m. Adults, 9d.; children, 6d. Trains leave the various North London stations for Chingford at frequent intervals.—T. E. A.

MARYLEBONE. 86, High Street.—Very pleased to welcome Mrs. Craven. The lecture, "Truth," in the morning, was very practical and yet beautiful, and answers to questions in the evening were, we feel certain, productive of much good. The answers were intently listened to and greatly appreciated—most clear, concise, and to the point. We wish Mrs. Craven God speed, and sincerely trust that she will be able to pay us another visit. Next Sunday, Annual Meeting. Several speakers.—L. H. R.

PECKHAM. Chepstow Hall.—Mr. Humphrey's "Inspirational Thoughts and Personal Experiences" were well appreciated. He forcibly explained how outward ordinances and grand edifices for worship failed to bring humanity near to God. It was the pure heart wherein God dwelt, and according to the fitness of the tabernacle to receive the Holy Spirit so would the Divine influx manifest itself. If we fail to commune with the Great Spirit we are not true Spiritualists. Miss L. Gambrell's clairvoyance was very accurate. Small audience, but very harmonious conditions.—J. T. Andy.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road, W.—Service well attended. Many enquirers present. Mrs. Mason kindly took the meeting. Her guides gave clairvoyant descriptions, to the great surprise of the strangers. Mr. Challis most ably conducted as chairman. Miss Mason sang a sacred solo, accompanied by Miss Crump.—H. B.

SOUTH LONDON SPIRITUALISTS' MISSION.—The following figures speak of the financial success of the past half-year, ending June 25: Total receipts, £102 7s. 2d.; total expenditure, £51 2s. 11d.; balance in hand, £51 4s. 3d. Our membership numbers between 70 and 80, real live members.—C. M. Payne, hon. sec.

SOUTH LONDON SPIRITUALISTS' MISSION.—Permit me to express my hearty thanks for the splendid album and the many good wishes accompanying my recent testimonial, and to say I shall be glad to receive the photos of any past members, as a lasting memento of our work to spread "The Gospel of Life" in South London. 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; or from Mr. Long, 35, Station Road.

STRATFORD.—Dr. Reynolds gave a graphic idea of his own opinions as regards what "evidence" is. His comparisons—spirit return and theology—were strictly scientific and, as usual, interesting. Mr. Savage, although very unwell, gave his opinions of the responsibility of Spiritualists. He hoped that all who knew the truth would come forward and support the workers. Our excursion is to Theydon Bois on July 14. Particulars later.—J. Rainbow.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Lyceum: Conducted by Miss S. Fitton. Marching and calisthenics very good. Recitation by Miss M. Fitton, rendered in capital style. Discussion on "Woman—her mission," showed that woman was meant to be a helpmeet to man, not his rival. The younger class, conducted by Mr. Leigh, were very interested in the reading of "A grain of mustard seed."—G. L.

COLLYHURST. Psychological Hall.—21: Public circle, Mr. W. Lamb. Clairvoyance and psychometry good. 24: Miss Venables, "Spiritualism, the need of the age" and "Freedom of thought." Good clairvoyance. Several solos by members of the choir. 25: Mrs. Dixon, on her way from Openshaw, kindly volunteered her services. Clairvoyance good. Psychometry, in several instances, remarkably clear. Lyceum: Attendance good. Chain recitations. Marching and calisthenics as usual. Recitations very well rendered. Election of officers.

HULME. Junction Street.—21: Public circle, conducted by Mr. W. Lamb. Invocation by Miss Smith. Pleasant evening with Miss Smith and Mrs. Cassell, clairvoyance and psychometry. Fair attendance. 24: Public circle, conducted by Mr. W. Lamb. Invocation by Mrs. Cassell. Mr. Lamb gave successful clairvoyance, also psychometry. Mrs. Cassell gave clairvoyance and psychometry. Closed by Mr. Lamb. 25: Mrs. Williams spoke on "Spiritualism"—an interesting discourse. Clairvoyance by Miss Foster, who was most successful. Organist, Miss Goodall.

OPENSHAW. Clowes Street Society.—20: A very pleasant evening with Mr. and Mrs. Hammond, from Openshaw; also a lady friend. Good clairvoyance and psychometry. 24: Invocation by our chairman, and clairvoyance very good. Visit from Miss Emily Walker, of Openshaw, who gave very good psychometry and clairvoyance, fully recognised. Friends are earnestly requested to attend.

OPENSHAW. Granville Hall.—Morning: Mrs. Dixon devoted the whole time to clairvoyance and psychometry; all recognised. Evening: The controls of Mrs. Dixon gave a grand discourse, comparing Christianity with Spiritualism, also nicely naming a child Amy; spirit-name, Purity. Large after-circle, opened and closed by Mrs. Brown. Recognised test given through Miss A. Lee. Magnetising by Mr. J. Reed.

OPENSHAW. Labour Hall, South Street.—A profitable evening. Mr. Crompton's guide addressed us; subject, "The living Light," which was interesting. Mr. Crompton and Mr. Barrand gave clairvoyance and psychometry with satisfaction. July 1: Mr. Westhead, from Atherton. Subject: "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." All welcome. 6-30.—W. B., cor. sec.

PATRICROFT. New Lane, Winton.—Mrs. Williams gave an excellent discourse on "What is God?" to an appreciative audience of 50 or more. Next Sunday, Mr. L. Thompson, of Rochdale. Subjects: "Whence came man and whither goeth?" and "Man versus God."

PENDLETON.—Mr. J. B. Tetlow; subject, "Follow me." Evening:

Questions from the audience. Very successful psychometry. Mr. Tetlow named a child; spirit-name, Truth.—J. Moulding.

SALFORD.—The guides of Miss Foster, of Eccles, gave an excellent discourse on "The Veil Lifted," and 12 very successful clairvoyant tests. Great credit is due to a medium so young. A Tea Party and Entertainment on Saturday, 30th. Tickets: Adults, 9d.; under 12, 6d.; under 6, 3d. Admission after tea, 3d. Tea on table at 5 o'clock.

MANCHESTER DISTRICT UNION OF SPIRITUALIST SOCIETIES.—First Quarterly Conference in Tipping Street, at 7 p.m., on Saturday, 7th July. Chairman, Mr. E. W. Wallis. Mr. W. Lamb will address the meeting on "The best methods to conduct public circles." Discussion. All workers and Spiritualists are invited to be present. Collection to meet necessary expenses.—J. B. Tetlow, cor. sec.

## PLATFORM RECORD.

ABERDEEG (MON.). Rose Circle.—Good advice by Mr. Weller's and Mrs. Hoare's guides. Other mediums, developing good.—C. W.

ACCRINGTON. 26, China Street.—The ladies' tea and social a great success. The committee thank them very much for the £4 handed to society. 24: The controls of Mr. Holmes delivered good discourses—"The spirit world and its people" and "Religion of the past and future." Clairvoyance and psychometry excellent.

ACCRINGTON. Whalley Road.—18: Miss Skipper gave good address and clairvoyance. She kindly gave her services for good of Tabernacle. 21: Mr. Smith gave good address and clairvoyance. 24: Mr. Saunders gave good addresses and clairvoyance; 90 per cent acknowledged. Look out for Flower Services on July 8.—J. C.

ACCRINGTON. The Spiritual Temple, St. James Street.—Monday: Mrs. Harrison kindly gave her services, her controls giving an interesting address on "Mediumship." Clairvoyance. 24, Mr. Lomax, whose inspirers gave a beautiful discourse on "Man and Angel," and part of his experiences, followed by clairvoyance. Flower Service, July 15, Madame Henry. Plants and flowers thankfully received.—A. S. Barnes.

ASHTON.—Addresses from the controls of Mrs. Frank Taylor, and delineations of spiritual surroundings.

BARNOLDSWICK.—Mrs. Marshall on "Where are our loved ones?" and "Spiritualism the need of the age." Very good clairvoyance. Moderate audiences.

BIRMINGHAM. Masonic Hall.—Mr. Macdonald. "The Light that shall save the world" and six questions from the audience dealt with in a very able and forcible manner, carrying conviction to his hearers. Mrs. Groom, July 1st, at 11 and 6-30. First annual excursion of this union on July 14th. All friends cordially invited.—Apply to A. J. Smyth, 77, Stratford Road.

BLACKPOOL. Alpine Hall.—Good day with our local medium. Good addresses and excellent clairvoyance to an appreciative audience.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Gregg gave able addresses. Evening, crowded audience. She spoke very earnestly on "Spiritual Gifts," concluding with an impromptu poem. Clairvoyance effective.—W. H.

BOLTON. Bradford Street.—Mr. Ormrod, our worthy president, gave very interesting discourses on "They are winging; they are winging," and "The Struggle for Gold." Both ably dealt with. Clairvoyance by Miss Hobster.—H. W.

BRADFORD. 421, Manchester Road.—We opened our new room. Mr. Todd prayed, then named a child. Mrs. Winder gave a good address. Evening: Good addresses, successful clairvoyance, and psychometry by Mrs. Webster. Anthems ably rendered by the choir. A glorious day, many unable to gain admission.

BRIGHOUSE.—Mrs. Summersgill's guides spoke very well from "Life is real, life is earnest," and "Inasmuch as ye have done it to the least of these my brethren ye have done it to me." Two impromptu poems and good psychometry.—C. S. B.

BURNLEY. Guy Street.—Mrs. Griffin discoursed on "Mediumship, its uses and abuse," and "Spirit return." Good clairvoyance.—J. W. H.

BURNLEY. Hammerton Street.—Mr. G. Featherstone on "Spiritualism, a builder and destroyer." Evening: Questions from the audience. We scarcely ever heard him to better advantage.—W. M.

BURNLEY. Hull Street.—Mr. Minahull and his guides gave a wonderful address on "Spirit Return." Surprising psychometry and clairvoyance.—J. L.

BURNLEY. Robinson Street.—24, in the absence of Miss Patefield through sudden illness, Miss Skipper gave addresses on "Did a Christ die to save the world?" and "Religion: past, present and future." Successful clairvoyance.—W. H.

BURY.—Mr. Plant paid us his first Sunday visit. Subjects, "God a spirit, and man a spirit," and "Scientific basis of Spiritualism."—E. S.

CARDIFF.—Our brother E. W. Wallis's guides gave very able and eloquent addresses. "Who will go to hell?" "Heaven revised: Its tenants, occupations, and social states." Space here forbids any adequate resumé, but I purpose sending a digest of same at an early date. Mr. Wallis's visit, extending over three Sundays, terminates this (Monday) evening with replies to questions from the audience. On our side we have had a most enjoyable, instructive, and helpful season, while we trust and think that the relaxation—all too short though it be—has to some extent afforded him that recuperation which was certainly much needed.—E. A.

CARLISLE.—Mr. Holroyd's guides gave, for the first time in public, an excellent address on a subject from the audience—"Is Spiritualism a Religion?" listened to with great attention, and giving satisfaction. He is a promising medium. Public meetings every Sunday.

COLNE.—24: Lyceum Session; usual programme. We had the pleasure of listening to one of our local preachers, Mr. Ellis Barker, the first who has been bold enough to step upon our platform. He gave an essay on "Providence." He is very broad compared to some of our Christian friends. He allowed questions, and some very good questions were put by Mr. H. French, Mr. T. Spencer, and Mr. Wm. Darrell. The time was too short for discussion, but hope to have him again. Mr. Hoskin, our Lyceum conductor, presented him with the Lyceum Manual, which he promised to look carefully over. We hope it will be the means of drawing a few more intelligent people into our ranks. Attendance very good. 24: Service of Song, at 2-30, "Jack and the



Lifeboat." Reader, Miss Bird. At 6.30 Mr. Hoskin gave a good lecture on "Theosophy," which was listened to with rapt attention. Psychometry very good.—J. A. B.

DEWSBURY.—17: Mrs. Crossley. Good addresses and splendid clairvoyance. 21: Mrs. Colbeck's clairvoyance was a treat; she will make her mark. 24: Miss Harrison astonished many, as her tests were remarkable.

FELLING. Hall of Progress.—3: Mr. Bancroft. "Man, what am I? what is my mission? and where am I bound?" Ably defined. 10: Mr. W. Armstrong, of Newcastle, gave some of his experiences in his early investigations, very interesting and instructive; he was heartily applauded. The committee kindly thank him, hoping he will not be long in paying another visit. 17: Mr. McKellar, contrasting the ordinary views of the future life with Modern Spiritualism, gave great satisfaction. 24: Mr. Penman on "What shall I do to be saved," handled in a masterly style and which gave satisfaction.

HECKMONDWICK. Bethel Lodge.—18: Very successful evening. 22: A very good time indeed. Full house.—G. H.

HOLLINWOOD.—Miss Cotterill ably conducted circle in her usual pleasant manner. Psychometry very good. Mr. Goldin discoursed on "The purposes of life," much enjoyed by moderate audience. Very good psychometry.

HYDE.—17: Miss Gartside on "Spirits in Prison" and "Reform." 24: Madame Henry on "What must I do to be saved?" Evening services well attended, great interest manifested.

LEICESTER. Crafston Street.—17: Mr. Hodson spoke on "Our duty towards God and Humanity." Much appreciated by a good audience. Psychometry all recognised. 24: A guide of Mr. Sainsbury, a minister, gave us some interesting experiences on the earth plane.

LEICESTER. Liberal Club, Town Hall Square.—Mr. H. Clark's popular lecture "Past and Present" to a good audience. Well received. Anthem by the choir. Annual picnic in July.—R. W.

LEICESTER. People's Hall, Millstone Lane.—The guides of Brother Wallace, Horsley, gave an instructive address on "The Rise and Progress of Spiritualism," and an appropriate poem. Very successful clairvoyance by Brother Swinfield.

LEIGH. Newton Street.—A good time with Mr. Riding and his daughter. "Does death end all?" well delivered, much admired, and worthy of a larger audience. Clairvoyance by his little daughter, mostly recognised. Evening, "Faith, Hope, and Charity." Chairman, Mr. J. Pemberton, of Warrington. Subject was well handled, all satisfied. Clairvoyance. Hope to hear him again soon.—S. Downs.

LIVERSIDGE. Carr Street, Little Town.—Mr. Pawson and his guides gave very good addresses, plenty of food for the mind. Clairvoyance good. Lyceum, 10 a.m., there were about 36 scholars; are improving well. Visitors from Brighouse and Huddersfield.—T. H.

MACCLESFIELD.—Mrs. Kirk's inspirers gave a short address on the necessity of right living here to ensure a similarity of life on entering the spirit world, and words of encouragement generally. An improvement was noticed in the address.

MACCLESFIELD. 361, Park Lane.—Evening, Mr. Foster's controls gave an address on "Charity." There was a discussion, viz., "Progression in the spirit world."—W. Atkinson.

MILCOM.—Mr. William Tyson spoke on "And there shall be no more death" satisfactorily. The name given last week ought to have been Lizzie Marguerite.

NELSON. Bradley Fold.—Mrs. Harrison's guides gave good discourses on "When the mists have rolled away," and "Spiritualism, its philosophy." Good clairvoyance and audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—Mrs. Yeeles, of North Shields, gave a very brilliant and successful clairvoyant séance, 22 descriptions, 17 fully recognised. In several cases marked evidence of spirit identity were given.—R. E.

NEWPORT (MON.) Spiritual Institute.—An address by Mr. Wayland's guides. Subject: "Preach the Gospel, heal the sick."

NORTHAMPTON.—Mr. Drake, of London, paid us a visit. Members and friends were pleased to hear him again. Moderate audience, no doubt the fine weather was the cause.

NOTTINGHAM. Masonic Hall.—Good audiences assembled to hear Mr. W. H. Robinson, of Newcastle, and were delighted with his addresses, which are full of experiences, good ideas, and earnest spiritual exhortation. He wishes Newcastle were nearer, and so do we. His subjects were "Spiritual Healing" and "Spiritual Seeing." We look forward to his next visit.—J. F. H.

NOTTINGHAM. Spiritualists' Guild.—Paper by Mr. G. H. Pinkstone, "A Few Items of Progression." Messrs. Green, Jackson, and Morley took part in the discussion. Two strange gentlemen came, enquiring about Spiritualism. Profitable and enjoyable evening. 40 present.—T. S., hon. sec.

OLDHAM. Bartlam Place.—Conductor, Miss Wainwright. Moderate attendance. A pleasant morning. Officers elected for ensuing year: Conductor, Mr. Standish; assistants, Messrs. Barker and Wheeler, Miss Collins; guardians, Misses A. Entwistle and M. Worthington; musical director, Mr. Barker; pianists, Misses Fitton and Collins; class teachers, Messrs. Cockcroft, Collins, and Sankey, and Misses Fitton, Butterworth, and Halkyard.

OSSETT. The Green.—Mrs. France discoursed on "Is Spirit Return a Fact?" and "Shall Man be Guided by Angels."—E. Oliffe.

PRESTON. Lawson Street Hall.—Mrs. Lamb gave us her experiences, which were interesting and much appreciated. Her controls spoke on "Life as it is and as it ought to be," painting a vivid word-picture of life here, and exhorted us to so live our lives that we may leave a record of good behind which will enable us to progress on the other side. Clairvoyance and psychometry very good.—F. R.

RAWTENSTALL. Spiritual Church.—The controls of Mr. T. Postlethwaite gave good addresses, "Was Jesus a medium?" "What spirits teach to good audiences."—J. Scholes.

ROCHDALE. Spiritual Temple, Bailie Street.—Mr. Manning gave great satisfaction in his discourses, clairvoyance and psychometry. Miss Whitely and Miss Barlow gave good clairvoyance at both services. Mr. Manning sang sweetly, assisted by Mr. A. Tillison. The Masters Barlow creditably sang a duet. These services were to open our new organ, Mr. A. Barlow giving the selections. 25th, Madame Henry disappointed us, but our local mediums assisted.—L. Thompson.

ROCHDALE. Penn Street.—20: Mr. Young conducted our public circle with great credit. 24: Opening of our pipe organ. Mr. Armitage, supported on the platform by Mr. J. Harwood, chairman; Mr. Peter Lee; Mr. Cumberbire, organist; and Mr. James Barker, bandmaster. Appropriate hymns by the choir. 10-30: Mr. Armitage gave very interesting experiences of Spiritualism. 2-30: His guides answered three questions from the audience. Evening: Ten questions from the audience. All the questions answered in a most straightforward, masterly, and fearless manner. Every one seemed to be highly pleased. Good audiences and collections.

ROYTON.—Mr. Cable discoursed to very fair audiences on "Work, for the night is coming," and "In my Father's house are many mansions," to the satisfaction of all. Good psychometry. We wish him every success.—W. C.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. Charles Shaw. His controls dealt with a number of questions from the audience, giving much satisfaction. Clairvoyant delineations all recognised.—A. M.

SOUTH SHIELDS. North-Eastern Federation Camp Meeting, in Market Place. We expounded the truths of Spiritualism to a very large audience, who listened with interest to the various speakers. A little discussion took place. Two services in Thornton Theatre, where the subject of Spiritualism, the religion that is required at this day, was dealt with. Evening, Mr. Gray named a child. We were favoured with a selection of hymns by the Centre House Choir (Sunderland), under the leadership of Mr. Todd. Space forbids me to mention all, but we made a good impression and have every encouragement to go on.—J. G.

SOWERBY BRIDGE.—17: Mrs. Griffin spoke to a good audience on "Angel Whispers," giving excellent clairvoyance. 24: Anniversary Services. 10-30, Lyceum open session. The scholars turned up in full force, and a capital programme was gone through before a large number of appreciative visitors, the whole of the Lyceumists, from the oldest to the youngest, trying their best and contributing to make the session a decided success. Solos, duet, and auto-harp solos, reading, and recitations all rendered well. 2-30: A full house to hear Mrs. Britten on "The great new reformation," delivered in her usual forcible manner, to the evident delight of the audience. Like all true reforms, it had its origin in spirit, and would ever continue to progress. Eventually, Spiritualism would become the universal religion of the whole world. 6 o'clock: The room was full to overflowing—numbers unable to gain admittance. Many written questions were sent up, and Mrs. Britten gave the questioners something to digest, and think about for some time to come. The choir, conducted by Mr. J. Foulds, sang special hymns and anthems. Solos by Miss Howarth and Miss Law. Collections for the day, £17 13s. 6d.—G. H., hon. sec.

STALEYBRIDGE. Spiritual Society.—Mr. John Kay, of Salford, delivered an address on "After Death, What?" which was very decisive.

STOCKPORT.—In reviewing "The problems of mediumship," Mr. Rooke travelled over a wide field, taking in the scientific side. This information is of importance to those dabblers in spirit intercourse who know little or nothing of the drawbacks and advantages of mediumship. Night: "The laws, conditions, and life in the spirit world" was a valuable address, delivered in Mr. Rooke's best style, and much helped by the excellent conditions supplied by the audience. Good clairvoyance. Lyceum: Morning attendance, 38. Invocation by Miss Birch's guides. Chain recitations well responded to; marching and calisthenics very nicely conducted. Half-yearly election of officers. Mr. Edwards, conductor.

SUNDERLAND. Centre House.—The cause is flourishing. Mr. J. C. Macdonald. A week of special lectures, each well attended—crowded on Sunday evening. The wave of enquiry is not without results in an increased attendance of intelligent enquirers. Mr. Macdonald's addresses and exhibition of valuable spiritual gifts has won us greater respect and popularity than ever, and being in direct sympathy he has earned in Sunderland the highest praise from both friend and opponent. We shall look forward with pleasure to another visit.

WAKEFIELD.—Mrs. Connell, with her well-known eloquence, adapted her addresses to the readings (Miss Marryat's lecture). The audience had a rich treat. Clairvoyance given entirely to sceptics; all acknowledged. Room crowded, and many unable to get in.—G. M.

WALSALL. Central Hall.—24: Mrs. Groom spoke upon "Our Immortal Homes," in a very interesting manner. Clairvoyant descriptions to a number of friends. This being the anniversary of the passing on of two of our young friends, Ada Adderley and Joseph Hawkins, the service was a floral one. Suitable hymns.—S. B. B.

WISBECH. Public Hall.—Mr. Ward spoke on "Broad is the way that leadeth to destruction, and many there be that walk therein; but narrow is the way and strait is the gate that leadeth unto life, and few there be that find it," to a fairly large audience. Clairvoyance successful.—J. W. Smith, cor. sec.

#### LIST OF SPEAKERS FOR JULY, 1894.

##### YORKSHIRE UNION OF SPIRITUALISTS.

- ARMLEY.—8, Mrs. Britten (opening new hall); 15, Mr. W. Rowling; 22, Mr. J. Parker; 29, Open.
- BATLEY CARR.—8, Lyceum service; 15, Mr. T. Hodgson; 22, Mr. Boocock; 29, Mr. Armitage.
- BATLEY.—8, Mr. G. Newton (Lyceum Anniversary); 15, Mr. G. H. Beely; 22, Open; 29, Mr. G. Newton.
- BRADFORD. Milton Street.—8, Mr. Swindlehurst; 15, Mr. Hepworth; 22, Miss Hunter; 26, Mr. W. Rowling.
- BRADFORD. Little Horton.—8, Mr. J. Essam; 15, Mr. Boocock; 22, Mr. J. Lund; 29, Mr. J. Grattan.
- BRADFORD. Otley Road.—8, Mr. Hepworth; 15, Mesdames Stretton and Whiteley; 22, Mesdames Wooler and Ormerod; 29, Mr. and Mrs. Marshall.
- BRADFORD. Psychological Institute.—8, Mrs. Marsden; 15, Mr. J. Oliffe; 22, Miss Patefield; 29, Mrs. Bentley.
- BINGLEY.—8, Mr. J. T. Todd; 15, Anniversary, Mrs. Midgley; 22, Mr. G. H. Beely; 29, Open.
- BRIGHOUSE.—8, Mr. C. King; 15, Open; 22, Mrs. France; 29, Mr. J. Parker.



CLECKHEATON.—22, Mr. A. Walker; 29, Mr. T. Hodgson.  
 HALIFAX.—8, Mrs. Craven; 15, Mr. J. Armitage; 22, Mr. G. Featherstone; 29, Mrs. J. A. Stansfield.  
 HULL.—Local arrangements.  
 HUDDERSFIELD.—8, Mr. H. Crossley; 15, Mrs. W. Stansfield; 22, Mr. R. A. Brown (open air at Bradley Gardens); 29, Mr. W. Ripley.  
 KEIGHLEY.—8, Annual meeting of Yorkshire Union; 15, Mr. Grattan; 22, Mrs. Stretton; 29, Mr. Long.  
 MORLEY.—8, open; 15, open; 22, Mr. W. Stansfield; 29, Mr. Boocock.  
 SHIPLEY.—8, open; 15, Mesdames Shepherd and Hepworth; 22, Miss Camm; 29, Mrs. Stretton.  
 WEST VALE.—8, Mr. J. Brook; 15, 22, local; 29, Mrs. Whittingham.  
 WINDHILL.—8, Miss Hunter; 15, Mr. J. Brook; 22, Mr. Firth; 29, Mrs. Wrighton.  
 YEADON.—8, Mrs. Stretton; 15, Mrs. Whittingham; 22, Mr. and Mrs. Hargreaves; 29, anniversary.  
 N.B.—Will secretaries in filling in open dates kindly intimate the same to the Editor?

The annual meeting of the Union will be held at Keighley on July 7 and 8. Tea on Saturday at four o'clock in Mr. Weatherhead's Sale Rooms, 63. each. The delegates, speakers, and hon. members will adjourn at once after tea for the election of officers for the coming year. 6-8: Annual public meeting. The past year's report will be read, and addresses delivered thereon. The friends at Keighley will present portraits in oil to two of the oldest Spiritualists in England, Mr. Clapham and Mr. Judson, who have sustained an uninterrupted connection with the cause at Keighley for over forty years, Mr. T. Weatherhead presiding at the presentation. Sunday, the delegates and workers of the Union will meet at the Lyceum, East Parade, at 10 o'clock, for the purpose of planning and transacting the general business. 2-15 and 6: Public meetings in the Sale Rooms, addressed by speakers and delegates connected with the Union. Will speakers and delegates who need the night's accommodation at Keighley kindly communicate with me as early as possible? Collections at each meeting.—Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

ASHTON.—8, Madame Henry; 15, Mr. George Smith; 22, Mrs. Hyde; 29, Mr. T. Postlethwaite.  
 ATTERCLIFFE.—8, Mrs. France; 15, Mr. C. Shaw; 22, Mrs. A. Craven; 29, Mr. W. E. Inman.  
 BACUP.—8, Mrs. Horrocks; 15, Mrs. Rennie; 22, Miss Walker; 29, Mrs. J. M. Smith (Anniversary).  
 BELFAR.—8, Mr. W. E. Inman; 15, Mr. J. Swindlehurst; 22, Mrs. Stansfield; 29, Mrs. Gregg.  
 BLACKPOOL. Church Street.—8, Mrs. Hindle; 15, Mr. Rooke; 22, Mr. Knibb; 29, Mr. Knibb.  
 BOLTON.—8, Mr. Buckley; 15, Mr. Manning; 22, Miss Jones; 29, Mrs. Lamb.  
 BRADFORD. Harker Street.—8, Local; 15, Mr. Firth; 22, Mr. Bedford; 29, Mr. and Mrs. Omerod.  
 BRADFORD. 421, Manchester Road.—8, Mrs. Hunt; 15, Miss Calverley; 22, Mr. and Mrs. Marshall; 29, Mr. Hilton.  
 BRADFORD. Walton Street.—15, Mrs. Hunt; 22, Mrs. Mercer; 29, Mr. Hopwood.  
 BURNLEY. Robinson Street.—8, Mrs. Dixon; 15, Fair holidays; 22, Mr. Rowling; 29, Miss Walker.  
 BURY.—8, Mr. Postlethwaite; 15, Mr. G. Smith; 22, Mr. Nuttall; 29, Mr. Johnson.  
 DEWSBURY.—8, Mrs. Menmuir; 15, Mrs. Mercer; 22, Messrs. Foulds and Williamson; 29, Mrs. Hunt.  
 FELLING.—8, Mr. Jos. Wilkinson; 15, Mr. L. ———; 22, Mr. Jos. Griffiths; 29, Mr. J. Clare.  
 GATESHEAD. Kingsbro' Terrace.—8, Mr. T. Bell; 15, Mr. J. Wilkinson; 22, Mr. J. T. McKellar.  
 GATESHEAD. Teams.—8, Mr. J. Graham; 22, Mr. W. Davidson; 29, Mr. R. Grice.  
 HECKMONDWICK.—8, Mr. and Mrs. Hargreaves; 15, Open; 22, Mr. J. W. Sutcliffe; 29, Mrs. Berry.  
 HOLLINGWOOD.—8, Miss Cotterill; 15, Mr. J. Gibson; 22, Mrs. Rennie; 29, Mrs. Brooks; 15, Mr. Ormerod; 22, Mr. E. W. Wallis; 29, Open.  
 HUDDERSFIELD. Brook St.—8, Lyceum Anniversary; 15, Mr. Newton; 22, Mr. Wallis; 29, Mrs. France.  
 LEEDS. Progressive Hall.—8, Mrs. Farrah; 15, Mr. Lund; 22, Mr. Oliffe; 29, Mrs. Levitt.  
 LEEDS. Psychological Hall.—8, Miss Patefield; 15, Mr. Johnson; 22, Open; 29, Mrs. Wilkinson.  
 LIVERSEDGE. Carr Street, Little Town.—8, Mrs. Armitage; 15, Mr. T. Mitchell; 22, Mrs. Roberts; 29, Mr. Foote, Anniversary.  
 MANCHESTER. Openshaw.—8, Mrs. E. Robinson; 15, Mr. J. Kay; 22, 10-30: Mr. Duffy; 2-30 & 6-30: Lyceum Session and Mr. Crutchley; 29, Mr. G. Adams.  
 MANCHESTER. Pendleton.—8, Miss Gartside; 15, Open; 22, Mrs. Best; 29, Mr. W. Buckley.  
 MONKWEARMOUTH.—8, Mr. J. E. Wright; 15, Mr. Jos. Hall; 22, Mr. T. Bell; 29, Mr. Scott.  
 NELSON.—8, Mrs. Hyde; 15, Miss J. Bailey; 22, Mr. Tetlow; 29, Miss Skipper.  
 NORMANTON.—8, Mrs. J. M. Smith; 13, Mr. and Mrs. Hargreaves; 22, Mr. C. Shaw; 29, Madame Henry.  
 NORTH SHIELDS.—8, Mr. John Rutherford; 15, Mr. W. Bancroft; 29, Mr. R. Grice.  
 NOTTINGHAM. Masonic Hall.—8, Miss Janet Bailey; 15 and 16, Mrs. J. A. Stansfield; 22 and 23, Mr. T. Timson; 29, Mrs. Barnes.  
 PRESTON.—8, Mr. Lomax; 15, Mr. Postlethwaite; 22, Madame Henry; 29, Mr. Lomax.

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.

## PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Whalley Road.—July 8: Flower Services will be held. Mrs. Marshall and others will speak. A good tea will be provided, 6d. each. Rally round, friends. Silver collections at the door towards building fund.—J. C., sec.

ARMLEY. Theaker Lane.—Important Notice. Grand Opening of our New Spiritual Church. July 7th: A grand Tea Party and Entertainment, when we shall be pleased to see all our friends, various speakers, and entertainers. Tea 4-30. Tickets, adults 9d.; children 6d. 8: Mrs. E. H. Britten will perform the opening ceremony, and lecture, afternoon, on "The Church of the Divine Humanity." Evening, will take six written questions from the audience. Mr. Wakefield, of Leeds, will preside. 9: Mrs. Britten on "The New Reformation in Religion, Politics, and Labour; or, What and Where is the Spirit World?" Doors open at 6 for 6-30. Mr. Joseph Armitage, of Batley Carr, will preside. 10: Mrs. Gregg, of Leeds, has kindly consented to occupy the rostrum. 11: Mrs. France, of Huddersfield, will give an address and perform the pleasant duty of naming two infant children. 12: Mrs. Craven, of Leeds, another of our kind friends will give a discourse, commence each evening at 7. On Saturday, at 7, another grand treat, when Mr. F. Hepworth, of Leeds, and various others will be with us. Nothing need be said about Mr. Hepworth's abilities, as they are well known. Many more speakers are expected, and we anticipate this effort will long be remembered in Armley. Friends from a distance can be provided with a substantial tea Sunday or Monday for 6d.

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

BRIGHOUSE. Martin Street.—July 7: A Sale of Plain and Fancy Work. Refreshment stalls. Tea provided, 4-30, price 6d. The Halifax Lyceum Minstrels will give songs, etc., at intervals. Doors open at 2 o'clock. Admission 2d.

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.

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.

HUDDERSFIELD. Brook Street.—Lyceum Anniversary, July 8, in the Friendly and Trades Hall, Northumberland Street (near Station). 10-30, open session; 2-30 and 6-30, special services. Addresses and clairvoyance by Mrs. Stansfield. Special music, solos, hymns, and anthems. Tea at 4-30, for visitors and friends. A hearty and pressing invitation to all.

HUDDERSFIELD. Station St.—Annual open-air service at Armitage Gardens, Bradley, July 22. Speakers, Mr. R. A. Brown and others, 2-30 and 6 p.m. The gardens are about 10 minutes' walk from Bradley, Cooper Bridge, and 15 minutes from Mirfield Stations. Come and make it a success. Tea, 2d.

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.

LANCASTER.—July 1: Mrs. E. H. Britten.

LIVERSEDGE. Bethel Lodge.—30th: Public tea and meeting; Mr. Amos Walker and Miss Hunter taking part. 6d. and 3d. All welcome.

MARYLEBONE. Spiritual Hall, 86, High Street, W.—July 1, annual meeting, various speakers; 22, 29, and August 5, Mr. J. J. Morse.

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.

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.

MR. F. T. HODSON, 25, Muriel Road, Dane Hills, Leicester, is open for engagements on Sundays. (See card.)

MRS. M. H. WALLIS, Millom Spiritualists' Meeting-room, at 7-30 p.m., July 17.

NEWCASTLE-ON-TYNE.—Mr. T. O. Todd, July 1, at 6-30. Subject, "The Spiritualists' Proof of Immortality."

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.

RAWTESTALL.—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, 6-0, "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.

ROYTON.—Sunday, July 1, Special Lyceum Day. Two Services of Songs. Afternoon, 2-30: "Eva." Reader, Miss S. A. Eller. Evening, 6: "Ministering Spirits." Reader, Miss M. A. Yates.

WHITWORTH.—July 1: Our meeting-room re-opened by Mr. G. F. Manning. Special hymns by the choir and Lyceumists. Friends from a distance, please note.

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



## PASSING EVENTS AND COMMENTS.

SEVERAL REPORTS, ETC., "received late," crowded out. Next week. FULL REPORT of the National Conference proceedings next week. A SUGGESTION.—The "Flash of Light," from Sunderland, I propose selling at the Masonic Hall on Sunday next and afterwards, at the rate of four for 1½d. with four newspaper wrappers. Will other societies take note of this endeavour to spread Spiritual truth everywhere?—Bevan Harris, Nottingham.

THOSE WHO DESIRE to know the facts about the forged passage in Josephus' "Antiquities," professing to refer to Jesus, cannot do better than procure No. 2 of *The Truthseeker*, a capital monthly freethought journal, published at 26, Hammerton Street, Leeds Road, Bradford, Yorkshire; or, send 1s. 6d. to Mr. J. W. Gott, 36, Villiers Street, Bradford, and he will post it to you for a year.

MR. YOUNGER'S *Magnetic and Botanic Journal* for May is full of good things in its special line. Vivisection comes in for righteous condemnation. A case of successful treatment by animal magnetic methods of a lady suffering from intercranial tumour makes one feel glad that the patient is restored, and wish that others might be equally fortunate. The June issue was equally interesting.

A SUNDAY SCHOOL BANNER.—"I suffered agonies," said the Bishop, of Johnmister the other day, "in having to suppress my laughter. We were assembled to consecrate a Church, and in the procession was the Banner of St. Mark's Schools. There was a lion, a very fierce-looking one, with terrible claws and teeth, and underneath him was the legend, 'Suffer little children to come unto me.'"—*Newcastle Daily Leader*, June 25.

IS HELL FIRE IN DANGER?—The subjects for pulpit oratory are getting very scarce amongst the "orthodox." A Baptist in the North of England recently announced a sermon on "Christ and the Coal Strike." We do not know how the reverend gentleman made such a connection. Can it be that he had fears that, if the coal strike had lasted much longer, the supplies for the nether regions would run short?

IT COOLED HER INSPIRATION.—The Salvation Army habitually holds open-air services in front of a music hall in our town. Recently an "artiste" was here who caricatures Salvation Army methods, and one of the advertisements consists of a "girl" with bonnet, tambourine, and full equipment—life size. Whilst one of the "real girls" was holding forth on Sunday last, she wondered what the crowd were smiling at, and on turning round saw that one of the life-size pictures—a capital representation of herself—formed the background to her display. She blushed and then cooled down.—*Cor.*, May 29.

CORRESPONDENTS WOULD ASSIST US considerably if they would kindly recollect that when "Plans" have to go in we cannot find room for any but brief reports. We receive so many, and our space does not increase with the demands made upon it, that we have been compelled to considerably "cut down" the reports this week and still we are unable to find room for "correspondence," and a number of plans are crowded out till next week. We do our utmost to oblige every one, but we must either stop publishing "Plans" or reporters must not be vexed if we reduce their reports to a few lines only on those occasions. Our thanks are due to those friends who do take notice when we ask for short reports.

RE FLORENCE MARRYAT.—I heartily thank all those friends who have been kind and thoughtful enough to write me as to the results of the lecture in various towns by this accomplished lady. Naturally I felt eager to hear of her success, and that no one had regretted the undertaking. Only in a few cases was the financial result not satisfactory. One or two cleared £10; and everywhere people were delighted with what they heard. Friends will, however, feel sincere regret on learning that she was confined to her bed for ten days with a severe illness after her return, brought on, says her doctor, by the combined lecturing, travelling, and sitting up at nights. I am glad to say that she was improving when she wrote last.—J. F. Hewes.

BRIGHTON.—Although here for a few weeks' holiday I have not been out of work (spiritually), but have had several opportunities to speak on the "breezy sea front" with the Christian brethren, who are very numerous. Sunday I replied to the arguments of an apostle of that melancholy doctrine, "Conditional Immortality," and for a long period our glorious gospel of Progressive Spiritual Life was attentively listened to by the largest assembly I have ever addressed. Many hundreds strong. They stood and heard a new philosophy of life, and many were anxious to know more, and heartily showed their approval by repeated applause. A debate was arranged to take place on the sea-shore on Monday evening with a local champion on "Conditional and Universal Immortality." I will send particulars for the next issue of our paper. The symbol was recognised by one local Spiritualist, who remained while I spoke, and added a few words at the close. I am certain some good seed was sown, and trust that the quickening power of the Spirit will cause it to grow and be a blessing in this town, where it is badly needed to counteract such teachings as I have heard here.—W. E. Long.

CANON FAUBUSSET'S "INSANITY" CHARGES.—Mr. J. Slater, of York, writes: "Having been officially connected with the preparation of lunacy returns, I am in a position to give the truth with reference to Spiritualism and insanity. Those who are insane from religious causes are usually described as 'religious melancholics,' and seeing that we have no Spiritualist society in York, and few declared Spiritualists, it is easy to trace where those who are insane have received their melancholic tendencies from. Instead of driving people mad the angel friends give them comfort and hope—a peace and calm which orthodox creeds and dogmas cannot give. There is no madhouse for those who have received spiritual truth and light, and who practise the teachings received by communion of saints. Canon Faubusset should see Dr. Hingston, of the York and North Riding Asylum, or Dr. Smith, of Durham County Asylum, and get to know if there is any truth in these clerical reports, as I have done. He will find that people go mad from any and every cause, but not one happens to be from Spiritualism. The principal causes are hereditary tendencies, immorality, drink, and passion. If statistics prove anything they clearly prove that there is far more danger of insanity in being a clergyman than in being a Spiritualist."

MR. J. J. MORSE'S "Hints to Inquirers into Spiritualism," can be obtained from Mr. Morse, or from this office.

"CURIOUS NOTIONS" is an illustrated monthly, issued by Mr. J. Coulter, of 1, Erin Terrace, Belfast. Price 3d. It deals mainly with Drinking, Smoking, Gambling, and has some smart hints at Dudes, Mashers, the nice young man, and is well got up. Some of the notions are certainly curious and amusing, while a serious purpose is manifested throughout.

THE MAYBRICK CASE should not be forgotten or lost sight of by Spiritualists of all others. As friends of the oppressed and suffering we cannot forget the cruelly incarcerated young widow, five years ago torn from her children, and now lying in Woking Gaol. The persistent, untiring effort of Mr. Macdougall is again manifest by his resolve to appeal to the Government for a new trial and open investigation. Petitions are being signed here, in London, and other large towns, and I hope every Spiritualist will honour our cause by signing for a new trial.—Bevan Harris, Nottingham.

AMONG THE MANY health journals so-called the *Herald of Health*, edited by Mrs. C. Leigh Hunt Wallace, takes front rank. It can be procured from 4, Albany Terrace, London, N.W., for 2½d. post free. Vegetarianism, anti vaccination, wholesome food, rational dress, hygienic house furnishing, etc., etc., receive full treatment. A good article on "The Nose, its beauty, its office as a filter, and how to treat it in health and disease," in the May issue, is well worth reading, as also is a lively article on "Disensions and Discords—a philosophical philanthropist's experience," referring to the solitariness experienced by a man who, as an advanced thinker, reformer, and truth-seeker, is shut off so to speak from the rest of mankind. That is the price those have to pay who "lead the van."

OTLEY.—This pleasantly-situated town, in the beautiful valley of Wharfedale, is the scene of a ferment such as it has probably never previously experienced. Spiritualism has been entirely unknown to its inhabitants as a religious system, until—through the instrumentality of Mr. Israel Todd, a public official of the town, who has "dared to be a Daniel and dared to stand alone"—the Yorkshire Union of Spiritualists held a demonstration on the "Chevin," at the White House Farm. As an introduction and an advertisement of the camp meetings, Mr. Todd arranged for a semi-private meeting on the previous Sunday, June 17, in what had been a small workroom, the only available room. A fair number of Otleyites had the privilege for the first time of listening to an exposition of the philosophy and phenomena of Spiritualism by Mr. J. T. Todd and Mrs. Webster, both of Bradford. Proofs were afforded that spirit return was a veritable fact, and it was felt that the meeting as a whole was a valuable prelude to the will be historic camp meetings on the Chevin on Sunday the 24th. The weather kept fine, and the meetings were held in the upper portion of the farm lands, on a pleasant knoll, facing scores of miles of the richly fertile and beautiful valley of the Wharfe, closely encompassed by a luxuriant woodland of leafy glades. Under these auspicious circumstances could it be wondered at that visitors should be present from all parts, Bradford sending its waggons under the supervision of Messrs. J. Whitehead and Collins, and contributions in the persons of Mr. and Mrs. Marshall, Mr. and Mrs. Wade, and hosts of others, including Mr. and Mrs. J. H. Smith, who drove over in a lovely little turnout; and from Leeds might be seen the familiar forms of Mr. and Mrs. Wakefield, who also enjoyed a pleasant drive; Yeadon friends closed their room, and under the genial guidance of Messrs. Green and Dawson, scores of sympathisers wended their way from that neighbourhood; and, along with others from Bingley, Shipley, and hundreds of curiosity seekers and critical enquirers of Otley, composed meetings, that for heterogeneity of character it would be difficult to duplicate. We noticed a local business man, who in his home is an out-and-out Spiritualist, but, as yet, is not free to unbuckle himself; also the local professional gentleman, accompanied by his wife, among others, whose sympathies are also with us. Our trance speaker and co-worker, Mr. J. Lund, of Bradford, has had some share in privately creating this undercurrent of Spiritualistic thought. About 2-30 our President (Mr. T. Craven, of Leeds) made some brief observations on the immediate objects connected with our visit to Otley. After a hymn, prayer was offered by Mr. Walker, of Cleckheaton. Another hymn, and the Secretary of the Union endeavoured to place within the grasp of the Otley people some means whereby they might attain to an intelligent knowledge of spirit return. A thoroughly practical speech followed from Mr. Marshall, of Bradford, and Mr. Clegg offered a few remarks. Tea was then served in the booth on the farm, and at 6 p.m. the President then took charge. After singing, Mrs. Marshall offered prayer. Earnest and exhortive addresses were given by Messrs. Collins, Walker, Marshall, Wood (of Bingley), W. Stansfield (of Batley), and Mrs. Wade (of Bradford). About a thousand people would be gathered at both meetings, and it is a source of gratification to all that the audiences were so attentive. Hymn leaves and leaflets, issued by *The Two Worlds*, were freely distributed, and the seed corn contained within them would be carried to many an enquiring mind and supply food for thought that cannot but result in building up a centre of spiritual work in Otley, and thus light a spark of truth that shall be fanned into a mighty blaze.—William Stansfield, secretary, Hanging Heaton, Dewsbury.

### IN MEMORIAM.

Passed to the higher life, James Downham (Cor. Sec. of Lancaster Society), June 18, after a very short illness. Rev. J. C. Pollard, Unitarian minister, officiated in the unavoidable absence of Mr. Swindlehurst. 24th: A memorial service. A crowded audience of sympathisers. Mr. Swindlehurst's subject, "Death in the light of Spiritualism," was ably delivered, and referred in excellent terms to the indefatigable exertions of our late brother.

CLIFTON.—Mrs. Louise Sara, only sister of Mr. J. J. Morse, London, and Capt. C. E. Morse, U.S. Army, Washington, U.S., at Husbands Bosworth, Rugby, on Thursday, June 21, 1894.

WALSALL.—One of our old workers in the Spiritual cause passed on to the higher life rather suddenly on Saturday. Although a sufferer for years she bore her troubles with calm patience, and her last wish was to be buried as a Spiritualist. Our president, Mr. J. Venables, with the help of our co-workers, Mrs. Groom and Mr. Woolson, conducted the burial. A large number of friends assembled at the cemetery. We have lost a true worker in our Spiritual cause.—S. B. B.