

The Two Worlds.

No. 347.—VOL. VII. [Registered as a Newspaper.] FRIDAY, JULY 6, 1894.

PRICE ONE PENNY.

THERE IS NO DEATH.

By FLORENCE MARRYAT.

(Continued from page 303.)

A STARTLING EXPERIENCE.

LET me tell you what love and longing—love that casts out all fear—did in the case of a bereaved mother of my acquaintance. She lost her favourite son at sea. The boy had started on his first voyage as a naval cadet, and he never returned, having been washed overboard in a gale. His mother's grief amounted to insanity. She could neither eat, drink, nor sleep. Every thought was devoted to this child! In imagination she heard his drowning cries—his vain appeals for help—witnessed his dying struggles and his last agony, until her brain threatened to give way beneath the strain. She went from medium to medium in the endeavour to see, or hear, of her boy, but without success. But the mother's love was not to be baffled. She left England, and went abroad to visit the various mediums, of whom she had heard. At last her travels brought her to Paris, and whilst there she was told of the arrival of William Eglinton at a certain hotel. Without warning she started to see him, and was shown into his sitting-room, which was brilliantly illuminated by a large chandelier. Mr. Eglinton advanced to meet his visitor, and she, grasping both his hands, exclaimed fervently, "O! Mr. Eglinton, for God's sake help me to find my boy!" As they stood thus holding hands under the chandelier, the boy suddenly started up within the circle of their arms. Mr. Eglinton told me that with all his experience, he had never seen such a thing before! and it considerably alarmed him. But the mother was not alarmed. There stood her child—not bloated and swollen from the cruel waters, nor half eaten by fishes, but fresh and beautiful and smiling, clad in his naval uniform, with his bright curling hair, and blue eyes, gazing fondly at his mother until he faded away. I do not say the sight cured her grief at once, but it calmed her excitement and restored her health. She knew her boy lived—she looked forward to future communion with him—and she was content to wait until the time came for their reunion.

IS SPIRITUALISM WRONG?

But were I, by a thousand facts such as these, to convince you of the possibility of spirit communion, you might still tell me (as others have done) that, even if true, you consider it to be *wrong*—*wrong* to speak to those whom God gave us for our own! *Wrong* for the husband to speak to his wife, who was one flesh with him; for the mother to speak to the child she brought into the world! This is the most incredible objection to me of all! Say that you don't *want* to see them again—that you are frightened out of your life at the mere idea of a disembodied spirit; say you have left off weeping for them—that their place is filled by another—that there are thoughts and feelings and wishes in your heart that you would not care to subject to their investigation; but don't say you consider it wrong. For, if Spiritualism is wrong, God is wrong, and the Christ was wrong, and the Bible must be wrong, and you have nothing to cling to, for time, or eternity! I'll tell you what *is* wrong! Men and women are wrong! Their passions, their proclivities, their hearts, their inclinations are wrong, and the majority of them leave this world wrong, and come back to it wrong, to such as encourage them to do so. If ever you hear a person talk of receiving evil communications through Spiritualism, or of hearing evil actions spoken lightly of by spirits, you may be sure that man or woman's nature is evil and coarse and sensual, and attracts like to like. It can only attract such spirits as stand on the same plane as itself, and such a person would choose coarse-minded associates from this world, as it would from the next.

Do you suppose that directly a spirit leaves the body it becomes purified and angelic? How many people pass away

from us who are fit to become angels? What becomes of the murderers and thieves—the licentious and cruel—the blasphemous and liars? Do you imagine they do not possess the same facilities for revisiting earth as the pure-minded and good? But because there is evil, are we to reject the good? Because there are murderers and blasphemers living in this world, shall we cease to hold communion with those we respect and love? The first thing you must learn to believe regarding the disembodied spirits is, that their return to this earth *is not supernatural*, but natural. There is no such thing as *supernatural*. Their life there is but a continuance of their life here. *Our* spirits are like birds confined in cages. *Their* cage-doors have been set open; ours are still closed! But we can hold communion through the bars. The laws for your moral guidance upon earth hold good for your spiritual guidance with regard to those who have left it. You would not hold familiar intercourse with drunkards and thieves whilst here. Don't do it, when they have passed over. Remember St. John's injunction on that subject: "Beloved! believe not every spirit, but try the spirits whether they be of God."

SPIRITUALISM AND THE BIBLE.

I have said that if to follow Spiritualism is wrong, then God and the Bible must both be wrong, and I am prepared to support my assertion. Many people, I know, hold a sincere belief in the authenticity of the Scriptures, and found their objection to Spiritualism on the fact that their teachers have taught them that the Bible forbids its practice. Now, I will prove to such, on the word of the Bible itself, that their teachers are wrong—that Spiritualism is not only lawful, but that it is permitted and encouraged by God, and that it is man's increasing wickedness alone that has caused spiritual guidance to be heard of less amongst us. I will prove to you that every phase I have mentioned of it—the direct voice, levitation, trance mediumship, automatic writing, materialisation, clairvoyance, and healing are all mentioned and approved of in the Bible. The beginning of Spiritualism was when the Lord God (who is the first of all spirits) walked in the cool of the day in the garden of Eden with Adam and Eve, and their eyes (unblinded as yet by carnality and infidelity) were able to see Him and converse with Him. Did it ever strike you to question why God came in the *cool of the day*? The cool of the day in the East means darkness. There is no twilight there. As soon as the sun sets it is night. Do you remember that when God created the world, darkness moved on the face of the waters; that when Moses desired to see the Lord the answer was, "I will come unto thee in a thick cloud." That, in the same book of Exodus, it is written, "The thick darkness where God was." These texts and many others like them have been drummed into our ears before we had any minds to understand them, until they have lost all meaning for us, and have to be read by a new light before we can properly comprehend them. Spiritual intercourse was so common in those early days that the sons of God saw that the daughters of men were fair, and took them wives of all they chose. Abraham entertained three angels whom he believed to be men, so materialised were they, and they ate and drank with him and rested themselves in his tent. So also did the two angels who came to Lot and dragged him from the doomed city of Sodom. There are four sorts of mediums mentioned in the Bible, prophets, seers, wise women, and interpreters of dreams. Amongst the latter is Joseph, who was called upon to interpret the dreams of Pharaoh and his chief butler and baker. And when his father Jacob was dying he said unto his sons, "Gather yourselves together that I may tell you what *shall befall* you," which was simply clairvoyance. In Exodus we are told how the Lord taught Moses to be what would be called in these days a conjuror. The burning bush, the rod which became a serpent, the hand that became leprous and then turned back into healthy flesh again, what were these but acts of enchantment? In the first book of Samuel we are given the story of Saul going

with his servant to seek the lost asses of his father. They cannot find them, and Saul suggests going home lest his father should be uneasy. His servant replies, "Behold now, there is in this city a man of God, and he is an honourable man, and all that he sayeth cometh surely to pass; now let us go thither, peradventure he can show us the way we should go." Saul hesitates because he has no gift to offer the clairvoyant, but the servant answers, "I have here the fourth part of a shekel of gold, that will I give unto the man of God to tell us our way." So the men of God were not only permitted to tell people what was best to do, but to accept money for their services. Then comes this remarkable verse: "Beforetime in Israel when a man went to inquire of God thus he spake, 'Come and let us go to the seer, for he that is now called a prophet was beforetime called a seer.'" Saul's servant took him to Samuel, who revealed his future to him, for it is written, Samuel answered Saul and said, "I am the seer, I will tell thee all that is in thine heart." Now, here are the very things that the churches to-day call diabolical, and that the law condemns as illegal, practised by "the men of God," whose histories the same authorities declare to have been written by God Himself for our encouragement and example. Is it reasonable? Will it hold water? If you have any brains or judgment of your own say for yourself whether what was right and honourable in the time of Samuel can be wicked and diabolical in the sight of God who is "the same yesterday, to-day, and for ever." Saul, it is presumable, afterwards became a medium himself, for we read that "an evil spirit from the Lord God troubled him." So that even evil spirits may be from the Lord, and certainly cannot approach us without His intention.

That materialisation is a fact is proved by the visit of Saul to the woman of Endor to ask her to raise up the spirit of Samuel, when Samuel appeared in the likeness he held on earth, and spoke to Saul of what should happen.

Not only is King Solomon a dream and visionary, but we read of Nathan foretelling the future, of Ahijah doing the same thing, and of the man of God who came out of Judah and stood by Jeroboam by the altar, and when the king tried to lay hold of him his hand was shrivelled up, and then made whole again by his mysterious power. Jeroboam, whose son fell sick, said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam" [how often people try to disguise themselves when they visit mediums in the nineteenth century]; "and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people. And take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he shall tell thee what shall become of the child." She obeyed her husband, and Ahijah told her of Jeroboam's coming doom, and told her that her child would die as her feet recrossed the threshold of her own home, which he did. In the same book we have an account of Elijah's prophecies, of the miracles he performed with the cruse of oil and the barrel of meal for the widow of Zarephath, and the widow said unto Elijah, "Now, by this I know thou art a man of God." Elijah is called a mighty prophet because he opposed his power to that of the priests of Baal, and the fire refused to burn their sacrifices and fell down upon his. The late Mr. Home took, not once, but dozens, perhaps hundreds of times, live fire from the grate and held it in his hands and placed it in those of his friends without their being burned. He even put a living flaming coal amidst the long white hair of dear old Samuel Carter Hall without leaving a trace of fire or singeing behind, but he was called a humbug for his pains. One of the signs by which Christ declared his followers should be known was the immunity with which they should handle such things. "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now, which of the Church dignitaries who believe, even the Archbishop of Canterbury, or the Pope of Rome, has ever done such things? Could they take a live coal from the fire with their bare hands and not be burned? And who shall dare, after the text I have quoted, to say it was by power of the devil that Mr. Home did these things? Truly, this is a stubborn and stiff-necked generation, which will believe only what it wishes to believe, and would dub Elijah a charlatan. Yes, even the parsons who preach about him would be the first to turn their backs on him, and say he had dealings with the devil, if he reappeared on earth and again performed his

miracles. The people in those days must have kept their private mediums, for in Chronicles we read, "And the Lord spake unto Gad, David's seer." Surely, had it been wrong, God would not have spoken through him. Ezekiel must have been a grand medium, and he speaks of it plainly: "The spirit entered into me and set me on my feet," then, "The spirit took me up and I heard a voice. . . . Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days." This is a plain instance of levitation, an instance which is multiplied as the history goes on—"Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me: Go, shut thyself within thine house," which shows that the spirit was a separate entity from Ezekiel.

Passing over a mass of spiritual information in the Bible we come to Daniel, the holy man whom even lions would not touch. When Bel-hazzar, the son of Nebuchadnezzar, saw the materialised hand come forth and write upon the wall and was greatly troubled thereat, his queen said to him, "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing hard sentences, and dissolving of doubts, were found in the same Daniel. . . . now let Daniel be called, and he will shew the interpretation." After which follows the well-known story of Mene, Mene, Tekel, Upharsin, which is perfectly intelligible to any one acquainted with Spiritualism. There is one part of it, however, which, perhaps, no one but a Spiritualist would notice. When Daniel has told Belshazzar that the warning has been sent him on account of his not having humbled his heart, he goes on to say, having just mentioned Nebuchadnezzar, "then was the part of the hand sent from him and this writing was written." Has any one before noticed that the hand that wrote the warning belonged to Nebuchadnezzar, and consequently he appeared partly materialised to his son? But what price for Daniel in the nineteenth century if he were brought up by any of the ignorant, bigoted opposers of Spiritualism before a city magistrate? He would get a year's imprisonment at the very least, or three months hard labour without the option of a fine. Does not that seem rather strange in a country that pins its faith on "the Bible and nothing but the Bible"? The witnesses against Spiritualism have actually to swear upon the very book which proves their accusation to be a lie. And now comes what seems to me to be the most remarkable proof contained in the Scriptures that spiritual intercourse is

NOT ONLY PERMITTED BY BUT BLESSED OF GOD.

In the book of Joel, when the Almighty is speaking of the blessings He designs for repentant Zion, he says: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maids in those days will I pour out my spirit, and I will shew wonders in the heavens and the earth." Of course I know that many of my hearers will not accept the Bible as evidence—that they rightly consider it as a very jumbled history, written long after the events spoken of took place, but if the Bible does not contain injunctions against Spiritualism, what does? If the only record we possess, which professes to tell us of God's laws, shows Him as permitting his people to practise it, who is to say us nay? The priests. Yes, certainly, and for their own purposes. Did not they begin it from the very first? Moses and Aaron had practised all sorts of mediumship before they took over the charge of the Israelites, but as soon as they had to make laws for them, they forbade any man or woman to have dealings with familiar spirits. It was only then as it is now. Moses was raised in Egypt, and the Egyptians were from time immemorial famous magicians and necromancers. He was a magician also, but when he became a priest he forbade his followers from imitating him; he wanted to keep all that sort of thing to Aaron and himself, that they might appear more wonderful in the eyes of the congregation! Moses with his "familiar spirits," and the Church with its diabolism—can any one tell me where the difference lies? Both wish to keep the power within the circle of the priest-

hood—there it is the revelation of God, *outside* it becomes dealings with the devil. Is not it very plain? Taught of spirits we are taught of the God who sends them to us, as Daniel, Joel, and Ezekiel were taught. I know of a parson in the North of England, having charge of a mining district, who says he can make no impression on his parishioners because they are all Spiritualists. These rough miners who spend their lives in temporal darkness are too spiritually enlightened to care to listen to old-world theories.

(To be concluded.)

VARIETIES OF LIFE: ORGANIC AND SPIRITUAL.

PRIMARILY, the manifestations of life are twofold: physical and spiritual; physical, as expressed in the constituents of the external world, giving existence to whatever is cognisable by the senses; spiritual, as those which give vitality to the soul, underlying thought and feeling, animating the intellect and the affections, and sustaining all that is contained in the invisible, non-material, or spiritual world.

Spiritual life, so far as the finite mind can perceive, is expressed in only one mode; physical life is expressed in two: the inorganic and the organic. The latter may be called physiological life, as it presents the further distinction of life as in the vegetables and animals, including the material body or animal half of man. Inorganic life is the lowest expression, vegetable succeeds, animal life comes next, and the spiritual is the highest. How wonderful it is that a single, simple force should be presented under such diverse aspects; the extremes as far apart as earth and heaven. In Nature the same substance is occasionally found under widely dissimilar forms, as happens with charcoal and the diamond, both essentially carbon. There is a beautiful law that the communication of life from God is always in the exact ratio of the use and destiny of the recipient object in the general economy of creation. In the words of a great writer:—

The material world, with its objects sublimely great or meanly small, its atoms of dust, its orbs of fire; the rock that stands by the sea shore, the water that wears it away; the worm, a birth of yesterday; the streets of constellations that gleam perennial overhead; the aspiring palm tree fixed to one spot; and the lions that are sent out free, these incarnate and make visible all of God their natures will admit; that is, all of his life they are competent to receive and display, by virtue of their respective offices in the system of the world, and the forms they hold in harmony therewith.

The soul has a nobler destiny than the body, therefore has it the imperial life whereby it travels whither it will, as its knowledge and power increases. If we are to understand by the word "life" simply the attestations of its presence, the signs and nothing more, then most authors have done as well, perhaps, as the subject permits; but, we are left precisely where we were; life itself, the thing attested, has yet to be defined, and requires a distinct and superior name. Some definitions have been couched in a single word—"assimilation," for example—but what is assimilation more than a circumstance of life? Were assimilation life itself we should know all about it so soon as we had noted the assimilating process. The dependence of life for manifestation upon physical substance is not questioned; life is no miracle, and it is our duty, as investigators of Nature, to attempt to clearly understand what life really is.

The eye and ear as instruments for sight and hearing are types of the senses generally. So, in the conveyance by the atmosphere of light and sound is summed up, representatively, all that it is the function of the Divine life to communicate, for sound when its tones are agreeable and harmonious is music, and music is objective or visible Nature reiterated in a vocal form, the audible counterpart of all that is lovely and perfect to the eye. Hence the wonderful variety in the sounds of Nature, a variety sufficient to furnish the foundations of all language. Music, in its essential nature, is an expression of the Creator, as truly as are objective works. It is not only a sublime fact that God thus doubly places himself before us—it is a necessary result of his very nature, for music stirs the soul so deeply because of its primitive relation to his goodness, and thus to everything connected with our emotional life. Objective nature, on the other hand, largely delights the intellect, having only a secondary influence on the heart, because it is fashioned after the idea of his wisdom. Never is Nature so beautiful as when we view it in the hearing of true music, and in no place does music sound so sweetly as amid her responsive and tranquil retreats. The sympathy we feel with the objective forms of Nature is the equivalent

of the agreeable answers with which she acknowledges our voice; and Echo, in her beautiful and undelayed replies, is the image and emblem of the responses in which the emotions of man's spirit, when he addresses himself to God, are immediately reflected back upon himself, coming invisibly, he knows not whence, but with a magical and sweet power.

In animals the lease of life is comparatively short. Though many species live longer than the generality of plants, none attain to ages so prodigious as occur among the patriarchs of the forest. The elephant and the swan outlive myriads of shrubs and flowers, but when they have waned into senility the leafy pride of many trees has scarcely begun. Few animals live more than forty years, whereas trees, almost without exception, endure for at least a century. The physiological or proximate reason of this disparity is that in the animal kingdom, taken as a whole, life is present in a more highly concentrated degree. The intenser life of the animal gives it a completer individuality, and to this, as the end for which it is gifted with intenser life, is properly to be ascribed its shorter lease when compared with the tree. The end for which a thing is designed is always the noblest feature of its being, and therefore the most useful as well as philosophical to keep in view. It is for the sake of sustaining its individuality that the organisation of an animal is so complex and elaborate. It is for the same reason that the vital functions are so varied, ceaseless, and interwoven, and further, that they are so universal as to the theatre of their performance. The great characteristic of concentrated life, or of individuality in high perfection, is this vivid, ceaseless, omnipresent activity.

What may be the lease of human life is a question which is not so easily answered. Buffon considered that the maximum need not be less than ninety or a hundred years. Flourens concurs in the opinion of his famous countryman that a hundred years of life here is what Providence intended for man. It is true that few reach this term, but how few do what is necessary to attain it; with our customs, our passions, our miseries, man does not die—he kills himself. The weakness of infancy, the intemperance of the adult period, the violence of diseases, the fatality of accidents, and other circumstances inimical to long life prevent more than about seventy persons in every thousand attaining natural old age. Poverty and destitution tend to shorten life; comfort and happiness to prolong it.

(To be concluded.)

THERE ARE AS MANY unhappy rich men as there are unhappy poor men. Every heart knows its own bitterness and its own joy. Not that wealth and what it brings are not undesirable—books, travel, leisure, comfort, the best food and raiment, agreeable companionship—but all these do not necessarily bring happiness, and may co-exist with the deepest wretchedness, while adversity and penury, exile and privation are not incompatible with the loftiest exultation of the soul.

More true joy Marcellus exiled feels
Than Cesar with a senate at his heels.

The only kind of happiness which is not marred by fearful loss, change or misfortune is usefulness to others. This is open to the poor as well as to the rich.

I DARE SAY you have seen recently an announcement that Lady Caithness, the Duchess de Pomar, has established a society for psychical study, which is to be handsomely endowed, and furnished with a palatial home in Paris. One of the first tasks which this society proposes to undertake is to make an exhaustive collection of all valuable evidence on the subject of spirit photography. It will probably be found that more work was done by private enthusiasm than by even the most richly endowed society. Take, for instance, my friend, Mr. Glendinning, whose little book on the "Veil Lifted" I send you. It contains the latest and most authentic account of modern developments of spirit photography. Most, if not all, of the photographs which it contains were secured by the mediumship of Mr. Duguid, a citizen of Glasgow, who has long been known to Mr. Glendinning, and whose acquaintance I made the last time I was in the North. Certainly I shall count it no small gain to the cause of research if the reading of the "Veil Lifted" leads you to experiment in the haunted chamber of your old grange. The camera often secures what the eye cannot see, and before long no moat or grange or ancient castle will be complete without an authentic gallery of family ghosts.—*Review of Reviews for June.*

THE FIFTH NATIONAL CONFERENCE AT DARWEN.

ANOTHER Annual Conference of the National Federation of Spiritualists has become a thing of the past, and we may safely claim that it was equally as successful as any of its predecessors. The local Spiritualists at Darwen took the matter up most enthusiastically, and to their whole-hearted efforts very much of the pleasure and satisfaction expressed by one and all may be attributed. On Saturday, June 30th, at 3-30, the Pickup Band Prize Band took up its position in the rear of the Executive Committee, whomarched immediately behind a splendid new banner, which bore in letters of gold the name of the "Darwen Psychological Society and Children's Progressive Lyceum." In the centre was an oval-shaped picture of a child in a sitting posture, with right hand pointing upwards, the "Lyceum Manual" in her left hand, her face being slightly upturned as though gazing into the heavens at the dawning light which illuminates the rolling clouds above. The picture was surrounded by a wreath of flowers, the whole being painted on a dark blue ground on specially prepared Irish linen, by Mr. Holmes, a Spiritualist, of 324, North Road, Preston. A border of several inches of rich yellow silk and an outer trimming of fringe, completed a most artistic banner. On the reverse side, in ornamental gold letters, was the declaration of the principles of the Society:

The Fatherhood of God,

The Brotherhood of Man,

The Immortality and Progression of the Soul.

Immediately under the banner marched a group of several pretty children, carrying flowers. Following the band came the Lyceum children and girls, the majority of whom were arrayed in tasteful white dresses, and the lady members, friends, and visitors. Two carriages were used to convey friends unable to walk, and then the Darwen Temperance Band came next, a company of Blackburn girl Lyceumists, clad in white, walking underneath, followed by the banner of the Blackburn Psychological Society, boys and men of the Lyceum, Society, friends and visitors. A considerable number of Blackburn Spiritualists joined in the demonstration, upwards of 500 persons participating in the procession. Luries were thoughtfully provided for the little ones, and a number of effective bannerettes were carried by friends at intervals in the lengthy procession. Both bands played high class music in a most effective and proficient manner. The march through the town attracted considerable attention; crowds of people assembled, and much interest was displayed. The police officers were attentive, courteous, and helpful, doing their utmost in a pleasant manner to clear the way and secure our comfort. An object lesson was afforded to the inhabitants of Darwen by this procession, which cannot fail to have a good influence, and the wonderfully fine weather enabled all to appear at their best.

Tea was served and well attended in the Co-Operative Hall, and at 8-30 the Pickup Band discoursed sweet music for nearly a quarter of an hour. No wonder the band has taken prizes; they are evidently musicians, and under their able conductor know how to put soul as well as sound into their harmonious strains. An entertainment was rendered by nearly eighty of the Darwen Lyceum members, very kindly assisted by Miss Whittaker, soprano; Mr. J. Whittaker, tenor; Mr. A. Higham, basso. The splendid singing of these three talented artists made one regret that they had not more work to do. Mr. Jas. Norris very kindly and ably presided at the piano. The performance consisted of an operetta of "The Seasons;" Spring, Summer, Autumn, and Winter being well impersonated by young ladies. Jack Frost, The Storm King, Long Ago, and Santa Claus also being well represented. The operetta, most ably superintended and conducted by Mr. R. Sudall, included marches, wand drill, a dance, solos and concerted pieces, and the whole proceedings passed off without a hitch. The performers, from the youngest to the oldest, filled their parts most successfully, and were heartily applauded and congratulated on their ability and intelligence. Mr. Peter Lee made a few remarks and called upon Mr. F. Hepworth, whose comic song was, as usual, heartily encored and created much merriment.

The Sunday morning Lyceum Session was well attended; the children sang and marched with their accustomed ability and skill, and reflected great credit on their leaders.

The real business of the Conference commenced at 10-30, when, after a hymn and the blessing of the All-Father, the presence and inspiration of angel friends and the spirit of love and wisdom had been invoked by Mrs. Wallis. Mr. Peter Lee (the President) opened the Conference with a few well

considered and impressive remarks. He felt the responsibility of his position very seriously. He recalled the expressions of confidence made a year ago, and trusted that he would receive all the sympathy and help of the audience. This was not an ordinary occasion. The Annual Conference of the National Federation was an important event; the success and growth of the National movement depended on the good spirit and wise efforts of all concerned. It would be well for each one to recollect the thought his friend, Mrs. Groom, had once expressed, "That may be *your way*, but, bear in mind, because it is *your way*, it does not follow that it is the *best way*;" what all wanted was the *best way* to do the work, and each one should express their ideas with a view to *strengthen* the Federation. He could not conclude without acknowledging and expressing his thanks for the kindness, hospitality, and excellent provision made for the comfort of the visitors by the Darwen friends.

Mr. T. Taylor was appointed Secretary for the day. Mr. S. S. Chiswell (for the reception committee) reported that nineteen societies were represented by twenty-eight delegates, and there were twenty associates present, two others arrived late, and the fifteen associates on the Executive made up a total of thirty-seven.

Messrs. Rayner (Oldham) and Nutter (Burnley) were appointed "tellers." The minutes of last year's conference having been adopted, the Secretary's report was then read and adopted.

SECRETARY'S REPORT.

MR. CHAIRMAN, FELLOW WORKERS, AND FRIENDS,—I have the pleasure to present my report of the collective efforts made in the promulgation of the facts and philosophy of Modern Spiritualism, under the auspices of the National Federation, to the Fifth Annual Meeting in Conference.

The current year may be considered one of remarkable activity and progress, especially in the spread of literature, and the practical application of our movement to the social improvement of the people.

The Great World's Fair Psychological Congress at Chicago, at which Messrs. Chiswell and Lamont, of Liverpool, kindly undertook to represent us on credentials; the growing interest in the International Corresponding Society; repeated controversies and recognitions made by and through the press; county and local demonstrations; energetic display of local unions; and the late enthusiastic Lyceum Conference, bespeak the steady progress of our movement in general, thus urging all to a considerate and liberal support in maintaining the Federation as a centre, to meet the needs of National importance, and embodying our movement as a great power in reforming the physical, intellectual, social and spiritual wrongs and oppression which depress and afflict the masses and environ us on every side.

Executive.—Your Committee, although beset with many obstacles, have untiringly and effectively utilised their energies for the promulgation of our philosophy. One Inaugural (at Manchester) and four Quarterly Meetings have been held in conjunction with public Propaganda Meetings on the same evenings at Blackburn, Keighley, Rochdale and Pendleton, at which it is estimated 750 attended.

Propaganda Fund.—In accordance with your proposition of a capitation tax, passed at last Conference, circulars were issued to all affiliated Societies and Associates. Only nine Societies and six Associates responded immediately, but since the call for affiliation fees they have increased to eighteen Societies and nine Associates, as shown in the balance sheet.

Sectional Propaganda Committee.—To facilitate and economise the work of the branch, your Executive divided into sectional committees, namely, Section A, Yorkshire and intermediate districts; B, Blackburn; C, Manchester. Full particulars were duly published in *The Two Worlds*, and circulars issued to all Societies and Associates.

Eleven meetings have thus been held, with marked success, considering that four of them were held in districts where no societies exist. The total attendances were 2,200. Other meetings were cancelled or postponed. At Trawden the Local Board refused to let a hall for Spiritualists' meetings. The meeting at Eccles resulted in the formation of Patricroft Society. Your Secretary provided them with a list of speakers' open dates, and obtained a medium for the opening services.

The following speakers kindly gave their services free, in the work, to whom the Committee tender their best thanks: Misses Murray, 1; J. Bailey, 2; A. Walker, 1; Mesdames Butterfield, 1; Best, 2; Dixon, 2; Griffin, 1; Harrison, 1; Stansfield (Oldham), 3; Wallis, 5; Messrs. Birtwistle, 1; G. Edwards, 1; J. Walsh, 2; Metcalf, 2; J. J. Morse, 1; Coppock, 1; Johnson, 2; Gibson, 1; Lee, 2; McDonald, 1; Swindlehurst, 4; Sudall, 7; J. T. Ward, 4; W. Ward, 3; E. W. Wallis, 5.

There are now 152 societies tabulated. 55 are affiliated. Two withdrew, and five were enrolled during the year. 35 societies only have paid up subscriptions. We have enrolled 95 Associates, 56 have paid their fees.

We notice the growing hope for the extension of our influence and work by societies who as far north as Glasgow and south as Essex subscribe to our funds. Others express the wish to join when they see we are in a position to reach their now isolated districts, and be of use to them.

LIST OF DELEGATES.

Batley Carr, Mr. T. Archer; Bacup, Mr. J. Ridehalgh; Bury, Mr. B. Standring; Colne, Messrs. T. Spencer and H. French; Darwen, Messrs. W. Almond and E. Harwood; Burnley (Hammerton Street), Messrs. T. Dixon and W. Mason; Burnley (Robinson Street), Mr. J. Tatham; Hyde, Messrs. E. Gartside and W. France; Heywood, Mr. W. H. Duckworth; Lancaster, Messrs. J. Howard and J. Ball; Man-

chester (Tipping Street), Messrs. G. Hill and T. Simkin; Nelson, Mr. D. H. Buller; Oldham, Mr. E. Rayner; Preston, Messrs. T. Wood and W. Wilcock; Sowerby Bridge, Messrs. J. Holroyd and H. Booth; Walsall, Miss S. Bennett; West Vale, Mr. F. C. Ingham; Pendleton, Mr. J. Moulding; Blackburn, Messrs. T. Whitaker and H. Smith. ASSOCIATES: Mrs. Horrocks, Heywood; Mrs. G. Colbeck, Hanging Heaton; Mrs. J. Gibson and Mr. J. Gibson, jun., Pendleton; Mr. T. Banks, Preston; Mr. T. Dabb, Moss Side; Mrs. W. Stansfield, Dewsbury; Mr. W. Rooke, Levenshulme; Mr. W. Harrison, Burnley; Mr. H. Holgate, Darwen; Messrs. W. Norris and W. Walton, Preston; Messrs. J. Nutter and W. Pickup, Burnley; Mr. J. J. Morse, London; Mr. W. Meekin, Oldham; Mr. J. S. Gibson, Failsforth; Mrs. J. M. Smith, Leeds; Mr. E. W. Wallis, Pendleton; Mr. W. Westwell, Blackburn; Mrs. G. Pattinson, Pendleton. Associates and Executive: Mr. Peter Lee, president; Mr. T. Taylor, secretary; Mr. R. Fitton, treasurer; Messrs. W. Johnson, S. S. Chiswell, F. Hepworth, J. T. Ward, J. Pemberton, J. Gibson, J. Swindlehurst, W. Coles, A. Kitson; Mesdames M. H. Wallis, A. Craven; Mr. R. Sudall.

In answer to questions it was explained that the capitation tax was *optional*, not compulsory, but as it was adopted to raise money for propaganda work, and the Executive were much hampered for want of funds, it was seriously hoped that societies would be as generous as possible and provide the sinews of war. The Secretary explained that he had experienced considerable difficulty in obtaining attention and response to his letters, from both societies and associates. The falling off in the amount received from associates was referred to, and the opinion was expressed that some associates had not paid their fees from the fear that they were going to be shut out. The balance sheet, the auditors having reported the books were correct, was then adopted.

Rising out of the minutes of the last Conference, questions were asked as to what the National Hymn-book Committee had done. It was pointed out that although a Committee had been appointed, no secretary had been named, and everybody's business had been nobody's. As a large sum of money would be needed, and the Executive had no funds to draw upon, nothing had been done. The materials for the hymn-book were in hand, but the difficulty as to meeting the cost of printing prevented action being taken. The outcome of the discussion was that Mr. J. J. Morse (London) proposed that the Special Hymn-book Committee be empowered to treat with *The Two Worlds Publishing Co., Ltd.*, regarding the publication of a National Hymn-book, and the General Secretary be instructed to call that Committee together.

Mr. Kitson then proposed his deferred motion:

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

Spiritualism, contended Mr. Kitson, was more than sight-seeing and marvel-hunting. It consisted of facts, teachings, and philosophy. He considered it was highly important that the teachings should be inculcated, and thought it most inconsistent that parents and societies made so little provision for the children. We have 152 societies, yet only 66, or 43½ per cent, had Lyceums in working order connected with them; a discreditable state of things. Spiritualists have children, and it is their duty to care for and rightly train them, that they may be saved from being misled by the false teachings from which so many Spiritualists have escaped with much difficulty and pain. Some of their children go to orthodox schools, where they receive instruction which we know to be erroneous and often injurious, while others are permitted to run the streets and get into bad company, which is even more injurious. He thought if the present meeting would pass the resolution, which he had the utmost pleasure in proposing, it would have much weight with parents and societies.

Mr. S. S. Chiswell (Liverpool) seconded the resolution, and thought there could not be two opinions about the advantages of working among children. The resolution only needed to be read to command unanimous support. He thought that after making all allowances better results ought to be shown. His experiences of Lyceum work had made him feel he would rather forfeit almost everything than the affection of the children and the benefits accruing from the work in their behalf. It was an education and an inspiration, and he knew that other leaders and workers held the same opinion. It had done them good and it was to the best interest of the Federation that Lyceums should be knit to it by strong ties of sympathy, and that every one should be engaged in Lyceum work. Mrs. Stansfield (of Dewsbury) desired to express her entire approval of the

resolution and her hearty sympathy with the children. Mr. Ingham (West Vale) had spent considerable time in Lyceum work, and found it far more enjoyable than any other work in the cause. "What sort of a show should we have had yesterday but for the enthusiasm of the children? They encourage us to renewed efforts and we must look to them for the future strength and progress of the work." He was pleased to visit a town where there is such a Lyceum. He heard many expressions of pleasure with the entertainment, and recommended all Spiritual Societies to adopt the Lyceum work. If Spiritualists who had children could not send them to a Lyceum, they should start one in their own home; they would soon find other children would wish to come in, and the "Lyceum Manual" would be found very serviceable.

Mr. J. Pemberton (Warrington) remarked that much had been said about the children; he thought the more old ones we could get into the Lyceums the better. Let us make the old young. The brightest spot in his life was during the time he undertook Lyceum work. We ought to give our children a better chance than we ever had; let them start in the race where we now are. Train them physically, mentally, and spiritually, and impress upon all societies the need for work to assist the young.

Mr. Rayner (Oldham), Mr. Duckworth (Heywood), and Mr. Peter Lee bore similar testimonies. Mr. Nuttall made a few remarks regarding the methods sometimes adopted, and thought more judgment was required.

Mrs. J. M. Smith thought we needed more reverence in our Spiritualism. Children are the great lever for the future progress of the race, we ought to live the life and teach the children in the home by example and influence as well as in the Lyceum.

Mr. Kitson thanked all the speakers, and felt strengthened by their sympathy. He realised that the Executive and Mediums are constantly urging the claims of Lyceums wherever they go. At the last Lyceum Conference, District Visitors were appointed to visit Lyceums, who can be called upon by societies desiring to establish Lyceums, or application could be made to Mr. Kitson himself, who was always ready to help without expense. If, however, his services are required for the society's meetings, then his expenses must be paid. The motion was passed unanimously, amid applause.

Mr. Ingham (West Vale) then moved that the Constitution, art. 3, clause 2, and 5th line be amended to read:—

Said Delegates shall elect officers and conduct the business of the Conference. Associate members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, but shall not be entitled to vote at the Annual Conference.

He invited serious consideration in a fraternal spirit to this proposition: He deprecated the idea that there was any intention to dispense with associateness, which he supposed was instituted at the outset as a help—as probably it was thought societies were not then strong enough to form a Federation alone. He thought things were altered now. He did not think voting was taken into consideration, and that too much weight and authority is now given to individuals, as associates, in voting power, are on an equality with a society of fifty members. It may act well now, but we have to look out for eventualities. He contended that societies have the principal weight of the responsibility to carry on the movement: On them falls the burden, and he thought that associates should be content to simply render financial aid, and did not consider that a true Spiritualist would sever his connection if debarred from voting.

Mr. Booth (Sowerby Bridge) seconded.

In reply to Mr. Meekin, it was ascertained that there were 36 associates present who were not delegates; 28 delegates and two delegates who were also associates.

Mr. Swindlehurst (Preston) moved, as an amendment, "That we stand by the Constitution, as printed." He contended that Mr. Ingham's proposition, if carried, would be useless. The associates had worked loyally on the Executive, supplied a large proportion of the funds, and had done nearly all the propaganda work. He, too, hoped that no associate would withdraw if the West Vale proposal was carried, and also hoped that *no society* would withdraw if it was lost. He pointed out that the proposed amendment was inadequate, and that the whole Constitution would have to be altered if it was carried.

Mr. Rayner seconded Mr. Swindlehurst, and failed to find a single argument for the exclusion of associates. He was both an associate and a delegate, and had been a member of

(Continued on page 318.)

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JULY 6, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

CONFERENCE JOTTINGS.

THE DARWEN CONFERENCE will long be remembered: for the fine hot weather; for the fine new banner; for the fine long walk we had; for the fine fraternal feeling which prevailed; for the fine hearty welcome visitors received; for the fine performance of the children; for the fine music afforded by the bands; for the fine spirit displayed by the police; for the fine majority who determined to retain the truly representative character of the Federation; for the fine diplomacy displayed by Brother Johnson in securing a president for next year; for the fine singing of Darwen friends; for the fine energy displayed by Mr. and Mrs. Sudall and friends; for the fine object lesson afforded to Darwen folk of our growing strength and unity; for the fine speaking at the evening meeting; and finally for the fine prospect of breaking into the Midlands by next year's Conference at Walsall.

WANTED IMMEDIATELY.—Every Spiritualist Society to join the Federation. Wanted, that Societies and Associates who have not paid their last year's fees will do so at once. Wanted, a thousand Spiritualists who will join the Federation as Associates to make it truly strong and national.

MAKE A NOTE OF THIS.—The new secretary of the Federation is Mr. W. Harrison, who lives at 37, North Street, Burnley. Please keep him busy by sending him half-crowns and enrolling you as associates. If you cannot work for Spiritualism you can help the Federation to do so, and it needs your aid and support.

SOCIETIES which have invited the Federation to visit them have worked hard, and their generous services have always been cordially acknowledged and highly appreciated.

Most of the Associates of the Federation, also the members of the Executive Committee, are members of societies as well as associates, and in that way the societies are represented both by delegates and associates. There need be no friction, nor should there be any jealousy where all are working for the good of humanity by seeking to spread a knowledge of spirit-intercourse. A national union of Spiritualists and Spiritualist societies must necessarily be more effective for work, than if limited to societies or to individuals only.

A FACT WORTH NOTING.—Of the three dozen associates at the Conference, at least two dozen were members of affiliated societies. Not much fear that they would vote to injure societies.

THERE WERE MANY affiliated societies not represented by delegates or associates, owing to the great distance, but when we recollect that but one-third of the total societies of the movement are affiliated, it is manifest that the Federation must grow a great deal before its title of National will have been earned. It is an attempt only at present—a worthy attempt, it is true—and we plead with societies everywhere to join the Federation and strengthen the work for unity.

NOT REALLY NATIONAL YET.—Only two societies and one associate represented at the Conference were outside the boundaries of Lancashire and Yorkshire. Only 18 towns were represented by delegates, and associates represented eight other towns, thus but 26 places were represented. There is, therefore, a great deal of work to be accomplished for the Federation to justify its name.

A STEP IN THE RIGHT DIRECTION.—The decision of the Conference to go to Walsall next year should go far to strengthen its claim to be national, and give pleasure to Midland friends. Birmingham, Coventry, Leicester, Northampton, Nottingham, Derby, Belper, Hanley, Burslem, Stoke, Macclesfield, and other places ought to bestir themselves, affiliate, and send delegates and associates. Even London friends could join us next year.

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a society longer than he had been an associate. His policy was to get members of societies to become associates. We were asked to reverse the order of "making two blades of grass grow where only one blade had previously existed," and to have only one blade of grass for the Federation, viz., societies. Both blades—societies and associates—meant support for the Federation, and we should strike off half our income by adopting the amendment, and strike a serious blow at the organisation. He bore testimony, from his experience with them, to the earnestness and singleness of purpose of the associates, who had been ever willing and ready, as workers and speakers, to assist the Federation. "Let us not cut down our income, but double it by getting more societies to join, and more members of societies to become associates."

Mr. Johnson (Hyde) pointed out that we were not a Federation of societies, but of SPIRITUALISTS, and testified that the object of the promoters was to organise societies and Spiritualists for the promotion of the spread of Spiritual knowledge. He knew that societies frequently had enough to do to keep their own heads afloat, and the Federation was intended to aid them, to stimulate work outside, and draw into the work numbers of Spiritualists who were outside all societies. He failed to understand why an attempt should be made to debar associates from voting. The work done by them during the past four years should inspire confidence, for wherever the Federation had gone they had assisted the society, brought them sympathy, influenced public opinion, and contributed to the growth of enthusiasm and unity. To pass the resolution would tie the hands of the Executive, who were mainly associates. He regarded the Federation as a child which we were just getting to walk nicely. How foolish it would be to lop off one of its legs! If the amendment were passed it would sound the death-knell of the Federation, as most people objected to taxation without representation.

Mrs. Craven pointed out that if passed the Executive would have to resign, because the associate members of the Executive must be able to vote, and she supported Mr. Swindlehurst.

Mr. Mason wished to put in a proposal from Burnley (Hammerton Street) Society, which was ruled out of order because due notice had not been given, and the Conference then adjourned for dinner.

The Afternoon Session was opened by Mr. H. Smith (Blackburn: Freckleton Street), who said his committee had discussed the matter. They had no wish to dispense with associates—who are a great aid to the cause—but they felt there was an inequality, as a society pays 12s. and has two votes, while an associate has a vote for 2s. 6d., and suggested that the Conference should allow more delegates and equalise matters.

Mr. Rayner explained that at the outset, when one penny per member from societies was decided, as fifty pence would make 4s. 2d., he proposed, and the Conference decided, that associates not members of affiliated societies should pay 5s. (associates, members of affiliated societies, paid 2s. 6d.), which unfortunately was altered by the Bradford Conference to 2s. 6d. for all associates.

Mr. Ingham thought speakers had taken a wrong view, and judged from what had been said that if the associates could not vote they would not pay; and it thus became a matter of £ s. d.; that being so, the sooner we altered the Constitution the better. He thought it derogatory to societies to say they had left all the work to the associates (Voices: "It is true."). He thought that associates had better be dispensed with altogether, and the fees to societies be doubled. He had noticed that out of 152 societies only one-third were affiliated, and they would grow less. He failed to understand an associate wanting to have such arrogant power. It was clear there were clashing interests under the present Constitution, and it ought to be amended.

The Chairman took exception to the use of the phrase, "arrogant power," and Mr. Ingram withdrew it, admitting that it was stronger than he intended.

Mr. Lee, before putting the matter to the vote, said he could speak for those with whom he had worked (as for himself), that they had given their time, money, service, and thought to the Federation for no other object than that the truth might be promulgated, humanity served, and Spiritualism spread abroad. He thought it was for those worthy objects that all societies as well as associates were labouring. The voting showed an overwhelming majority in favour of

the Constitution, forty-five voted therefor, and only three for the West Vale proposal. "That we stand by the Constitution" was then carried with but two dissentients.

A letter from the Spiritualists' International Corresponding Society, per Mr. J. Allen, hon. sec., conveying hearty greetings, good wishes, and prayers that God and the angels would bless the work, was then read and received with loud applause.

Mr. Hemingway (Huddersfield), one of the Executive, wrote expressing regret that he could not attend.

Mr. W. Rooke (Levenshulme, Manchester) moved that

Art. 2, Clause 4, shall read only as follows: "The engaging in Missionary Work to extend the Cause in new districts, and revive it where it has lapsed, as the means of the Federation permits."

It had been found in practice that the clause "By direct request of societies" had hindered the action of the Executive, and, as societies, like individuals, did not like begging, the Committee had been unable to act in cases where their assistance would have been very serviceable.

Mr. Wood (Preston) seconded.

Mr. Swindlehurst thought the elimination unnecessary. Missionary work had been done in new districts, and if the words complained of were struck out the Executive would have no power to give aid to societies when asked to do so.

Mr. Rooke said "In that case I withdraw." He then moved his next proposition, viz:—

To add to the Constitution, "That the Executive be empowered to secure for Spiritualists the same legal rights and privileges as are enjoyed by all other Nonconformists."

Mr. Rooke contended that there was danger of history repeating itself. We were never sure, as Spiritualism grows stronger, that we are secure from persecution. He then gave a *resumé* of the fight for freedom during past centuries, and the steps by which it had been won, and contended that we must become registered and organised and secure legal recognition. It was enough for him to see the need for action to try to take the necessary step, and it was still true "He who would be free must himself strike the blow."

Mr. France (Hyde) seconded.

Mr. Swindlehurst said that Mr. Rooke should make it "Now enjoyed by other religious bodies," instead of Nonconformists, as we suffered quite as much opposition from them, if not more, as from the Established Church, and related an instance where he was denied permission to conduct a funeral service in a chapel burying ground, and although the father claimed the right under the Burials Act he was told that it was not a cemetery but a private ground; thus the law gave us a right to enter a churchyard or a cemetery but not the chapel grounds.

Mr. Rooke accepted Mr. Swindlehurst's suggestion.

Mr. Johnson pointed out that we are under legal disabilities—societies cannot hold property. Halls have been lost to societies after they have subscribed to build them, and he proposed as an amendment, "That the Executive be empowered to obtain a copy of the Wesleyan Poll Deed, and to take legal advice thereon, and submit a similar deed to the next Conference." He cited the recent fine of £200 and costs inflicted upon the Leeds Sunday Society as a proof that persecution is not dead yet.

Mr. Morse contended that the business part of the movement ought to be placed on a legal and satisfactory foundation, and moved a resolution (the exact wording of which we have not received) to the effect that the executive should be empowered to obtain all the required legal information, a copy of the Poll Deed, and that a model draft of such deed or deeds as are necessary should be drawn up by a legal man and submitted to the next Conference.

Mr. Rayner pointed out that history was repeating itself; that a similar resolution was proposed four years ago and nothing came of it. Lawyers had assured him that we do possess the same rights and privileges as Nonconformists; that halls can be registered as places of worship and for the solemnization of marriage, and he thought that those who put up a hall should have the control over it. If the resolution was carried he hoped it would not be a dead letter like it was four years ago.

Mr. Morse's resolution was carried and adopted as a substantive motion.

A resolution *re* a benefit society from Mr. Percy Smyth was read, but as he was not present it was moved and carried that it lie on the table for twelve months.

Mr. Swindlehurst regretted that Mr. T. Taylor had to retire from his post of secretary, as he had done well during

his year of office, and he moved that Mr. F. Hepworth be appointed secretary. Mr. Kitson seconded. Mr. Nutter drew attention to the fact that last year objection was raised to a speaker being secretary, and thought it inconsistent to propose a speaker this year.

Mr. Morse proposed Mr. W. Harrison, of Burnley (sec. of the Robinson Street society). Mr. Archer, of Batley Carr, seconded. The result of the voting showed a considerable majority in favour of Mr. Harrison. Mr. R. Fitton was unanimously re-elected treasurer.

The following were then elected on the Executive: Messrs. Swindlehurst, Rooke, Morse, Rayner, Lee, Coles, and Hemingway, the retiring members being Messrs. Swindlehurst, Chiswell, Lee, Coles, Boardman, Pemberton, and Hemingway.

Mr. S. S. Chiswell was elected president for next year's conference amid loud applause, and the next conference is to be held at Walsall on the first Sunday in July, 1895.

Messrs. Pickup and Mason, of Burnley (Hammerton Street society), were elected as auditors.

Mr. Johnson moved that a resolution be sent to the Corresponding Society, reciprocating their fraternal greeting. He was pleased Mr. Morse had been elected on the Executive, as it would be a link to London. He was glad the conference was going to Walsall, and hoped some day we should be invited to go to London. Carried with acclamation.

Five pounds was voted to Mr. Taylor as a small acknowledgment of his services as secretary.

Mr. Taylor was heart and soul with the Federation, but his health and the demands of his daily avocation made it really necessary that he should resign the onerous duties of secretary. He would help Mr. Harrison all in his power, and urged delegates to assist him by getting their secretaries to reply promptly.

A hearty vote of thanks was accorded to the Chief Constable and the police for their patience, courtesy, and tact, in so kindly helping to keep order and assist the procession.

Mr. Rayner moved a hearty vote of thanks to Mr. Sudall and the Darwen Society and friends for their kindness, hospitality and efficient efforts for the comfort of visitors. Mr. Lee, when putting the resolution (which was carried with loud applause), felt that the efforts of Darwen friends had equalled, if not surpassed, any preceding efforts, and that they would find a great and a good work had been done in Darwen.

Mr. Sudall, on behalf of the Society and friends, said they had a duty to do and they *meant* to do it, and they were gratified that the friends were satisfied.

Mr. Johnson proposed a hearty vote of thanks to the ladies for their excellent catering. Mr. J. J. Morse ably seconded, and both resolutions were heartily applauded.

Notice of motion for next year was given by Mr. Wallis, to the effect that the Executive should have power to engage organising workers and send them into various districts for varying periods of time, there to aid the cause by week-night and Sunday meetings, séances, distribution of literature, and outdoor work.

Mr. Swindlehurst gave notice that he should move at the next Conference that Societies be entitled to send two delegates for fifty members, instead of one.

Sincere thanks to Mr. Peter Lee, for his able conduct of the meeting, and to the Executive and Secretary for their past services, terminated a very successful and harmonious Conference.

May the good feelings which prevailed long continue, and lead to greater usefulness and strength for the National Federation.

The public meeting at 6-30 was moderately well attended, and after singing, an invocation by Mr. J. J. Morse, and the Chairman's remarks, short speeches were effectively delivered by Mr. E. W. Wallis, Mrs. Craven, Mr. W. Rooke, Mrs. Wallis, Mr. J. Swindlehurst, Mrs. J. M. Smith, Mr. S. S. Chiswell, Mr. W. Johnson, Mr. Craven (President of the Yorkshire Union), Mr. J. J. Morse, and Mr. F. Hepworth. The choir rendered two anthems very efficiently, and Mr. J. Gibson (Pendleton) proposed, and Mr. Lomax (Darwen) seconded, a vote of thanks to the Darwen Society, to which Mr. Sudall suitably responded.

Our report of the Conference has occupied so much space that we cannot do more than give the above brief notice of the evening meeting. It was a pleasant and satisfactory termination to what seemed to us the most harmonious and successful National Conference yet held in this country.

A SPIRIT MESSAGE.

DEAR SIR,—In the *Banner of Light*, Boston, U.S., of June 23, 1894, I find the following spirit message, given in the Banner Circle; and concluding it will be interesting to Bradford friends, I hasten to forward a copy to you.

139, Pershore Road, Birmingham, July 1, 1894.

JOHN METCALF.

"Good morning, Mr. Chairman. I have reported once before in the past, but still I am privileged to speak again to-day. I have never reported from this circle room, however. I have friends not only in Bradford, England, but in San Bernardino, California. I was firm in my knowledge of the truths of Spiritualism. Before I passed on I shook hands all round with my friends in spirit, for I knew they had come for me. My mortal friends witnessed it, and knew I was conversing with the unseen ones, for I spoke of them, called them by name, and said: 'Yes, I am ready; I will be there in a few moments.' I delighted in spirit communion, Mr. Chairman; and it seemed to me I was nearly up in the heavens before ever the sickness came to me. Many a time when I was suffering, the spirit friends would come to me and say: 'John, we are here, be of good cheer; it won't be long before you'll open your eyes on the world you are to dwell in.' Oh, was not that a comfort! I found the other life what I had been led by spirit teachings to believe I should find after passing out of this life. I am very glad, Mr. Chairman, that I can speak these words, and let mortals know there is no death—only a transition into another department of life, that's all.—I am, John Metcalf, of San Bernardino, California."

THE BOTTOMLESS PIT.

DEAR SIR,—In your able reply to Canon Fausset, you say, "If hell is bottomless, what is to prevent those consigned to it from falling through and coming out on the other side?" I was sorry to find you using this old Secularistic gibe, as it seems to me so very weak, because it can so easily be answered by illustrating a bottomless pit from which it would be impossible to escape. For instance, an opening completely through this earth of ours would be such a place, because any object "consigned" thereto would fall, as we call it, towards the centre, and (allowing it sufficient indestructibility to survive) would, in consequence of the momentum acquired during its "fall," be carried some distance past that point; but as it would then be falling upwards, it would, of necessity, sooner or later, be drawn back again towards the centre. Again, there is no necessity even to imagine this opening through the earth, but take the case of the earth itself. Is not it for ever "falling" through a veritable bottomless pit—i.e., "infinite space"? and is there any possibility of its inhabitants escaping from it? Are we not, all of us, therefore, actually in the kind of place your argument implies is impossible to exist? Your own theory of "earth-bound spirits" seems to me to be a literal corroboration of the teaching objected to, and therefore I repeat I was sorry to find you "taking it over" from those very scientific (!) folk, the "Freethinkers," which word, being translated, signifieth—at least very often—"Non-thinkers." I would like to be allowed to mention, whilst on this subject, that we outsiders are much struck by the great similarity existing between Secularistic and Spiritualistic lectures. One goes, in search of information, to a Spiritualist Hall, and he may hear something about Spiritualism, but he is almost sure to hear something against Christianity, or, to be more correct, what the speaker considers Christianity to be, although such views I have found bear about as much relation to Christianity as Maskelyne's entertainment does to Spiritualism. This was brought home to me very strongly last Sunday at Mr. J. J. Morse's meeting at Stratford. I came from that meeting bitterly disappointed. I expected to hear some high spiritual teaching, eloquently expressed. The eloquence was undoubtedly there, a marvellous flow of it, lasting about an hour and a half; but alas! the substance of the lecture consisted of a series of stale, hashed-up Secularistic objections to "Christianity," and several palpable contradictions, which, by the way, came in for an equal share of applause, the explanation whereof is, that the audience was completely intoxicated and incapable of discrimination in consequence thereof. But the climax to my disappointment arrived when, after eloquently claiming superiority of knowledge of the future life for Spiritualists, the speaker actually advanced, by way of evidence in support of that claim, an imaginary conversation with a mythical "ghost," whom, in a very theatrical dialogue, he caused to describe to the audience what happened at his "death," and what kind of place he found himself in when he "came to himself" on the other side. Really, sir, I fail to see any superiority of intellect in those who implicitly accept such statements, over others, of whom the lecturer scornfully spoke as "ignorant Christians," who put their faith in the utterances of men, who, however wrong some may think them, at least had sufficient confidence in their convictions to lay down their lives for them; and if you will pardon me for venturing to make a suggestion, I would like to say that, in my opinion, it will be to the advantage of your propaganda when your speakers learn to dispense with Secularistic methods, and, as Mr. Hewes says, rely upon the potency of their own facts to bring about the required revolution in the thought of their hearers. This will be far more dignified than playing a kind of second fiddle to Secularism, for it is a fact that many only get either converted to, or confirmed in, Secularistic views by hearing Spiritualistic speakers, and who, as was stated in the *Freethinker* awhile ago, whilst congratulating Spiritualists upon their attacks upon "superstition," pity them for being victims to even a worse form of it than that which they themselves attack.—I remain, respectfully yours,

53, Wyvis Street, Poplar,
London, E.

WALTER WOODS.

P.S.—I did not intend writing all this, but having done so, I will let it go, hoping I have not offended by my criticism, which is offered in the best possible spirit.

[Mr. Woods reminds us of those who "strain at a gnat and swallow a camel." "Secularistic objections" appear to have much the same effect upon him that a "red rag has upon a mad bull." But the real question is, are those objections well founded, or are they foolish and illogical? Mr. Woods has a somewhat vivid imagination, and illustrates his "bottomless pit" by picturing a hole through the earth—the centre of the earth would clearly be the bottom—but where is the utility or

wisdom in supposing that which does not exist? Does Mr. Wood believe there is a bottomless pit? If not, he fights for a barren victory. How can "infinite space" be a "bottomless pit"? A pit has limits, space has none if it is infinite. As to "earth-bound spirits," they are not consigned to a bottomless pit, but are attracted to the earth and eventually attain their liberty. If Secularists are "non-thinkers" then the average "believer" must be in a parlous state, for he thinks less than the average Freethinker. There are Secularists and Secularists, Christians and Christians, Spiritualists and Spiritualists, and Walter Woods is as unjust to Secularists as a body as he declares Spiritualists are to Christians. Mr. Woods lays himself open to the charge of egotism and conceit when he affirms that "the audience was completely intoxicated and incapable of discrimination." What, all the audience? Well, no, not Mr. Walter Woods—see! As to the implicit acceptance of statements regarding after death experiences Mr. Woods misrepresents the attitude of mind in which such statements are received. The majority of Spiritualists have during their investigations experiences which bear out the claims of trance speakers, who do not claim "believe or be damned," but appeal to the reason and judgment of the listeners, and urge them to prove the accuracy of the affirmation. We have no fear that people will be injured by Secularistic views or confirmed therein to their hurt by Spiritualist speakers, nor do we dread Secularistic criticism. "Let truth and error grapple." We have far more fear for humanity from the influence of the "soothing syrup" of demoralising substitutionary atoning doctrines, and the blind fetish-like worship of a book as an authority above reason and intuition. So long as such doctrines as the Trinity, the Fall, the one and only Incarnation, the one and only Revelation, the bookish "Word of God," the Atonement by the shedding of blood, endless heaven for the Christian and eternal hell for the unbeliever, an angry God, a personal devil, a local literal fiery hell and a merciless Deity who executes vengeance upon His children—so long as doctrines such as these are offered to the world as Christian, so long shall we protest against Christianity, and co-operate with Freethinkers to the extent of helping to pluck up these weeds from human minds, that the fair seeds of Truth and Love may have room for growth. We permit Mr. Woods to express his views, not because of any intrinsic importance [they are too personal for that], but because we desire to be impartial, and, as far as space permits, give critics a chance of being heard; but Mr. Woods contributes nothing to benefit our readers, he grumbles and growls, criticises and condemns, and is generally disagreeable because his palate is not pleased. The particular form of Christianity which he approves is apparently Unitarian, which is not admitted to be Christian at all by the great majority of Christians. Both Unitarians and Swedenborgians stultify themselves by calling themselves Christians, for, while they curry favour with the "respectables," they disappoint and disgust thinkers who witness the spectacle of their hanging on to the skirts of the "anity" with pain and regret. A church that was too narrow for a really religious man, like Theodore Parker, may be "Christian," but has not obtained the dignity of being human. Mr. Woods will have to take off his theological blinkers, and win a more robust faith in the Natural Religion common to mankind, that rises above Christianity or Buddhism, or any other of the world's so-called religions. Goodness, Devotion, Self-sacrifice, Love, Honour, and the adoration of Beauty, Truth, and Wisdom are confined to no church or sect, but shine through them all, in spite of the limitations of anity or ism, rather than by their aid.

Out from the human heart has rolled
The burden of Love's story old.
Himself divine, God's noble son,
MAN sought for Truth and victory won;
Churches and temples, Bibles, all,
By him designed—by him they fall—
Learning to trust the "God within the Soul."
He breaks all bonds, save Love's supreme control,
And reads God's Word in Nature's law and plan,
By Truth made free, he loves his fellow man.

LONDON NEWS AND NOTES.

FINSBURY PARK.—Open-air work. Messrs. Brooks, Jones, and Emms spoke to interested audiences. Mr. Emms, on "Hereditary and Pre-Natal Influences," showed the light Spiritualism shed on the subject. These meetings are held every Sunday morning at 11-30, under the shade of the trees. We are glad to welcome all in sympathy with this mode of sowing seeds of truth.

FOREST HILL, Devonshire Road.—Thursday: Open circle. Many friends were controlled. We hope to see them again next Thursday. Sunday: Mr. Charles gave an interesting discourse on "The Scientific Aspect of Spiritualism." The orthodox, who base their belief upon assertion and authority, are both illogical and unreasonable.—J. B.

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

MARYLEBONE, 86, High Street.—At the annual general meeting, July 1, a general business statement was made, and short addresses were given by Miss Rowan Vincent, Miss Porter, Messrs. T. Everitt, W. T. Cooper, J. Edward and A. J. Sutton. It was decided to make an attempt to secure a larger and more suitable hall for the Sunday evening meetings. With this end in view, a guarantee fund has been formed to enable the society to take "The Cavendish Rooms." The amount necessary is one year's rent, viz., £52, and, feeling that the Spiritualists in London will appreciate the general advantages likely to accrue from this new departure, the society has confidence in soliciting the kind co-operation of all friends. Collecting cards can be had of, and contributions sent to, the secretary, Mr. H. Rumford, 56, Bryanston Street, London, W.

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Mr. F. Challis delivered an eloquent spiritual discourse on "Man's Personal

Responsibility" pointing out some of the many stumbling blocks in the progress of the Christian religion. Miss Crump kindly presided at the organ.

STRATFORD.—Mr. J. Veitch said Bible critics speak freely to-day; religious ideas are nothing but a medley; the gospel of discontent must create higher ordeals, but we must have a solid rock to build upon. Spiritualism day by day gives us the rock of evidence. We have a grander conception of "What a man sows he reaps" than credal ideas have given. Reformation must begin with ourselves, and cease to remedy evil by evil, if we wish to reform others and establish the kingdom of God on earth.—Excursion to Theydon Bois, Saturday, July 14. Special excursion tickets are issued from Liverpool Street and Fenchurch Street stations at 1s. 4d. return, and from Stratford at 1s. return. Trains leave Liverpool Street at 12-6 p.m., 1-3, 1-43, and 2-45; Fenchurch Street 12-25 p.m. and 2-13; Stratford, 12-43 p.m., 1-58, and 2-31. Tea will be provided at Rigg's Retreat at five o'clock, adults 9d., children 6d. Spiritualists will be known by wearing a small pink and white badge, or the recognition symbol advertised in this paper. We should like to see a large number of friends from other societies. Will friends who intend to join us kindly advise me by post card not later than July 11?—E. J. Gozzett, 40, St. George's Square, Gipsy Lane, Forest Gate, E. [A gentleman has kindly offered to take photos in groups of all who come.—T. E. A.]

PADDINGTON. Provident Society, 227, Shirland Road.—First half-yearly meeting. The secretary gave a brief account of the progress made, and thanked patrons for their kind support. A vote of thanks was passed to *The Two Worlds* for generous reports. A sale of useful articles was held, the profits going to the building fund of the home.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—A pleasant day with Miss Janet Bailey, Mr. Crompton, and Mr. Maslin. Mr. Crompton opened each meeting, and the choir sang a solo and chorus. Mr. Maslin presided, and read from "There is no Death." Afternoon: Miss Bailey gave six clairvoyant descriptions, all recognised. Mr. Crompton gave two, both recognised. Evening: Miss Bailey gave nine, all but two recognised. A very enjoyable day.

COLLYHURST.—28: Public circle, Mrs. Williams, assisted by Miss Foster, of Salford, who gave about 15 very clear clairvoyant descriptions. July 1: Mr. Postlethwaite. Afternoon: "Was Jesus a medium?" If we accept the Bible story, we can perceive that Jesus was gifted with powers almost identical with those exercised by modern mediums, and manifestly derived from the same source. Evening: Questions by the audience, followed by psychometry.—P. P.

HULME. Junction Street.—June 28: Circle. Clairvoyance and psychometry given by Mr. Lamb—a pleasant evening. July 1: Invocation by Miss Smith, also clairvoyance. Psychometry by Mr. Lamb. Both were very successful. Monday: Mrs. Hulme gave successful clairvoyance and psychometry. Organist, Miss Goodall. Lyceum: at 10-30, fair attendance. Recitations by L. McClellan, E. Bradbury, L. and E. Furniss, and a stranger. Marching and calisthenics very fair. Miss D. Furniss, a very interesting essay on "Spiritualism."—J. F.

OPENSHAW. Granville Hall, George Street.—Invocation by Miss Howard. Chain recitations. Marching fairly gone through. Hymns practised belonging to the Service of Song, "Mother's Last Word," to be given on July 22. Hoping for a great success. Friends earnestly invited.—G. O., sec.

OPENSHAW. Labour Hall, South Street.—A very profitable evening. Mr. Weaver opened. Mr. Westhead, on "The Pentecostal Outpouring" and "Spiritual Gifts," was very exhaustive. Mr. Barrand gave clairvoyance and psychometry. Mr. Westhead gave clairvoyance and magnetised.—W. B., cor. sec.

PATRICROFT. New Lane, Winton.—Mr. L. Thompson's guides discoursed on "Man v. God." After psychometry very fair.—R. Preston, sec., 68, Lincoln Street, Patricroft.

PENDLETON. Hall of Progress.—Mr. Mayoh's guide gave us splendid food for thought on "Spiritual Worship" and "Mediums and Mediumship." Reformers "passed on," not feeling satisfied, return to impress their fellows to carry on the great work. Man sees God through His manifestations. Nature's God makes no distinction of persons. He breathes His lessons and His blessings all through the universe. We shall receive nothing only what we have merited. Friends missed a grand spiritual treat through not attending. Half-yearly Meeting on Wednesday, July 11, to begin with a Tea Party at 7-30 p.m., 6d. each. Afterwards officers will be elected. All members are expected.—J. M., sec.

SALFORD.—Mr. Hesketh's controls gave great satisfaction, dealing with questions from the audience, "Humanity and Faith," and "If Man is a Spark of the Infinite, why should he be termed Finite?"

WEST GORTON. 2, Peter Street, Clowes Street.—June 27: A pleasant evening. Mr. Chetham, of Salford, chairman, gave good clairvoyance. Good clairvoyance and psychometry by Mrs. Hammond, Mrs. James, Miss Todkill, and others. July 1: Invocation by Chairman. Short address by Mr. Todkill on "Labour." Clairvoyance and psychometry by Miss Walker and Miss Todkill. A good meeting. Thankful for continued support. All friends welcome.

PLATFORM RECORD.

ABERBERG (MON.).—Rose Circle. Good advice, "How to become great Spiritualists," by Mr. Weller's and Mrs. Hoare's guides.—C. W.

ACCRINGTON. 26, China Street.—We thank Mr. Armitage for sending Mrs. W. Stansfield. Her guides spoke on "What Sabbath Day," and "The If and But and Why and How in Earth Life." Next Sunday we close for the Flower Service at the Spiritual Tabernacle.

ACCRINGTON. St. James's Street.—Tuesday, Mr. Taylor, of Burnley, gave remarkable clairvoyance and psychometry, all recognised. Sunday, Mrs. Rennie gave good addresses on "What must we do to be saved?" and "Is Spiritualism a religion?" followed by clairvoyance. Look out for Flower Services on July 15. Madame Henry will speak on Sunday and Monday; on Tuesday, Mr. Taylor, clairvoyant and

psychometrist, of Burnley. The loan of plants and gifts of flowers will be thankfully received at the room on Saturday, July 14.

ACCRINGTON. Whalley Road.—June 28, Mrs. Harrison's guides gave good addresses and clairvoyant tests. July 1, Mrs. Harrison gave good addresses. Miss Barlow (12 years' old) gave marvellous clairvoyant tests. Mrs. Barlow very ably presided. Northgate Choir at the Flower Services, July 8. Come in crowds.—Cor. Sec.

ARMLEY.—Lyceum. Attendance moderate; marching fairly well. Mr. Grattan, of Halifax, made a few most interesting remarks.

ASHTON.—Mr. B. Plant delivered addresses on "Spirit Mediumship," and "If God is a Spirit, what is Man?" He recommended investigators to read *The Two Worlds*, and other Spiritual literature. Clairvoyance followed.—J. H. Mortin.

BATLEY.—June 24: Miss Wolton gave addresses on "The social aspects of Spiritualism," which gave food for thought. July 1: Mrs. Whittingham spoke on "Is life worth living?" and "Is Jesus the saviour of the world?" showing both sides of the question. We were well repaid for her visit. Clairvoyance very good.—T. G.

BIRMINGHAM. Masonic Hall.—Mrs. Groom answered questions at 11 a.m., and 6-30 p.m. delivered an address on "Spiritualism, the intellectual, moral, and spiritual developer." Good audiences.

BIRMINGHAM. Smethwick.—Our friend and co-worker Mr. B. Hodgson's address on "Is Spiritualism credible?" was much appreciated.—R. C.

BLACKPOOL. Liberal Club, Church Street.—Mr. John Macdonald gave a splendid address, and did justice to written questions from the audience. Very good clairvoyant descriptions.—W. H.

BOLTON. Bradford Street.—Anniversary. Miss Cotterill, of Manchester, speaker and psychometrist, gave most excellent discourses on "The ladder of life," and "A nation of idolators." Psychometry and clairvoyance very good.—W. H., cor. sec.

BRADFORD. Manchester Road Mission.—Mrs. Russell gave interesting addresses on "Unity," and "Who are the angels?" to the satisfaction of the audience. Successful clairvoyance. Crowded audiences.—J. A.

BRADFORD. 15, Quaker Lane, Horton.—Public circle at 3 p.m. Very successful. Next Sunday, Flower Service, speaker, Mrs. Mercer. All welcome.—J. Butler.

BRIGHOUSE.—June 27: Miss Hunter's short address, "The morning light is breaking, the shadows disappear," was listened to with rapt attention. Her little sister, aged ten years, gave three psychometric delineations from pocket handkerchiefs, to the great delight of the audience. Miss Hunter also gave good psychometry. 1: Mr. Asa Smith's subject "There is no death" taken from the lesson, and questions from the audience were dealt with very satisfactorily.—C. S. B.

BURNLEY. Guy Street.—Miss Skipper gave excellent discourses on "Death" and "Earth and its mysteries."

CARDIFF.—1: Mr. J. F. Goadby gave an able address on "Spiritualism in relation to the hereafter." The great heat doubtless caused the thin audience, but we trust all friends will see it to be a sacred duty to sustain the local workers by their presence and sympathy, and to let no such minor considerations mar the good they might do.—E. A.

COLNE. Cloth Hall.—Mrs. Lamb gave nice addresses. At night, "Heaven and Hell, where are they and what are they?" Clairvoyance and psychometry moderately good. 8: Lyceum anniversary. To be conducted by Mrs. Bailey, of Halifax. The room will be nicely decorated with plants and flowers. Collections.—J. A. B.

DEWSBURY.—June 28: Mr. H. Crossley's guides gave valuable information on "Prismatic influences," also clairvoyance of a high order. July 1: Mr. Marshall's addresses gave great pleasure. Mrs. Marshall's guides gave clairvoyance and psychometry, which brought comfort to many. This devoted pair are doing grand work for our cause.—J. S.

FOLESHILL.—Mr. W. H. Grant on subject from the audience, "If we are surrounded by a cloud of witnesses, who and what are they?" gave a beautiful address.—O. W.

HALIFAX.—June 24: A grand day with Mr. F. Hepworth, who spoke earnestly on "Angels, and their Occupation," and "Heaven, and how to get there," in his usual masterly manner. July 1: Mrs. Midgley gave grand exhortations. Members' half-yearly meeting followed. A good attendance of members. The balance-sheet was read and adopted, showing a good balance had been added to our credit at the bank, after paying all expenses. We continue to progress, and it is surprising no one will come forward and lend us sufficient money to erect our new church when, with our present accommodation, we could much above pay the necessary interest, and with larger accommodation we should surely be able to meet it; but we have been met at every hand with the same information—"Cannot lend money on chapel property." The election of officers resulted as follows: President, Mr. J. Neil; vice-presidents, Messrs. Barker, Downborough, G. H. Harding, E. Butler; treasurer, A. Bailey; finan. sec., J. Holroyde; cor. sec., F. A. Moore, 23, Colin Street; librarian, M. Greenwood; committee, Messrs. Burrows, Woodhams, Lee, Marshall, Longbottom, Rothery, Sutcliffe, and Mesdames Newton, Burns, Marshall, Cox, Kitchen, Green, Sutcliffe; sick visiting committee, Messrs. Butler, Sutcliffe, and Mesdames Hawkrigge, Bott; organist, F. A. Moore; caretaker, Mrs. Sutcliffe.—F. A. M.

HIGH SHIELDS. 1, South Eldon Street.—Mr. Wilkinson, chairman, gave a reading, with a few interesting remarks thereon. Mr. Bancroft spoke earnestly on "Man is calling, whither bound?"—W. R. Henry.

HOLLISWOOD.—Sunday: A pleasant day with Mr. Sutcliffe. Successful psychometry. Tuesday: Mr. Young gave splendid psychometry. All pleased. He will bring a young lady from Oldham who had not been out of bed for 12 years. He has magnetised her, and she is beginning to walk.—R. B., sec.

HULL.—Mr. Rowling's visit here created a lively interest, and the meetings were well attended. Afternoon subject, "The unconscious influence exercised by us upon others and ourselves," pointing out the responsibility attaching to each one. Evening: Questions were taken from the audience, and although answered in a logical and illustrative manner and to the entire satisfaction of the questioners, the subjects all bearing upon metaphysical science, little scope was given for the exercise of Mr. Rowling's abilities in other directions, which so pleased his audiences on past occasions. We hope subjects of a more general interest will be given next time.

LEICESTER. Liberal Club.—Mr. T. Muggleton delivered a trance address on "Sowing and Reaping."

LEIGH.—A very nice time with Mrs. Brooks, of Oldham, who spoke simply with love and sympathy, and gave good clairvoyant descriptions. May she long continue to exercise her powers.—S. D.

LIVERSEDGE. Carr Street, Little Town.—Mrs. Sands gave a good address. Clairvoyance good; all recognised. Lyceum: 36 scholars and a few visitors; doing well; the children enjoy it.

MACCLESFIELD.—Mrs. Rushton satisfactorily answered questions referring to the necessity of lectures on History, Science, Geology, &c., as a means of disturbing orthodox opinions, and also as to the collective ownership of the land.

MACCLESFIELD. 361, Park Lane.—Afternoon: Mrs. Foster's guides spoke on the recent colliery explosion in Wales, and the sudden transference of our unfortunate brothers into the world of spirits, and evoked our sympathy for them and the sorrowing widows and children. Evening, devoted to the uplifting of the victims, and we had the consciousness and tangible proof we had not given our time and sympathy in vain.—W. Albinson.

MILLOM.—June 26: Mr. J. J. Morse visited us after an absence of eighteen years, when he opened fire on the evening by the first public meeting in Milloom. Opposition was then bitter, there being endless interruptions and threatenings of slaughter; in fact, one bigot allowed his "Christian" zeal to run away with his discretion, so far, by remarking aloud, "that if he had a spear he would run it through Mr. Morse and make him open his eyes." Time has wrought great changes. Many of the bigots have calmed down considerably, and treat Spiritualists with more respect. "Spiritualism was convincingly shown to be the need of the age," for the moral, intellectual, and spiritual advancement of the people. Mr. Morse, I am happy to say, kindly consented to give us a night to assist us to meet expenses for alterations in our room.

NELSON. Bradley Fold.—Mr. Sanders gave good discourses on "Has the religion of the present day satisfied the craving of humanity?" and "Love thy neighbour as thyself." Good clairvoyance to good audiences.—H. B.

NEWCASTLE-ON-TYNE.—At 6-30: Mr. T. Olman Todd, of Sunderland, gave a very satisfactory address on "The Spiritualist's proof of Immortality."—R. E.

NEWPORT (MON.) 85, William Street.—An address by Mr. Wayland's guides, subject, "The height, and depth, the length, and breadth of God's eternal love."

NORMANTON.—June 24: Mrs. Crossley gave good addresses on "Spiritualism, is it a religion?" Clairvoyance very good. July 1: Mrs. Whiteoak gave excellent addresses on "Charity," and "Are you steering for the signal white? All right." Excellent clairvoyance.

NOTTINGHAM. Masonic Hall.—Mrs. Gregg gave good addresses which seemed to be appreciated. All clairvoyant descriptions recognised in the morning, and a fair number at night. Mr. G. Smith sang "Vesper Voices," in his usual pleasant style. The chairman commenced a series of Sunday night readings from J. P. Hopps' discourses. Janet Bailey next Saturday at the Morley House, at 8. Mr. W. H. Robinson's visit was much enjoyed.—J. F. H.

NOTTINGHAM. Morley Hall.—Lyceum Anniversary. The song service, "An Angel in Disguise," went off very well. Readings ably rendered by Mr. Stubbs. The children sang very satisfactorily. Collections amounted to £1 12s. We thank friends for generous support. We cannot refrain from expressing our regret at the lukewarmness of many Spiritualists with regard to our Sunday school work.

NOTTINGHAM. Spiritualists' Guild.—June 27, interesting paper by Mr. W. Leader on "The Relation of Science to Spiritualism." Mr. Robinson, of Newcastle, chairman, added very much to the interest and pleasure of the members; 38 present.—T. S.

OLDHAM. Bartlam Place.—June 24: A good day with Mr. Pilkington, of Bolton. Officers elected. Mr. Britland re-elected president. Great praise is due to him for his noble services in the past. June 28: Good circle. Medium, Mrs. Hulme, of Manchester. July 1: Very good services, conducted by Mr. Birch, of Royton. Excellent clairvoyance. Lyceum: Attendance good. Chain recitations. Marching and calisthenics average. Conductor, Mr. Standish. Senior group—subject: "Mrs. Besant's why I became a Theosophist." Saturday, July 14, Lyceum party. Tea 4-30; prices 6d. and 4d. Special programme. Distribution of prizes.

OSSETT. The Green.—Mr. Seekings spoke on "Earth to Heaven" and "Man and God."

PARSGATE.—June 24: Mr. W. Hall, of Beighton, spoke eloquently on "What is requisite to bring about the Universal Brotherhood of Man?"

PRESTON.—The controls of Mr. Leaver discoursed on "The saviours of mankind" and "Shall we meet beyond the river?" in a forcible and earnest manner. Good psychometry.

RAWENSTALL. Spiritual Church.—Anniversary Services. A pleasing success, with our friend Mr. J. B. Tetlow as speaker. Good addresses on "What must I do to be saved?" "If Christ came?" and "In my Father's house are many mansions." His psychometry was the best we have had for some time. Collections for the day, £11 7s. 3d.—J. S.

ROCHDALE. Bailie Street.—June 30, tea party, a good success, thanks to all who helped us. Miss Buckley and Miss Bonser recited in good style, and Miss Meadowcroft sang nicely. July 1, Mrs. Smith (late of India) gave capital lectures and good clairvoyance. This was her first attempt, and many friends have expressed their desire for an early return visit.—L. S.

ROCHDALE. Penn Street.—Miss Jones gave us "Our Defence and Shield" and "I shall shake the nations till they have the desire of their heart" very ably. Psychometry also very good. Wednesday, at 7 p.m., Mr. J. Young, of Royton, psychometrist. June 30: Members' Quarterly Meeting. Mediums please note change of corresponding secretary's address, S. Hardman, 120, Ashworth Street.

SOUTH SHIELDS. 16, Cambridge Street.—June 26: A local medium gave good clairvoyance; a lady's controls sung and spoke in German, and a gentleman who could speak German conversed with her; he was astonished as it was the first time he had been at any circle. Good audience. July 1: Mr. Wilson gave a good address on "The Spirit of the Age." In the after circle several mediums gave short addresses and sound advice. Large audience.—R. M.

ROYTON.—Lyceum Special Services rendered in a very acceptable manner by the Lyceumists. Conductor, Mr. T. Barker. Accompanyist, Mr. O. Mills. Collections very satisfactory.

SHEFFIELD. Institute.—A very interesting meeting. Mr. M. B. Banyard, of London, gave a short address and reading, and Mrs. Hardy gave "Crystal Seeing."—W. H.

SOWERBY BRIDGE.—Madame Henry's first appearance. She gave a capital address, and clearly proved that the Bible teems with Spiritualism from beginning to end. Excellent clairvoyance.—G. H.

STALYBRIDGE.—The meetings on Sunday were held in the Grand Theatre, when Mr. John Young, of Royton, exhibited some wonderful phenomena before about 700 or 800 people.

STOCKPORT.—Mrs. Hyde was very good. Night: The spiritual significance of "Feed my Lambs," and its practical application in daily life, was well treated. Mr. and Mrs. Cox's infant, "Arthur," received the spiritual name, "Ivy." The clinging tendency of this plant and the conventional ideas associated with it were blended with a diagnosis of the little fellow's capabilities and probable development, causing much sympathetic emotion. Clairvoyance good.—T. E.

WISBECH. Public Hall.—"Where can we find God?" was handled in a very masterly manner by Mr. Ward, who closed a good meeting with successful clairvoyance.—J. W. Smith, cor. sec.

RECEIVED LATE.—Leicester, Millstone Hall: Mr. Hodson's guides gave a soul-stirring address on "Spiritualism a Science and a Religion." Clairvoyance and psychometry successful. Gateshead: Mr. R. Grice spoke ably on "Will Spiritualism be the Religion of the Future?" Monday, 16, a tea and concert, and organ opening. Tickets, 9d. Shiremoor: Mr. W. H. Robinson delivered a brilliant and popular lecture on "Scientific Aspects of Spiritualism." Peckham, Chepstow Hall: Mrs. Bliss' guides, before a select circle, gave the chud of Mr. Edwards the spiritual name of "Daisy Chain." The ceremony was very impressive. Flowers were used. Evening, a grand spiritual address was much appreciated. Spirit friends were described, and advice was given. Sunday next, at 6-30 p.m., Mr. Dales, on "Astronomical Influences." Tuesday, at 8-30 p.m., open circle, and free magnetic treating, by Mr. Edwards. We remind members that subscriptions are overdue. Sunday, July 29, Forest Hill and Chepstow Hall societies will unite in a visit to Brighton. Particulars next week.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JULY, 1894.

- BATLEY.—15, Mr. G. H. Beeley; 22, Miss Crowther; 29, Mr. G. Newton. Lyceum Anniversary. 2-30: Subject, "A Social Redeemer"; 6: Six subjects from the audience.
- BRADFORD. Boynton St.—15, Mrs. Russell. Flower Service; 22, Mrs. Clough; 29, Miss Hunter.
- BRADFORD. Otley Road.—15, Flower Service. Speakers, Mesdames Stretton and Whitley. Friends, come and help us; we are in need of your aid.
- COLNE.—15, Mrs. Harrison; 22, Mr. P. Lee; 29, Local.
- FARLEY.—15, Mr. Walter Farrar; 22, Mrs. Robinson; 29, Mr. and Mrs. Hargreaves.
- HUNSLY.—15, Mr. Barraclough; 22, Mr. Todd; 29, Miss Walton.
- LONDON. Marylebone. 86, High Street, W.—8, Miss Rowan Vincent, "Spiritualism as it is, and as it should be"; 15, Mr. Andrew Glendinning; 22, First of series, by Mr. J. J. Morse, "The Embodied Soul: Its Source"; 29, Second of series, "The Embodied Soul: During Life"; Aug. 5, Last of series, "The Embodied Soul: After Death."
- MANCHESTER. Tipping St.—15, Miss Walker; 22, Mr. J. C. Macdonald; 29, Mr. J. Swindlehurst.
- RAWENSTALL.—8, Mrs. Stair; 15, Mrs. Warwick; 22, Mr. Thompson; 29, Mrs. Hyde.
- ROCHDALE. Bailie Street.—8, Mrs. Hulme; 15, Mr. J. Wrigglesworth, and Miss S. A. Whitely; 22, Public circles; 29, Mr. Geo. Smith.
- ROCHDALE. Regent Hall.—8, Mr. Plant; 15, Miss Cotterill; 22, Mrs. Gregg; 29, Mrs. Craven.
- ROCHDALE. Penn Street.—8, Mrs. Crossley; 15, Mrs. Berry; 22, Miss Cotterill; 29, Public circles. On Saturday next at 7 p.m., members' quarterly meeting.
- ROYTON.—15, Mrs. Horrocks; 22, Mr. Hesketh; 29, Mrs. Brooks.
- SHEFFIELD.—8 and 9, Mr. Charles Shaw; 15 to 20, Mr. J. C. Macdonald, Mission Week; 22, Mr. Frank Hepworth; 29 and 30, Mr. Charles Shaw.
- SOUTH SHIELDS. Cambridge Street.—8, Mr. J. Clare; 22, Mr. W. R. Henry; 29, Mr. G. Forrester.
- SOUTH SHIELDS. Eldon Street.—8, Mr. J. Graham; 15, Mr. John Huggins; 22, Mr. J. Wilson; 29, Mr. J. Beck.
- SOWERBY BRIDGE.—8, Miss Thorp; 15, Mr. Wallis; 22, Mr. Postlethwaite; 29, Mrs. Crossley.
- WAKEFIELD. Barstow Square.—8, Mrs. Russell; 15, Mr. Olliffe; 22, Mrs. Bowers; 29, Messrs. Foulds and Williamson. Special service on Tuesday evening, July 17, speaker, Miss Patefield.
- WAKEFIELD. Baker's Yard.—8, Mr. Drake; 15, Mrs. Bentley; 22, Mr. T. Hindle; 29, Mr. A. Walker.
- WALSALL.—8, Mr. J. C. Macdonald; 15, Mr. Findley; 22, Mr. Johnson; 29, Mrs. Groom.
- WHITWORTH.—8, Circles; 15, Service of Song; 22, Mrs. Brooks; 29, Mrs. Robinson.
- YORKSHIRE UNION ANNUAL MEETING at Keighley, on July 7 and 8. Tea on Saturday at four o'clock in the Lyceum, East Parade, 6d. each. The delegates, speakers, and hon. members will adjourn at once after tea for the election of officers for the coming year. 6-30: Annual public meeting. The past year's report will be read, and addresses delivered thereon. The friends of Keighley will present portraits in oil to two of the oldest Spiritualists in England, Mr. Clapham and Mr. Judson, who have sustained an uninterrupted connection with the cause at Keighley for over forty years, David Pickles, Esq., presiding at the presentation. Sunday, the delegates and workers of the Union will meet at the Lyceum, East Parade, at 10 o'clock, for the purpose of planning and transacting the general business. 2-15 and 6: Public meetings in the Sale Rooms, addressed by speakers and delegates connected with the Union. Will speakers and delegates who

need the night's accommodation at Keighley kindly communicate at once? Collections at each meeting.—Wm. Stansfield, Bromley Street, Hanging Heaton, Dewsbury.

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

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

A LADY residing in Southsea would like to meet some intelligent Spiritualists for mutual intercourse.—Address C., c/o Editor of *The Two Worlds*.

BIRMINGHAM. Masonic Hall.—July 8, 11 a.m., Mr. J. J. Morse, "The kingdom: How will it come?" 6-30 p.m., "The individualisation of God."

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

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

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

HIGH SHIELDS. 1, South Eldon Street.—A Social on July 9, at 7 p.m. Refreshments at a moderate charge. Admission to Social, 3d.

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

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

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

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

LIVERPOOL. Dalby Hall.—July 8, Mr. E. W. Wallis, at 11, "The Spiritual Significance of the Welsh Colliery Disaster." At 6-30, questions from the audience.

MANCHESTER. Tipping Street.—Mrs. Wallis at 2-45 and 6-30. Addresses and clairvoyance.

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

NEWCASTLE-ON-TYNE.—July 8: Mrs. Gregg, of Leeds, two services; short addresses, followed by clairvoyance. Clairvoyance, Saturday at 7-30; Sunday, July 15, Mrs. E. Hardinge Britten, of Manchester; also on Monday at 7-30.

STOCKPORT. July 14.—An outing to Monsall Dale. Tiviot Dale 2-20, return 9-14. Tickets at station, 1s. 6d.

WANTED, FOR SALE, SITUATIONS, Etc.

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

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

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

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

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

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

PASSING EVENTS AND COMMENTS.

A NEW BOOK BY FLORENCE MARRYAT will appear in the autumn, entitled "Ho! everyone that thirsteth." A companion volume to "There is no Death." Spiritualists, please take note.

WE CANNOT PRINT Miss Marryat's lecture now running in *The Two Worlds* in pamphlet form, as suggested by many friends, but shall be pleased to send the four papers containing it post free for 5d. to any address.

A CHEAP and easy way of spreading spiritual truth: Send two penny stamps to me, and receive four "Flash Lights" of Sunderland, with four gummed newspaper wrappers, which you can post for a half-penny to any person in England, Ireland, Wales and Scotland. Come, friends, wake up! let at least six from each society in the land comply, and use as directed, and a flood of light will flash over England.—Bevan Harris, Wileby House, Nottingham.

1172 MILES, that is the distance walked by Mr. Mahony in about eight months, during which time he has addressed 70,000 persons in nearly 100 towns on the subject of "How to secure Free Trade" in fact, not as now, in name only. What we want now is a spiritual pilgrim who will walk from Land's End to John O' Groats and lecture on free intercommunion between the *Two Worlds*, and set people investigating Spiritualism.

MR. C. E. GINDER recommends the public to use "Darkest England" matches only, on the ground that they are made in England, the workers receive 25 per cent higher wages than others; above all they are free from phosphorus, and the makers do not suffer from the terrible disease known as "phossy jaw" which kills so many makers of matches. Our sympathies are entirely with all efforts to improve the lot of the workers, and we trust that "safety" matches will be everywhere used.

PROSECUTION FOR PALMISTRY.—Professor Frank Ellis was charged at Blackpool with publicly practising palmistry on the sands. The evidence showed that Mrs. Baswell, of Preston, had the lines on her hand examined by the defendant, and paid sixpence for a book, in which her fortune was written. For the defence it was contended that palmistry is a science, and the case was dismissed.—*Manchester Evening News*.

SPECIAL NOTICE TO CORRESPONDENTS AND CONTRIBUTORS.—The report of the Conference given has crowded out a good many articles. Miss Marryat's lecture has filled more space than we anticipated, and the concluding portion will occupy upwards of two pages of our next issue. We have a host of good things in hand, but cannot use them until the present pressure is relieved. Certain changes are contemplated within the next few weeks, and we must crave the indulgence of friends for delay in using their articles and in replying to letters.

A DOOR OPENED AT BEDLINGTON, NORTHUMBRIA.—Mr. Grieves writes: "I go to Bedlington every Sunday and hold a service in the friends' houses. Singing, praying, and reading; a lesson, principally from *The Two Worlds*, and then I leave the work in the hands of the controls. After the address, impersonations of recently departed friends, especially those well known in the vicinity, are given. They are natural, and so illustrative that there is quite a liking for that phase of the subject."

MR. AND MRS. TINDALL'S TOUR.—We shall be at Hull July 29; Edinburgh, Aug. 5; Glasgow, between Aug. 5 and 10; probably Sunderland Aug. 19; and Sheffield Aug. 26. Between these dates we may be able to pay short visits to societies and individual Spiritualists in the vicinity of these towns, when such will fit in with the plans of the societies which have engaged us. If any wish for a visit from us please write at once to me, at 15, Lanark Villas, Maida Vale.—A. F. Tindall, A.T.C.L., President London Occult Society.

THE "MYSTICAL WORLD" for July says: "E. W. Wallis seems to have his hands pretty full of late, what with Ashcroft and Fausset. He has settled the former's ash, and now he is firing at a Cannon. The Cannon tries hard to convert him, first by persuasion, and then would force it by threats of Hell, but the "bottomless pit" has no terrors for him (who a Wall is), for he goes through it and comes out the other side strengthened—this extraordinary agility is performed through his having a knowledge of *two worlds*."

SUNDERLAND SPIRITUAL EVIDENCE SOCIETY, Centre House, Silks-worth Row, publishes a financial report which indicates that good business management and energetic action have enabled the trustees and the society's committee to do a large amount of good work. Mr. T. O. Todd, of 7, Winifred Terrace, Sunderland, will, no doubt, forward a copy to those who apply and enclose a halfpenny stamp. We trust the Sunderland friends will be still more successful, united, and spiritually benefited during the next twelve months.

MRS. GREEN writes to Mrs. Wallis:—"I know you will be glad to hear that I am still improving and trust to be able to take up my beloved work again soon. Mr. and Mrs. Fidler have been most kind and have assisted me to get stronger by their sympathy and help. All being well, I hope to return to England in July." We are indeed pleased to learn that Mrs. Green is recovering, and has been greatly benefited by the sympathy and healing power of Mr. and Mrs. Fidler, who are kindness itself. Hosts of friends will be glad to see and hear Mrs. Green again.

SECOND TOUR OF FLORENCE MARRYAT.—Miss Florence Marryat will deliver a lecture, entitled "The Spirit World," during which she will enumerate all the phases of Spiritualism at present known to the material world—including spirit rappings; spirit lights, touches, and voices; automatic, direct, and slate writing; the passing of matter through matter; transfiguration; and materialisation of the face, half form, and full form of our spirit friends—and illustrate each phase by examples from her personal experience. In the course of her lecture Miss Florence Marryat will recite several poems by modern authors bearing on the subject of Spiritualism.

A SPECIAL OFFER to new readers.—We will supply you with *The Two Worlds*, post free, for 24 weeks for 2/6.

WE THANKFULLY RECEIVED 2s. 6d. a short time ago from Mr. J. Dobson, of Gateshead, which we put to our missionary fund.

I REGRET that the name of our dear friend, Mrs. Yates, was omitted in the Memoriam notice last week.—S. B.

MR. W. D. BROOKES failed to find the meeting-room in Patricroft, and suggests that a good signboard should be put up.

MR. W. J. LEEDER, of 70, Robin Hood's Chase, Nottingham, is open to lecture for societies on Sundays. He should be kept constantly busy. He is an intelligent and earnest medium.

WE ARE VERY PLEASED to learn that Mr. Horatio Hunt is now restored to health, and desires to receive calls for Sunday services and séances. He might well be kept busy.

WILL ALL FRIENDS desiring to see a Spiritualist Society formed in Todmorden please meet at Mr. Johnstone's, 358, Burnley Road, Lineholme, Todmorden, on Sunday, July 8th, at 6 p.m., to discuss the best means to use to start.

THE MAGNETIC HAND.—Mary Heath, of 132, Newbridge Lane, Stockport, writes that she has been crippled from childhood (the effect of "a stroke"), and had a diseased bone taken from her foot. For five years she was never free from pain. A month ago Mr. Charles Eyre magnetised her and relieved her of all pain. She is grateful for her recovery.

A SPIRITUALIST, of twelve years standing, lost his wife by death, and was left with two little girls. He is now in lodgings, and no one to care for his little children. He is getting into years; his health is not good, and if any Spiritualist will adopt one or both of his little girls, he is willing to sign an agreement, giving up all control over them. They are both bright, intelligent girls—Mabel 10, and Ada 5 years of age. They have not a friend but their father in this world.—For particulars apply to T. W. Owen, 12, Bell Lane, Bloxwich, near Walsall.

CHRISTIAN PERPLEXITIES.—From 1879 to 1893 I was a professing Christian, and during the latter part of that time, on account of the divergencies, anomalies, and apparent absurdities, I became perplexed. In my prayers I constantly asked, and intensely yearned, for a revelation to strengthen my belief. In a most remarkable way Spiritualism was brought to my notice. I became overjoyed, and said "This is the answer to my many, many prayers," and I thanked God for it; but my former friends say it is of the "devil." Question: "If our Father allows the 'devil' to answer petitions offered to God himself, what is the use of praying?"—Logic.

MR. W. H. ROBINSON, in the *Newcastle Chronicle*, regrets that Mr. Arnold White publicly styled Thomas Paine an "Atheist." "The speaker must know that such loose statements have been a thousand times contradicted. So far as posthumous slander is concerned, orthodoxy will be compelled to 'dread the Judgment to come.' Paine was a 'Deist.' He believed in one God, and no more. After this life he hoped for happiness. The Wesleyan Church, some years ago, in the form of tracts, disseminated a slander in reference to the supposed horrible death of poor Paine, and I regret that as a Sunday School scholar I was employed unconsciously to circulate this slander."

REV. DR. YOUNG, preaching in a Wesleyan chapel in Douglas, Isle of Man, regarded "angels" as different from human spirits. "They keep us in all our ways," he declared. He stated: "An impenetrable veil shrouds the world of the dead from the living. Few, indeed, are the instances in which the dead have appeared to the living, and those few are altogether phenomenal." But he thinks we may indulge in the sweet assurance that our spirit friends are still in living fellowship with us. "My instincts, my reason, my faith revolt," says he, "from the idea that they who once were everything to us are nothing to us after death." What a pity he does not study the evidences for the "phantasms of the dead," and witness the phenomena of Spiritualism. He would then be able to preach more definitely, and testify to what he had seen.

SPECIAL NOTICE.—Miss Marryat's first tour was so great a success that I have induced her to make a second tour, commencing early in October. The second lecture will consist to a very great extent of an account of her own remarkable experiences in every phase of the phenomena. The first lecture was deeply interesting, but a history of her unique experiences will be doubly so. I am now booking for her, and shall be glad to have the names of all societies and friends desiring a visit from her. Please write as soon as possible. Miss Marryat is also prepared to give the first lecture, to those who did not hear it, in addition to the one now in preparation, or in preference to it. All communications must be addressed to me; and stamped addressed envelopes must accompany each letter.—J. Fraser Hewes, 10, Forest Grove, Colville Street, Nottingham.

THE WELSH COLLIERY DISASTER.—A correspondent is sorry that we made no comments in our last issue on the terrible disaster in Wales. What is the use? We are appalled, horrified, by the catastrophe, and our sympathies naturally go out to the poor sufferers, the wives and children. The thing that strikes us always in such cases is that some one is criminally culpable for the neglect of the necessary preventive measures. It is surely possible to win coal without so great a sacrifice of life. Heavy penalties ought to be inflicted upon mine owners who fail to employ all the resources of science to make mines safe. But, individually, we are powerless; hence the necessity for united action, such as the Labour Party is engaged in, to compel attention to matters affecting the well-being and safety of our countrymen and women. If one man kills another he is hung, but if hundreds of men are killed in the pursuit of their daily avocation nobody is to blame.

TO CORRESPONDENTS.—W. C. R.: No, we have not any French papers in stock. E. Kerby: Many thanks, will use as soon as possible, very crowded just now. R. D. Chorlton: If Rev. R. Westrope replies to your letter we will insert both with pleasure. E. A. Verity: Yours received; smoking and drunkenness are so extensively indulged in that the people who practise them evidently think they need no defence. We are too crowded to devote space to such a subject. Your liberty to smoke is unquestioned. Opinions differ as to the wisdom of so doing. J. H. R.: Should think it most likely that you would get results at home. You might communicate with Mr. W. Wallace, of 24, Archway Road, Highgate (above the Arch); he could put you in the way of sitting,

Mina: If one spirit could be destroyed, then all spirits would be liable to destruction. The man is the spirit, or the spirit is the man, and thus man-the-spirit is immortal, and, neither by sickness nor wickedness can he lose himself or cease to be immortal. Once in life always in life. Eternal progression is the path open to all, here and hereafter. Epes Sargent's "Scientific Basis of Spiritualism," and Peebles' "Our Homes and Employments Hereafter," Tuttle's "Arcana of Spiritualism" are all books which you should read. Andrew Stevenson: Kindly excuse us from entering upon the discussion you suggest. We have more duties than we can properly perform. What you really need is to have actual and practical experience of the communion. We sometimes wonder—not that the spirits tell so little, but—that they have been able to do and say so much under the very adverse conditions offered them even by Spiritualists. W. Leeder: Too late. Next week.

BIRTHDAY CELEBRATION.—At Shaftsbury House, Humberstone Road, the residence of Mr. J. Bent, our late president, Mr. and Mrs. Wightman, Mr. and Mrs. Smith, Miss Morris, Miss M. Smith, Miss Spiers, Mrs. Lakin, Miss Shepherd, Mr. F. T. Hodson, and Mr. A. Smith, met by special invitation, to congratulate Mr. Bent on having attained his seventy-first birthday. We were favoured with loving communion with spirit friends, through the mediumship of Mr. F. T. Hodson, giving words of cheer, and sympathy, and encouragement, telling of their near presence with him through his illness, which was a pleasure to all. Mr. Bent has been an earnest worker for Spiritualism, also in the temperance movement, he being fifty years an abstainer. We express our gratitude to him for his unwearied and self-denying services for many years. A vote of thanks was passed to Mr. and Mrs. Bent and family for their kindness in entertaining us.—R. Wightman.

MIDLAND SPIRITUALISM IN THE OPEN AIR.—Tuesday, June 26, by invitation of Brother Harvey, a party went from Nottingham to Hucknall-Torkard (about seven miles distant), and held a pleasant meeting in a field adjoining Mr. Harvey's residence, in Bestwood Road. The number taking holiday from Nottingham and the local Spiritualists, with between one and two hundred natives, made a fair gathering. Weather charming. Choice songs were sung, and addresses given by Mr. W. H. Robinson (Newcastle), Messrs. Stubbs, Harvey, and Bevan Harris. The seed of truth was sown in many minds who listened most attentively. A quantity of literature was given away by Messrs. Sanderson and Mitchell, which will bear fruit by and by. A pleasant visit was paid to the old church where the embalmed remains of Lord Byron are interred, and through the energy of our irrepressible Newcastle friend, who inspired the organist and blower, we were treated with an organ recital, finishing up with the Hallelujah Chorus.

"THE DIVINER."—I spent the greater part of Monday at Morpeth with Mr. Stone, the diviner. He is a Wiltshire man, but has lived for some years at Lowick, near Thrapston, in Northamptonshire. He has paid successful visits to Northumberland before. In the county there are several land owners and farmers who have tested his powers, and are satisfied with the result. The knowledge of this fact made me curious to see Mr. Stone and his instrument, and the modus operandi. He is nothing without the rod, and the rod nothing without him. A special interest attached to the proceedings at Morpeth, for though they did not take place by the authority of the Town Council, they were under the direction of gentlemen whose ultimate and avowed object is to procure an abundant supply of pure spring water for the town. The success or non-success of Monday's operations will in due time be publicly announced, and the value of Mr. Stone's "divination" be discovered. There is no air of mystery about him; he is courteous to a degree, and is wishful that every one should have the amplest opportunity of seeing "how it is done." He used a forked or V shaped twig of hazel, white thorn, or willow. He handled in succession on Monday one of all the three sorts of wood. At times the mysterious influence had such power that it made the twig turn outward and upward, till it pointed erect, bending over while he held the end of each branchlet between the forefinger and thumb of each hand. Several times over the same spot he repeated the manifestation for the satisfaction of the company present; and in every case the same performance was witnessed, though the wand held in the same position at a place only a few yards away gave no indication whatever. Mr. Stone said that it was the presence or absence of "living" water which accounted for the activity of the twig in the one case and its passivity in the other. A weak spring near the surface has as powerful an effect upon the rod and Mr. Stone as a stronger spring at a greater depth. He cannot undertake to say which of the two any particular spring may be, but is prepared to guarantee at £1,000 to nothing that wherever his rod so acts, and he says there is water, there water will be found.—*Newcastle Daily Chronicle*.

IN MEMORIAM.

Passed to the higher life, Sunday, June 17, the infant son of Mrs. Hoyle, of Halifax, and was interred at the King's Cross Burial Grounds, Mr. Smith, of West Vale, officiating. Much sympathy is felt for the family in this their second bereavement this year.

Passed to the world of realities, after 54 years' experience among the shams and shadows of mortal existence, Mr. Geo. H. Moss, of North Shields, on Thursday, June 28. He was conscious until the last half-hour, when he grasped the hand of some angel friend and peacefully slept away, resting on the bosom of his dear wife, who has done a woman's duty to a kind and loving husband. He was one of the early workers in the movement, who threw open his house, wherein many received a knowledge which caused them to cry out for *Light, more Light*. He was a true Spiritualist—had no fear of the change. He had passed through many marvellous experiences during his developments. He has proved to us that he still lives. The inspirers of Mr. John G. Grey, of South Shields, spoke exceedingly well at the grave; their remarks were full of sympathy and love; they introduced Spiritualism in a very pleasing manner, which drew forth kindly feelings from all standing round. There was a very large gathering of Spiritualists and friends at the ceremony, including some from South Shields and Jarrow. The widow and relations of the deceased desire me to kindly offer unto Mr. Brown, secretary of the Middlesbrough Society, their heartfelt thanks for his kindness in finding a substitute on Sunday for their platform, in place of Mr. Grey.—T. C. E.