

# The Two Worlds.

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## THERE IS NO DEATH.

BY FLORENCE MARRYAT.

(Continued from page 315.)

THE Christian world is taught to believe the Bible to be the inspired word of God, and yet the miracles of Jesus and his resurrection after death *had never received any satisfactory explanation* until Spiritualism made them plain. Whoever has seen his or her friend appear after death in a materialised form can understand the resurrection of Jesus. No one else can. Well was he named Joshua the Healer. I say it in all reverence, and with no wish to depreciate his extraordinary powers. Why should we be so anxious to ascribe everything he did to a supernatural agency? Had he introduced the telephone, or phonograph, or the electric light, it would have appeared as great a miracle in those days as anything he did. *He constantly denied* that he possessed greater powers than any of his followers might have if gifted with the same faith. The tale of his miraculous birth I pass over in silence. The same, or a very similar account, was written thousands of years before of the birth of Buddha. If it was true of one it may have been of the other, but it has always seemed strange to me that the God who denounced adultery in his children should have countenanced and ordained such a birth. I would rather try and prove to you that Jesus was a medium, and to show you that what he did has been done since, as he prophesied it should be, by many of his followers. He was a healing medium, "healing all manner of sickness and all manner of disease among the people." "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus *put forth his hand, and touched him*, saying, I will, be thou clean. And immediately his leprosy was cleansed."

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he *touched her hand*, and the fever left her." I want to call your attention to the fact that in almost every instance of healing Jesus had to *touch the sick person*, also that he could not practise his healing mediumship without losing some of his vitality, or natural power. What did he say when the woman with the issue of blood came behind him in the crowd and touched the hem of his garment? "Somebody *hath touched me*: for I perceive that virtue is gone out of me." When he called together his twelve disciples he bestowed upon them *the same power he had himself*. How could they have inherited what belonged to God alone, unless it had been a *natural power* open to the capability of men? "Heal the sick," said Jesus, "cleanse the lepers, raise the dead, cast out devils." No one has ventured to ascribe miraculous powers to the disciples. They were only a set of unlearned men. Jesus had doubtless selected them for their mediumistic powers, which we all possess in a smaller or greater degree, but they could not have performed miracles unless controlled by spiritual agencies. And he foresaw what their mediumship should bring upon them when he added, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" And when the Pharisees said he cast out devils by Beelzebub, he answered them, "If I by Beelzebub cast out devils, by whom do your sons cast them out? But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Jesus was a *physical medium*. He changed the water into wine. He made five loaves and two fishes feed a multitude. He walked upon the waters. He caused money to be found in the mouth of a fish. He was levitated when he passed out of the disciples' sight. But these powers were not always with him. They depended upon times and conditions, else what is the meaning of the text, "He did not many mighty works there *because of their unbelief*" (or scepticism); and when the disciples asked him why they could not cast out a certain devil he said, "*Because of your unbelief*," which proves that the spiritual powers will not help those who do not believe in them. Jesus was a materialising medium. He raised the apparently dead. A white dove was materialised

above his head. The direct voice was heard through his agency. Moses and Elias appeared and talked with him. And on that occasion I want you to observe that *the cloud overshadowed him* before the direct voice was heard. Yet these miracles were subject to external influences. He could not raise the daughter of Jairus until he had put them *all out of the room* (i.e. eliminated all opposing influences). Of certain devils he said, "this kind goeth not out but by prayer and fasting," proving that he was compelled to submit to natural laws, just the same as mediums are to-day. When the Pharisees said that he cast out devils by the prince of the devils, what was his reply?—"If Satan cast out Satan, he is divided against himself." And, in like manner, if the devil comes to us to-day in the guise of our lost friends to incite us to live holier and worthier lives, he is defeating the purpose for which he is supposed to exist.

Did Jesus consider the exercise of mediumship to be wrong? He said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." And again, "The works that I do shall he do also; and *greater works than these shall he do*." Now, what greater works than his have been done since his time? The disciples' miracles never came up to his. Yet he said positively that they *should be done*. All the men who have lived since then—those who have paid for their faith with their blood, and those who have been fiendish enough to spill the blood of their fellow-creatures in the attempt to make them adopt their opinions—martyrs and executioners alike, have *never performed one miracle*, yet Jesus said emphatically that they would. And they will be done when we have eliminated our carnality and cultivated our spirituality more—when our teachers go before us, as shepherds before the sheep, and show us how to do it—when they cease to think so much about the loaves and fishes—about the *temporal* advantage and the *temporal* power—and help us to open the door for the spirits to come in and assist us, then miracles will once more be performed on this earth, and God will walk with man as of old. Can you recall the detailed account of the resurrection of Jesus? First, I would ask you to observe that it took place *by night*. It was the crowning miracle that was to pulverise the unbelieving world, yet it took place *in darkness*, giving the Jews occasion to say that his disciples had come *by night* and stolen his body away. The resurrection would certainly have been more convincing had it taken place in the daytime and before the eyes of all men. Why did it not? Simply because *it was impossible!* *Darkness* was necessary for the creation of the world. *Darkness* was necessary for God to come down to speak to Moses. And *darkness* was necessary for the Christ to resurrect his body! But if we urge the necessity of darkness for a materialising séance, we are told it must incontestably be a cover for fraud and chicanery.

Mary Magdalene, who had come *whilst it was yet dark* to the sepulchre, expressly to see Jesus, turned and saw him standing there, and *knew not that it was Jesus*. "Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have *borne* him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, *Touch me not*, . . . but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Now I ask you to consider for one moment, *why should Mary Magdalene have mistaken him for the gardener?* Jesus was a high-class Jew, and, if contemporaneous history speaks truly, a fair man. Publius Neutulus, in writing of him, says: "His hair is of the colour of a filbert, full ripe, and plain down to his ears, but from his ears downwards somewhat curled and more orient of colour, waving about his shoulders; his forehead very smooth and plain; his face, nose, and mouth so framed as nothing can be reprehended; his beard somewhat thick, agreeable to the hair of his head for colour; his eyes grey, clear, and quick." The gardener



was, in all probability, a dark-skinned eastern coolie, one of the lowest types of natives. The "hewers of wood and drawers of water" are to this day selected from the lowest castes. The Jews too wore long white, or coloured, garments reaching to their feet—the gardener probably had only a rag girt about his loins. How could they have resembled each other, unless indeed the gardener served as the medium for his re-appearance? When Jesus spoke to Mary she recognised him—not before—and was probably rushing forward in her delight to catch him by the garment. What were his first words?—"Touch me not!" And yet the sceptics complain if they are not allowed to clasp a materialised spirit in their arms! After the death of Jesus he twice passed through closed doors to visit his disciples and appeared on the seashore, when he ate fish and honeycomb with them. He came on two occasions when the disciples were assembled together in an upper room, and it is particularly mentioned that *the doors were shut*, and on these occasions he spoke with them and touched them; after which his followers began to prophesy and to speak with divers tongues, and to send the handkerchiefs off their bodies to the sick and they were healed. *What was that but mediumship?* Do you remember the "mighty rushing wind" that filled all the house on the day of Pentecost when the apostles were inspired? That wind is the unmistakable sign of a successful séance to this day, whether the Holy Spirit visits the sitters or not.

You will see from the quotations I have given you that if Spiritualism is diabolism, the practices of the servants of God, both in the Old and New Testament, must have been diabolism also, for the laws of Nature do not change, though centuries intervene, and if it be wrong for you or me to hold communication with the friends who have gone before us, it must have been wrong for them. And since we cannot question the right of what our God does, or sanctions, we may conclude that He allows us the same privileges that He bestowed as an *especial blessing* upon them. One quotation more and I have done. St. Paul says: "There are diversities of gifts. . . . To another the gifts of healing; to another working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same spirit. Wherefore, brethren, *covet to prophecy.*" *Covet*—that is, to do exactly what hundreds of clairvoyants are doing all over the world to-day—to foretell the future, so that we may be prepared to meet it. There is no other interpretation of these texts for unbiassed people. If you accept the Bible at all, you must accept it as it is written. If we do not, who is to decide at this distance of time and from the lame translation that is offered us, what is its true meaning, or what is not? Anyway I hope I have made it plain to you that Spiritualism (whatever the churches may say) was not forbidden or discouraged of God.

#### ADVICE TO ENQUIRERS.

Now, if you allow the justice of my reasoning, you will be ready to ask, "How are such ends to be attained?" "How can we communicate with the friends who have passed over to the other side?" And my answer is, "*Sit at home!*" If two or three of you are agreed on the subject, and equally anxious to hear from your spirit friends, sit together *in private with locked doors*, and see if they will not find some means by which to manifest their presence amongst you! It may take patience and perseverance before you succeed, but if it is not worth that, it is worth nothing at all! In nine cases out of ten you will succeed, if you do not expect to fly before you can crawl. Most families have a medium in their midst, and it is time to seek professional assistance when you are convinced there is no medium in your private circle. Many people, attracted simply by the novelty and curiosity of the idea, make up circles without having learned the A B C of Spiritualism, and then are disappointed because tremendous results do not immediately follow their efforts. Remember what I have said—that Spiritualism is a natural thing and subject to natural laws. You would not expect a flower to grow unless you had first planted the seed, nor could you hope to read Greek until you had mastered the difficulties of Alpha, Beta, and Gamma. First, then, I advise you to read *all you can upon the subject*, including the Bible, that you may be prepared to confute the arguments of your non-Spiritualistic friends. There are many works published on this marvellous subject, by such writers as Wallace, Crookes, S. C. Hall, Britten, Farmer, Dale Owen, Tuttle, Peebles,

Epes Sargent, Andrew Jackson Davis, and numerous others, which are unimpeachable in their testimony to the truth. There are several newspapers also from which students may derive much help—in England, *The Two Worlds, Light, and Medium*; in America, *The Banner of Light, The Light of Truth, The Religio-Philosophical Journal, and The Progressive Thinker*; in Australia, *The Harbinger of Light*; in Paris, *Le Spiritisme*, and others. Having learned all you can from the experience of others, *sit at home!* If, after a while, you find it necessary to have help, engage a reliable medium to sit with you *at your own house*. Don't go to public séances until you are assured of the truth of Spiritualism. They have done more to retard the cause than anything else. Not because they are not genuine; but the mere fact of a crowd of sitters of all sorts and conditions assembled together precludes the possibility of your being convinced by the manifestations. If you choose to visit public séances from motives of curiosity, that is another thing; but do not go thinking to find your lost friends there, and then, on being disappointed, declare that Spiritualism is all a fraud.

There is a family now living in London who enjoy the purest type of Spiritualistic communion that I have ever come across. It consists of a tradesman and his sons and daughters, the mother and several children having passed on to the summer-land. They employ no public medium, and they talk little of their experiences to the outside world. But on one evening in every week they sit for communion with their relatives, and their success is simply perfect. I heard of it and was anxious to witness it for myself, and my wish having been made known to the father of the family he kindly invited me to be present at one of their séances. We sat in the front room, which was lighted by an oil lamp; the back room, which was divided by white lace curtains only, forming the cabinet. In a few minutes two little spirit children, of about three or four years old, ran into our midst, and were rapturously welcomed by their brothers and sisters. Their father told them to come and speak to me, which they did, resting their little hands on my knees the while. Then an elder brother and a young friend of his appeared, and lastly the mother glided in, and took a seat by her husband and laid her hand on his. There were a piano and an organ in the further room, and, after greeting the sitters, the two young spirit men returned there and played a duet on the two instruments—a violin and flute played by invisible hands joining in perfect harmony, whilst the sitters united in singing a hymn. I thought it then, and I think it still, the most perfect specimen of what a séance should be! It entirely illustrated Longfellow's lines—

Then the forms of the departed enter at the open door,  
The beloved—the true-hearted, come to visit us once more.

#### MENTAL CONDITIONS FAVOURABLE TO SUCCESS.

One word on the spirit in which you should approach the investigation of a mystery which may change the whole course of your future life. Don't be sceptical and don't be too easy of belief. Remember that Spiritualism is undoubtedly true, and remember also that it may be imitated. There are two classes of people who have done more harm to Spiritualism than the testimony of all the scientists has done good. These are the enthusiasts and the sceptics. The first swallow everything, and the second will swallow nothing! The enthusiasts are generally persons of weak intellect and credulous dispositions, who bow down before the spirits who commune with them as if they were so many little gods descended from heaven, instead of beings like themselves, though unclothed with mortal flesh.

What Spiritualist has not sat at a séance where such people have made themselves a laughing-stock for the whole company? Yet to allow the deeds and words of fools to affect one's inward conviction of a matter would be tantamount to giving up the pursuit of everything in which one's fellow-creatures can take a part. So let me only pray you, whilst you believe, not to believe *too much!* The second class to which I alluded, the sceptics, have not done so much harm to Spiritualism as the enthusiasts, because, as a rule, they are so bigoted and narrow-minded that they overdo their protestations and render them harmless. The sceptic refuses to believe *anything* because he has found *one thing* to be a fraud. If he gains no satisfactory evidence of the presence of the departed, *no one* has ever gained such a test. Now such reasoning is neither just nor logical. Again, a sceptic fully expects his testimony to be accepted and believed, yet he refuses to credit the testimony of another



person. And if he is told that, given certain conditions, he can see this, or hear that, he replies, "No! I will see it and hear it without *any* conditions, or I will proclaim it all a fraud." In like manner we might say to a savage, "If you will keep your eye on this watch you will see the hands move round to tell the hours and minutes," and he should reply, "I must put the watch into boiling water—those are my conditions—and if it won't go then, I will not believe it can go at all."

#### WHAT IS THE GOOD OF IT?

But, granted that spirits can appear to us, that they always have appeared from the beginning of the world, and that they will continue to do so, long after your spirit and mine have joined the great majority, you may still ask me what *good* do they do? To me it seems as if the good were illimitable, and reached up even to the throne of God! What good is it, in an age of free thought, scepticism, and general disbelief in the hereafter, to have one's faith in immortality confirmed? When I look around me and see the young men and women nowadays who believe in *nothing*, who lie down and die like the dumb animals who cannot be made to understand the love of the dear God who created them, I cannot conceive anything more calculated to do them good than the return from the spirit-land of a father, or mother, or friend, who might convince them by ocular demonstration that there is a life beyond of happiness or misery, according to the life we lead below. Some of you may *think* you believe it, but you do not realise it! Death, instead of being the portals to the life elysian, the gate of which may swing open for you at any moment, is a far-off misty and horrible phantom, the approach of which you dread, and the sight of which in others you run away from! Is *this* belief in the existence of a tender and all-wise Father and a home waiting for you on the other side? Spiritualists do not fear death! Christians may *hope* and *trust*, but Spiritualists *know*! There is all the difference between their faith and that of a non-spiritualist that there is between the knowledge of a man who has visited Australia, and that of one who has only traced the country on the map. We have visited the borderland—we have left earth for a little space, and entered that sphere where our dear ones live, and whence they come at times to tell us how they fare, and bid us be of good cheer until the happy day of meeting comes. And if you wish to lose all fear of death, and to be assured of your future life, I say to you, "Go and do likewise!" Don't let this world, with its business and its pleasures, engross all your thoughts. Dedicate a few to those who have gone before. Cultivate the spirituality which is in you—the spirituality which Christ was sent upon this earth to teach men to discover in *themselves*. Do not close your ears to the voices of your spirit guides—live as though they heard and saw you, as indeed they do—and if my words this evening have convinced you that Spiritualism is both true and right, may you all live to thank God for the light which it will cast upon your life here and your life beyond, and to say with me "There is no death."

#### OUR DUTY.

By X (A LYCEUMIST).

SPIRITUALISM stands pre-eminent among religious systems because its principles and philosophy teach us to recognise God's work in all we see around us; that He is neither partial, vindictive, nor cruel, but the All-Father, just and loving. Spiritualists are not influenced by fear either of death or eternal punishment, because they *know* that the death change is in perfect accordance with Nature's laws and that they will still be able to hold communion with dear ones in the mortal form.

Progression is a law of Nature, and since eternal punishment would render progress impossible, it cannot be true; we may be punished for a time, but we know we are reaping the harvest of results from past motives and deeds. We are aware also that atonement when possible will be beneficial, and facilitate our advancement in the spirit realm. But such efforts must result from a pure desire to do good, not with a view to attain personal benefits. The motive decides the value of the deed.

Our religion then is beneficial to the sinner, for even if, as he thinks, he sins away from the prying eyes of man, it teaches him that he *is* seen, that the angels, though unseen, the messengers of the All-Father, can and do penetrate into his hiding-place and remove his mask. He is also taught that *now* is the time for reparation, *now* is the time to mend

his ways, *now* is the time to stay his retrogression, to turn and march boldly with head erect "upward and onward."

Spiritualism teaches that we must not wait till "the portal" is passed before we recognise that we alone are responsible for our thoughts, purposes, and actions and their fruits. That we cannot shift the burden of personal responsibility upon other shoulders, no matter how willing, but we must begin right here and now to lighten that load.

If this be what Spiritualism teaches how can it be immoral, degrading, soul corrupting, and irreligious? It must on the other hand be a moral force and a spiritual teacher, strongly opposed to all that fetters the spirit or retards its growth. If our religion is this—yea, all this and more—then what is the duty of those who can solemnly testify that the facts we wish to bring before the world are true? Spiritualism being true, the truth will eventually come to the front by the weight of its own evidence, but how long will it take to do this without our help? Our duty is clear, we must not be idle, we must put our shoulders to the wheel of the car of truth and progress, and not wait till others are there but begin to push forward now, even if alone and unaided, but sustained and strengthened by angel friends. Yes, our duty is plain, we must *work* to place our truths in the hands of the people, to facilitate their intercourse with the spirit world, to explain their difficulties and assist them to test as we have tested, to permit them to draw from our store of experiences, and supply their minds with fresh food for thought. But, before we can do this, it is necessary to have our foundation firmly laid, our minds clear, and determined that the honesty and uprightness of our character and the sincerity of our endeavours may make us worthy representatives of the pure truths of Spiritualism. When we have examined and strengthened ourselves *then* must we begin our labours outside. To obtain greater results for our work it were better that, if possible, we should unite in singleness of heart. Perchance, whilst doing our duty, we may feel discouraged because of the apparently barren harvest, but the knowledge that any good seed we may sow will find root *somewhere*, should strengthen us, until at last our work on earth is done, and we are welcomed to the spirit world with the cry, "Well done, thou good and faithful servant, come up higher."

#### VARIETIES OF LIFE: ORGANIC AND SPIRITUAL.

(Continued from page 315.)

THE primary essential reasons of the diversity in the duration of life (as distinct from the proximate or physiological) are comprised in the law of correspondence and the law of use. Correspondence unfolds the relation of the material world to the spiritual, and shows the first causes of visible Nature. Use instructs us as to the particular ends for which the various objects of creation have been designed, and the necessity there is for every one of them. Springing out of these laws, and dependent on them, is the condition of form, by which term is to be understood not merely the configuration of a thing, but the total of the circumstances which establish its identity. With correspondence, or the relations of the material world with the spiritual, lies our first concern. To enter successfully upon this consideration requires that we should hold some idea of what the material and spiritual are, and especially concerning the spiritual world. Strictly the consideration of the spiritual expression of life should precede that of the spiritual world. The spiritual world is no mere abstraction. Viewed from a Spiritualist standpoint it is the place in which we shall consciously reside after the death of our material bodies, enjoying its sunshine or walking wretched in its gloom, according as we have adapted ourselves during earth life. Not that the physical world is destitute of reality. By no means is it the mere illusion of the mind that certain metaphysicians would have us believe, for there are no quintessential metaphysics that can gainsay common sense. The material world is emphatically a real one, and it is wrong and unphilosophical to think of it as primitive, independent, and self-supporting; for the material is local and temporary, whereas the spiritual is unlimited, and the home of immortality. Nothing exists except by reason of the spiritual world. Whatever pertains to the physical is purely and simply effect, a fact in itself commending the spiritual to our affection, this life then being but an emblem of a higher life more real and substantial.

Briefly, as the soul is the essential human body, so is that grand invisible imperishable fabric we call the spiritual,



the essential world. The spiritual world is the total of essential Nature; this visible material world is a portion of representative Nature; here we have but a few detached sketches of the panorama which belongs there, and what few we have, albeit they are so lovely, we see but as through a glass darkly. Our introduction in this life to mineral, vegetable, and animal; to air, and sky, and sun, is the beginning of a friendship that will never be dissolved, only that we shall hereafter view things as they really are, instead of their effigies and pictures. In this world we do not so much live, as prepare to live, nor enjoy Nature's sweet amenities so much as prepare to enjoy them. We shall leave it, but we shall not lose its beauty; we shall learn rather how most to revel in its delights, often turning in pleased remembrance to those early days which now we reckon as our "lifetime," and to that little sphere which was our birth-place and education. Certainly, the proofs of spiritual things are not of the same kind as those of material ones. Not from the substance, time, and space of the material world is the spiritual world to be judged. Like the soul, which is a dweller in it, it must be thought of purely from the soul. This is the indispensable course in every enquiry that seeks to end in something better than grossest materialism. To attempt to prove that there is a spiritual life, or a spiritual world, in the way that a material thing is proved, is after all superfluous.

Not one of the greatest truths admits of proof commonly so-called. We feel them. The highest of all, or the consciousness of God, we ascend into intuitively from our consciousness of self. That God exists, and that from him came life, we can neither prove to another, nor have proved to ourselves; for what is it to prove but to trace a subordinate proposition up to a higher, or rather, a primary truth? The nearer that proposition is to God, the further is it away from what is provable. Were we to refuse to receive anything until proved, we should remain strangers for ever to some of the most animating and noble subjects of contemplation. Life, like any human constructive power, cannot work without a pattern; nervous centres are but instrumental.

The wonderful privilege of replacing lost members of body is enjoyed only by the lower tribes of animals, and not by the higher, because the latter are enabled to make themselves amends for such losses in other ways.

The office of one member, to an extent sufficient to the necessities of life, can in effect, be executed by another, whilst man, for his part, has the resources of mechanical contrivance in addition. The more helpless a creature is, the more amply is it befriended with compensating gifts. So with plants. Why does the acorn always produce an oak, and never an elm or an apple tree? Why the bulb of the hyacinth always the verisimilitude of its fragrant cluster, and never a cowslip or fleur-de-lis? Simply because in the acorn the spiritual substratum of the oak already exists in effect, and in the bulb in like manner is the spiritual form or vegetable soul of the flower. So even with inorganic forms. Why do salts and metal always crystallise in determinate shapes, their proportions and angles invariably the same? As in the former case, because there are underlying spiritual forms sustained by the Divine life, and which, by virtue of that life, draw the particles together, each to its own body. The terms chemical affinity, chemical attraction, power, property, agency, etc., currently used when speaking of the consolidation of inorganic matter, denote nothing more than the action of the Divine life, under different methods, through the medium of spiritual creation in the first place. The spiritual expression of life is the prerogative of man. It is the gift which distinguishes him from all other animals, just as the organic life is that which distinguishes those animals, together with plants and his own material body, from earth and stone.

By virtue of his spiritual life man is an emotional and intellectual being. Flowing from God contemporaneously, the spiritual and the organic life are the same in essence, the difference between them is simply one of the degree of expression. As displayed by the body, it is organic life; as manifested by the soul it is spiritual life. Organic life arranges and builds up an apparatus, and impels the several portions to the due performance of some fixed duty. Spiritual life, which is the highest expression, vitalises and energises the soul, impelling it, after the same manner, to the exercise of its intellect and affections. The knowledge of the lowest expression of life constitutes physics; that of the organic, physiology; that of the highest or spiritual, psychology. The latter may be defined as the science of the

life of God in man's soul; physiology as that of the life of God in his body. And as that life is essentially one, psychology and physiology, in their high philosophic idea, are connected as soul and body, and each is an exponent of the other. Taken together, physiology and psychology meet as philosophy, or the science of the antecedent unity of which the spiritual and the material are the dual manifestation.

So far then to the finite mind, LIFE is a mystery, we know not where it begins or yet where it ends; we see its effects, its cause is hidden from us; its varieties are unlimited; but in all the manifestations of life, organic or spiritual, we see the will of God expressed, and thus we feel that—

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

Leeds.

G. NEWTON.

## THE REFORMATION: CHRISTIAN AND SPIRITUAL.

By L. M. BYLES.

PART B., SEC. II.—PIONEERS AND SOLDIERS.

EMANUEL SWEDENBORG (1688—1772).

SWEDENBORG, a Spiritualist before Spiritualism, was born at Stockholm, on January 29th, 1688. His father was bishop of S. Mark, and was ennobled in 1719.

He was carefully educated in the Lutheran Church, and even as a child was remarkable for his spiritual susceptibility, "the claim being that angels spoke through him." He completed his studies at Upsal, and then spent two years travelling through Europe. He afterwards became known as a scientist and mining engineer, but in 1745 he announced his scientific labours ended, and proceeded to teach men a new religion, claiming that he was permitted to speak with spirits and angels, and could thus clearly reveal the mysteries of the spiritual world.

He commenced his mission by reading the Christian Bible in the original. He afterwards wrote many books explanatory of his revelations according to the Scriptures, among them were "Arcana Cœlestia," a commentary on Genesis and Exodus, besides accounts of "Wonderful Things Seen and Heard in Heaven and Hell."

He was a quiet, unpretentious man, who rarely spoke of his spiritual gifts unless questioned; but "of his ability to converse with spirits, and thus receive intelligence of different countries and places, independent of other means of communication, his believers had not the slightest doubt."

On December 24th, 1771, a stroke of apoplexy deprived him of speech and lamed one side. After three weeks in a lethargic state he regained consciousness, and told his attendants that the angels had kept him company as usual. He died in London, March 29th, 1772, aged 84 years.

He taught, and the New Jerusalem Church, composed of believers in him, teaches, that a hidden meaning is to be found in the Bible, which is to be explained by the "law of correspondence between natural and spiritual things." "The Garden of Eden, with what it contains," says Swedenborg, "corresponds to the human soul, its impulses and affections. The disobedience of Adam and Eve symbolises the departure of mankind at an early period from their state of innocence," while the New Jerusalem, described in Revelation, symbolises the Lord's Church, and not the capital of Palestine.

The doctrines of the New Jerusalem Church are as follows:—

- I. God is one in Essence and in Person, in whom there is a distinct and essential Trinity, called in the Word the Father, Son, and Holy Ghost; and the Lord Jesus Christ is this God, and the only true object of worship.
- II. In order to be saved man must believe on the Lord, and strive to obey His commandments, looking to Him alone for strength and assistance, and acknowledging that all life and salvation are from Him.
- III. The Sacred Scriptures, or the Divine Word, is not only the Revelation of the Lord's Will and the history of His dealings with men, but also contains the infinite treasures of His wisdom expressed in symbolical or correspondential language.
- IV. Now is the time of the Lord's second coming. . . . This second coming is not a visible appearance on earth, but a new disclosure of divine truth . . .
- V. Man's life in the material body is but the preparation of eternal life, and when the body dies man inevitably rises into the spiritual world . . .



VI. The spiritual world is not remote from this but is in direct conjunction with it, and we are, though unconsciously, always in immediate communion with angels and spirits.

This creed is, when we consider the date of its origin, wonderfully broad; nevertheless there is of course much that is erroneous, as is only natural. As illustrative of his immense influence, the following extract from "Schaff-Herzog Encyclopædia of Religious Knowledge"—the great authority used by Nonconformist ministers—is worthy of notice:—

"With regard to his seership and his claim to be divinely commissioned to reveal new truths to men the unprejudiced mind can hardly fail to conclude that Swedenborg was in many respects the most remarkable man of his own or any age.

"He had a peculiar genius, which amounted almost to intuition, for penetrating into the secret causes of natural phenomena, while at the same time he was faithful to facts and experience which he followed as constant guides. He was an unselfish and devout lover of the truth. Regarding it as the order of the Divine wisdom, he valued it above all other possessions, and followed wherever it led. He was eminently practical, and valued truth for its own use far more than for its beauty and possession. While a member of the Diet and engaged in writing his religious works he prepared some of the best papers that were presented on finance, the currency, and other questions concerning the conduct of civil affairs. He saw the evils of intemperance and proposed measures to prevent them. Though absorbed in the great work he believed had been committed to his hands, he did not forget the children and those who served him; with those he was a great favourite. Though living in a sceptical age there is no evidence that he ever doubted the existence of a Supreme Being and his direct control of human affairs. His nature was large, round, full, and complete. *It is a significant fact that at the present time, more than a century after his decease, his life and works, both scientific and religious, are receiving more attention than ever before.*" The above is not the opinion of any Spiritualist or Swedenborgian publication, but of the calm, dignified, unbiassed writer in an Encyclopedia much in vogue amongst Dissenters. At first sight we may, perhaps, be inclined to wonder at the praise conveyed above; but time makes all men respectable, even Spiritualists. We may suppose that even we shall be quite respectable, and even, perchance, honourable one hundred years hence. Such is the way of the world.

#### MR. JOSEPH SKIPSEY'S POETRY.

##### THE MYSTIC LYRE.

Heaven-gifted was the mortal, thrice-illum'd by heaven's own fire,  
A bard the chords of whose great soul to love and truth were strung,

Who deemed the mighty universe itself a seven-stringed lyre  
From which at the Creator's touch the anthem, Life, is wrung.

An instrument it is by which a gamut vast is spann'd,  
Whose every tone's in unison with every other tone;  
And which alone is given to the heart to understand  
Who to pity gives an ear of soul—to self an ear of stone.

To such a one the accents of that magic lyre expound  
The kinship of all beings great and small, and how the sweet  
Yet mighty octave to the key struck in yon planet's found  
Within the little dew-drop that sparkles at our feet.

In the seeming great the little, in the seeming small the great,  
Are rendered by that music to the pure in spirit, plain;  
And the thistles and the lilies and the mourn'd and envied state  
Are but altos and contraltos in one bright harmonic strain.

In the seeming ill the good is, in the seeming good the ill;  
But in Life's complex measure what the ill deplored appears,  
Is often but a needful step into a varied trill  
That terminates with rapture what began 'mid doubts and fears.

All height and depth of moral being are compass'd in one chant,  
And thro' vast scales descending in the lowest soul is heard  
True echoes, true, tho' faint, of what the highest soul can vaunt,  
Whilst to the lowest full as oft the highest yields a chord.

The measure of the man with all his destiny so vast,  
When the key-note of the living known is stricken may be shown;  
And the burden of the future and the burden of the past,  
Are but coloured octaves to the note from out the present thrown.

The measure of the angel in the measure of the man,  
Yea, he the highest seraph in the lowest serf's concealed;  
And the diapason struck on earth compriseth in its span,  
An echo of the heaven itself in angel-states reveal'd.

Not that which was, is that which is, as sang the Hebrew sage,  
But a duller to a brighter chord; and that which is, in turn,  
Is but a stage in life's great march prophetic of a stage  
That awaits the soul's arrival when we leap death's dreaded burn.

##### THE LILY OF THE VALLEY.

TO E. W.

This Lily of the Valley smells  
Too sweet for human speech to say;  
And passing beautiful those bells  
That hide their faces from the day.  
It is a gem, tho' small, too rare  
For mortal hand to pluck, and twine  
With any save an angel's hair;  
And that is why 'tis placed in thine.

##### THE BUTTERFLY.

The butterfly from flower to flower  
The urchin chased; and, when at last,  
He caught it in my lady's bower,  
He cried, "Ha, ha!" and held it fast.  
Awhile he laughed, but soon he wept,  
When, looking at the prize he'd caught,  
He found he had to ruin sweep  
The very glory he had sought.

##### THE SINGER.

What tho', in bleak Northumbria's mines,  
His better part of life hath flown,  
A planet's shone on him, and shines,  
To fortune's darlings seldom known.  
And while his outer lot is grim,  
His soul, with light and rapture fraught,  
Off will a carol trill, or hymn  
In deeper tones the deeper thought.

##### A REMEMBRANCE.

I stray 'neath a moon  
In a blood-red cloud;  
And my heart to a tune  
Is beating aloud—  
Aloud to a tune,  
One, now in a shroud,  
Sang to me 'neath a moon  
In a blood-red cloud.

##### IN THE WILD GROVE.

In the wild grove we wandered,  
And gay garlands made,  
When ill-wise we pondered  
On words in jest said.  
And words, in jest spoken,  
The garlands we wove,  
And our two hearts had broken  
Ere we left the grove.

##### NOT AS WONT.

"We'll meet no more as wont," she said;  
And moons went by of keen regret,  
Before once more beneath the shade  
We met, where we so oft had met.  
Till then in Life's grim strife I'd kept  
A heart unquelled, an eye unwet;  
But now like any child I wept—  
We'd met, but not as wont we'd met.

##### THE SECRET.

The wind comes from the west to-night;  
So sweetly on my lips he bloweth,  
My heart is thrilled with pure delight,  
From head to foot my body gloweth.  
Where did the wind the magic find  
To charm me thus? say, heart that knoweth!  
"Within a rose on which he blows  
Before upon thy lips he bloweth!"

##### LO, A FAIRY.

Lo, a fairy on a day  
Came and bore my heart away;  
But as she secured her prize,  
Sweetest smiles illumed her eyes.  
And, hey lerry O!  
From that moment my career  
Lay through dells and dingles, where  
Pleasure blossomed out of pain—  
Where Joy sang her golden strain.  
Hey, hey, lerry O!

##### MOTHER WEPT.

Mother wept, and father sighed;  
With delight aglow  
Cried the lad, "To-morrow," cried,  
"To the pit I go."  
Up and down the place he sped—  
Greeted old and young;  
Far and wide the tidings spread,  
Clapt his hands and sung.  
Came his cronies; some to gaze  
Wrapt in wonder; some  
Free with counsel; some with praise;  
Some with envy dumb.  
"May he," many a gossip cried,  
"Be from peril kept."  
Father hid his face and sighed,  
Mother turned and wept.



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FRIDAY, JULY 13, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

### CUTTINGS AND COMMENTS.

**SHOULD BE BURNED AT THE STAKE.**—The reverend gentlemen in Saratoga appear to be of that opinion, and Professor Smith, whose whole career has told for honesty of purpose and sweetness of action, is probably one of the vilest creatures that walk the earth, because as a scholar he disputes the authorship of one of the passages in the Old Testament. Professor Smith ought to be brought to New York and burned at the stake in some public place like Union Square, as a warning to the people not to think unless they are willing to think just as they are told to.—*Evening Telegram, U.S.A.*

WHEN a thought passes through the mind, it is associated, as we have now abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of the muscle, or is it really a property residing in something far different, but which may yet need for its manifestation the activity of cerebral protoplasm? . . . Between thought and the physical phenomena of matter there is not only *not* analogy, but there is no conceivable analogy. . . . The chasm between unconscious life and thought, is deep and impassable.—*Prof. Allman.*

**TOPHET** was the particular spot in Gehenna where the furnaces were erected for the burning of human flesh. A huge brazen God stood in the fire to receive living human sacrifices into his brazen arms. "They lighted a great fire within the statue and another before it. They put upon its arms the child they intended to sacrifice, which soon fell into the fire at the foot of the statue, putting forth cries, as may easily be imagined. To stifle the noise of these cries and howlings, they made a great rattling of drums and other instruments, that the spectators might not be moved with compassion at the clamours of these miserable victims."—*Saladin.*

**TRUE PROTESTANTS.**—We protest against the autocratic tone and despotic methods and damatory disposition of Christianity, and shall use no gloves in handling the false claims of this system which dares to stand between the conscience of man and his God; seeks to steal his birthright of intellectual and spiritual independence for the mess of orthodox pottage; strives to enslave his thought, fetter his spirit, and harness him to the car of creed, and endeavours to compel him to labour to maintain a Church which arrogates to itself the right of declaring what men shall or shall not faithfully believe, on pain of everlasting torments. Did Jesus deal gently with the men who appealed to the "law and the testimony" against his gospel of liberty and love? Did Paul mince his words because the "chosen people" disliked his message to the so-called heathen? Did Luther speak softly to those around him for fear of frightening them? Neither shall we.

## LEAVES FROM OUR NOTEBOOKS.—PART XI.

CONCERNING ENVIRONMENT AND ASSOCIATION.

By EDINA.

SOME CASES OF ASSOCIATION.

THE first case of association now to be dealt with has always appeared to me to be the most convincing and satisfactory in my experience. In the summer of 1890 I arranged with a gentleman here who at that time took a certain interest in matters of psychology to bring Alexander Duguid to his house for a séance. As, however, Mr. Duguid was at that time resident in England, or at all events not available, it was ultimately arranged that our family medium, whose powers were then in course of development, should, accompanied by her mother, visit the house of the gentleman in question, and have a sitting with two members of the family. I alone knew the purpose for which the sitting was desired, and to prevent any suspicion of thought reading, or the like, resolved not to be present on this occasion. The medium only knew the gentleman by name; she knew nothing whatever of the family history; and was told nothing by any one beyond this, that she was to go with her mother to a certain house in a certain street, on an evening named, for the purpose of having a séance.

The sitting took place in the twilight in June, 1890, and the sitters consisted of the lady of the house, her daughter, my wife, and our family medium. They sat round a small table, and shortly after taking their seats our daughter said, "I see an old gentleman here who says his name is —." He states he lived at —, near —, and says that his body is interred in — Cemetery. He also tells me where the grave is situated." (Here the medium informed the lady of the place.) On receiving these details the lady said, "Why, that is my father; all you say is quite accurate, and there (pointing to a portrait on the wall behind the back of the medium) is his portrait." Our daughter on being shown the painting at once identified it as that of the old gentleman she had seen in the room. Shortly after, the medium described a boy who had now made his appearance in the room, and gave his name and age at death. The lady admitted the correctness of both, stating this was her boy, who had very recently passed on. She produced a cabinet photograph of him, which was at once identified as the original of the boy in the room. Thereafter the medium was controlled to write, and two loving messages were penned, one emanating from the old gentleman and one from the boy. They were shown to the mother, who at once said, "Why, that is the handwriting of both my father and my son." Going to a cabinet she took out some letters and compared them with the automatic writing, when it was found the reproduction was perfect. I inspected these documents next forenoon, when I paid a visit to the lady in question, and was more than surprised at the reproduction of the earthly script of the two writers. The lady was deeply impressed, but as the family have always been very orthodox, the impression soon passed, and though we have had several messages since emanating from the boy, in which he requests that communication may be opened up with him, and although the handwriting is in each message completely reproduced, the subject of Spiritualism appears so "uncanny" to some people that I have done nothing further to enlighten this family on the subject of communication between the two worlds.

About a year later an uncle of the boy here referred to, and with whom I am slightly acquainted, called at my house, and introduced the subject of Spiritualism, having had his attention drawn to it by perusing Miss Florence Marryat's book, "There is no Death." He also, I knew, desired communication with a loved and lost one, and I am satisfied from what occurred at the sitting, and after it closed, that this would have come had his attitude towards occult phenomena not been rather like that of a person who goes to a theatre expecting to see a performance the very moment the curtain is rung up. As it was, we had (1) a written message from his nephew (the boy before referred to) in the same handwriting as formerly, and (2) a communication from a young doctor who had recently passed over in the county town to which this gentleman belonged. As, however, the particular personage this gentleman was in search of on the other side did not at once put in appearance, his attitude still remains sceptical, and I have not again invited him to call.



Summing up this case, it appears to me to contain most convincing proofs of environment and association, keeping in view that the family history of the household was utterly unknown to the medium. The reproduction of handwriting is very marvellous, while the internal evidence in the messages is (to me, who alone knew the family history) very convincing.

The next to be chronicled occurred in Lanark. I premise that the case of Cardinal Manning, his appearance to the medium, and his written messages to her were all dealt with by me in the course of 1892, in the columns of *Light*, and that the medium had identified the portrait, and was quite familiar with the appearance of this distinguished ecclesiastic. While visiting Lanark one day in August, 1893, the medium called at the well-known Roman Catholic orphanage there to see the system of tuition adopted towards deaf mutes, of whom there are a considerable number in the institution. While there she saw a spirit form in course of building up beside her in one of the classrooms, but before it could be identified one of the sisters of the orphanage ushered her into another apartment. Before she left the place, however, she was joined by the spirit form of Cardinal Manning, who told her that it was he that was coming beside her when in the classroom, and that he was extremely glad to find that she took an interest in this orphan institution, which had his warm sympathy. About eighteen months had elapsed since the medium had previously spoken with the person representing himself as Cardinal Manning, and yet he reappears on the scene the moment she visits a Roman Catholic orphanage, in which probably he had taken some interest in earth life, as children are sent to it from all parts of the kingdom.

My next case is a very short one. In the autumn of 1891 we were spending two months' holiday in C—. Across the bay from us lived a family of the name of B—, with whom we had for twenty-five years been on terms of close intimacy. While we were at C— this family were visited by a Miss M—, from Edinburgh, whom we also knew. On the afternoon after this lady came to C— the medium was controlled to write, and a short message was written, purporting to be from Isabella M—, a sister of the visitor who had just arrived at C—. Now this person had died about twenty-five years ago, when the medium was an infant. Her existence had been forgotten by us, seeing that we had only met her once at an evening party, and yet here she turned up at a West Coast watering-place, and coincident with a visit of her sister to our friends across the bay. She was intimately acquainted with that household, two members of which have passed on, and have since appeared and written to us, but Isabella M—, although she must have been *en rapport* with these two communicators, had evidently not the power to communicate the fact of her continued existence in another sphere until her sister was temporarily located near us at this seaside resort.

(To be concluded.)

## DEATH—THE GATE OF LIFE.

By CHEDOR LAOMER.

### CHAPTER X.—EMPLOYMENT IN HEAVEN.

I HAVE previously referred to the nature of our occupations in the spiritual spheres.

As employment in your earth-life has a beneficial influence upon your health and spirits, so in the spirit realm we are the brighter and happier for working in the interests of our fellow-beings. Progression is the law of heaven, by which law God in His loving kindness and tender mercy towards His children raises them from the lowest degree of spiritual darkness to heights of purity and glory. It is the duty and privilege of all advancing spirits to extend the brotherly hand of help and sympathy to all who enter the spheres, and lead them to higher attainments of love and endless progress. No soul, however depraved, need for ever perish, as foolishly taught by the religionists of the world. All will eventually be brought to repentance and right doing, and in turn will become ministering angels to others lower than themselves; and thus the great work of progression will be continued throughout eternity. We each have to do our part in the accomplishment of this spiritual evolution.

Our employments are of a mental, moral, and divine character—the upliftment of humanity by personal effort, influence, and persuasion; by acts of self-denial; in deep sympathy with, and active love for, the happiness and well-

being of those less happy than ourselves. In the spheres below there are myriads who are in the bonds of darkness and despair, bound by their habits of evil and wrong-doing as mortals.

These we must uplift, doing all we can to seek and to save them; urging them to renounce their evil desires and old habits of evil, to confess their sins, not only to their heavenly Father, but to repent and ask forgiveness of those against whom they have sinned and whom they have injured while in the flesh.

What sweet employ, where death can never come.

Your religious teachers seem to forget that there are sins against man to be repented of as well as against God, and spirits cannot progress until they have asked forgiveness from their injured neighbours.

Sometimes they will approach the individual through the organism of a medium, but if in this way they do not obtain pardon of those whom they have wronged, they must wait until the injured come to this life, and then entreat their pardoning mercy. And terrible sometimes is the waiting and suspense.

Future progress for the dark and sin-stained can only be made through ages of anguish, self-reproach, self-abnegation, and true penitence; through the instruction of higher spirits, and by gradual and laborious undoing of all sinful desires and habits.

Jesus has shown you how to help one another, by deeds of brotherly love, and acts of tenderness and kindness to your neighbour in every possible way, and works of mercy begun on earth are continued in the spirit spheres. This is the only means of eternal progress—helping humanity, and raising the downcast to higher spheres, teaching them how to help themselves, and in return to assist those that may be still in bondage.

To accomplish this it is necessary for us to leave the beauties and glories of the summer-land, and go into the lowest depths of darkness and misery.

There are self-denying souls in your own cities who sacrifice the comforts of their homes to visit the sick and destitute in the wretched attics and cellars of your slums. Such noble spirits find for themselves a beautiful home when they come to this side of life. And this is their work here also, helping others to a brighter future.

Some bright and beautiful spirits take charge of and instruct the young, and educate them for the higher life. Children grow in spirit-life the same as in your earth-life, and require educating and training.

Your darlings are well cared for when they come here. Mothers, be not distressed; your children are free and happy, watched over by pure loving angels, who at times conduct them back to your homes, to enable them to gain the experience of earth-life which is needful for their heavenly progress.

Do not wonder at this. It is necessary in order to form their characters for the future, and the various trials of earth have much to do in forming character for the life beyond.

It is character that makes our future, not doctrines; deeds, not creeds. And what a child has lost by being early translated to the spirit spheres, must be obtained by returning to the family circle which it has left, and, unseen by its parents, learn to know them, and gain in their society so much experience of earth-life as is needful to fit them for future progress in spirit-life.

Cheer up, parents. Your children riven from you in infancy are not far from you now. They are watching and waiting for you, and know more of the secrets of your life than you imagine. Therefore be careful of your language and conduct, as it will greatly affect the happiness and progress of your darlings. They are not dead, but only gone out of sight for awhile.

God's work is accomplished in accordance with natural law, through the agency of His own children, by self-help and mutual help; brotherly love being the ruling principle, which, if practised by mortals, would make a heaven on earth, as well as perfecting the spirit's upward development in the spheres.

"Bear ye one another's burdens, and so fulfil the will of God," is the perfect law of life.

All in the spirit-world depend one upon another as with you; and mutual help and brotherly sympathy are God's laws to advance man's physical condition. These are the principles underlying all progress in both worlds.



The employments of spirits are various. All have a work to do—a work congenial to their best desires and inclinations, which makes it a pleasure to accomplish, and which brings its own reward in pure satisfaction and spiritual profit, whether it is done from necessity for personal improvement, or from choice in love of doing good.

Some spirits take upon themselves the position of "guardian angels" or spirit guides to mortals, which also advances their own spiritual condition. Some, as teachers and instructors to others in the spheres. Some follow their earthly bent in intellectual pursuits of knowledge, wisdom, and science, ascertaining more fully than they were able on earth the wonderful works and ways of the Almighty in the planetary heavens, or in perfecting the sciences, the study of which began in earth-life. The knowledge that a mortal obtains in your life is not lost or useless when he comes here, therefore do not say, when your child, after years of hard study and great expense in forwarding his education, is riven from you, that "it has been all in vain, and the money wasted." It is not so. Your child still lives in spirit-life, and the knowledge and instruction which he obtained will be of service here, and will greatly assist his celestial advancement. The more a spirit knows the better able is he to advance himself and to benefit others. The more he works the more influential and powerful he becomes in spirit, the greater the influence for good he can exert over others, and the greater his ability to soar to higher spheres of usefulness, to investigate the works of the Divine, and to join in the higher attributes of the spirit-world beyond.

#### A NATIONAL FEDERATION.

HAVING noticed your remarks that our present Federation lacks justification for its title, may I offer some suggestions as to how the Federation might be really national? We can never succeed until we feel the necessity for unity, and fully recognise the value of organisation. It is perfectly true that theological institutions have lent themselves to tyranny, and, as agents of the priesthood, have limited human freedom. But organisation is not at fault on that account. The people allowed the priest to think for them, and a new relationship is needed. The preacher must be a *teacher*. He must express truth in a persuasive manner, and not be a dictator. He must recognise that the highest manhood is attained by the due exercise of reason and all other mental faculties. If, then, the people become thinkers, and not blind acceptors, organisation will be a useful weapon in their hands for attaining and disseminating knowledge.

Propaganda work can be done more easily, cheaply, and effectively by combined than by individual effort. Guerilla warfare is useful under certain circumstances, but the most decisive results are generally attained by organised companies. The German soldiers beat the French in the late Franco-Prussian war from two causes—individual culture and good organisation. The successful business man is he who knows how to organise. "General" Booth has created the greatest "religious" success of the age by his genius for organising. But we must have a democratic organisation. We must have no "Follow me," but a "Come, let us reason together" policy; a consciousness of equality of right, and a recognition of inequality of capacity. Nature organises by cells: the perfect man is but a combination of cells. We want a combination of cells. Local organisation is the only sure foundation for national strength. County unity can be truly attained by district unity. England requires to be mapped into districts, and the *districts*, not local societies, to send delegates to a national council. Yorkshire has already established its "Union," and Lancashire and other counties could easily get to work if they would try. A suggestion for sub-districts may not be amiss; thus: Bradford, inclusive of Bowling; Leeds, taking in Beeston, Armley, etc.; Halifax: Sowerby Bridge, West Vale, and Brighouse; Dewsbury: Batley, Batley Carr, Otley, Thornhill, etc.; Huddersfield: Slaithwaite, Lepton, etc.; Oldham: Hollinwood, Royton; Rochdale: Heywood, Bury, etc.; Bacup: Rawtenstall, Whitworth, etc.; Manchester: Salford, Pendleton, etc.; Birmingham: Smethwick, Coventry, Walsall, etc.; Hanley: Burslem, Stoke, etc.; Macclesfield, etc.; Barrow: Millom, etc.; Newcastle: Gateshead, Hetton, Felling, etc.; Shields: North and South, Tyne Dock, Sunderland; Middlesbro': Stockton, Hull, etc. If friends in these districts, and others that could be named, were to band themselves together for mutual help and local service, no doubt a great and useful work could be attained, and a basis of National Federation formed.

ALICE THOMPSON.

## CORRESPONDENCE.

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

### A CORRECTION RE MR. SWINDLEHURST'S NOTICE OF MOTION.

DEAR SIR,—Will you allow me to correct a slight mistake made in your otherwise excellent report of the Darwen Conference? I find you state that I gave notice of motion for next Conference, that "Societies be entitled to send two delegates for fifty members," instead of one, as at present. Now, the motion I gave notice of will not increase the number of delegates, but will most certainly, if carried, give them increased voting power, and thus place them in a more just and equitable position. I aim at giving proportional voting powers to societies, but associates would remain as they are, possessing one vote only. My motion refers to Article VIII. of Constitution, and is an addition to second clause. After the words "only delegates and associates shall be entitled to vote" to add, "That the voting shall be proportional—that every delegate shall have a vote for every twenty-five financial members he represents, but associates shall only have one vote." Supposing a delegate represents a society which has paid for 100 members, the said society, through its delegate or delegates, would then have four votes to cast upon every question where now they have only one, or if two delegates attend two votes each. This would deal justly with all societies, whilst still rightly retaining the associates as they exist under the present Constitution.—Yours truly,

Preston.

JAS. SWINDLEHURST.

### WOMAN.

DEAR SIR,—The drastic reform indicated in my last, aiming at the amelioration and betterment of the domestic conditions of women, is a practical revolution in our conventional and largely unnatural modes of eating and drinking, which of necessity involve an incalculable amount of unnecessary female labour for the indulgence and gratification of the palate at such an extravagant cost in money, time and labour. Here is one of the most prolific sources of the manifold evils which afflict all highly organised communities. Of vast multitudes of people it would be correct to say that they appear to live to eat rather than that they eat to live. I would advocate a return to a simpler, rational, and more natural mode of dieting, and a very decided and sensible abandonment of the many artificial foods which we consume, and in which cereal foods generally, and all bread foods in particular, constitute such important factors; and instead of these the use and consumption, as the staple of our dietary, of natural fruits and nuts of every kind, or in lieu of the latter, which may be beyond the digestive powers of most people in these days, the substitution of some kind, and to some extent, of animal foods and animal products generally. Your readers will not, I trust, dismiss this theory as absurd and impracticable, because it is somewhat novel, and so unconventional. Spiritualists especially are supposed to be open-minded to the reception of truth, and prepared to carefully and candidly consider any question bearing upon a higher development of the spiritual life in man. Upon such foods as are herein suggested, men have lived and are living most healthily and happily, and it is contended, may live for much longer periods than is possible upon the dietetic lines generally believed in and followed. And it will be easily understood, by those who can read between the lines of this letter, that such a change in our domestic and social life as is indicated above would greatly reduce and lessen the amount of labour and worry which is involved in the preparation, cooking and serving of the multifarious and often complex and costly dishes which find their way to our tables, because the foods indicated above necessitate little or no cookery, fresh or dried fruits being for the most part ready for immediate consumption. There would also follow, as a consequence of such reform, a very large diminution of the drudgery which is special to the sculleries in our homes, and which becomes in multitudinous cases a source of great discomfort and a grievous labour and weariness to those upon whom the work falls. Without entering at all, here and now, upon any consideration on other grounds of the merits or the necessity, importance and urgency of the reform herein suggested, it may suffice to say in conclusion that those who are interested will readily see other advantages which would certainly accrue to our mothers, wives, daughters, sisters and domestics, consequent upon such a reform as is briefly indicated in these lines, and which the writer believes, will be accomplished sooner or later. The Natural Food Society is and has been for years past making progress in this direction, and interested readers wishing for further information as to the principles, practice and progress of this movement, should buy and read its very ably conducted and valuable penny monthly journal, *Natural Food*, which to Spiritualists can scarcely fail to be, as it is to your correspondent, deeply interesting and profitable.—I am, yours truly,

P. P.

### LIBERTY V. MEDICAL TYRANNY.—AN APPEAL.

DEAR SIR,—An attempt is being made by the regular "M.D.'s," through the council of the Medical Protection Society, to introduce into Parliament an Amendment to the Medical Act, which will, if allowed to become law, prevent any person, whatever his talents may be, from prescribing, selling, or administering any medicines, or of using any means, however harmless, for the curing of disease, unless he be registered as an "M.D." and this under a penalty of £20 or imprisonment. It will easily be seen what an insidious proposal this is, which will shut up the establishments of all those who have made the curing of disease their special study, although they may not be registered. It is customary for the "scientific M.D." to stigmatise as "quacks" all those who practise as medical botanists; but how much quackery is done under the shelter of diplomas! There are hundreds of clairvoyants in this country who can make a better diagnosis and prognosis than the whole of the faculty put together, and we will challenge the College of Physicians to diagnosis and cure at any time under a Parliamentary Committee. But they dare not meet this; they prefer to steal a march upon medical herbalism and magnetic healing, and try to annihilate them. We abhor quackery and malpractice, and heartily commend its punishment, and we believe in every medical botanist



being qualified, not at an allopathic college, but at a botanic college—and one is already established for this purpose in London. Under the shadow of the amendment no person will be able to obtain the benefit of herbal treatment or magnetic healing, and no one will dare heal the sick or suffering. There will be no system of treatment in use save one, and by that the public will either have to be killed or cured. If any medical treatment is wanted you will have to call in the registered medical priest. Herbs were created and used before "M.D.'s" were thought of. Who will believe in that system of so-called scientific treatment, which uses hundreds of deleterious minerals and poisons which destroy nerves and tissues as by red-hot iron, which emphasises the filthy and disastrous process of vaccination, which, pretending to be scientific, is at most a learned quackery? We do not ignore the fact that allopathy has men of great learning and skill to whom the world is indebted, but that does not alter the principles of allopathy. Friends, will you stand idly by while this hateful monopoly comes into force? Will you, as honest English people, surrender your liberties to an arrogant and selfish faculty? Will you tolerate the most villainous tyranny that can be placed upon you? If not, then put your shoulder to the wheel at once. Write out your objections to the amendment, and say what system of medicine you prefer. All persons who have been benefited by the botanic and magnetic system of treatment, state your case; write it as a testimonial, and send it to Mr. D. Younger, 20, New Oxford Street, London, W.C. If you can afford a subscription to the defence fund send that also.—Yours truly,  
"MEDICAL BOTANIST."

## COPY OF PROPOSED RESOLUTION.

Will the secretary of every society copy out the following resolution and submit it to the members, and, if agreed to, the president and secretary should sign it and send it to Mr. D. Younger, 20, New Oxford Street, London, W.C.: "That this meeting of the (insert name of society here) society emphatically protests against the amendment proposed by the London and County Medical Protection Society, and considers it would bring an invidious encroachment of monopolies, and a serious interference with the personal liberties of the people."

## LONDON NEWS AND NOTES.

**FOREST HILL.** 23, Devonshire Road.—Thursday: The controls of Mrs. Bliss were very successful in giving clairvoyant descriptions. Sunday: Mr. Humphreys gave a beautiful inspirational prayer, followed by a discourse, "On some things Spiritualism has taught," and answered questions. Committee meeting postponed until next Sunday. Will members please attend?—J. B.

**245, KENTISH TOWN ROAD.** (Mr. Warren's).—Mrs. Mason has kindly consented to give a séance, on Sunday, July 29, at 7 p.m.—J. H. B.

**KING'S CROSS.**—Spiritualists' Outing to Epping Forest, Sunday, July 15. All meet at Rigg's Retreat, High Beech, for 5 o'clock tea. Spiritual service in one of the glades near by, at 6. Tickets for the tea may be had of the King's Cross friends. Adults 9d.; children 6d. Trains run at frequent intervals during the day for Chingford, from Liverpool Street and the various North London Stations. We hope all will go who can.

**MARYLEBONE SPIRITUALISTS' AND INQUIRY ASSOCIATION.**—It has been decided to make an attempt to secure a larger and more suitable hall for the Sunday evening meetings of the above society. With this in view it is proposed that a guarantee fund shall be formed to enable the society to take the Cavendish Rooms. The amount necessary is one year's rent, viz., £52, and feeling that you will appreciate the general advantages likely to accrue from this new departure, the society has confidence in soliciting your kind co-operation. Should anything prevent the Cavendish Rooms from being taken all monies subscribed to this fund will be returned.—H. Rumford, hon. sec., 56, Bryanston Street, Marble Arch, London, W.

**MARYLEBONE.** 86, High Street, W.—Miss Rowan Vincent spoke ably on "Spiritualism as it is, and as it should be." The audience manifested much approval of the lecture, and also of the replies to questions at the close. Miss Vincent called attention to the "Cavendish Rooms Guarantee Fund," collecting cards for which can be had of, and contributions sent to, the Secretary, Mr. H. Rumford, 56, Bryanston St., London, W. Contributions will also be received by the Treasurer, Mr. A. J. Sutton, Woburn House, 12, Upper Woburn Place, London, W.C.

**MARYLEBONE.** 86, High Street, W.—15: At 7 p.m., Mr. Andrew Glendinning. 22: Mr. J. J. Morse, "The Embodied Soul: Its Source"; 29: "The Embodied Soul: During Life"; August 5: "The Embodied Soul: After Death."—L. H. R.

**PECKHAM.** Chepstow Hall.—Evening: Mr. Dales gave a highly-instructive address on "Planetary influences," assisted by a map showing the signs of the zodiac. He explained that in all ages and countries the twelve signs were preserved in the same form, and that the mystic symbols of the Bible could undoubtedly be traced to the same source. Also that the names of the Twelve Tribes, when interpreted, were found to mean these same signs. In quoting Sir Robert Ball, he contended that, as it was admitted all Nature was influenced by planets, man was also. Proceeding to explain how characters were affected by the various aspects of the planets during the natal month, he gave several striking instances as demonstrating the fact of planetary influence. At the close questions were answered, and Mr. Dales showed his thorough knowledge of the subject. Several of the audience admitted that their own characteristics had been strikingly sketched when their particular natal months were being dealt with. The lecture, necessarily a long one, was given in two parts, advantage being taken of a break for Mr. Butcher to sing a solo, "Time and Tide," accompanied by Miss L. Gambrell. This subject will be taken up in a series, when more than one well-known lecturer will assist. Mr. Campbell will continue on the second Sunday in August. Next Sunday, at 6-30 p.m., Mr. Robson, trance address. On Tuesday, at 8-30, circle, Miss Gambrell medium, and magnetic healing by Mr. W. H. Edwards. Arrangements have been practically completed for our trip to Brighton on Sunday, 29th inst. Return fare and high tea will be 5s.; tickets at the Hall, or from Mr. Bliss, 23, Devonshire Road, Forest Hill. Children half-price.—W. H. Edwards, sec.

**SHEPHERD'S BUSH.** 14, Orchard Road, Askew Road, W.—Mr. Norton's controls gave their views upon the "Spiritual and Social Problems of the Times." Mrs. Mason's guides delivered a beautiful inspirational discourse, exhorting all to lead pure exemplary lives.

**SOUTH LONDON SPIRITUALISTS' MISSION.** Surrey Masonic Hall, Camberwell New Road.—The eighth annual summer outing to Ashstead Woods was held on Monday last, when, favoured by fine weather, a large party of members and friends spent a most enjoyable day. The Lyceum children were well supplied with toys by their attentive conductor, Mr. Coleman, and all thoroughly appreciated the pleasant change of a "day in the country." Sunday evening, usual circle. Mr. Long read from "Corinthians," and made explanatory comments. Prayer followed. After a short period of questions Mr. Davy rose and showed that oppression and other causes of unhappiness could not exist in a community where the philosophy of Spiritualism held sway, and, above all, the fear of death, so common through spiritual ignorance, would be annihilated. Mr. H. Boddington related experiences in communing with spirit people, showing how we gain information respecting continued conscious existence after physical death. One who remarked that "He was one of the so-called dead" spoke through Mr. Long, and enforced many points put by the other speakers, making a strong appeal to all to fit themselves by spiritual development for the greater life where present social distinctions are of no value, but where, when the mask of flesh falls from the man, he is clothed in that garment which speaks unerringly of his deeds, not creeds. At the half-yearly general assembly on July 8, the reports from the various officers of this mission showed our work to be in a flourishing condition. Such complete satisfaction prevailed as to the executive part of our work that all outgoing officers who were able to stand for re-election were unanimously re-elected. Leader, Mr. W. E. Long; treasurer, Mr. Davy; general secretary, Mr. Payne; financial secretary, Mr. Partner; Help Myself secretary, Miss Sherwood; Total Abstinence secretary, Mr. Beel; Lyceum conductor, Mr. Coleman; pianists, Misses Crump and Mackay; wardens, Messrs. Jerry and R. Boddington; librarian, Mr. H. Boddington; agent for literature, Mr. Warden; and sick visitor, Mrs. Ryder.—Chas. M. Payne, hon. sec.

**STRATFORD.**—Dr. Reynolds spoke on "Facts—Physiological, Philosophical, Mesmeric" (after 40 years' practice), and the facts spirit communion has given us. Facts should be beneficial to all, and the evidences of Spiritualism are, to us, the greatest facts of the present day, giving a higher conception of man than either orthodoxy or materialism. Mr. J. Veitch contended that mesmerism demonstrates, even to the most material scientist, that the physical brain is not the man, and we are enabled to build up the grandest philosophy in existence to-day from the experiences we have enjoyed in Spiritualism.

**STRATFORD.**—Excursion to Theydon Bois, Saturday, July 14. Special excursion tickets are issued from Liverpool Street and Fenchurch Street stations at 1s. 4d. return, and from Stratford at 1s. return. Trains leave Liverpool Street at 12-6 p.m., 1-3, 1-43, and 2-45; Fenchurch Street 12-25 p.m. and 2-13; Stratford, 12-43 p.m., 1-58, and 2-31. Tea will be provided at Rigg's Retreat at five o'clock, adults 9d., children 6d. Spiritualists will be known by wearing a small pink and white badge, or the recognition symbol advertised in this paper. We should like to see a large number of friends from other societies. Will friends who intend to join us kindly advise me by post card not later than July 11!—E. J. Gozzett, 40, St. George's Square, Gipsy Lane, Forest Gate, E.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—Mrs. Wallis gave very interesting and instructive addresses, also good clairvoyance, all recognised but two. Evening subject, "Spiritualism a Search-light." Members' after-circle well attended. Mr. and Mrs. Lamb gave good clairvoyance and psychometry. I would call our members' attention to the Lyceum, which opens at 10-30 every Sunday morning. Kindly send your children to learn what you had not the opportunity of learning, to think for themselves.—W. H., sec. Lyceum: Conducted by Mr. Maslin. Recitation, "The Lighthouse." Junior class by Mr. Leigh. Mr. Longstaff on "What is Electricity?" Discussion class read from the "The Story of My Heart," to show that all animals are unfinished human beings, moving through ages of slow change, towards the human standard of perception and form. Subject discussed next week.—J. L.

**COLLYHURST.**—Mr. Mayoh's inspiration on "The Line of Modern Spiritualism" intelligent and interesting. Afternoon, "The Spirit's Mission to the Heart." Members and friends will do well to attend the Services of Song on Sunday next. From the efficiency of the choir and the beauty of the various pieces we can safely promise them a musical treat.—H. P.

**HULME.** Junction Street.—Thursday, July 5, public circle. Clairvoyance and psychometry given by Mr. Lamb. A pleasant evening. 8, 6-30, public circle, conducted by Mr. W. Lamb; invocation by Miss Smith; Mr. Connelly gave psychometry, and Miss Smith gave clairvoyance. Mr. Lamb and several others took an active part. Enjoyable meeting to all. Large attendance. Monday, 9, Madame Henry, clairvoyance and psychometry successful. Organist, Miss Goodall. Lyceum: 10-30, fair attendance; recitations by L. McLellan, and D. and E. Furniss. Marching and calisthenics led by L. McLellan well gone through.

**OPENSRAW.** Granville Hall.—Mrs. E. Robinson's control offered earnest invocations, and gave grand lectures on "Love ye one another," and "To do good is our religion." Good clairvoyance at each service. July 21, we intend holding a garden party at Reddish Hale. Members and friends cordially invited. Tickets and further particulars at the hall. Lyceum: Invocation by Miss Howard. Chain recitations, marching and calisthenics well gone through. Recitations by Miss J. Mayo, A. Lewis, and N. Booth. Very good attendance.

**OPENSRAW.** Labour Hall, South Street.—A very profitable evening. Mr. Crompton's guide opened, and gave an address. Mr. Crompton and Mr. Barrand gave good clairvoyance and psychometry, many recognised. Mr. Crompton gave a test, recognised. Mr. Barrand magnetised.

**PATRICROFT.** New Lane, Winton.—Mr. T. Postlethwaite's controls



discoursed on "Unanswered Affirmations," to an appreciative audience. Psychometry. Sunday next, Mr. W. Heskeith, at 2-30 and 6-30 p.m. Wednesdays at 8 p.m., public circle.—R. P.

PENDLETON.—Miss Gartside, speaker. Subjects, "The purpose of Spiritualism," and "After death, what?" Both very well dealt with. Clairvoyance very good.—J. Moulding, sec.

SALFORD.—Mr. Kay answered five questions from the audience in a most satisfactory manner to a good audience. Look out for Mr. Young, of Royton, on the 22nd inst. Circle on the 4th. Mrs. Macdonald gave a discourse on "Faith in one another," afterwards clairvoyance.

WEST GORTON. 2, Peter Street, Clowes Street.—July 4, very pleasant evening with our old friend Mrs. Hadfield, whose guides gave us good advice and encouragement, 30 present. The guides of Mr. Hammond, Mr. James, and Miss E. Walker gave good psychometry. 8th, pleasant evening. Mr. Todkill's guides answered questions and gave good satisfaction. Psychometry by Miss Todkill.

## PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, not the Editor.]

ACCRINGTON. Whalley Road.—2, Miss Barlow kindly gave services for building fund. Good clairvoyance. 5, Mrs. Foran's guides gave good clairvoyant descriptions. 8, Flower Services a success. Mr. P. Lee's guides gave very able addresses on "Charity," and "Is Life Worth the Living?" and proved it was. Good clairvoyance and psychometry by Mrs. Marshall. Northgate choir kindly gave delightful services. Friends lent and brought a host of plants. Mr. Wilkinson ably presided. The Committee give their heartfelt thanks to all.

ACCRINGTON. St. James's Street.—Monday: Mrs. Rennie gave remarkable clairvoyance and psychometry, all recognised. Sunday: Mrs. Berry's controls gave very interesting addresses, dealing very ably with two subjects from the audience. Good clairvoyance. Look out for the Flower Services on Sunday, July 15. Madame Henry.

ARMLEY.—Lyceum. Opening session in our new rooms. Attendance: 60 scholars and 9 officers. Recitations by Misses Camm, L. Craven, A. Parker, L. Parker, E. Dodgson, E. Campion, and Master D. Campion; duet by S. Dodgson and A. Camm. Marching exceedingly well. We had the pleasure of about thirty visitors.—W. M. W., sec.

ASHTON.—The controls of Madame Henry gave addresses on "Spiritualism" and "Sowing the Seed," followed by clairvoyance and psychometry.

ATTERCLIFFE.—Mrs. France, of Huddersfield, gave good addresses on "Is Spiritualism a Fact?" and "Who are the World's True Reformers?" Clairvoyance excellent.—G. C.

BATLEY.—2-45 p.m.: Mr. Geo. Newton had the honour of naming the infant son of our Morley friends; a splendid address followed. At 6 p.m., the speaker dealt with nine subjects, from a good audience, in a masterly manner.

BIRMINGHAM. Smethwick.—Pleased to listen to the controls of our esteemed friend Mrs. Groom, on "Spiritualism: Its benefit here and hereafter," dealt with in a thorough, forcible, and logical manner. 17 clairvoyant descriptions given, three only not recognised. An attentive and appreciative audience. Room overcrowded.—E. C.

BIRMINGHAM. Masonic Hall.—Mr. J. J. Morse spoke on "The Kingdom," and "The Individualisation of God." The room was well filled. A most excellent lecture was delivered, and an intellectual conquest was made over some who "halted between two opinions."

BLACKBURN. Freckleton Street.—Lyceum Annual Flower Service. The officers and scholars having worked hard to make this one of the best floral decorations yet held, accomplished their object most successfully. The front of the platform was decked almost to the ceiling with ferns and ivy; in front of these were several rows of pretty flowers in the shape of bouquets, nosegays and baskets; in the centre of the hall hung a splendid crown made of ferns, ivy and roses; in each window and on each gas jet hung a choice selection of plants kindly lent for the occasion. The whole scene was most picturesque and delightful. Very good audiences attended to hear our children recite, and witness their calisthenics, which were very well rendered. The choir, aided by our string band, under the leadership of Mr. Abram Holt and Mr. Arthur Holt respectively, gave us some sweet music from "Lyceum Manual." The son of the late Mr. A. D. Wilson, of Halifax, in the morning gave some very encouraging remarks, followed by Miss Murray with clairvoyance. Afternoon, Mr. Geo. Edwards, of Blackburn, gave a splendid address on "Spiritualism, our children's hope." Miss Murray gave a goodly number of clairvoyant delineation very successfully. Evening, Mr. Edwards again spoke on "Life's changes—their lessons." Miss Lily Pickup gave most remarkable clairvoyance. The services were well represented by our Lyceum children giving recitations in a most admirable style. The choir, conducted by Mr. A. H. Holt, rendered splendid services. The string band, led by Mr. Arthur Holt, gave fine selections of music. Our best thanks rendered to one and all. The whole day was one of the brightest and pleasantest we ever had, and one to be long remembered. Monday evening, local speakers and Miss Lily Pickup, clairvoyant. The whole proceedings were ably superintended by our worthy conductor, Mr. M. Brindle. Annual Field Day, Saturday, July 28th. A cordial invitation is given to all Lyceums and friends in surrounding districts. Start from the hall at three o'clock prompt, to Wycollar, the residence of Mr. Coddington, M.P.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Hindle, one of our local mediums, gave very good addresses on "Light, more Light," and "Heaven, where is it?" listened to very attentively.—W. H.

BLACKPOOL. Alpine Hall.—A good day with G. H. Beeley. Clairvoyance very good. [No report received here last week.]

BRADFORD. St. James's.—A most successful flower service. Speaker and clairvoyant, Mrs. Whiteoak. Subjects, "Is Life Worth the Living?" and "The Flowers of Humanity," both well and most lucidly handled. Successful clairvoyance, recognised in every instance.

BRADFORD. 15, Quaker Lane, Horton.—Public circle at 3 p.m., very successful. Evening service at 6. Mrs. Mercer gave a splendid address to a crowded audience.

BRADFORD. Manchester Road Spiritual Mission.—Mrs. Hunt delivered good addresses on "Bear ye one another's burdens," and "What has Spiritualism done for Humanity?" Both were ably treated and well received by good audiences. Clairvoyance very successful.

BRIGHOUSE.—Mr. C. King's inspirers spoke very ably from "A fiery burning bush," and "Are Spiritualists Atheists?" a reply lecture to Mr. Galbraith. The inspirers said Spiritualism has come whether it was wanted or not. It has not waited for recommendation from a conference, or to be brought forward by some grand man or other. Altogether we had a good day.—C. S. B.

BURNLEY. Hammerton Street.—July 1, Mrs. Dixon, speaker. Afternoon, circle. Evening subject, "The Bible in the Light of Modern Spiritualism." 8, Mr. W. Rowling, speaker. Afternoon subject, "The Tongue: Its Use and Abuse." Evening, "Clairvoyance versus Conjugation." Weather very fine and the audiences very thin.

BURNLEY. Robinson Street.—Mrs. Dixon's guides gave good addresses on "Christianity versus Spiritualism," and "The Gospel of Humanity." Remarkably accurate psychometric delineations. No meeting next Sunday (annual holidays).—W. H.

BURY.—Mr. Antcliff gave addresses on "Spiritualism reviewed" and "The moral effects of Spiritualism." Psychometry and clairvoyant descriptions all well received. July 15, Mr. G. Smith.—B. Standing.

CARDIFF.—8: Service conducted by Mr. C. H. Helps, who read an able address upon "Spiritualism in relation to Science." Our service is surely not an undue tax upon Sunday leisure, and we trust all local Spiritualists will see it to be a pleasurable duty to support the meetings by their presence regularly.—E. A.

COLNE. Cloth Hall.—Mrs. Bailey gave stirring addresses on "The Lyceum and its Teachings," and "True Socialism and Spiritual Reform," to good audiences. Collections, £3 1s. 6d. Lyceum flower services. Morning, after usual programme of marching and recitations, Mrs. Bailey gave a nice appropriate address, and also had the pleasure of re-naming the five-year-old daughter of T. W. Owen, lately adopted by Mr. and Mrs. Hoskin. The child's name is Ada Hoskin. Mr. and Mrs. Hoskin have no children of their own, and I am sure the child has a good home, as she seems to be quite comfortable with them.

DEWSBURY.—July 5: A good meeting amongst ourselves. 8: Mrs. Menmuir's guides' addresses contained food for thought and were highly appreciated.—J. S.

FELLING. Hall of Progress.—July 1: Mr. King, once a slave in South America, now residing at Sunderland, and working in the shipyards, gave his very interesting experience whilst under bondage and how he escaped. Great sympathy was felt for him. A hearty vote of thanks was passed by a full house. 8: Mr. Jos. Wilkinson dealt very ably with questions from the audience and gave great satisfaction. Officers for next half-year, viz., Jos. Hall, president; J. Wilson, vice; Z. Laws, treasurer; J. Dobson, fin. and cor. secretary.—[See last week's Passing Events.]

GATESHEAD. Kingsbro' Terrace.—Disappointed by a speaker, local friends, Farnworth and Bancroft, carried on the meeting, and gave good addresses on the philosophy of Spiritualism, when they dwelt strongly on the love of God, the unchangeable, and the love of humanity. "I am my brother's keeper" is our duty, as some are so low down that they do not know they are sinning. Tea and Concert on Monday, the 16th, on the opening of our Organ; tickets, 9d.—Thos. Maddison, secretary.

HANLEY. Grove House, Birches Head.—Mrs. S. Rennie, of Oldham, gave a short address on "Is Spiritualism a religion?" Her clairvoyance was especially appreciated. Most of the descriptions were recognised, and we are desired by one of the audience to state that he for one would like to thank Mrs. Rennie for the evidence afforded him through her mediumship.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Davidson offered an invocation, gave a reading on "Society," and also spoke on "Spiritualism the Saviour of Mankind." Mr. Forrester gave a few remarks on "The Inconsistency of the Selfish Monopoly of Man against Man."—W. R. Henry.

HUDDERSFIELD. Brook Street.—Our Lyceum Anniversary has come and gone. Such splendid gatherings we have never had before. Excellent and soul-stirring addresses by Mrs. Stansfield. Capital tea, gracefully provided by the ladies. Good singing. Large audiences, and to crown all, a good collection, which realised £14 8s. 7d. Every one did well, and every one went away delighted.—J. B.

NOTTINGHAM. Spiritualists' Guild.—July 4: Essayist, Mr. J. F. Hewes. Subject, "Anti-vivisection." The practice of dissecting animals alive was severely denounced. Numerous instances of experiments were quoted, and so shocking were they that several members left the room, and all were relieved when the subject was over; 35 present.—T. S.

OLDHAM. Bartlam Place.—5th: Circle conducted by Mr. J. Young, Royton. Over 100 persons came to see a lady to whom Mr. Young has been instrumental in restoring the use of her limbs, she having been a cripple in bed for fifteen years. He is a marvellous healing medium; every society ought to engage him. 8th: Local day. Mr. Britland's string band in attendance. Afternoon, Mrs. Brooks gave a good short address and clairvoyance. Evening, very good address and clairvoyance to good audiences by Mr. T. Standish, of Oldham. Very good music to old tunes, Mr. Britland and the musicians giving their services free. Musical conductor, Mr. Ashworth, of Oldham.—F. A.

LEICESTER. Liberal Club, Town Hall Square.—Mr. J. Chaplin read from Florence Marryat's book, "There is No Death," to a moderate attendance. Next Sunday, Annual Outing to Longcliffe. Hall closed.—R. Wightman.

LEICESTER. Crafton Street.—Last Sunday week Mr. Clark gave a good address, to the satisfaction of a fair audience. 8th: Mr. Muggleton's guides spoke on "The Fall of Man." A very intellectual discourse. Good after-meeting.—N. C.

LIVERPOOL. Carr Street, Little Town.—Mrs. Armitage gave good addresses, with plenty of food for the weak; and Mrs. Sheard gave clairvoyance, nearly all recognised. Both are doing a grand work.—F. H.

MACCLESFIELD.—Mr. J. B. Tetlow, on "Follow Me" and "If Christ Came," gave much satisfaction, particularly the former, in which he proved clearly that "guides" were necessary to the development of any movement, but not "leaders." Evening: Several successful clair-



voyant descriptions. This method of description is, we think, an improvement on the handing up of articles for psychometric tests, as it prevents that unseemly rush which is so often to be deplored at Sunday services.

**MACCLESFIELD.** Park Lane.—Discussion on "Man's Inconsistency," showing it to have sprung from the false teachings of the past, and that we as Spiritualists could help in removing this curse, which is so disastrous to the welfare and progress of humanity, and so to check the growth of it in our own ranks by being consistent to each other, and by practising our noble cause to the best of our ability. Evening, and by practising our noble cause to the best of our ability. Evening, Mrs. Foster's guides gave a short address on "Nearer to God."—W. A. NELSON.

**NELSON.** Bradley Fold.—Mrs. Hyde's controls gave good discourses on "Spiritualism is for the young as well as the aged," and "Show your charity." Good clairvoyance. Good audiences.—D.H.B.

**NEWCASTLE-ON-TYNE.**—Mrs. E. Gregg, of Leeds, delivered two short addresses, followed by very good clairvoyant delineations. The clairvoyant séance on Saturday evening was most satisfactory.—R. E.

**NEWPORT (MON.).** Spiritual Institute.—An address by Mr. Wayland's guides, subject, "Spiritualism, a progressive and an aggressive religion."

**NORMANTON.**—Mr. G. Wright kindly spoke instead of Mrs. J. M. Smith, who is unwell, and gave very good addresses. "Spiritualism, what is it?" and "The sons of God." Very good psychometry.—E.B.

**NORTHAMPTON.**—Mr. Clark, of Leicester, paid us another visit, and spoke on "Our Critics, and how to meet them," and "Looking Backwards." Fair audience at night.

**NOTTINGHAM.** Morley Hall.—Mrs. Barnes' control gave a very interesting address on "Life and Death: What is it?" The Lyceum annual party at Plumtree, on Thursday afternoon, was very enjoyable; over 70 children and friends sat down to tea.—T. J.

**OSSETT.** The Green.—Mrs. King spoke remarkably well on "What is Heaven?" and "We shall know as we are known, when the mists have rolled away."—Emma Oliffe.

**PARKGATE.**—Mr. Webb on "Do the dead return, and for what do they return?" gave great satisfaction. Clairvoyance few, but good. Will speakers please note present Secretary's address: Albert Tyas, 14, New Street, Victoria Road, Parkgate, Rotherham.

**PRESTON.** Lawson Street Hall.—The controls of Mr. Lomax discoursed on "Guard the door of thy mouth, keep thy tongue from evil and thy lips from speaking guile, for our God is the God of Truth and Justice," and "Man and Angels—God and Satan." Good clairvoyance. Physical mediums, please write F. Ribchester, cor. sec.

**RAWNSTALL.** Spiritual Church.—A very pleasant day spent with Mrs. Stair, whose guides gave splendid addresses on "Heaven" and "Truth and its influence." Pleasing poems at each service to good audiences.—J. Scholes.

**ROCHDALE.** Ballie Street.—July 22: Floral Services. Speaker, Mr. John Wigglesworth, of Greetland, and Miss S. A. Whiteley (aged 11 years), clairvoyant. Plants and flowers will be thankfully received. Friends, rally round us.

**ROCHDALE.** Ballie Street.—Mrs. Hulme, of Manchester gave nice addresses, clairvoyance, and good psychometry. After circle, a very pleasant time with our young mediums. Next Sunday, public circles, conducted by Messrs. Hollows, of Birch, and L. Thompson, Misses Barlow, Whiteley, and various others. A pleasant day is expected.

**ROCHDALE.** Penn Street.—Mrs. Crossley being very ill, we had public circles. Thanks to local mediums for their timely help. Mr. Hollows, Misses Kershaw, Jefferies, and Schofield very kindly assisted us. Mr. Taylor, from Royton, in the evening gave a short address and clairvoyant descriptions, all recognised.—S. H.

**ROYTON.**—Mr. Manning discoursed to very good audiences on "The Charm," and "Life's Memories," in his usual acceptable style. We wish him every success. Good clairvoyance at each service.

**SHEFFIELD.** 16, Jamaica Street.—July 1. Mr. Jepson's controls discoursed on "What is the Devil and who is he?" and made a very profound impression on his hearers. Fifteen successful psychometric readings were given. 5: The subject was "The Spirit of Truth." 8: The discourse was founded on the second chapter of Daniel, which was very carefully and logically handled. Mrs. Ridgley gave clairvoyant descriptions, all but two being fully recognised.

**SHEFFIELD.** Hollis Hall, Bridge Street.—Mr. Charles Shaw dealt with a number of questions from the audience. Clairvoyant delineations, all recognised. Next Sunday, and during the week, 15th to 20th, Mission Week, Mr. J. C. Macdonald.

**SOWERBY BRIDGE.**—Miss Thorpe delivered a good address on "Spiritual Gifts," to a moderate but appreciative audience.—G. H.

**STOCKPORT.**—Mr. Heeketh replied to questions from the meetings, which were below the average. Misses Bailey and Richardson sang solos. Good attendance at half-yearly meeting. Committee's reports read and adopted showed an amount of useful work done, a sound financial position, and a largely increasing list of members who are spreading spiritual knowledge over our town. A capital committee was elected. President, Mr. C. Ford; corresponding secretary, Thomas Edwards, 16, Stopford Road, Edgeley.

**WAKEFIELD.** Barstow Square.—1: Mrs. Taylor's guides gave addresses from the lessons (Miss Marryat's Lecture). Both deserving attention. Clairvoyance good. 8: Mrs. Russell, on "The Dawn of Light is Breaking" and "Shall we have a Future Life?" spoke with powerful clearness. Clairvoyance good.—G. M.

**WALSALL.** Central Hall.—A good day with Mr. J. C. Macdonald, who answered five written questions from the audience, and spoke on "God's Work in Man." Both very harmonious meetings.

**WINDHILL.**—Mr. T. Hodgson gave a very able address upon "Immortality, a glorious hope." He will make a good worker.—Sec.

**WISBECH.** Public Hall.—Mr. D. Ward delivered a very stirring address on three subjects given by friends in the audience. The speaker's remarks seemed to very much interest a fairly large audience.—J. W. Smith, cor. sec.

"THE UNKNOWN WORLD" is the title announced for a "high-class monthly magazine," price 6d. No. 1 will appear on July 15. J. Elliott and Co., Temple Chambers, Falcon Court, Fleet Street, London, are the publishers. The names of the promoters and editor are not given. It will contain 48 double columned quarto pages, and will be sent post free for 6s. per annum.

## PROSPECTIVE ARRANGEMENTS.

**ACCRINGTON.** St. James's Temple.—Flower services, July 15. Madame Henry will be with us on Sunday and Monday. On Tuesday, Mr. Taylor, clairvoyant and psychometrist, of Burnley. The loan of plants and gifts of flowers will be thankfully received at the room on Saturday.—A. S. Barnes.

**BATLEY.**—Lyceum Anniversary, July 29. Mr. George Newton, speaker. 2-30, subject, "The Social Redeemer." At 6 p.m., six subjects from the audience. Special hymns will be sung. A string band will be in attendance.

**BLACKBURN.** Northgate.—July 15, annual flower services, at 2-30 and 6-30, speaker, Mrs. Hyde, of Manchester. The committee will be thankful for the loan of plants and flowers. Tea provided, tickets 6d. Silver collection at each meeting. Speakers, etc., please note: My term of office having expired, Mr. J. Berry, of 5, Bath Street, Witton, Blackburn, will in future be corresponding secretary.—H. Hopper.

**BRADFORD.** St. James's Street.—22, Mrs. Russell; 29, Mr. Todd.

**BURNLEY.** Hammerton Street.—22, Miss Venables; 29, Mr. Hepworth.

**BRADFORD.** Boynton Street.—July 15, flower services. Mrs. Russell, speaker. Plants and flowers will be thankfully received, and all plants returned with the greatest care.—W. C.

**CARDIFF.** July 15, 6-30 p.m., Mr. F. B. Chadwick; July 22 and 29, Miss McCreadie, of London, will give clairvoyant and psychometric delineations, morning and evening. August 5, Mr. E. W. Wallis.

**FEELING.** Hall of Progress.—Saturday, July 23, fourth anniversary services of new hall. Tea at 4-30, and concert, adults 9d. children half-price. All friends welcome. Sunday services as usual. Speakers, Mr. J. Clare and Mr. W. H. Robinson.

**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.

**HANLEY.** Grove House, Birches Head.—July 29, at 3 and 6-30 prompt, Mrs. Hulme, of Manchester; Thursday, 26, Mr. E. W. Wallis, at 7-30 p.m.

**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.

**HYDE.**—Opening of new room, Mount Street, Travis Street, July 22. Speaker, Mr. E. W. Wallis, at 2-30, "Spiritualism an aid to making the best of both worlds," and at 6-30, questions from the audience.

**LEICESTER.**—July 15, annual outing and picnic to Longcliffe. All members and friends heartily invited. The committee (by resolution) cordially invite our two local societies to join the picnic, and will also be pleased to see any friends from Loughborough and Nottingham. Tea at four o'clock p.m.; afterwards an open air service on the Green, when a trance address will be given by Mr. F. T. Hodson, and other friends will speak. Would Mr. Coupland, of Nottingham, please write not later than July 12, if he can make up a party? We meet at the Liberal Club at 9 a.m. The fare for the day 2s. 6d. Friends are requested only to take luncheon, and should give in their names not later than July 12, at the Thursday evening meeting, when final arrangements will be made.—R. Wightman Mostyn Street, Hinckley Road, Leicester.

**LEICESTER.** Institute of Phrenology and Psychology.—Members class, Thursdays, 8-30. Public lectures and examinations the last Thursday in each month. Admission by ticket.

**LIVERSEDGE.** Carr Street, Little Town.—July 29: Lyceum Anniversary. Mr. Foote and other mediums will be present. Friends help us. A silver collection.

**LIVERPOOL.** Daulby Hall.—July 15, Mr. J. J. Morse, of London, 11 a.m., "The Science of Personal Ethics," 6-30 p.m., "Spiritualism; Its Aims and Agencies." Lyceum fifth annual picnic and excursion to Overton Hills, Frodsham, Thursday, July 19. Meet at Lime Street Station at 11-10 a.m. Train leaves at 11-30 a.m., and arrives at Frodsham at 12-8 p.m. Return from Frodsham at 8-27 p.m. Substantial luncheon on arrival. Knife and fork tea at 5-30 p.m. in the Belle Monte Pleasure Grounds. Games, races, sports, etc. Tickets: Parents and friends 4s., children 2s., must be purchased not later than Monday, 16th, from members of the committee, and from S. S. Chiswell, 11 and 13, Renshaw Street, and E. J. Davies, 218a, London Road.

**LIVERSEDGE.** Carr Street, Little Town.—Sunday, July 29, Lyceum anniversary, Mr. Foote and other mediums will be present. Friends, rally round to make it a good success. Plain tea for visitors at 4d.—F. H.

**MRS. T. TIMSON** is open for dates in 1895.—Apply G. Cooper, 225a, Humberstone Road, Leicester.

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

**NEWCASTLE-ON-TYNE.**—July 15, Mrs. E. Hardinge Britten, of Manchester; also on Monday at 7-30. 29, morning and evening, Mr. T. Timson.

**NEWCASTLE-ON-TYNE.**—The ladies connected with the society purpose holding their sale of work on Tuesday and Wednesday, July 24 and 25. Contributions in plain and fancy work, stationery, glass, china, books, or money, will be gratefully appreciated and duly acknowledged. The following ladies will be pleased to receive any such: Mesdames Walter Kerr, 8, Braundling Place West, Newcastle-on-Tyne; R. Ellison, 14, Alexandra Terrace, Gateshead; Sedgley, 40, Villa Place, Newcastle-on-Tyne; Moore, 21, Cuthbert Street, Gateshead; Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne; J. A. Curry, 68, Ryehill, Newcastle-on-Tyne; W. C. Robson, 166, Ryehill, Newcastle-on-Tyne; M. Martin, 215, High Clara Street, New Benwell, Newcastle; Fenton, 20, Portland Terrace, Newcastle-on-Tyne; Yeeles, Seymour Street, North Shields; and Miss Bacon, 4, Eslington Terrace, Newcastle-on-Tyne.

**SOWERBY BRIDGE LYCEUM.** Hollins Lane.—July 15, Mr. E. W. Wallis (only visit this year), at 2-30, "Mediumship, Inspiration, and Development." At 6-30, "Our Loss and Gain by Spiritualism."



NOTTINGHAM. Masonic Hall.—July 22, Mr. T. Timson.  
SUNDERLAND.—31st, Mr. T. Timson will give a lecture and experiments in Spiritualism, etc.  
STOCKPORT. July 14.—An outing to Monsall Dale. Tiviot Dale 2-20, return 9-14. Tickets at station, 1s. 6d.

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

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

WANTED, situation as Housemaid, age 25.—Address, L. T. W. care of Editor *Two Worlds*.

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

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

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

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.

## PASSING EVENTS AND COMMENTS.

CAN ANY READER supply us with the address of a reliable water finder living anywhere near to Norfolk?

MR. GEO. HILL, of 93, Brunswick Street, Ardwick, has engaged Miss Florence Marryat for an early date in October.

CORRESPONDENTS who forward us communications which they also furnish to our contemporaries, will greatly oblige by acquainting us with the fact that they have done or intend doing so.

MR. HUDSON TUTTLE would, we believe, visit England this winter, or early next year, and give a series of lectures if he could be assured of engagements. Next week we shall print an article by Mr. Rutherford reviewing Mr. Tuttle's work for Spiritualism.

GREAT GRIMSBY.—Will Mr. C. Sharman kindly call upon or write to Mr. Cordon, 65, Ayscough Street, West Marsh, as C. Sharman, Welholme Road, cannot be found, and a few friends would be glad to meet with him.

WE ARE PLEASED to note the success attending the efforts of the Yorkshire Union, that the "Union" has admitted honorary members, and accorded them the right of voting, thus increasing its usefulness. Will the Union affiliate with the National Federation, and co-operate for the one end, the promulgation of spiritual truth? We trust so.

THE MANCHESTER AND DISTRICT UNION should accomplish good work. Circle-holding and the development of mediums under favourable conditions are matters of great moment just now. "More and better mediums wanted" is the great cry everywhere. Start home circles for development, friends.

A STEP IN THE RIGHT DIRECTION.—The Cavendish Rooms have been more or less associated with Spiritualism for many years. Many memorable meetings have been held there, and we trust most sincerely that London friends will rally round the Marylebone friends to support them in their efforts to secure these rooms for their Sunday evening meetings. See the appeal in "London News and Notes."

A WONDERFUL CURE.—Mr. J. Dobson writes that a cataract has been taken off his eye without the aid of surgical instruments by the guides of Mr. Jas. Robinson, of 115, Dibley Street, Byker. "I was totally blind of the left eye for nearly six years and now can see nearly as well with it as the other. In the month of March last I consulted Mr. Robinson's guides; they examined it and told me not to let any one touch it and they would see what they could do. I never troubled them any more, never thinking, as I never felt them doing anything to it, but the eye was sometimes discoloured, which I attributed to cold until Sunday, June 24, while lying awake in bed looking at the paper on the wall, I closed the right eye with my hand, and to my astonishment saw the paper with the left eye, at which I was very much pleased. I shall be most happy to give any information, either personally or by letter. My address is 10, Elswick Street, Gateshead."

MANCHESTER DISTRICT UNION OF SPIRITUALIST SOCIETIES.—On Saturday, 7th July, a satisfactory first quarterly meeting was held of the above Union in the Tipping Street Meeting Room, Manchester. A small but representative gathering. Mr. E. W. Wallis ably officiated. Mr. William Lamb opened, in a practically suggestive manner, a friendly discussion on "How to conduct public circles." The subject was very freely discussed. The points chiefly dealt with were: "The use and abuse of circle holding," "The right exercise of mediumship," and "The most suitable conditions under which it ought to be developed." The general opinion was that indiscriminate promiscuous circles were of an unsatisfactory character, and that all circles, and especially public ones, ought to be conducted in an orderly and intelligent manner, and to be used as a nursery ground for partially-developed mediums, previous to their taking any platform work whatever.—James B. Tetlow, sec.

TO CORRESPONDENTS.—Certain important changes will be made within the next month, which will, we trust, be most beneficial to "our paper," but for the present they hamper our movements considerably, and we shall be glad if correspondents will hold their hands a bit and spare us all they can. We have abundant materials in exceptionally interesting articles, and several original short stories for some weeks to come.—J. H. Evans: Many thanks; next week, if possible.—Walter Woods: You give a more extended meaning to our words than was intended, they applied only to the letter criticised. We do not for a moment doubt your motives, and recognise the sincerity of love for truth. Let us agree to differ and try to do good, each as we are impelled.—T. Postlethwaite: We agree with you, but hardly think it advisable to publish the information. Glad you like the tone of *The Two Worlds*.—Mina Of course it is difficult to decide, but judging

from the descriptions you give, the wavy serpentine forms and round dark spots floating rapidly across the field of vision, are physical, and not spiritual. They are commonly seen by persons who suffer from liver derangements.—W. D. Brooks: We tried to get the "returns" you suggested, but failed.

A NEW EDITION is now ready of A. R. Wallace's valuable address on "If a man die shall he live again?" Price 1d.; post free 1½d., from E. W. Wallis.

SHALL WE KNOW EACH OTHER THERE?—When on your holidays at the seaside or elsewhere you should wear the recognition symbol of the Order of Progressive Spiritualists, now being used by hundreds of Spiritualists. (See Advt.)

FOR A POST CARD you can get the "Everybody's Pocket Encyclopedia of things worth knowing, things difficult to remember, and tables of reference." It is the best, cheapest, and most useful little book we know of, and fully fills the bill of its rather lengthy title. The Manager of the London and Universal Bank, Ltd., 449, Strand, Charing Cross, London, will be pleased to send a copy of the book to any applicant post free.

ANNUAL MEETINGS of the Yorkshire Union of Spiritualists at Keighley, on the 7th and 8th July.—A goodly number took tea on Saturday, at the Lyceum, and afterwards adjourned to the Sale Room of Mr. Weatherhead, kindly lent for the occasion, where a dual meeting was held. At 6-30 a local presentation gathering assembled to do honour to two Spiritualist worthies of 40 years' standing, who had been to the front at the time of the early beginnings of Spiritualism in this country, and whose names will be carried to posterity as those of men of honour and probity of character. Mr. J. J. Morse, of London, and Mr. J. Armitage, of Batley Carr, were the mouthpieces of the donors, and in touching tones spoke of the memories of the past that flashed through their minds, and trusted that the present workers in our cause would take heart and courage in the examples thus set before them. The portraits in oil, which were splendid likenesses, were presented to Mr. Thomas Clapham by Mr. Morse, and that to Mr. Timothy Judson by Mr. Armitage. David Pickles, Esq., of Keighley, chairman, delivered a thorough, hearty, and intelligent address, bearing upon the broad and liberal thought that Spiritualism presented to the people. Mr. T. Craven, of Leeds, President of the Union, then took the chair, and called upon the Secretary of the Union (Mr. W. Stansfield) to read the Annual Report. This Report contained a record of much good work done in Yorkshire during the past twelve months, a considerable increase in the number of societies in the Union, and a closer bond of affinity running through the whole than has been seen for some time. During the year various special in-door and out-door propaganda meetings have been held, and some 900 leaflets and hymn leaves distributed, which we feel has been the means of spreading an incalculable amount of knowledge where previously ignorance of our true teachings existed. The funds in hand (some £6) at the beginning of the year have been spent in this way, and as there was no necessity for making appeals for help in a special manner during the year, the Executive now invite the assistance of their friends, that the Union may again have a free hand in the distribution of literature and in other propaganda work. Honorary Members and Speakers may now vote in all ordinary monthly meetings of the Union. The subscription for hon. members is two shillings and upwards per year. Mr. Morse, in a terse and interesting address, moved the adoption of the Report, and signified his pleasure in the work done in Yorkshire by intimating his willingness to become an honorary member of our Union. The motion was seconded by Mr. Parker, our Vice-President, and supported by Mr. A. Marshall, of Bradford, and unanimously adopted. Mr. W. Rowling, of Bradford, then moved "That this Annual Meeting desires to record its thankfulness for the steady progress made in Yorkshire Spiritualism during the past twelve months, and urges its friends to renewed exertions in the more immediate future." He instanced several cases of recent conversions to a knowledge of our facts and principles that had come under his own personal observation, and hoped that the coming year would be even more prolific for good than the past had been. This was seconded in an earnest speech by Mr. Parker, and supported by Mr. Armitage in a forcible and convincing address, reminding his hearers that it depended on them what the future of Spiritualism was in their own neighbourhoods. This closed one of the most memorable Annual Meetings connected with the Yorkshire organisation. On Sunday morning, the delegates, honorary members and speakers assembled in the Lyceum, for the transaction of the usual monthly business of the Union. The annual election of officers had taken place the previous evening, and resulted as follows: President, Mr. J. Whitehead, of Bradford; Vice-President, Mr. J. Parker, of Bradford; Treasurer, Mr. J. Armitage, of Batley Carr; Secretary, Mr. W. Stansfield, of Batley; Auditors, Messrs. J. Foulds and G. L. Gill, of Bradford. The general business was then proceeded with. Mr. Blamires, of Cleckheaton, was placed in the chair *pro tem*. A hymn was sung and invocation offered by Mr. Armitage. Minutes of last meeting read and confirmed on the motion of Messrs. Green and Snaith. The President having arrived, Mr. Blamires vacated, and the notice of motion for alteration of rule 2, allowing the general vote to hon. members and speakers was introduced by Mr. W. Stansfield and supported by Mr. Armitage. After discussion the alteration was unanimously adopted. On the motion of Messrs. Long and Stansfield, Mr. Albert Barnes, of Keighley, was added to our speakers' list. Messrs. Ripley and Bealey were also proposed, but were left over for other enquiries to be made by the Secretary. Adjournment was then made for luncheon, after which public meetings were held afternoon and evening in Mr. Weatherhead's Sale Room, taken part in by Messrs. Armitage, Wood, Marshall, W. Stansfield, Parker, and Foulds, Messadames Midgley, Stansfield, and Whittingham. The addresses were each full of exhortive spirit and energy, and gave an earnest of what the future work of our platform was to consist. All communications to be sent to the Secretary, Mr. W. Stansfield, 13, Bromley Street, Hanging Heaton, Dewsbury.

#### IN MEMORIAM.

In loving memory of Ernest John, the beloved child of Mr. and Mrs. Lawton, who passed to the higher life on Thursday, July 5, and was interred at Walsall Cemetery on Monday, July 9. The service was conducted by Mr. Woolson.