

THE TWO WORLDS.

No. 351.—VOL. VII.

REGISTERED AS A
NEWSPAPER.

FRIDAY, AUGUST 3, 1894.

PRICE ONE PENNY.

A SPIRIT'S REVENGE.

BY HUDSON TUTTLE.

[The following narrative is strictly true, the writer, being personally acquainted with the people introduced, carefully investigated the details, because of the evidence of the truth of Spiritualism the facts afforded. The names even have not been changed of persons or places.]

SIXTY years ago that section of Northern Ohio known as the "fire lands," forming a portion of the renowned Western Reserve, was a wilderness, unbroken, except where the venturesome pioneer had cleared away a few acres of forest, and built his log dwelling. These pioneers were a hardy race, retaining the Yankee pluck and endurance of the yet earlier pioneers of New England. The isolation of their lives and the desperate struggle they had to maintain against their surroundings; malaria, wild beasts, and the herculean labour of removing the forest, gave a peculiar tinge to their personalities. They assimilated the character of the red savages they dispossessed, became hunters, and were often thriftless and careless of the morrow. At that time the rivers and small streams at certain times swarmed with fishes, and the settlers far inland resorted to them for a supply. The mouth of the Vermillion River was a noted resort of the Indians, and in early spring its waters were literally alive with various kinds of fish ascending from Lake Erie. It is now protected by piers, and forms a commodious harbour, but then the lake and stream contended for the mastery, the former washing in a heavy sand-bar, and the latter attempting to keep an open channel for its obstructed waters. This sand-bar afforded excellent fishing ground.

One fine moonlight evening in April, it is now quite four score years ago, a party of young men with flaming torches, formed of bundles of the bark of the shag, went to the river, at the upper riffles, some distance from its mouth. They had poor luck, or none at all, for there were no fish there. "Let us go down to the lake," said young Daniel Benschoter, "there are fish enough, but some one has headed them off."

All agreed, and they tramped along the reedy bank until they saw the moving torches at the sand bar, beyond which darkly extended in landless horizon the waters of Lake Erie. "Right, Daniel," said Griffen, "a large party are in possession of the channel, and if we interfere we shall have trouble."

"Trouble or not," replied Daniel, "they have no right to draw a net across the river so as to allow no fish to pass."

By this time they had reached the bar, and found that the other party, with whom they were acquainted, had already taken large quantities of fish, and were still taking more.

"This is not according to law," said Daniel, "you must not draw a net across the river so that no fish can pass." "Who cares for law?" sneered a great overgrown fellow by the name of Grote. "Not I! neither for the law or you either. We shall fish when we please, where we please, and as we please."

Daniel's party being the most numerous, boldly demanded part of the catch, and shared with the others; but Grote vowed vengeance, and his anger was especially directed against Daniel Benschoter. "My time will come," he muttered, "and when it does, I'll give you a lesson you'll never forget."

The next fourth of July there was a gathering of Militia at Florence, an adjoining town, which, custom made the occasion for a grand re-union far and near. The military operations were a small part of the affairs of the day.

There was a grand barbacue, with dinner rudely served, but the appetite of those woodsmen was not dainty. There were booths for the sale of cakes and

pies, and half-rectified whisky from home-made stills, burned the mouth and maddened the brain. It was a day of unusual licences, and when they mounted their horses to go home (for all either rode on horse-back or walked) they were too much under the influence of drink. It happened that Benschoter was there with the same party he was with when fishing, and they started for home together. They were riding through the forest with breakneck speed, laughing and joking, when they met another party also mounted, at the head of which was Grote. He at once turned his attention to Benschoter, and began abusing him in most outrageous manner, daring him to fight then and there. In those times it were better to be dead than have the name of a coward, and although Benschoter was small in stature and no match for his antagonist, and to accept the challenge was to court severe bodily injury, he was spirited, and unable to bear the jeers and ridicule of Grote and his followers. He sprang from his horse and cried, "Come on." He did not wait on the defensive, well knowing that his life depended on his dexterity, and as his assailant rushed on unguarded, he gave him a single kick which prostrated him.

It was an unfortunate affair, for Grote, although able to ride home, and for a time appeared to have recovered, died within a year, and to the last angrily accused Benschoter of his murder.

Daniel Benschoter became the father of a large family of sons and daughters, who established homes for themselves, and became influential citizens. The forest disappeared, and towns and beautiful country homes everywhere greet the eye. A half century and more had passed. He had placed a long and active life of good works behind him, and was enjoying the pleasures of a matured old age. His faculties were alert and active as when a youth, and at all times a reader and thinker, he became in his later years still more studious, and kept fully abreast with the reformatory ideas of this time.

In these last years he became subject to a strange psychological visitation. Grote, who had been dead for almost sixty years, appeared to him, and was constantly with him, day and night, continually upbraiding him for taking his life. The spirit tantalised him with threats of the terrible punishment in store for him, or told him what he (the spirit) intended to do. "I will strike out your eyes; I will compel you to go down to the river and drown yourself; some day I'll throw you into the fire," were constantly repeated threats, having the force of terrible reality, which made life a burden. Benschoter became unnerved and emaciated, and his friends thought him insane, and there was constant danger, which he realised, of his obeying the command to throw himself into the river or into the fire. One of his sons thus believed until one night, while watching by his father's bedside, he heard him talk with Grote as though the latter sat in an apparently empty chair, and saw the chair move without any visible contact.

It was thrilling to hear that aged man converse with an invisible intelligence, and see that intelligence manifest its presence by rocking the chair.

"Why do you persecute me?" asked Mr. Benschoter, then listening for the answer: "Because I hate you, for you killed me."

Then Mr. B. would plead, "You know I did not intend to kill you. The fault was yours, for I did not want to fight you. I had nothing against you, and you would have killed me if you could." "Liar! Liar!" was the response continued for a long time.

"I do not lie," moaned the aged man. "It is the truth, and you know it. You are harming yourself by thus tormenting me."

Thus they would converse for hours, sometimes all the night long; but after a time Mr. Benschoter seemed

to have convinced his tormentor, who departed, and many said Mr. B. had recovered from his insanity.

If it be said that his mind brooding over the occurrence yielded to hallucination, how can we account for the rocking of the chair witnessed not only once by his son, but on several occasions, and by others?

What is more probable than that the spirit of Grote, angry, unprogressed, and rude, should return and, finding his enemy susceptible, seek revenge in the manner described? During the vigorous manhood of M. Ben-schoter he could not influence him, but when vitality was in the decadence of age he was enabled so to do. Coming in *rapport* with a well ordered mind he could not prevent himself becoming the recipient of love and benevolence, and being unconsciously changed for the better. Had he found in his subject reciprocal hatred and revenge, the result to both would have been disastrous. The supposed insanity would have taken a more violent form, and as the physical powers were weakened by constant irritation, and the nerve-forces became exhausted, real insanity might have supervened, and the miserable victim have destroyed himself.

As it was M. B. had, by years of culture, unconsciously prepared himself for the trial, and his kindness and benevolence re-acted on the vindictive hatred of his persecutor.

A last objection may be made, and one of considerable cogency, that it is not reasonable to suppose that Grote could have remained unchanged as a spirit for so many years. A more thorough comprehension of the conditions of spirits will answer this objection. A person entering the realm of spirit, as did Grote, would remain unchanged until favourable conditions for their awakening interfered, and such conditions might not be met in even centuries, or decades of centuries.

Others may speculate, but even as a "working theory," that of the unqualified return of the spirit of Grote is the only one which unitizes all the facts, and gives them consistent explanation.

Berlin Heights, Ohio, U.S.A.

ONE TRANSIENT GLEAM.

Grant me O God!
Through obvious gloom, one transient gleam,
Of thy bright essence in my dying hour.

—BEECHFORD.

THIS is the self written epitaph of a philosopher, scholar, and gentleman, who had met Voltaire. His latter days were lived in almost hermetic solitude in a picturesque tower which his eccentricity caused to be constructed near Bath. The grounds, around and above the immediate base of this peculiar dwelling, in which he used to muse and ponder, now contain his tomb with the above lines inscribed thereon.

The craving for light and the result of fruitless mental effort appear most sadly traced in this strange epitaph. We conceive that the yearning sight in death beheld the long deferred gleam, and the eyes closing on earth were at length most blessedly satisfied.

To illumine, and be a sure light through life and death, is the mission of spiritualism. To all yearning souls, lonely, darkened, and despairing, it is a religion of redemption. To all who are spiritually prepared to receive its evangel, it is a fit and direct appeal to the intuitions of the soul.

In life, it is a pure delight and revered knowledge; in death, it is calm peace and most divine preparation.

Few realise what a glorious truth is now opened up to the world, and there are those among ourselves even, whose pulse is slow and feeble, hearing often yet hardly realising the thrilling beauty of the message. Not all, but a few, for in our ranks past and present we may count fervent and zealous souls of whom the movement may well be proud.

We know Spiritualism is the salt of all religions, and most nobly worthy of our best lives and sacrifices. Not only immortality but the progressive scheme of a future life is made clear. It is a perfect appeal, and direct response to the yearning aspirations of the soul.

Bereavements and death are no longer immutable shadow and despairing gloom. The erstwhile impenetrable mysteries of the tomb receive light at the hands of its own dead.

Spiritualism is a religion of aspiration; the pure

desire to progress in spirit that we may be worthy of spirit to spirit communion. Progress is illumination, and the interior inspiration is the only guide and Messiah that we need for our soul's redemption.

From God and of God all truth is; and like solar radiance it proceeds most gloriously from His presence, wave upon wave of circling zones of light through the higher and brighter heavens, to the lower spheres down to earth.

Upon the confines of the brute the supernal and god-like light is dim and imperceptible. Among the highest animals the faculty for sensing this divine emanation is wanting. It is not until the human form is attained that the dark barrier is passed, and the soul made alive to the thrilling and eternal telegraph proceeding from God unto the uttermost parts of the earth. This is at once our knowledge and eternal guide, which we may all follow according to our light, and thus "to whom much is given much is expected" becomes a trite axiom of justice. And as we aspire in spirit and in truth towards the greatest light, our prayers for higher aid bring to us spirits of the just made perfect. We are uplifted by the thrilling purity of their presence, and the soul's mentality is inspired with an answer to every wishful questioning.

Blessed realm of Heaven! Counsellors come to us from over there, and their presence is a sunshine wherein our souls delight to dwell. When angel souls are able to blend with ours it is an ecstasy and happiness that is not of earth. Whispers of wisdom, an atmosphere of peace, purity, and tenderest calm, bespeak the presence of the divine guest. On our spirit shines the radiance of the eternal summerland. The soul pulsates with joy that it has upborne us and attained to this. It breathes the delightful aromas of its home, and in godlike freedom wings its way to the skies of continuous wisdom.

Subtle winds seem to fan upon our faces, cool ethereal air seems respired in our breath. Peace broods over us, folds her wings upon our breast. Calmness and tranquillity preside where discord reigned. On us seem hands of benediction, and from this blessed state we arise refreshed, as though from through the heavy valleys we had reached the mountain top. From the Pisgah height of some interior altitude we have glimpsed the promised land. In this we have attained, briefly perhaps, to a royal degree. Be it dreamland, it is more real than life, as many know it; be such knowledge a dream, it is more satisfying; be it but an ecstasy, it is yet what many have conceived it to be, the highest earthly attainment unto the more perfect Truth.

Absent we may appear in body at such a time, we are indeed far away, and not at home. That which is the true life, the spirit, may have almost withdrawn and is rejoicing in the ecstasy of its superior freedom. It is gleaming knowledge on golden boundaries, and returns thrilled with the pure experience. If truly it has breathed the essences of a fairer shore, what wonder it is present once more flushed with diviner health. The dreamers, if such they be, are nearer heaven perhaps than many others in and of the world, for they set no barriers and deny no voice. The interior questioning receives sanction to lead us unto truth, and we deny it not its privilege. Thus we are not wholly at sea on these great questions or troubled by any dogma. We knock and we seek at the gates of hitherto irresponsive mysteries, and they glide back slowly, wider, and more completely to the earnest desire for truth. A gleam, a ray, a stream of light, and at death a burst of glory and perfect entrance in.

A. F. COLBORNE.

PEOPLE WORTHY OF ADMIRATION.

A PERSON who will refrain from exaggeration during argument.

A PERSON who can subjugate self in the interest of Spiritualism or any good principle affecting his fellow man.

A PERSON who tries to see all the good he can in others.

A PERSON who dares to acknowledge that he or she is a Spiritualist.

A MEDIUM who will dare not to deviate from truth and honesty even to convince an inquirer.

SNAP-SHOT.

HEALING BY WATER.

A VISIT TO PROFESSOR R. B. D. WELLS'S HYDRO AT SCARBOROUGH.

"As the body," says Mr. Hudson Tuttle, "is the instrument whereby the spirit expresses itself, its perfect development is important not only to earthly existence, but to spiritual well-being." Health is undoubtedly one of our greatest blessings; nothing really great can be achieved without it; and it is absolutely necessary not only for the assimilation and appropriation of truth, but for its dissemination. The cultivation of health, therefore, is of supreme importance. Disease, it need scarcely be said, arises through neglect of the laws of mental and physical hygiene, and when the system gets down, the sufferer in too many instances flies to noxious drugs and patent 'pick-me-ups,' and when this is done his 'second state' will undoubtedly be 'worse than the first.'"

Among the great curative forces of nature, water occupies a high, if not the highest position. By means of the different applications of water, a rapid change of the particles of the body takes place—so rapid in fact, that, according to Liebig, the great German chemist, "a change of matter is effected in a greater degree in six weeks than would happen in the ordinary course of nature in three years, while at the same time the effete matter thrown off is replaced by the healthier materials supplied to the economy by an improved quality of blood."

Water, we are told, was largely employed by Hippocrates, the "father of medicine" more than 2,300 years ago, but it is solely to Vincent Priessnitz, a Silesian farmer, that we owe the system of scientific hydropathy. By his successful treatment of more than one bodily injury which he had sustained in his own person about the year 1820, he became so fortified in his convictions as to the curative powers of water as to devote himself to employ it medically in the cure of others. Beginning with the external application of water for trifling diseases among the poor of his neighbourhood, he gradually undertook an extended range of cases, and multiplied the modes of administration, introducing the wet compress, the douche, partial baths of all kinds, the sweating process, the wet sheet with copious drinking of water, friction of the skin, etc., and also insisted on the value of exercise, diet, fresh air, and mental repose in the cure of disease; thus practically calling to his aid the entire resources of hygiene.

As evidence of the skill of Priessnitz it may be mentioned that a man was taken to him suffering from brain fever, brought on through domestic affliction, he having recently lost his wife and two children. Priessnitz ordered him a tepid bath, in which he sat and was rubbed by two men, who were occasionally changed. The man became so deranged that it was with difficulty that he could be kept in the bath. In ordinary cases this disease succumbs to water treatment in two or three hours. Under allopathy, should even the sufferer get rid of the inflammation of the brain, he falls, in very many instances, into the condition termed "softening of the brain," and is rendered useless for life. Priessnitz's patient, after having been in the bath some nine hours, fell asleep, and the next day the fever had left him, and though weak he was able to walk about.

In the North, one of the most skillful hygienists is Professor R. B. D. Wells, of the famed Scarborough Hydro. Professor Wells, as all know, is also an eminent phrenologist, and by his lectures throughout the country he has done an immense work for the much despised phrenological science. His numerous books on hygiene, physiology, and phrenology are distinguished for originality, clearness, and practical power. His "Good Health and How to Secure It" is one of the most practical manuals on the "Water Cure" published.

His hydro is an ideal institution. It is located in one of the most beautiful and healthy situations at the western extremity of Scarborough. It is sheltered from the bleak east winds blowing direct from the sea, and from the northern and westerly gales by the bold wooded heights of Spring Hill; while the front view is open to the south, which gives it a bright, sunny, and cheerful aspect. At the same time the building stands on a sufficient eminence to give it a commanding view of the surrounding scenery. Though the situation is so far removed

from the town as to secure quiet, privacy, and purity of atmosphere, it can be reached with facility in a few minutes' walk from the railway station. The style of architecture is Italian, and the edifice has a very pleasing and attractive appearance. It is composed of two sections—one for visitors and the other for patients. The visitors' section consists of four storeys, with a frontage of 84 feet and a depth of 114 feet. From the centre of the front elevation there projects over the spacious dining-room, and reaching to the second storey, a grand balcony, suitable for a summer open-air meeting place or for gentle promenading. The patients' section is 100 feet long by 76 feet wide. There are four separate staircases to the upper storeys. There is also a lift for the use of invalids and elderly persons. The bedrooms are all lofty and light, and those on the first and second floors are supplied with hot and cold water. Special attention has been given to ventilation, warming, and sanitary requirements generally. The principal apartments are two capacious dining-rooms, writing-rooms, drawing-rooms for ladies and gentlemen, billiard-room, library, &c. In addition, there are three conservatories, a floral hall suitable for promenading, and a recreation hall, fitted up with a stage, retiring-room, and other accessories. The baths are models of cleanliness and efficiency. They comprise the Turkish, Roman, vapour, shallow, needle, plunge, electric, sitz, douche, sun, and other approved baths.

Conversing with Professor Wells, he said: My method of treatment is a combination of Hydropathy with the "Life Awaker," Massage, and Movement Cure. Hydropathy acts in the way of purification; it opens the pores of the skin, and by this means the waste matter is expelled from the blood. Next it is a process of invigoration, and, when accompanied with massage, literally infuses new life into weakened or disabled parts. Paralysis, sciatica, rheumatism, neuralgia, abscesses, tumours, epilepsy, deafness, and other serious diseases are successfully treated at the institution. I may mention that Mr. A. Peakman, of Birmingham, came here totally blind, and had been pronounced incurable by a number of medical men. In a few months his sight was completely restored, and he is now following his occupation as a traveller. "I have," continued Mr. Wells, "been very successful in curing many serious cases of mental disease. One of these was softening of the brain. The patient was about to be taken to the lunatic asylum, where his mother had been for nine years suffering from the same malady. On the advice of Mr. Smith, one of the largest wool merchants in Halifax, the sufferer was brought to me. Mr. Smith had such faith in my treatment that he guaranteed to pay, and did pay, all expenses. Well, the man was completely cured in ten weeks, and has kept his mental health ever since. I need not tell you that softening of the brain has never been cured under the drug practice. Cancer, too, has yielded to the "Life Awaker." This is an instrument by which the skin is slightly perforated without giving any pain, after which a quantity of nut oil is rubbed over the body. Wherever there is disease, the "Awaker" causes an eruption, but where there is no disease—no poison—no effect is produced. These eruptions are cleared away in a week. Serious skin affections, including cancer, are positively eradicated.

Mr. Wells related another important cure, viz., that of Mrs. S. Wilkinson, of Blackpool, who had suffered from a large tumour in the abdomen. She now enjoys perfect health.

Professor Wells is the most genial and cheerful man I ever came across engaged in the healing art. Although sixty years of age, he is full of vigour, and at his suggestion melancholy vanishes from the minds of his patients. The mantle of Priessnitz has truly fallen upon him. He has immediate inspiration what to do in all cases, and as a cure in nearly every instance is the result, this is proof that his intuition is right. For thirty-seven years Mr. Wells has laboured in his noble mission of healing, and as he grows older he seems to get still more enthusiastic. From practical observation I can testify to his rare genius as a healer, and all who are in search of health cannot do better than visit the "Scarborough Graefenberg."

JOHN RUTHERFORD.

Roker-by-the-Sea.

THE EMBODIED SOUL: ITS SOURCE.

[Some notes of an address delivered through the mediumship of Mr. J. J. Morse, at the Hall of the Marylebone Association of Spiritualists, on the 22nd July, 1894.]

THE subject chosen, the lecturer said, was not one which could be dealt with exhaustively in a single lecture, and he did not expect to do more than touch the fringes of the question. The problem of the embodied soul was a question which had been attacked from various points of view, but the solutions offered by the different schools of thought led one to the conclusion that the philosophers of mortal life had not gained any adequate conception of the central truth, since their theories did not appear to contain those points of agreement which would lead to the suggestion that at last the truth had been discovered. The explanation undoubtedly lay in the fact that these philosophers approached the question from one point of view only, that was to say, from the side of mortal life and its coincident experiences, overlooking the fact that if man is a duality, as he is claimed to be, the question should be approached on the spiritual side also, and the effort to solve the problem maintained in the two directions by a consistent study and careful examination, not only of all the problems that affect man as a physical being, but all the problems that affect him as a spirit. If they could realise the existence of this spiritual man, and thereby be enabled to deal with the subject in its complete aspect, they might reasonably expect to arrive at a settlement of the question. That man was anything more than a mechanical, material product of natural forces was still roundly denied, though it could not be questioned that at the present time the tone of materialistic thought was neither so vigorous nor so decided as had been the case some years ago. The speaker traced this to the diffusion of spiritual facts and the spread of psychical investigation. Spiritualism had been and would continue to be in an increasing degree the most potent factor in broadening the conceptions of men concerning their essential nature, and solving the problems of being. The philosophers of the world would yet discover the possibility of dealing with the soul not only from the emotional and metaphysical point of view, but from the scientific and materialistic standpoint also. By the term *embodiment* the speaker did not mean the putting of something into something else, that was to say, the incorporation of a certain element into a material environment prepared to receive it. The term *embodiment* was used in the sense of *form*—man being in the opinion of the lecturer the embodiment of the divine idea or principle; the totality of that embodiment making up the conscious individuality. To assert that there were two forms or substances in the universe, and that these two were the one spiritual and the one material, would so hopelessly confuse the issue that no rational realisation of the question could be expected on such an assumption. And the idea that the soul was a subtle element—monad, point or unit—which was attracted to and embodied in matter, although a very old and general conception, was in direct conflict with the laws of Nature as revealed by science. The descent of the soul into material conditions, its conflict with matter, its effort by its essential purity, to triumph over and dominate the lower element, was a doctrine that still had many adherents. It had not yet disappeared from the minds of a section of spiritualists who were fond of picturing the soul as a mysterious and discrete something that had to rise by struggle and continuous effort through forms of matter to its pristine condition. The weakness of the theory lay in this, that if the soul in essence was so very pure primarily, and if the material forces and conditions were so very vile in themselves, it seemed rather inconsequent that this very pure and noble element should be forced into this degraded condition merely for the purpose of being brought back again to its primitive state. Moreover, the material forces were not alleged to receive any benefit from this contact with the soul. If it were argued that the soul by its inherent virtue purified and advanced matter, then the doctrine would evince a little more plausibility. But matter is apparently left in the same condition that it was before the soul came into contact with it. The lecturer then alluded to the fanciful conception of souls as so many points showered off like sparks from the central

sun, rolling out into the depths of space, dancing about like motes in a sunbeam, waiting to be breathed into human organisations. It was an impossible conception, and the purpose of the address would be to show that the idea that the soul is a separate and special creation (in the ordinary sense) was a fallacy. There was a poetic idea abroad that the Lord created duplicate souls—*i.e.*, complementary one to the other—and sent them forth “ringing down the grooves of change,” and wandering about in frantic quest of each other. It was supposed that when such a soul met its counterpart a true marriage was formed, and the two formed a completed individuality. The belief had a good deal to answer for in the social life of those persons who believed in it; and the lecturer poured some good-humoured satire upon it, remarking that “a good deal of fustian sentiment and moral immorality had been built upon the conception.”

To argue that the Lord made man from the dust of the earth and breathed into his nostrils the breath of life so that he became a living soul seemed at first sight absurd, unless it was claimed that there was a potency in matter that only needed the divine touch to kindle it into action and allow the latent divinity of the substance to assert itself. It had been said that man is a spirit, and that matter and spirit are two different things; but the question of the embodiment of the soul would require the philosophic student of the question to lay upon the shelf the antique conceptions of the earlier thought of the human race. It was necessary to go direct to the fountain-head to gain a rational perception of the question, and to ignore tradition and doctrine, and study the nature of man and the constitution of the universe. If these could be read aright then the riddle of life would be solved. “Until you are able,” said the speaker, “to comprehend these revelations it is useless to study any other kind of revelation said to rest thereon.” It was true that the conception savoured strongly of materialism as ordinarily understood. But it was a materialism that ennobled matter, by shewing it to be an aspect or conditioning of the one substance, the source of all forms of life and being. It brought the student back to at least one point upon which he could firmly take his stand, for by studying the world upon which he lived he could be assured that it contained within itself the origin and potency of every development that had been, or ever would be, manifest.

Ex uno disce omnes was evidently the principle upon which the lecturer was basing his argument. That is to say, taking the terrestrial globe as an example, he extended his argument as to his nature, by analogy to the entire universe. Briefly, but eloquently, he dealt with the genesis of the earth from the time that it was diffused through space as a fire-mist to the time it assumed its primordial form as a chaotic globe, exhibiting the chemical formation of the protoplasmic ooze, and thence passing through its evolutionary phases it arrived at its present stage of development. The possibilities of all future forms of life and development were latent within the incandescent fire-mist that formed the first condition of this planet—every species of organic existence, vegetable, animal, human, that has ever existed in this world was potentially contained within the conditions of this world. The possibility of the latest babe that has been born existed millions of years ago in that fiery globe that first went circling around its primary; unless, of course, it was argued that certain things were put into the world after its formation—a proposition that no healthy-minded philosopher or man of science would be willing to entertain for a single moment. The source of the soul then must have been the source of all life and being, and the potentiality of every individual existence must have been latent in the constitution of the universe from the beginning, and evolved by orderly and natural processes, in accordance with the one eternal and immutable law.

Matter represented the phenomenal and transitory side of the universe, it was the outward expression of laws and principles that were permanent, governing and controlling the manifestation of the one universal substance. The external man was but transitory. That man continued his existence after death, and the exercise of all his powers and functions, implied that there was some-

thing at the back of and behind the visible manifestations. Similarly the universe was the outward manifestation of some superior cause and power that lay behind it. That cause and power was the divine life imminent in the universe. The soul of man was the individualization of that divine life. As the lecturer expressed it: "Our contention is that the materialist has called this a material universe, whereas, as a matter of fact, it is a spiritual universe, the outward and visible conditioning of the spiritual life, which is the basis of all existence. The universe is the manifestation of God, and man is the flower which blooms thereon." "All organizations, forms, and developments are primarily derived from the general substance of the world." "The spiritual philosophy submits these contentions. They are in harmony with the facts of the universe and the nature of man . . . they do away with the many strange and crude conceptions that man has entertained concerning his nature, and bring the whole problem of life within the sphere of the natural law."

"We are bringing the universe and man into partnership with God, and claim that the great reality of being is, that God is not only made manifest in the flesh, but made manifest in the whole of being in every department. The future will tell the story more plainly and fully than we can hope to tell it: but surely the thought is pregnant with mighty issues, lifting you up to the contemplation of your own divinity." "The world's progress can only be the consequence of the divinity of man, and the divine source from which the soul has primarily sprung."—D.G.

"THE ORIGIN AND PURPOSE OF EVIL," AND WHO WILL GO TO HELL.

[MR. E. ADAMS has kindly favoured us with the following abstracts of trance lectures recently delivered in Cardiff through Mr. E. W. WALLIS.]

THE speaker in a very lucid way showed that evil does not exist in the natural universe, whose forces all operate in obedience to inexorable laws. God's laws are perfect in operation—there is no conscious interference therewith by God, nor is any needed—therefore in all the upheavals and calamities, the conflicts and warring of the elements, so commonly regarded as evils, and as such personified under various names by humanity in the days of its childhood, Nature is absolutely impartial, and in this regard there is, strictly speaking, no evil in nature, rather is there perceivable by the observing mind a beneficent purpose underlying these laws, and outworking in the preservation and perfection of the various types of organic life. Much of the misconception that has arisen upon this subject is due to the want of a clear perception of the dual nature of man. There is in every life a conflict going on, and how often "when the spirit is willing the flesh is weak!" There can only be good or evil, strictly speaking, where there is individualised, self-conscious, intelligent life, and as man is the only embodiment of these qualities in creation, he alone is subject to, or capable of understanding good and evil. The only real evil in the universe, therefore, originates in the infringement or disregard by man of God's immutable laws. Whether this be done consciously—"of malice aforethought," so to speak—or in ignorance, the inevitable results, though punitive in character so long as infringement is persisted in, are still educational, and afford a continual incentive to mankind to strive after that purity of life and purpose and immunity from evil which can only result from yielding an intelligent obedience to these laws.

WHO WILL GO TO HELL?

THE first inquiries naturally arising are: What is meant by Hell? and, Is there really such a place as Hell? The ordinary interpretation of the word is that it is a place of eternal suffering, where God metes out his justice upon wrongdoers; but the race has grown to recognise that the old doctrine of God's wrath and vengeance, of torture to his children heartlessly and endlessly is devilish instead of Godlike! shews the vindictiveness of a fiend rather than the corrective justice of a Father! It outrages the divinely implanted, conscious intelligence of humanity, which refuses to believe that there can be one kind of justice for man and another kind of justice for God!

But is there then no Hell? Let us take a look around over the realm of Nature, and what do we see? The

striving and warring of elements causing human suffering and destruction of human life; the beasts of the forest prey upon the weaker animals; even the larger kind of insect life prey upon the smaller; life feeds upon life; pain and suffering seem to be coincident with life everywhere, and Nature unfeeling and regardless of the individual. But there is no real evil in all this! These things occur in the outworking of the fixed laws of the universe, and it is therefore not here that we must look for the Hell we seek, which is a condition, rather than a place, of retributive results of moral evil, and since there is no moral evil except where there is conscious life, we are forced to seek in the sphere of humanity itself (the only embodiment of conscious life) for that condition variously described by the words *hell*, *ill*, *evil*, *devil*; and upon careful examination, we shall find that wherever this hell condition exists, it is the result of the infraction of those laws of God, which thus become the stern and inflexible teachers of humanity, by shewing them that immunity from these ills can only be secured by rendering an intelligent and enlightened obedience. How many who subscribe to the popular faith lay the flattering unction to their souls, that they will "by and by" have the satisfaction of seeing those who have wronged them receive their punishment at the hands of God! But will human nature, think you, when it becomes "angelic," be any the less pitiful than it is now?

We have not, however, to wait till we get into "the next world" to find Hell! It is in our midst here and now! If you have been eating the wrong kind of food you have hell in your stomach; if you live in the sphere of self; if you crave and strive to accumulate earthly riches, influence, or prominence, only that you may revel in the passing sweets of self-gratification and indulgence, the broader beauties and delights of being are, so to speak, "covered up," and a corresponding condition of hell created. It has been said that "the kingdom of heaven is within you," and so, also, is the kingdom of hell! What is true of the individual is also true of the community; the weakest link in your social life to-day is man's neglect of fellow-man!—a significant indication of the sweating and comparative slavery that the poor in many of your large cities and towns endure, is the awful fact that one in every ten is practically doomed never to know aught of the sweets of life, aught but its burdens, its miseries, aye, and its vices! being compelled by "man's inhumanity to man" to make their lives a weary, ceaseless struggle for the bare means of physical subsistence. It is the bounden duty of each and all to strive to make these conditions better. They call for vigorous action, aye, even for absolute revolt! This, then, is why we ask, "Who will go to Hell?" Who will take their stand under the banner of Truth and Right, and disseminate the gospel of human sympathy and brotherhood? Who will, by loving helpfulness and service, seek to remove these great social evils? Who will, thus equipped, penetrate the very depths of these living hell conditions, in which untold thousands of your fellow-men are to-day enchained? "Who will go to Hell?"

THE INDUSTRIAL PROBLEM.

THE Banner of Light truly says: "The bone and sinew of manual labour has built, and is continuing to build, the houses we live in. This labour is confessedly paid no more than barely enough to 'keep the wolf from the door' of the houses or parts of houses in which it domiciles, that shrewd and grasping banking capitalists who own these homes of labour may gather in the rents from them with grinding exactitude from year to year. Is the present troubled state of the industrial waters to be wondered at? The words of Spirit Elizabeth Barrett Browning, through 'White Rose,' in The Banner of May 12th, will bear frequent perusal and serious pondering: 'After all external remedies have failed, the way to solve the industrial problem is to probe into the sins and set right the man—to change and spiritualize the inner life of the people—to sanctify the sovereigns who by proxy or representation make government; and when this shall have been done, as we believe it is being done—however feebly and slowly—these Utopian and spiritual conditions for which the reformers are toiling and the masses sighing, shall assume objective form and proportions.'"

"THE TWO WORLDS" PUBLISHING COMPANY, LIMITED,

OFFICE, 73A, CORPORATION STREET, MANCHESTER.

S. S. CHISWELL, CHAIRMAN.
PETER LEE, VICE-CHAIRMAN.

DIRECTORS:

W. T. BRAHAM,	J. PEMBERTON,
T. BROWN,	T. SIMKIN,
GEO. COLBECK,	J. B. TETLOW,
R. FITTON,	F. TOMLINSON,
G. HILL,	Mrs. M. H. WALLIS.
W. JOHNSON,	
Secretary	E. W. WALLIS.

THE TWO WORLDS.*The People's Popular Penny Spiritual Paper.*SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s.6d

TRADE AGENTS.

JOHN HEYWOOD, Deansgate, Manchester, 2, Amen Corner, London, E.C.1; 33, Bridge Street, Bristol, and 22, Paradise Street, Liverpool; E. W. ALLEN, 4, Ave Maria Lane, London, E.C.1; F. FITZPATRICK, 20, Paternoster Row, London, E.C.4; GEORGE VICKERS, Angel Court, Strand, London, W.C.2; JOHN BENT, Townhall Lane, Leicester; and all News-vendors and the Trade generally.

FRIDAY, AUGUST 3, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

IS DEATH THE LAST THING?

And still Spiritualism holds on its way: and still its solution is precisely the one which fits in with everything that happens—ay, and with everything that the men of science (who hate it) say. For the notable thing is that our best evidences are coming from the laboratory. Darwin helped us, Clifford helped us, Tyndall helped us, Herbert Spencer helped us, and, though sometimes in a grotesque way, even Huxley helps us; and not one of them ever meant to do so. Every one of their cherished phrases is rich in suggestion for us: Evolution, Development, Continuity, The struggle for life, The survival of the fittest, The conservation of energy. So are all their subtle researches on the borderland where sense is powerless and inference begins.—*Light*.

MUSING sadly on the certainty of suffering for all, memory vividly recalled a wan, grief-stricken face, with a look of unutterable woe, of hopeless loss and bitter despair, such as I trust I may never again witness.

It was in the cemetery. The summer sun shone brilliantly, the birds sang gleefully, and all nature was throbbing with the fulness of life. A funeral procession slowly passed along until an open grave was reached. Behind the coffin, bare-headed and alone, stalked a tall, finely-proportioned man. His face was colourless, his eyes lusterless, apparently unseeing; his mouth was closed, and the firm set of his lips, together with the deep lines on his face, indicated that if he did not see he was feeling most acutely, and, with all a man's horror of a scene, was striving to control the seething storm of emotion within.

As the coffin was placed beside the open grave a woman, clad in deep mourning, stepped from a coach, followed by a lad about ten and two little girls. Silently they took their places and the oldest girl stole to her father's side. The coffin was lowered. The faces of the children worked piteously, but they bravely strove to control their feelings. The girl nearest to him gently clasped her father's clenched hand as it hung at his side, and the youngest, little more than four years of age, clung to the skirts of the woman, who put her arm protectingly around the child's neck. The sad and gloomy service continued. I would have turned away, such grief seemed too sacred for a stranger's eye. Yet, that sympathy which makes all men kin, prompted me to remain and pityingly share the load I would gladly have lightened.

Then came the cruel, hateful words, "Dust to dust, ashes to ashes," and the dull, hollow sound as the earth fell from the digger's hand upon the coffin lid below! Oh, the wail of woe which broke simultaneously from the little group! I can never forget the utter abandon of grief which followed those dreadful words.

"Oh! mother, mother," cried the baby (for she was little more), as she buried her face in her auntie's dress.

Then burst the tide of their pent-up grief.

Sway like a reed in the tempest brief.

Their sad forms shook like an aspen leaf.

Tears fell like rain, and the brave man broke down

utterly. The scene that followed was perfectly indescribable, and I shall not attempt the painful task. My own heart was full, and, dashing the tears from my eyes, I turned away feeling powerless to comfort, yet knowing the only source and means from and by which consolation could be gained. I had no right to speak, neither would my words have been regarded then, and I had to leave the poor heart-broken mourners to the consolations of that creed which writes upon the tombstone "*Asleep in Jesus, in the sure and certain hope of a resurrection,*" and affirms a belief in "*the resurrection of the body*" at the "*second coming*," but until then the departed are left "*sleeping*."

Science has revealed in the economy of Nature the great law of USE. There is no loss, no flaw, or failure. Everything serves a purpose. All forces are preserved. No energy is dissipated. All is law, order, persistence, tendency, conservation, and ultimatum.

But, in the face of such a death; of a fondly cherished companion and dearly loved mother; evidently a wise, good, and refined woman (for the father and children gave every indication of the womanly care and attention which only a cultured mind can give). In the face of such a tragedy I ask, "Who shall say there is no loss—if death ends all? Nay, if that mother, and hosts of others like her, are 'asleep' to-day awaiting the trumpet call to resurrection?"

A young man had been to college. Of exceptional talents, his uncle was proud of him, wrapped up in him, and sent him to college to prepare for a career of usefulness as a medical man. The young fellow justified his uncle's faith and hope, and steadily advanced, ultimately passing through his crucial examinations with high honours. But, with all the possibilities and promise of a brave and beneficial after-life of work for suffering humanity he fell sick—the strain had been too great, the cramming and suspense too severe. Brain fever followed, and the "castle in the air" fell in ruins as the poor fellow, holding his uncle's loving hand, breathed his last and slipped away from the would-be detaining clasp. Whither? Is there no loss? Is there any recompense?

A bright-eyed, sweet-souled, earnest-hearted young woman had foregone the fripperies, foibles, and follies of young womanhood. She had seen with aching heart, and heard with suffering and sympathetic ear, the pains and moans of the patient and long-suffering "white slaves" of modern times. She saw the children's misery, the woman's hopeless, endless toil. She noted the brave struggle of the men, and the sacrifices of the women in the stern conflict against the crushing sweating system, which kills hope, blights the soul, cankers with despair and foreboding the prime of life, and drives into the maelstrom which is ever sweeping slumwards, so many thousands who go to constitute the horrible "submerged tenth" of our Christian (?) civilization (?). She grew righteously indignant, and, fired with zeal in the good cause, wrote and worked, and spoke, and sang for her sisters and brothers, to try to stir men's hearts, and bring about reform. She felt the overshadowing cloud of doom for her sisters all the more keenly because a strong husband's love encircled her. She hoped ere long to know a woman's greatest joy—to wear the crown of glory—a crown won by love at the cost of pain: the great delightful happiness of motherhood.

When, alas! but a few hours after she had passed through Nature's miracle and printed her first lingering soulful kiss upon her baby boy, she gently fell asleep to wake no more on earth. Will she awake again anywhere? Have her eyes opened to the morn in another sphere? Is there no loss if death ends all? Has love no claim for fruition? Have husband and child no rights? Has the race no lien upon its sweetest, bravest, kindest, and best?

Is there conservation of unconscious force and no preservation of conscious power, of intellectual wealth, of affectional kinship, and reformatory zeal?

Behold, I stand at the door and knock, and demand an answer from nature, from religion, from science, from God! Can life, and all its contents of love, and knowledge, and purity, and worth, and consciousness, and possibilities of beauty and grace be lost?

Listening for reply, I hear the voices of the risen

humanity, the men, women, and children of this life—veiled from us by appearances, but living, and loving, and thinking, and working, and growing, and willing, more fully, more earnestly, and more intelligently than ever, they did before—I hear them saying: “Be not deceived. There is no loss. Death is not the end. Earth life is the beginning of an education, the initial stages of experiences intended for the perfection of character, the development of consciousness, and the making of men and women; who, passing through the transition called death, exchange one realm of activity for another, one stage of growth and usefulness for the other. All seeds of good, of truth, and beauty sown on earth will bear blossom and fruit in perfection in the never-ending progression of the life eternal. Thus suffering, disappointment, and even death itself may be instrumental in teaching us. In calling forth our sympathy, in testing our metal, and proving our strength, in demonstrating that the good things of life, the undying blessings which give us truest happiness are knowledge, love, truth, honour, fidelity, purity, and the memory of a life of devotion to the best and noblest ideals and services to others. We see but “through a glass darkly” now. The cobwebs of folly and materiality obscure our vision. Spiritual knowledge will brush them away, and we shall realise that we are beings having eternal relationships, living now for future good. Though we cannot see the ultimate issue, yet we may be sure there is no loss, but all good is conserved, and life and love and beauty will triumph in the end.

THE RESURRECTION.

“GREAT THOUGHTS” for December 5th, 1891, quotes a paragraph from a sermon by the Rev. J. Vaughan, M.A., part of which reads as follows:—

Now in the risen spirit of the man, first he sees higher and higher elevations of being, and gradually fits for the fellowship of the saints and the presence of God; and presently on that great Easter morning of the resurrection, in his *restored body*, when it shall wake up and rise up satisfied with the Redeemer's likeness, *made pure and ethereal enough to soar*, and blend and co-operate with the spirit in all its holy and eternal exercises.

What dark and crude view of the orthodox resurrection! The restored body “shall wake up and rise, made pure and ethereal enough to soar.” What a materialistic idea. The spirit cannot progress and co-operate in all its holy and eternal exercises without its cast-off earthly body being restored to it! To think that the decayed physical body of man shall awake up from the grave after a period of perhaps millions of years, even after all its constituent parts have long been mingled with mother earth, and have passed off in gases to supply the earth with verdure for the use of man and beasts! This I conceive to be the only physical resurrection possible.

It is contrary to all nature for matter having once been absorbed by the earth to be restored to its original form and shape. The body of man is deposited in the grave in the form of worn out man. Can it be raised in human shape again, whether spiritualised or etherealised? Nature, science, and reason say—No. Yet our orthodox friends are looking for the restored *physical* body from the grave on the morning of the general resurrection!

The Scriptures distinctly state: “Then shall the dust (the body) return to the earth as it was, but the spirit to God who gave it.”

We have no evidence that spirit sprang from matter, and cannot be perfect without taking up matter again. The physical springs from the spiritual, and therefore I argue that the spirit does not require to take upon itself again the matter which it cast off as useless on the death of the body. The body of man, like the chrysalis of the worm, is of no more service after it is dead.

The butterfly after it has thrown off the dead chrysalis, never more needs it. So with the human body; it is of no more use to the spirit after once being freed from it. And as the butterfly never returns to take up the dead shell from which it escaped, no more will the spirit of man return to take up again its decayed body from the grave. The idea is monstrous and revolting in the extreme.

If it were possible for the body to “wake up and rise,” how could it, a corrupt mass, be “made pure and

ethereal enough to soar?” It is contrary to all the laws of nature.

If the spirit is waiting for the body from the grave, what becomes of the spirit meanwhile? What is it? Where is it? It must be imperfect, in a state of semi-consciousness. This is the only logical conclusion.

If the spirit cannot be perfect without the earthly body, our loved lost ones cannot yet be “fit for the fellowship of the saints and the presence of God,” and have not yet awoke “satisfied with the Redeemer's likeness.” What then is their condition? or what can it be until the resurrection morn? “Absent from the body, present with the Lord,” was Paul's theory. But if the spirit is not perfect until it takes up its physical body from the grave, what pleasure would there be, even in the presence of the Lord? O, blind leaders of the blind, when will you throw away the dark teachings of mediæval times and come to the light of Spiritual Truth?

The spirit is the man; the Ego; not the body. The body at its birth is employed by the spirit to gain earthly experience, and when the body has fulfilled its purpose, or is of no further use to the spirit, the spirit takes its flight to higher spheres, a perfect entity—personality—with all the identity and individuality of the man, never more requiring any part of the physical man. It is clothed upon with its spiritual body. “There is a natural body, there is a spiritual body.”

Were not the bodies of Moses and Elias perfect which appeared on the Mount and talked with Jesus? What more did they require? Ah! say the physical resurrectionists, Moses and Elias did not die, they were translated to heaven in their natural bodies. Where is the proof? There is no evidence from scripture that Moses was thus translated. It is distinctly stated in Deut xxxiv., 5-6, “That Moses died and was buried in the land of Moab.” Where, then, did he get his body from to appear to Jesus? and who will say that it was not a perfect spirit-body! If Moses did not require his body from the grave, no more shall we.

C. GARDINER.

SPIRITUALISM: ONE OF THE INDUCTIVE SCIENCES.

We have arrived at the general truths upon which all Spiritualists are agreed, by particular observations of phenomena simultaneously and independently conducted by many millions of persons in all parts of the world; numbers of these observers being men and women of conspicuous intelligence and high mental culture, while not a few have been and are scientists of considerable eminence in physics.

These truths are:—(1) that the spirit survives the body; (2) that it enters upon a purely spiritual or immaterial existence, in precisely the same mental and moral condition as it quitted the physical or material existence; (3) that it can and does return to the scenes of its earthly existence, and can and does orally communicate with its friends and relatives still in the flesh, through the intermediation of certain persons gifted with the faculties of clairvoyance, clairaudience, and trance-mediumship; (4) that these gifts are far more widely distributed than is ordinarily believed, as there are few large families of which some member is not mediumistic; (5) that women, possessing a more sensitive nervous organisation than men, greater delicacy and refinement of perception and feeling, and leading purer moral lives than the other sex, make better mediums than men; and (6) that under certain conditions and in the presence of certain exceptionally endowed media, spirits can and do materialise and dematerialise, in the presence of spectators, to whom they not unfrequently offer convincing proofs of their identity; such materialised beings having the properties of visibility, tangibility, motion and speech.

These are the foundation facts of Spiritualism, attested by the evidence of the senses on the part of millions of observers, numbers of whom have approached the subject as inquirers, in a mental attitude of scepticism, and have been reluctantly compelled to accept the phenomena as genuine and credible, and as inexplicable by any known law of physics.—*Harbinger of Light.*

CORRESPONDENCE.

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

CIRCLE HOLDING.

DEAR SIR.—Thanks for your article on "Circle holding," a subject which should be freely discussed at society meetings and in the press by those who have had experience. If public circles are conducted by a sensitive person who knows what he is about, they are means of doing very great good; but if the conductor is ignorant of the work, or is unfit for his place, or does not possess the confidence of the "sitters," then the less of the public circle the better. By a "public circle" I mean a gathering of people, Spiritualists or otherwise, for phenomenal purposes. I have found that a society having no well-regulated public circle, or other means of presenting the phenomena before the public during the week, is generally at a low ebb, and doing very little useful work. Orderly public circles are a necessity for success. By "orderly" I mean everything being done in proper fashion. A chairman to lead the singing, to direct the proceedings, and not allow two or more mediums to be talking at a time. If one medium is speaking in the general terms another should not be giving clairvoyance or impersonations in another portion of the room. Speaking, impersonation, clairvoyance, are all necessary and useful, but each in their place. I have had considerable experience, and have sometimes found it difficult to secure order, but with firmness and tact it can generally be obtained. Phenomena should not be the only thing to develop. I have always striven to elicit and exercise the religious sentiments in my circles, and when phenomena which to outsiders appeared ridiculous occurred, I have given my opinions as to the cause and the lessons we ought to learn therefrom. Public circles are objected to on account of "impersonations." I have given hundreds, and though I dislike being thrown into awkward positions, I have invariably found that some useful purpose was being served. These "impersonations" are useful to spirits and men, though sometimes effected in a manner to shock hyper-sensitive people. I would not abandon them on that account. Does the Salvation Army ask the world what methods to pursue? By no means, neither should we ask the spirits to stand too much upon ceremony. To attain their ends they must work out their own methods, whether they offend some people or not. Better the offence come than the truth be hid. Let us have public circles, but let them be conducted for useful ends, and our societies will grow. There is a cry, loud and strong, for evidential proof of spirit return. Shall the Spiritualists do their best to satisfy that cry? The public circle is a means towards that end. True, other circles of a more private character are needed. The members' circle, where the members can depend upon phenomenal manifestations of a suitable quality, are very much needed, but where are they? Private circles (small and select) for the development of mediums for clairvoyance, psychometry, raps, physical phenomena of all kinds, are much needed, and where there is a "hall" private residences need not be required. I could say much more, but I hope to have an opportunity later on, when I will explain the methods and results of the Manchester District Union of Spiritualist Societies.—Yours truly,

JAMES B. TETLOW.

NATURAL FOOD.

DEAR SIR.—Having been interested in, and derived great benefit from the Natural Food movement, I was pleased to read the able letter of P.P. under the title "Woman," in your issue of July 13. This question of diet stands in the van for importance, involving as it does, innumerable issues for good or ill to the whole human race. If only that invaluable section of our great family—women,—could be shown the necessity of taking an interest in the matter of correct eating and drinking, the masculine portion would be quite unable to resist the tidal wave of this reform. Surely, if it can be proven practicable, our lady friends among those earnest minded spiritualists, who understand how largely a truly spiritual life and the highest spiritual manifestations are dependent upon the best bodily conditions, surely these ought to encourage the adoption of a system of diet, which will also reduce their labour to an enormous extent. The incessant cooking and preparation entailed by the average mixed, or even the orthodox, but very un-ideal vegetable diet, to say nothing of the evils resulting therefrom, so patent to seeing eyes, would I am persuaded, were I of the feminine sex, make this matter appear well worth my consideration. Not until our women have the time to study the claims of the various needed reforms, can we expect them to fully realize the great need for a change in our social order (?); and just so long as women, equally with men, fail to be cognisant of this need, will the human family, in the nature of things, have to wait therefor. As some readers will like to know more on this subject of Natural Food, our monthly journal will be gladly supplied on application, and if an addressed postal wrapper, stamped id., be sent to the Natural Food Society, Rowerdenan, Merton Park, Surrey, literature giving further practical information will be at once forwarded.—Faithfully yours, W. A. ROGERS.

REV. T. ASHCROFT STOPS.

DEAR SIR.—A day or two ago I met a person recently returned from the "Free Methodist Assembly," where he had been as a delegate from Belper. He informed me that when the question of ministerial character was under consideration Mr. Ashcroft was called up and his lecturing against Spiritualism was considered by the assembly. The delegate told me that he was asked his opinion on Mr. Ashcroft's lectures, as he had given a course in Belper. He informed the assembly that he considered the lectures were a disgrace to Mr. Ashcroft as well as to the connexion of which he was a minister. My informant said that Mr. Ashcroft was inclined to ride the high horse at first and talked of leaving the connexion. After giving due consideration to the matter, a resolution was passed requesting Mr. Ashcroft to either cease lecturing against

Spiritualism, or his name would be struck off the list of ministers of "The Methodist Free Churches." Mr. Ashcroft was requested to sign a paper agreeing to this, which he did there and then. I told my informant such a step did honour to the assembly, and it would raise the ministers and delegates in the estimation of all lovers of fair play, right, and truth.—I am, yours fraternally,

A. SMEDLEY.

FLORENCE MARRYAT'S SECOND TOUR.

DEAR SIR.—I am glad to be able to announce that the above brilliant lecturer is already booked to visit the following towns:—Sheffield, Belper, Huddersfield, Manchester, Stalybridge, Rochdale, Halifax, York, London and Nottingham. Mr. J. Slater, who is evidently an earnest and energetic Spiritualist, is responsible for her engagement in York, the orthodox citizens of which town will be treated to both lectures. I ask, as a favour, that friends will let me know at once if they intend availing themselves of Miss Marryat's services, as it is absolutely necessary that I should be in a position in a few days' time to fix the dates of her visits to the above towns. With regard, sir, to your suggestion, that I take in hand a tour for Hudson Tuttle, I am writing him on the subject, and hope soon to be able to state something definitely. This tour, if undertaken, would most probably be in the early part of '95.—Yours faithfully,

J. FRASER HEWES.

10, Forest Grove, Colville-street, Nottingham.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—Evening: Mr. Davey shewed that Spiritualism set up a high ideal of duty, and affirmed that if its teachings were carried into effect in daily life its utility would be manifest. Mr. Long's guides showed how opposed to common sense and morality was the idea of vicarious atonement and the immediate forgiveness of a person, no matter how corrupt, who mentally assents to such belief, and set forth the truth of certain retribution for the believing or unbelieving sinners, and that by retracing their evil steps, and by individual endeavours, they may be fitted for higher conditions of life. Mr. Beel said the Bible was a closed book to him until he became a student of Spiritualism. Only spiritual experiences would enable anyone to understand like experiences of the past. Mr. Long normally mentioned that a young lady, who, almost lifeless through abject debility, was magnetised under the direction of Spirit "Douglas," and has steadily improved in health until quite restored. Miss May Mackay recited "The Monk's Vision" with good effect.

245, KENTISH TOWN ROAD, N.W.—A crowded meeting to welcome Mrs. Mason, whose guides gave remarkable tests of spirit return, many strangers recognising their loved ones for the first time since the change called death—to their utter astonishment. Numbers turned away unable to gain admission.—J. H. B., hon. sec.

LONDON. Peckham Chepstow Hall.—Sunday last the friends of the societies of Peckham and Forest Hill had a trip to Brighton. There was a good muster of well-known Spiritualists of South London. The large room hired to accommodate our party at tea was entirely at our disposal, so we promptly turned it into a meeting house, and being fortunate to the extent of a piano being in the room we had a really enjoyable time. What with trance addresses, clairvoyance recitations and singing, we are not quite certain that we did not gain by the day being wet. Everyone thoroughly enjoyed themselves, and we shall repeat the visit at an early date.

MARYLEBONE, 86, HIGH STREET, W.—Last Sunday's address by the inspirers of Mr. J. J. Morse was the second of a series of three on "The Embodied Soul." With all the customary ability, power of argument and completeness of detail, the lecturer handled that part treating of "the embodied soul during life." The audience throughout were keenly attentive and appreciative. Next Sunday at 7 p.m., "The embodied soul after death." Mr. W. T. Cooper again drew the attention of Spiritualists to the fund for the renting of Cavendish Rooms. Many friends have come forward. Will all help us?—S. H. R.

SHEPHERD'S BUSH, 14, Orchard Road, Asken Road.—Mrs. Spring's controls spoke on "Peace and Love," and gave very successful psychometrical readings. Mr. Portman gave an impressive invocation.

STRATFORD.—Mr. A. Glendinning's pathetic eulogy of the late Mr. Nisbet—his first and continued experiences with him as a pioneer of Spiritualism in Glasgow—was very interesting, and some of Mr. Glendinning's latest developments of spirit photography were inspected with warm interest. Mr. R. Wortley gave some of his experiences, which to-day seem very remarkable. As our speakers contend, the physical demonstration of spirit power has for a time served its purpose—and now we have the grandest philosophy ever given to humanity. Dr. Reynold's comments gave to Spiritualists and strangers alike encouragement, that they may persevere in the further investigation of the facts, for the benefit of humanity and their own spiritual development. Mr. A. J. Sutton and Mr. and Mrs. Everitt will be with us next Sunday—and we hope to see a full hall to accord our workers a welcome. Solos by Miss Everitt.

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Mr. J. Swindlehurst's subjects were "Ministry of Angels," and "Spiritualism: its place and power." First-class addresses, much appreciated by fair audiences. Note.—Our Monthly committee meeting at Tipping-street, Sunday, Aug. 12 instead of Aug. 5. All the committee are requested to attend. Lyceum, conducted by Miss E. Maslin, Marching and callisthenics very fair.—G. L.

COLLYHURST ROAD.—26: Public Circle. Mrs. Cable gave a short lecture, followed by psychometry. 29: Mrs. Rennie, "Life is Onward." What is Life? Whence does it come? We can see the effects but not the cause. Solo and chorus by choir. "Only waiting till the shadows." Evening: "Modern and Ancient Spiritualism." Clairvoyance very good. Solo and chorus by choir.—H. P.

HULME. Junction.—26: Public circle. Mr. Connelly and Mr. Lamb gave successful clairvoyance and psychometry. 29: 6-30, public circle. There is great inquiry here. Clairvoyance and psychometry by Mr. Lamb and Mr. Connelly. Several good proofs were given that our loved ones return. 30: Mrs. F. Taylor gave an interesting address on "Man a Progressive Being." The audience were well pleased.—Miss Goodall, organist.

OPENSHAW, Granville Hall.—Morning circle: Earnest invocation by Mrs. Harrop. Mr. Adams' control gave earnest addresses on "Thy will my God be done" and "Fear not, for I am with thee." Good psychometry and medical advice. A young man had been bitten by a dog, and the control stated that fact, and correctly described the animal.—T. H. Lewis, cor. sec. Lyceum opened by Miss Howard. Usual programme. Recitations by E. Orme and N. Shatleton; reading by Mr. Rossington. Very good attendance. We have a large Lyceum now, and keep adding to our numbers, and hope there will be as many again ere long.—Sec., G. O.

PATRICROFT. New Lane, Winton.—Mr. J. Kay gave an excellent discourse on "After death, what?" also medical psychometry. Mr. T. Postlethwaite next Sunday.—R. Preston, sec.

PENDLETON.—Mr. W. Buckley discoursed on "Spirit Spheres" and "Predestination in the Light of Reason," both subjects being well reasoned out. A good day expected with Mr. Pearson next Sunday.—James Moulding.

SALFORD. Circle, Wednesday: Mrs. Hulme's guides gave a short address on "How to conduct a home circle." Excellent psychometry and clairvoyance. A big audience. 29: Mr. Hessam gave an excellent address, "There is no Charity, it is only giving others their rights." Good clairvoyance and a good audience; all wish to hear him again.—R. P.

WEST GORTON. 2, Peter Street, Clowes Street.—25: Our friend Mr. Lamb, from Hulme, told us the best way to conduct a circle. A pleasant evening. 29: Invocation by Mr. Croasdale. Good psychometry by Miss E. Walker and Miss K. Todkill. Please note Wednesdays, at 8 p.m.; Sundays, at 6.30 p.m.; circle every Monday, at 8, for mediums only.

Enquiries are being made whether a Lyceum or a Society can be commenced at Newton Heath. Other friends are asking for meetings in Hightown or Cheetham Hill. Something should be done in both these districts this autumn and winter.

READERS OF *The Two Worlds* are respectfully notified that the subscription list towards the fund for the new organ for the Manchester Society of Spiritualists will close August 31. Will those friends who have not yet subscribed and wish to do so please remit to George Hill, 93, Brunswick-street, Ardwick Green, Manchester, who will duly acknowledge same. The new organ will be presented to the Society at an early date in September. Any person wishing to purchase the organ now in use at Tipping-street (it has eleven stops) can have it cheap by applying to George Hill.

PLATFORM RECORD.

ABERBEEG (MON.) Rose Circle.—A comforting meeting. Control by Mr. Weller's guide.

ACCRINGTON. 26, China Street: Mrs. Stair's guides beautifully named Elizabeth Alice Cole, of Great Harwood, and gave good advice to all parents on "Childhood," and at night on "Life: what is it?"—T. Chambers.

ACCRINGTON, St. James's Street.—23, Mrs. Stair gave a splendid address on "Will they be waiting and watching for you?" On Sunday, Mrs. Best gave some remarkable clairvoyance, giving full names in some instances.

ACCRINGTON, Tabernacle.—29, Good times with the guides of W. E. Leaver. Addresses and psychometry. Mrs. Foran's guides gave clairvoyance. All acknowledged. *Two Worlds* sold out in good time.—P. C. Gee.

ARNLEY. Theaker-lane.—July 22 a grand day. Mr. Parker's inspirers pleased all with his addresses and remarkable clairvoyance. 23: Mr. F. Hepworth answered questions from the audience in a masterly and satisfactory manner. 29: Our kind friend Mr. Barraclough gave a nice address and answered six questions in grand style. Such speakers as these cannot fail to do good; they are liked more every time they come.—H. B.

ASHINGTON.—Annual Lyceum trip to the Victoria Grounds, Morpeth. A glorious day and a good company. Friends from Cramlington and other places enjoyed themselves well.

ASHTON.—Mr. Thomas Postlethwaite spoke well from subjects from the audience, followed by psychometrical readings.

BIRMINGHAM. New Street Masonic Hall.—Mr. P. Galloway's address on "The Moral and Intellectual Supremacy of Spiritualism" was characterised by the chairman as being "eloquent and instructive." It was accurate and terse in its statement of facts, with a high, but practical, moral tone, that carried conviction to an intelligent audience.

BLACKPOOL. Liberal Club, Church Street.—22 and 29: Mr. Knibb, of Birmingham, gave very able addresses and answered written questions. Very good psychometry.—W. H.

BLACKPOOL. Alpine Hall.—July 29: Miss Patefield gave grand discourses on "Death, and What of the Future?" and "Is Spiritualism True?" Good clairvoyance.

BLACKBURN. Northgate.—Mr. Manning: Subjects, "Christ the Life and Light of Man?" and "A deep well and nothing to draw." His delineations from photos were very good. Field day on Saturday. Many friends spent a very happy time.—James Berry, Secretary.

BOLTON, Bradford-street.—Mrs. Lamb gave excellent discourses on "The Lights of the World" and "As cold water is to a thirsty

soul so is good news from a far country." Very good clairvoyance and psychometry.—H. W. cor. sec.

BRADFORD, Manchester-road.—Disappointed by Mr. Hilton. Mrs. Clough, of Idle, delivered two capital addresses on "Who is the Saviour of the World?" and "Where are the dead?" Very good clairvoyance and good audiences.—J. A.

BRADFORD. 15, Quaker Lane.—Public Circle at 3. Mrs. Wilkinson gave a very good address. Good audience. Friends kindly remember tea party on Bank Holiday.

BRIGHOUSE.—Mr. Parker gave his experience. Evening: "For what purpose do angels return?" Both addresses very much appreciated. Clairvoyance very good.—C. S. B.

BURNLEY.—Phoenix Coffee Palace, Lower Ashley Road. July 25: Our young circle is causing a stir. Mr. Hooper's controls did well, answering questions given by outsiders, giving them more than they cared to hear. If our New Church connection friends really wish to investigate we will gladly welcome them to the circle, providing they will start at the A B C. As an investigator, I must say there is more in Spiritualism than the orthodox believer ever dreamed.—Onward.

BURNLEY, Guy Street.—Mr. Sanders lectured on "Make use of me, my God, let me not be forgotten," and "Has the religion of the present age satisfied the demands of the people?" Also clairvoyance.

BURNLEY, Hammerton Street.—Speaker, Mr. F. Hepworth. Audiences very thin on account of fine weather and demonstration. The lectures were very good; he seems to be still improving.

BURNLEY, Hull Street.—A good day. Mrs. Marshall's guides gave powerful addresses, and clairvoyant delineations, all recognised.—Geo. Henry Lee, sec.

BURNLEY, Robinson Street.—Miss Walker's guides gave excellent and instructive addresses on "Faith, Hope and Charity," and "The claims and attributes of Deity." Successful clairvoyance.—W. H.

BURY.—A pleasant day. Mr. Johnson dealt with questions from the audiences, and gave great satisfaction.—B. Standing.

CARDIFF.—Miss C. W. McCreadie, of London, again gave clairvoyant and psychometric descriptions to good audiences, about 350 persons present at night. Eighteen descriptions given in the morning and 19 in the evening, some very striking, and mostly recognised at the time. The president, Mr. E. Adams, chairman, read appropriate Lessons. Miss Drake's singing of "Alone on the Raft," was much appreciated. Miss McCreadie's visit has been most enjoyable and successful, giving proof palpable to many hitherto unacquainted with our facts. August 5: Mr. E. W. Wallis at 11 a.m. and 6-30 p.m. to our members. Monday, July 30: A picnic generously given by our good friends, Mr. and Mrs. F. Ward at that gentleman's fields, near Llanishen. Friends went by brakes; auspicious weather, and a most delightful time, what with making "sweet hay," rustic games, etc. All entered, in spirit at least, into the gambols of the younger ones. A capital and liberal tea was provided, to which about sixty persons in all did ample justice. Mrs. Ward and Mrs. Billingsley presided, and were indefatigable. A hearty vote of thanks to Mr. and Mrs. Ward was proposed by Mr. E. Adams, seconded by Captain Mark, and carried by hearty cheers. Mr. Ward expressed his deep pleasure to thus minister to our enjoyment. Miss McCreadie also spoke appropriately.—E. A.

DEWSBURY.—July 22: Bros. Foulds and Williamson gave very fine addresses; their first visit here. Two devoted exponents of Spiritual Philosophy. 29th: Mrs. Hunt's guides spoke well and gave good clairvoyance.—J. S.

FELLING. Hall Progress.—15th: Mr. G. Laws gave an interesting reading. 22nd: Mr. Griffiths gave good clairvoyance, 18 out of 20 being fully recognised. 29th: Fifth anniversary. By some unforeseen incident, Mr. Clare was unable to be with us. Mr. W. H. Robinson for upwards of an hour maintained the interest of a large audience with beautiful thoughts and ideas. I hope we shall be honoured with his presence again soon. Saturday, 28th: Tea was well catered for by Mrs. Harland, assisted by Mrs. Winlun, who gave great satisfaction. A hearty vote of thanks was accorded them. We had some excellent talent at the concert. Mr. — and his troupe gave excellent songs, comic and sentimental. Mrs. Stansfield, and Messrs. W. Pearson, G. Law, Bailey, Miss Johnston, and Miss Nicholson took part. Dancing followed, and all were highly satisfied.—J. Dobson, 10, Elswick-street, Gateshead.

GATESHEAD. 47, Kingsboro' Terrace.—July 23: Mr. Stephenson gave an interesting address on "How to Read Character by the Skull," and correctly read the heads of ten people at 3d. each for the good of this society. 29th: Mr. Stephenson gave a powerful address on "The Philosophy of Religion and of Man."

HANLEY. Grove House, Birches Head.—26th: A good audience listened to Mr. E. W. Wallis on his second visit here this year. By request, questions were replied to instead of an address being given; but Mr. Wallis's versatile controls also found time for a five minutes' discourse, which will be printed next week, and also for a little remarkably good clairvoyance.

HANLEY.—Mrs. E. H. Britten gave three excellent addresses on Sunday and Monday in the Central Hall to good audiences, subjects, "The Great New Spiritual Reformation," "Life in the Spirit World," and "Spiritualism in Religion, Science and Reform."

HECKMONDWICK. Bethel Lodge.—A good time with Albert Stead and his guides. We wish him every success.—G. H., sec.

HIGH SHIELDS. South Eldon Street.—25 and 29, Mrs. Yeeles gave addresses on various subjects, and excellent clairvoyance.—W. R. Henry.

HOLLINWOOD (Tuesday).—Mr. Young conducted the circle with wonderful success. On Sunday, Miss Halkyard spoke well on "Angel footsteps," and gave better clairvoyance than when here last.

JAGGER GREEN.—Mr. J. Young, of Royton, gave a short address and excellent clairvoyance and psychometry, and demonstrated his healing powers by relieving a few sufferers in the rather small

audience. I feel people could not have known what a treat was in store for them. Hope to hear him again soon. Next Sunday, Mrs. Berry of Greetland.—W.B.

LEAMINGTON, July 29.—Three services were held in two hours in Warwick-street, all well attended. Religion and the *cui bono* of Spiritualism were dealt with by the controls of Mr. Grant, of Great Heath, Foleshill. Between 30 and 40 attended the evening sitting. Questions were asked and satisfactorily answered, and the friends were delighted and anxious to know when we could attend again. Spiritualism is now in a fair way to permeate the town, for Leamington friends seem to well supplement the persistent efforts of Mr. John Lloyd, who between the meetings devoted his time in walking the streets handing copies of *Medium* and *Two Worlds* to passers by.—W. L.

LEICESTER.—Liberal Club, Town Hall Square. Evening: The guides of Miss Lucy Carpenter, of Coventry, spoke well on "Rejoice always." The address was well received by the large audience. Very successful psychometry.—R. Wightman.

LEIGH. Newton Street.—A very enjoyable day with Mr. Hesketh. Afternoon: Circle; very good attendance. Evening: Subjects from the audience. "What is God?" and "Men's future state." The choir sang an anthem. We hope to hear him again soon.—S. D.

LIVERSEDGE. Car Street, Little Town.—First Lyceum anniversary. Members went through their hymns and dialogues exceedingly well. Many had to go away disappointed, unable to get in. Next year we hope to have more room. Mr. Foot, speaker, was assisted by Mrs. Whighton, Mrs. Sulver, and Mr. Fred Wood. The committee thank all friends. £2 10s. was collected.—F. H., sec.

LONGTON.—2-30. A nice time with a control of Mrs. Hulme, who sang for us and talked in a most engaging manner. Evening, the control spoke from "The world has much of beautiful." "Tis not the world but the people of the world that are wrong." There is no need to pass the portal of death to reach heaven; let your life be beautiful, and the heaven of goodness and beauty will be around you. Clairvoyance and psychometry of a very high order. Monday evening was devoted exclusively to these two phases of mediumship with extremely gratifying results. We can highly recommend Mrs. Hulme and her guides to societies or individuals. She will be with us again early in September.—A. B. L., Newcastle.

MACCLESFIELD.—Mrs. Rushton, in Mrs. Wright's absence, spoke on the duties of Spiritualists regarding this life, and the need of the fulfilment of such duties, so that a better state of society might exist. The address was much enjoyed and appreciated. Members' meeting: An increase of membership was reported, and the financial position, although not what we could wish, was thought to be satisfactory considering the state of trade. The following officers were elected:—Hon. president, Mr. G. Rogers; president, Mr. A. Houlton; vice-presidents, Messrs. Twigg, Rev. A. Rushton, and Hayes; treasurer, Mr. S. Hayes; secretary, Mr. H. Taylor; and a committee of nine others to serve with them.

MILLOM.—Mr. Thomas Richardson gave a spirited address. Christians objected to Spiritualism because Spiritualists would not believe that Jesus Christ died to save them, believing otherwise, that he "lived" for them. If Christians, so-called, lived nearer to his teachings they would be brought to Spiritualism. Mrs. J. M. Smith, Leeds, will be with us August 5th to 12th, if well. Friends, come and make this mission a success. Mr. Frank N. Law thanks all friends with whom he has corresponded for their kindness and courtesy whilst secretary, and his successor, Mr. William Coward, 14, Surrey Street, Milloom, will happily attend in future to the correspondence, &c. Mediums please note.

NELSON.—Mrs. Heys discoursed on "Immortality of the Soul" and "Spiritualism in Accordance with Christianity." Both discourses gave good satisfaction.

NELSON, Bradley Fold.—Miss Skippers guides gave nice discourses on "The Guiding Voices," and "Earth's Mysteries." Good clairvoyances to good audiences.—D. H. Buller.

NEWCASTLE-ON-TYNE.—Mr. T. Timson gave beautiful addresses, followed by very successful psychometry and clairvoyant delineations.—R. E.

NEWPORT (Mon.). Spiritual Institute.—An address by Mrs. Wayland's guides; subject, "Spiritualism the keynote of Life."

NEWPORT.—Private circle. 26th: Seven sitters. Several messages, the most interesting being "When medium entranced, piano, light." This was explained later. Two members were unconscious as the piano was being played, and then came the message through table "Glove from floor to table," and then "Light." On lighting the gas we found that a glove had been taken from the floor (it had fallen from a sideboard) and had been placed on the table. This is very encouraging. We are promised better things soon.—F. B.

NORMANTON.—Madame Henry gave very instructive addresses on "There is no Death," and "Who are these arrayed in white, and whence came they?" Clairvoyance very good. We cordially thank Madame Henry for giving Monday evening for the benefit of our new room.—E. Backhouse.

NOTTINGHAM. Masonic Hall.—Mrs. Barnes lectured morning and evening. The latter service was especially interesting, and, really, one seems to have a feeling beyond mere regard for these pioneers who have made the work easier for we younger folk. What a noble record some of them must have, notwithstanding the mean assertions of orthodox people.—T. S.

NOTTINGHAM. Morley Hall.—Mr. Leeder gave very able addresses on "Spiritual gifts and their influence for good if exercised with charity," and "Spiritualism: a rational religion."—T. J.

OLDHAM. Bartlam Place.—26: Grand circle. Mr. J. Young gave good psychometry, clairvoyance, and healing. 29th, Mr. W. J. Mayoh, of Bolton, gave splendid addresses on "There is no death," and "Freedom of Spiritualism." Well attended Lyceum, chain recitations, fair calisthenics, etc., conducted by Mr. Standish, well gone through. Discussion, senior group: Evolution.

PRESTON. Lawson Street Hall.—At 2-30 a public circle. At 6-30 Mr. Lomax's control discoursed grandly and excelled himself

upon "Prove all things, hold fast only to that which is good."—F. Ribchester, cor. sec.

RAWTENSTALL.—Our flower service passed off successfully. Mrs. Hyde gave good addresses on "Lessons from flowers" and "God is love." Good clairvoyance. Large audiences. Collections, £3 8s.—J. Scholes.

ROCHDALE, Penn Street.—Public circles, conducted by local mediums, who gave satisfaction, viz., Misses Schofield and Jefferies, Mrs. Butterworth, Mrs. Clegg, Mr. Woolfall, and Mr. Clegg. Miss Schofield's control gave a good discourse, Miss Jefferies' control spoke very effectively. Mrs. Butterworth gave successful psychometrical delineations. Mr. J. Young, on August 5, will bring Mrs. Kirkby, who will testify to the benefit she has received from Spiritualism through Mr. Young.

ROCHDALE. Water-street.—July 24: A good meeting conducted by local mediums. 29th: A very good day with Mrs. Dixon.

ROCHDALE. Baillie Street.—22: Annual floral services. Mr. J. Wigglesworth, of Greetlands, ably treated his subjects. Miss S. A. Whiteley, aged 12 years, gave very good clairvoyance. Mr. G. F. Manning presided, and also named an infant. 23: Mr. Manning gave a number of successful delineations from photographs. 29: Mr. G. Smith's guides gave us a treat on two subjects chosen by the audience. The lectures were worth printing verbatim. Hope to see him again. Aug. 5: Services will be conducted throughout by the young medium, Miss A. Foster, aged 17. Chairman, Mr. L. Thompson, aged 18.

ROYTON.—Mrs. Brooks discoursed pleasantly and named a baby. She urged the parents to live as they would desire the child to live. Very good clairvoyance. Wednesday Circle: Mrs. Hyde was very successful. Many friends came to see her.—W. C.

SOUTH SHIELDS, 16, Cambridge Street.—Mr. McKellor's interesting address on "The Teachings of Spiritualism and of Christianity contrasted" was very carefully and logically handled. A good audience.—T. M., sec.

STALYBRIDGE.—A very good meeting. Mr. J. Standish, of Oldham, gave a good address. Clairvoyance most recognised.—W. H. S.

STOCKPORT.—Miss Cotterill was in good form, and made capital points in treating the subjects, "Gods and Religions Past and Present." An impression was made on a good meeting by a description of a seance at Middlesbrough at which her sister appeared in a materialised spirit form, as recently reported in *The Two Worlds*. Alterations will take two weeks to complete, and already give satisfaction, especially to the Lyceum.—T. E.

SUNDERLAND. Centre House.—Notwithstanding the many counter-attractions, large audiences is still the rule here. Sunday last Mr. J. W. G. Hodson, of Birmingham, was cordially received once again, and delivered a sympathetic and earnest address on "Is Spiritualism True?" His re-appearance will be looked forward to. Would it not be as well if all commercial travellers who are Spiritualists—and there are many—would enter boldly into the lecture-field. Their constant going from town to town would give them chances of working for the cause which few people possess. A very great deal of good might be done in this way.

TODMORDEN. Ante-room, Sobriety Hall.—29: We commenced with a good "circle" with local mediums, Mesdames Ashworth, Howarth, and Johnston.

WALSALL. Central Hall.—Our co-worker, Mrs. Groom, addressed us, morning and evening. Good audiences. We had a pleasant surprise. Our old friend and pioneer, Mr. Harper, of Glasgow, spoke at both services. A very pleasant day altogether. Mrs. Groom's clairvoyance was excellent.—S.B.B.

LIST OF SPEAKERS FOR AUGUST, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—5, Mrs. Swift; 12, Mr. Armitage; 19, Mrs. Schulver; 26, Mr. H. Crossley.

BATLEY CARR.—5, Mr. H. Crossley; 12, Lyceum Service; 19, Mr. R. A. Brown (anniversary); 26, Open-air at Howley Hills.

BATLEY.—5, Mrs. Hoyle; 12, Miss Patefield; 19, Mr. J. Pawson; 26, Open-air, at Howley Hills.

BRADFORD. Milton.—5, Mr. Hepworth; 12, Mr. A. Walker; 19, Mr. W. Hopwood; 26, Mrs. Gregg.

BRADFORD. Little Horton.—5, Mrs. Whittingham; 12, Miss Walton; 19, Mr. A. Barnes; 26, Mr. W. Hopwood.

BRADFORD. Otley-road.—5, Mrs. Stretton; 12, Mrs. Beardshall (anniversary); 19, Mr. Marsden; 26, Service of Song.

BRADFORD. Psychological Institute.—12, Mr. J. T. Todd; 19, Local; 26, Mr. C. L. Hilton.

BINGLEY.—12, Mr. J. Brook; 19, Miss Hunter; 26, Mrs. Stretton.

BRIGHOUSE.—12, Mr. Foote; 19, Service of Song, "Marching Onward"; 26, Mr. Swindlehurst.

CLECKHEATON.—12, Mr. Rowling; 19, Mr. Grattan; 26, Mr. A. Barnes.

HALIFAX.—12, 13, Mr. Swindlehurst; 19, Mrs. Britten, Lyceum anniversary; 26, Mr. J. W. Sutcliffe.

HUDDERSFIELD.—12, Mr. C. L. Hilton; 19, Mrs. Hoyle; 26, Mrs. Midgley.

KEIGHLEY.—12, Mr. and Mrs. Hargreaves; 19, Mrs. Midgley; 26, Mr. J. T. Todd.

MORLEY.—12, Mr. Firth; 19, open; 26, Mr. Clegg.

SHIPLEY.—12, Mr. J. Lund; 19, Mrs. Whittingham; 26, Mr. J. Brook.

WEST VALE.—12, 19, and 26, local arrangements.

WINDHILL.—12, Mrs. Mercer; 19, Mrs. Fleming; 26, Mrs. Bentley.

YEADON.—12, Mr. Hopwood; 19, Mr. and Mrs. Marshall; 26, Miss Hunter.

N.B.—Will local secretaries please intimate to the editor any alterations or additions to the plan, so that the weekly guide may be more reliable.

The next monthly meeting in the Committee Room, Temperance Hall, Leeds Road, Bradford, Sunday morning, Aug. 12th, at 10-30 prompt, when delegates, speakers, and honorary members,

are cordially requested to meet in large numbers. Being the first meeting of the year, important business will be transacted, and the place of next annual and quarterly meetings decided upon. Open air meetings are being arranged at Howley Hills, Batley, for the 26th Aug., and at Cleckheaton and Little Horton, on Sept. 2nd. Picnic on Saturday afternoon, August 11th, to Dowly Gap Mills (kindly lent by Mr. E. Grunwell), near Bingley. Special railway arrangements are being made from Bradford. Tickets (including return fares between Bradford and Bingley, and tea) may be had for 1s. 4d., and visitors from other parts may take tea for 6d. Trains from Bradford at 2-0, 2-37, and 3 o'clock. Tickets from Messrs. Kendall, Whitehead, Collins, Foulds, Gill, and the secretary. It is advisable that each society or individual intending taking advantage of this social re-union should intimate the same to the secretary, so that proper accommodation may be provided. The proprietor intends laying this small estate out for pleasure parties during next season (including boating on the river), but in its present natural condition it is well worthy a visit. Will all societies in the district (whether in union or not) please join us in our pleasure.—William Stansfield, Secretary, Bromley-street, Hanging Heaton, Dewsbury.

ASHTON.—12, Mr. W. H. Taylor; 19, Mrs. Rennie; 26, Mrs. Horrocks.
 ATTERCLIFFE.—12, Mrs. W. Stansfield; 19, Mr. C. Shaw; 26, Miss E. E. Wheeldon.
 BACUP.—12, Mrs. Harrison; 19, Mrs. Dixon; 26, Mr. Postlethwaite.
 BELPER.—12, Local; 19, Mr. T. Timson; 26, Mr. G. Featherstone.
 BLACKBURN.—Freckleton Street.—19, Mr. Clegg; 26, Mrs. W. Johnson and Miss Murray.
 BLACKPOOL.—Liberal Club.—12, Mrs. Crossley; 19, Mr. G. H. Edwards; 26, Mrs. Craven.
 BOLTON.—12, Mrs. Hyde; 19, Mrs. Horrocks; 26, Mr. Brown.
 BRADFORD.—Boynton Street.—12, Mr. W. Ripley; 19, Mr. J. Lund; 26, Mrs. Levitt.
 BRADFORD.—12, Mr. Bedford; 19, Flower service, Mr. Firth, Mr. Farrar, and Mr. Bedford; 26, Mrs. Ormerod.
 BRADFORD.—St. James's.—12, Mrs. H. Whiteoak; 19, Miss Calverley; 26, Mrs. Mercer.
 BRADFORD.—Walton-street.—12, Mrs. Barnes, of Nottingham, Flower Service; 19, Mr. G. Newton; 26, Local.
 BURNLEY.—Hammerton-street.—19, Mr. Hepworth; 26, Mr. E. W. Wallis.
 BURY.—12, Mr. Pilkington; 19 (Flower Service), Miss Bailey; 26, Mrs. Best.
 COLNE.—19, Mr. Rowling; 26, Open.
 DARWEN.—12, Mr. B. Plant; 19, Mrs. Craven; 26, Mrs. Wallis (Flower Service).
 DEWSBURY.—12, Mrs. France; 19, Mrs. Wilkinson; 26, Mr. T. Hodgson.
 FARSLEY.—12, Mr. Hindle; 19, Mrs. Levitt; 22, Mr. and Mrs. Hargreaves.
 FELLING.—12, Mr. J. E. Wright; 19, Mr. G. Forrester; 26, Mr. Coxen.
 GATESHEAD.—Kingsbro' Terrace.—19, Mr. J. Graham; 26, Mr. W. Davidson.
 GATESHEAD.—Teams.—12, Mr. John Rutherford; 26, Mr. R. Grice.
 HIGH SHIELDS.—Eldon Street.—12, Mr. J. Clare; 19, Mr. W. Murray.
 HOLLINWOOD.—12, Mr. J. T. Standish; 19, Mr. W. E. Leaver; 26, Mr. Lomax.
 HUDDERSFIELD.—Brook Street.—12, Mr. G. Featherstone; 19, Mr. Tetlow; 26, Miss Walker.
 HUDDERSFIELD.—Station Street.—12, J. C. Hilton; 19, Mrs. Hoyle, flower service, and on Monday; 26, Mrs. Midgley.
 HULL.—12, Mr. Williams; 19, Mr. Merrills; 26, Mr. Parker.
 HUNSLET.—12, Mrs. Hunter; 19, Mr. Hilton; 26, Mrs. Hunt.
 HYDE.—12, Mr. J. W. Sutcliffe; 19, Mrs. Summersgill; 26, Mrs. Stair.
 LANCASTER.—12, Mr. C. King; 19, Mrs. R. Fryers; 26, Mr. J. Williamson.
 LEEDS.—Progressive.—12, Messrs. Foulds and Williamson; 19, Mrs. Taylor; 26, Miss Walton.—C.L.
 LEEDS.—Psychological.—12, Miss Cotterill; 19, Mrs. Crossley; 26, Mr. Rowling.
 LIVERSEDGE CARR.—12, Mrs. Summersgill; 19, Mr. J. T. Todd; 26, Mrs. Robinson.
 LONDON.—Stratford.—12, Mr. J. A. Butcher; 19, Mr. J. Veitch; 26, open.
 MANCHESTER.—Ardwick.—12, Mr. J. B. Tetlow; 19, Mr. W. Johnson; 26, open.
 MANCHESTER.—Collyhurst Road.—12, Miss A. Walker; 19, Mrs. J. A. Stansfield; 26, Mr. Macdonald.
 MANCHESTER.—Openshaw.—12, Madam Henry; 19, Open; 26, Mr. G. Adams.
 MANCHESTER.—Pendleton.—12, Miss Janet Bailey; 19, Mrs. Wallis; 26, Mrs. Britten.
 NORMANTON.—12, Mr. Inman; 19, Mrs. Beanland; 26, Mrs. France.
 NOTTINGHAM.—Masonic Hall.—12, Mr. J. J. Morse; 19, Mr. E. Wallis; 26, Mr. F. Hepworth.
 PRESTON.—12, Mrs. Griften; 19, Mr. W. H. Taylor; 26, Mrs. Robinson.
 RAWTENSTALL.—12, Mr. Manning; 19, Mr. Postlethwaite; 26, Mrs. Lamb.
 ROCHDALE.—Baillie Street.—12, Miss E. Barlow; 19, Public Circles; 26, Mr. W. E. Leaver.
 ROCHDALE.—Penn Street.—12, Mrs. Brooks; 19, Public Circles; 26, Mrs. Hyde.
 ROYTON.—12, F. M. Smith; 19, B. Plant; 26, Miss Halkyard.
 SLAITHWAITE.—12, closed; 19, Mr. Swindlehurst; 26, Miss Patefield.
 SOUTH SHIELDS.—Cambridge Street.—12, Mr. Jos. Hall; 19, Mr. J. T. McKellar; 26, Mr. W. Bancroft.

SOWERBY BRIDGE.—12, Mr. J. Oliffe; 19, Miss Cotterill; 26, Miss Lee.
 WAKEFIELD.—Barstow Square.—12, Mrs. Taylor; 19, Mrs. Mercer; 26, Mr. J. H. Barraclough.
 WAKEFIELD.—Baker's Yard.—12, Mrs. Levitt; 19, Mr. and Mrs. Hargreaves; 26, Miss Crowther.
 WALSALL.—12, Mr. E. W. Wallis; 19, Mr. Tibbitts; 26, Mr. Tetlow.

PROSPECTIVE ARRANGEMENTS.

BRADFORD, Boynton St.—Saturday, Aug. 4, Tea Party at 5 p.m. and Entertainment in the above rooms. Several well known mediums will take part, including Mrs. Wolley, of Bingley, Mrs. Clough, of Idle, and others. Tickets for tea and entertainment, 8d. and 6d., entertainment, 3d. Chairman, Mr. A. Marshall. The Lyceum Committee having taken the above rooms for public services, hope friends will rally round them and make this tea a success, as they are under heavy expense at present for the use of the Lyceum and its contents.

BRADFORD, Walton Street Spiritualist Church—Annual Flower Service, Sunday, August 12, with Mrs. Barnes, of Nottingham.—T. J. P.
 BURNLEY, Hull Street.—Flower Services, Aug. 5, Miss Barlow, Aug. 6, Mrs. Johnstone. Loan of plants and gifts of flowers thankfully received.

BURNLEY.—United Lyceum's field day to Simonstone, Saturday, Aug. 4. Meet at Hammerton Street Room at 2 prompt. Lyceumists free. Members and friends pay their railway fares. Children's playmates pay 6d. A collection on the field.

CARDIFF, Aug. 5: Mr. E. W. Wallis, at 11, "The Ascent of Man." At 6.30, subjects from the audience.

G. H. BEELEY has removed to 29, Bankfield-road, Moldgreen, Huddersfield. Secretaries please note.

GLASGOW.—Aug. 5, Mrs. Wallis, morning and evening. Addresses and clairvoyance.

LANCASTER.—Notice. Any medium having dates vacant for this year please write, stating terms, etc., at once. I also wish to intimate to all correspondents that, owing to the passing on of our late secretary, all matters relating to the above society must in future be addressed to me.—J. Ball, 20, Mill Street, Freehold, Lancaster.

LEEDS, Progressive Hall.—August 6, public tea at 4-30. Tickets 6d. and 4d.—C. Levitt.

LEEDS, Psychological Hall.—August 5: Mr. Chris. King.

LONDON, 2, Bemerton Street, Copenhagen Street, N.—Important business. Attendance of all friends requested.

MACCLESFIELD.—Aug. 12, Lyceum Anniversary and Flower Services. Speaker, Mrs. Stansfield. 3, subject, "Harvest of Thought." 6-30, "Belshazzar's Feast." Clairvoyant descriptions at each service. A full instrumental band will play selections and for the singing, and anthems will be rendered by the choir. Monday, 13th, at 7-30, Mrs. Stansfield will be supported by Miss Janet Bailey. We hope all friends will endeavour to make this a thorough success.

MORLEY.—Flower service, Sunday next, at 2-30 and 6 p.m. Mr. Armitage, speaker. Special hymns and recitations.

MEDIUMS INTERESTED in the affairs of the Stalybridge Society are requested to write to Mr. W. H. Stevens, 52, Briery Street.

MR. A. J. BRADLEY, of 13, Woodland Road, Park Grove Road, Leytonstone, would give Sunday services for expenses only.

MR. J. LOMAX has some open dates in 1895, secretaries please note. (See advt.)

MR. T. POSTLETHWAITE has Aug. 12 open, and would like a week's mission engagement. He is prepared to devote his whole time to propaganda work for Spiritualism if proper remuneration can be arranged. His address is 33, Well Street, Rochdale. Mr. P. is a good speaker, and should be kept busy.

MR. YATES, photographer, of Castle Yard, Scarborough, will be glad to make the acquaintance of any resident Spiritualists or visitors. He has but a limited knowledge of Spiritualism, and is anxious to learn more.

NEWCASTLE-ON-TYNE.—Mr. J. B. Tetlow, August 5th, two services; short addresses, followed by psychometrical experiments. Mr. and Mrs. Tindall, of London, Sunday, 12th August, two services; morning, 20 Years' Experience; evening, Trance address. Saturday, August 11, to Thursday, 16th, special seances every evening, at 7-30.

T. DAWSON, Haworth Lane, Yeadon, Leeds, having all dates vacant for Sundays, will book now.

THE SECRETARY of the Nelson, Bradley Fold Society, H. D. Buller, has removed to 8, Parrock Street. Mediums please note.

TODMORDEN FRIENDS are forming a society. Will mediums who can go for expenses only please write to Mr. Thomas R. Johnston, at 358, Burnley-road, Lineholme, Todmorden, stating phase of mediumship, and open dates?

UNFURNISHED APARTMENTS.—First floor to Let. Three rooms. Back entrance. One minute's walk from Brixton cable cars, 30, Upper Tulse Hill.

WALSALL.—August 12, Mr. E. W. Wallis, at 11, "Why Spiritualists are Outside the Churches." At 6.30, "What have the Spirits Revealed?";

THE COST OF BEING PREPARED FOR WAR.—"According to the Budgets of the 16 States of the Continent, the annual expenditure for army and navy rose from £128,000,000 in 1884 to £146,000,000 in 1893, the average for the intermediate nine years having been £140,000,000, that is £12,000,000 more than in 1884. In order to meet this increase in expenditure the taxes have been raised from £537,000,000 in 1885 to £649,000,000 in 1893. About one-fourth of the public debt of Continental Europe is represented by State railways, while the bulk of the remainder, nearly £3,000,000,000, has been expended mostly in wars and armaments. The amount of money spent in this way since 1885 has averaged £25,000,000 per annum." [The figures are appalling. It is impossible to conceive such sums.]

PASSING EVENTS AND COMMENTS.

SEE THE YORKSHIRE UNION PLAN for picnic.

READ Mr. Smedley's letter to Rev. T. Ashcroft.

NO REPORTS NEXT WEEK, owing to Bank Holiday.

IF OUR READERS find any difficulty in procuring *The Two Worlds* we shall be obliged if they will communicate with us.

WE SINCERELY REGRET that our old friend, Mr. H. U. Smedley, of Belper, is very unwell, but trust his visit to Matlock will set him up again.

"HEAVEN REVISED."—We have just received a fresh supply of this extremely valuable and instructive little book, which we shall be happy to supply post free 1s. 1½d.

A GOOD PORTRAIT of our friend and co-worker, Mr. J. J. Morse, appeared last week in *Light*, and a very interesting sketch of his career as a public medium and worker for Spiritualism being given.

THIS ISSUE of "Our paper" is the first printed by the Labour Press Society Limited. Readers will, we think, be pleased with the appearance and workmanship, and we expect to make important improvements by-and-by.

VERSES SUITABLE FOR MEMORIAL CARDS.—A useful collection of about 400 verses has been made and printed by Mr. J. D. Todd, of Sans-street Printing Works, Sunderland, who will forward one, no doubt, on receipt of a 1d. stamp.

MR. J. B. TETLOW wrote to Mr. Asquith (Home Secretary) seeking information as to the legality of the exercise of mediumship, but that gentleman would not be had. He declined "to advise private individuals on questions of law."

IS IT A JOKE?—"What Atheism has done" is the title outside a pamphlet forwarded to us by H. Percy Ward, of Great Driffield. On opening to peruse the contents we found that it consisted of *blank paper* only. Does Mr. Ward mean that Atheism has done nothing, or is it an accident?

TO CORRESPONDENTS.—S. Bowman (Brighton), J. H. Evans, H. Taylor (Batley), A. Adams (Cardiff), Edina, H. A. Gould (Walsall). Many thanks, friends, will use next week if possible. J. B. Tetlow, will write as you suggest at an early date.

SHALL WE HAVE an International Congress of Spiritualists next year? That such a gathering would do good there can be very little doubt, and we heartily wish our friends of the corresponding society complete success in their efforts. We shall gladly do whatever lies in our power to further the project.

AN ATTRACTIVE SUBJECT.—Mr. John Rutherford, of Roker-by-the-Sea, speaks for the Gateshead friends on Sunday, August 12. A part of his programme will be the presentation of a new gospel—the gospel of Beauty. As this is sure to be treated from a deep interior point of view, Tynesiders will have a rare spiritual treat.

WISBECH.—We are pleased to learn that a good class of persons attend the meetings, which are being well sustained. A good deal of earnest enquiry is going on, and the Nonconformists are getting anxious and endeavouring to combat the spread of Spiritualistic ideas. They are welcome to try—but the "flowing tide" is strongest.

FROM CAPE TOWN (South Africa).—"I am pleased to inform all Spiritualist friends that we are progressing very favourably. I have a weekly circle at my house, and we have had a few very good lectures. Friends are trying to organise a society here."—S. A. Porter.—(We wish you every success, glad to hear from you. Pleased to see that Dr. Hutchinson and Mr. J. Freeman are still to the fore. Go on and prosper.)

FELLING HALL OF PROGRESS—"Liberty v. tyranny." An appeal: Copy of resolution unanimously passed at our anniversary meeting, on Sunday, July 23rd.—"We emphatically protest against the announcement proposed by the London and Country Medical Protection society, and consider it would bring an invidious encroachment of monopolies, and a serious interference with the personal liberties of the people."—Dobson, 10, Elswick-st., Gateshead.

TWENTY PHOTOGRAPHS OF THE RISEN DEAD (price 1s., cloth 2s., postage 1d. and 2d. extra) is the title of a very striking book just published, an advertisement of which appears in this issue. The photographs are weird-looking things, and the most valuable part of the book is the fact that a number of them are recognised as portraits of deceased people. The testimony on this point is clear and emphatic, especially so in some instances. Some interesting autobiographical details are given, and the little book following so closely on the heels of the *Veil Lifted* should do much to challenge scientific investigation. (See advt.)

"THE RISE AND PROGRESS OF MODERN SPIRITUALISM IN ENGLAND." By James Robertson. pp. 92. "The Two Worlds" Publishing Co., Manchester, Eng. This little volume contains a brief but comprehensive history of the Spiritualism of the ages, which the author claims is one unending chain almost from the earliest times to the present hour. The modern movement is traced from its advent in the home of the Fox family at Rochester, N.Y., and the experiences of eminent Spiritualists which appear are told in an extremely interesting manner. This valuable little history, which was originally delivered as a course of lectures for the Glasgow Association of Spiritualists, deserves widespread circulation.—*The Banner of Light*.

A NATIONAL MEMORIAL FOR ARRESTING THE GROWTH OF EUROPEAN ARMAMENTS is being promoted, copies of which will be forwarded, on application, by Mr. J. Allen, of the Spiritualists' International Correspondence Society, Berkley Terrace, White Post Lane, Manor Park, Essex. The memorial suggests that our Government should endeavour to bring about a general agreement of the European Powers to accept the expenditure of the present year for military and naval purposes as the maximum per year, beyond which no State shall go during the next six years, but it is usually the first step that costs, and if Governments will only unitedly agree to stop increasing their expenses they may be prevailed upon eventually to decrease them. But will the Governments of the world have common sense enough to do this?

MR. JUDGE, we believe, is accused of having disseminated, for theosophical campaign purposes, certain literature purporting to issue from the astral and astute intellectuals of some Mahatmas, whereas, as a matter of fact, it emanated from the carnal hand of Mr. Judge himself, says one of our dailies. If this is the charge upon which the vice-president and general secretary is arraigned his defence will be simple and conclusive. He need simply say: "It's true I wrote it; but the Mahatmas gave me leave to. If you wish to disprove it fetch on your Mahatmas." There's the great beauty of the Mahatma—as Mdme. Blavatsky and others discovered—you can say anything you like of him and nobody can possibly disprove it.—*Religio Philosophical Journal*.

"THE PRESENT TRUTH" is the inapt title of a publication almost entirely filled with disquisitions upon and extracts from the Bible which is surely *past* rather than *present*, and how much of it true and how much of it false or misleading it is impossible to say, and matters little. What the world wants is *present truth*. There is a leaflet professedly attacking modern Spiritualism, which contains about as many false statements and misused texts as could well be crammed into the space used. Go on, gentlemen; you are using a boomerang which will return and do the very thing you are anxious to avoid. You will not turn Spiritualists, but you will set some people inquiring, and they, by acquiring a knowledge of *present truth* regarding spiritual gifts and spirit life and the intercourse between the two worlds will become Spiritualists despite your antiquated texts.

TO BOOK BORROWERS AND OPEN-AIR WORKERS.—Mr. G. D. Wyndoe, 11, Victoria Dwellings, Battersea Park, S.W., writes:—"Some friends, early part of this year, borrowed a MSS. book, containing an account of my fourteen years' experience in Spiritualism. I would thank them to return it. For the past four years I have done my best to excite an interest in our cause amongst my neighbours by Sunday work in the Park (certainly no easy task to take on practically alone as I have been for three years). This season I have contented myself by giving away literature, but would be heartily glad if at least one field day could be arranged by South London friends in this beautiful park. Sunday next I occupy the Unitarian platform, on Clapham Common, at 3 p.m., and would be glad of support; subject, "Immortality, have we any proof of it." One opponent will be "Antipas F.D.," leader of "Nazarenes," believers in conditional immortality."

IN MEMORIAM.

GONE TO HIS REWARD.—We received a card last week bearing the following inscription:—"Died here this morning, in his 77th year, Hay Nisbet, late printer and publisher, Glasgow. Roselea, Dunoon, 21st July, 1894." Mr. Nisbet was a Spiritualist, and for years a member of the "Hafed circle." He published many works on Spiritualism and kindred subjects. We cannot regret that our friend has "gone home;" he has fought a good fight. We wish him God-speed, and happy times over there.

With great regret we announce the sad loss of Mrs. Charles Spring, so well known as a test medium and clairvoyante, has recently sustained in the passing to the higher life of her husband, Mr. Charles James Spring, in the 46th year of his life, from spinal paralysis. The funeral was conducted in a simple, unaffected way, the mourners consisting of the widow and her young son, his aged mother, and a few sympathetic friends. White flowers, very kindly sent by a lady, adorned the coffin. Mrs. Spring has passed through a very trying time during her late husband's prolonged illness, and has now only her own exertions to depend upon to provide a livelihood for herself and child. She is always open to accept engagements both for private and other sittings, and is at home at 8, Wilkin Street, Grafton Road, Kentish Town, every Monday, to receive friends who may care to call. We trust that her wonderful gifts as a medium may at this time at least ensure her the true sympathy and support she so urgently needs, and for which she would be more than thankful, especially for the sake of her young child.—Communicated.

THE CREED TO BE.

OUR thoughts are moulding unseen spheres,
And, like a blessing or a curse,
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape;
No priest-made creed can alter facts.
Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaped upon a tortured Christ.
Like shriveled leaves, these worn-out creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free—
Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting upon daring wings,
He questioned mysteries long unsolved.
Above the chant of priests, above
The blatant tongue of praying doubt,
He hears the still small voice of love
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go roll the stone of self away,
And let the Christ within thee rise."

ELLA WHEELER WILCOX.