

The Two Worlds.

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PHILOSOPHIC SPIRITUALISM.

THE LITERARY LABOURS OF MR. HUDSON TUTTLE.

BY JOHN RUTHERFORD, ROKER-BY-THE-SEA.

AMONG the literary and philosophic exponents of the "New Dispensation," none occupy a higher position than Mr. Hudson Tuttle, of Berlin Heights, Ohio. In his *Psychic Science Studies*, Spiritualism for the first time is brought under unvarying law—in fact, is raised to the dignity of a science or perfect branch of human knowledge. The "bridge" of communication between earth and the spiritual zones is not only built upon solid rock, but the idea of the immortality of the soul receives original treatment, and is placed in such scientific form as to bring it, in my opinion, within the comprehension of the most dense understanding. For this work of one of the foremost writers of our movement, is the result of very many years' thought; it is, moreover, full of facts of his own peculiar experience, and is also charged with the vigorous inspiration for which he is so eminently distinguished.

GROWTH OF SPIRITUALISM.

Like all great natural products, Spiritualism has had a slow and steady growth. It has encountered the most fierce and venomous opposition from the churches, and sectarians generally, but it may be truly said that it has suffered in reality more from its friends than from its foes; and well meaning enthusiasts have often put forward communications purporting to be "inspired," when a little reflection would have shown them that they themselves must be credited with all the glory. It is, however, now dawning upon Spiritualists that there is such mental action as

AUTO-SUGGESTION.

Of recent years much light has been thrown on the functions of the nervous system in relation to mental manifestations. Dr. Carpenter, in his "Human Physiology," took up Dr. Marshall Hall's line of research, and showed that the phenomena of reflex action, when traced *upwards*, are found to exist, not only unconsciously, but in connection with sensations also, thus producing actions of which we are cognisant, but over which we exercise no volitional control; nay, that the cerebral hemispheres themselves may be set in action by various causes, and give rise to mental results with which consciousness is frequently unacquainted, and with which the will has nothing whatever to do. Thus, as the human frame is a perfect automaton in relation to the will, so the mind has its unconscious action in the production of thought. This "thought," however, is usually very weak, and bears little resemblance to the results achieved when the mind is either in its complete normal condition, or under high spiritual influences. Only those who accept statements on mere authority are deceived by the unconscious thought state.

"THE ARCANAE OF NATURE."

In perusing Mr. Tuttle's numerous works, we have evidence of true spiritual illumination. There is a unity and solidarity about them which helps us at once in the pursuit of truth, and in mental and spiritual growth. The "Arcana of Nature" did not voice the popular notions of the time; on the contrary, it ran counter to all the "doxies," and introduced quite a new Theism, teaching neither the God of the Trinitarian, nor the God of the Unitarian, but the God of Nature. The universe became, in this view, not a mere lifeless mechanism, but an organism, having intelligence and wisdom for its inmost soul. Truly he believes that—

God's in matter everywhere:
Flower, bird, beast, and man and woman,
Earth and water, fire and air,
All divine is all that's human.
Only matter's dense opaqueness
Checks God's light from shining through it.

FORMATION OF SOLAR SYSTEMS AND SPIRITUAL SPHERES.

Although it is very many years since I had the pleasure of a glance at the "Arcana," I recollect how logically and concisely the author explained the formation of the solar

system from the original "fire-mist," by the process of natural evolution, and also how the human kingdom was evolved from the lower kingdoms. And what struck me as exceedingly fine was the carrying forward the evolutionary method in the formation of the spiritual spheres.

PROGRESSION A UNIVERSAL LAW.

The "Arcana" also set forth that a law of progression pervades the whole universe; that the works of Nature present themselves to us in an unbroken series, from the phenomena of bare matter, up to the highest products of organisation and the vital forces. Nature is harmonious in all her operations. The point where mere unorganised matter, in its finest form, ends, and the world of organisation begins, is yet unknown, the one merging insensibly into the other. The vegetable kingdom again, is insensibly linked on to the animal creation, insomuch that none can say where the life of the plant passes over to the lowest form of nervous irritation and sensibility. Once within the sphere of animated nature how plain, and yet how wonderful the steps which lead upward to man! In the animal kingdom is an ever-perfecting organisation, developing a progressively higher degree of intelligence, until that intelligence reaches the lowest form of humanity. From thence we start upon a new career of progress, which is eternal.

"NOT EPHEMERÆ OF A DAY."

Mr. Tuttle, on this point, aptly observes: "Man's spiritual state must surpass his mortal, which is its prototype, extending and consummating the mortal life. Whether we die drawing our first living breath, or after a century, has not the least influence on the final growth and attainments of the spirit, which embodies every law of progress. . . . We are not ephemeræ of a day, but companions of suns, and worlds, and possessed of a proud consciousness that when the lofty mountain peaks have crumbled and the earth passed away, when the sun no longer shines, and the stars of heaven are lost in night, our spiritual being will have but begun its never-ending course." Thus Nature in her entirety aims at an ideal perfection, which requires an infinite number of steps and cycles to reach.

"RELIGION OF MAN AND ETHICS OF SCIENCE."

Each sphere of truth finds its groundwork in the intuitive powers of our nature, and can lay claim to a scientific value solely on this basis. Whatever we find springing up spontaneously from this as the source, and having an application to thought, on the one side, and to being on the other, that we may regard as assuredly grounded in truth; truth which is one and eternal, whether in the region of the soul or in the laws of the universe at large. This is the view taken by our author in his truly great and magnificent work, "The Ethics of Science," which contains a depth and richness of moral and spiritual truth surpassed by no other work in this department, not even by George Combe, the illustrious author of "The Constitution of Man." Ignorant sectarians have often said to Spiritualists that "without revelation"—referring to the Jewish Scriptures—"you have no criterion of moral truth." To this, Mr. Tuttle's reply is, "If revelation is truly given as a supplementary guide to Conscience, it must appeal to Conscience and be interpreted thereby. If it can understand 'Revelation,' then it must have the qualities like the revelator; having which it would arrive at the principles of such revelation without foreign assistance."

THE LAW OF MORAL GOVERNMENT.

Mr. Tuttle gives the clearest and best statement of this that we have yet seen. He says: "We state the law of morality and of conscience to be that the highest faculties should always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good, and conducive to happiness. Whenever any lower faculty transcends its sphere, and encroaches on that of a higher, evil and unhappiness are the result. But how are we to determine the high from the low? Are not all good, and for good, and as integral parts of the mind, are they not all equal?"

"HIGH AND LOW."

"The appetite ministers exclusively to the demands of the body; performing which, their task is finished. But if there is not something more, nothing but animal life is attained. The body is nourished for something. There is a work for it to do. That work is the evolution of spirit and its mentality. On the appetites rest a group of desires, from the most selfish to those which reach into the future for continued life, and the loves, which are represented in the physical world by heat, radiating out from the individual to the family and the world. The body was made to serve the mind, and not the mind the body. The appetites were made to serve the desires and love, and not the desires and love to serve the appetite. All below were made to serve those above. And lastly, the intellect was made to serve the moral consciousness, and not the moral consciousness the intellect. There we grasp the distinction between high and low. When a faculty is the foundation of another, it must be regarded as lower than that to which it administers. Thus the appetites that feed the body are lower than the faculties which are manifested through the body being so fed. Reason, which takes cognizance of perceptions and emotions, must be superior to faculties on which it sits in judgment. Spiritual reason, or moral consciousness, the essence of the spiritual perceptions, must be highest of all. Whatever looks forward to the sustenance of something beyond is lower than the organism it thus foreshadows. The faculties possessed by man, which distinguish him from the animal, are as superior to those which belong to the animal as the hand is superior to the claw, formed from the same elements."

CULTURE OF THE FACULTIES OF THE SOUL.

It is shown that the intuitive and all mental and moral powers grow up under the guidance of experience and culture; so that in proportion as the entire man arrives at a higher development, his inspirations become at once more vivid in their character, and more wide in their range. "The path of advance began with the savage of the wild, hairy, matted, armed with a club or stone, feeding on raw flesh, solitary, distrustful, vindictive, cruel and selfish, living only for himself. It ends in the ideal of Spiritual perfectability, the man living for others instead of himself, with sympathetic benevolence embracing all human beings, acknowledging the use of his whole physical nature, but holding it in strict abeyance to his spiritual perceptions. This long stride of development has been made with blood and toil. Reasoning founded on the termination of life at the grave is fallacious. Our every thought and deed having eternal relations, the faculties which connect us to external life are necessary so far as they affect that object, but any further extension of their sphere is detrimental. The finite possibilities of to-day and the infinite of to-morrow is our birthright."

(To be continued.)

THE ORPHAN GIRL—DREAMS—SPIRIT WRITING—
MATERIALISATION.

KATE OWEN was the only child of Mr. Owen, who resided in North Wales. Her mother was the sister of the present writer. At four years of age little Katie had lost both her parents, and her grand-parents also on both sides died about the same period. The young orphan was dutifully reared by her mother's sister. But when Katie was yet in her teens, her aunt-mother got married. The love in which she had grown had to be transferred to a man, who claimed the whole of it. He was a minister of the Gospel, and, therefore, knew what was right. The helpless girl had then to be wrenched out of her loved home and sent into exile in a smoky manufacturing

died of consumption, brought on by preventable causes, in 1892. Her ill-starred life is one of the saddest cases I know of, and shows the incurable selfishness of two persons, among millions of fathers, whose double pursuit is to accumulate money and attend the chapel regularly. They think there is no moral necessity to keep the commandments so long as they go regularly to hear them read. But "the winter of my discontent is made glorious summer by the Sun of—Spiritualism."

I had this singular dream on the morning of December 26th, 1891. I dreamt that looking at myself in a glass I saw Katie's head on my shoulders. I went four several times to look and saw the same thing. I went a fifth time, and then my own head was restored to its place, and I could see my niece sinking down in a corner with a blue and white face, and a blue and white cloud going up from her head. This was at the house of a friend in North Kensington, where I was spending my Christmas. When I returned home there was a Christmas card for me from Katie, ornamented with blue and white flowers. In the spirit world blue is the emblem of goodness, and white of suffering. Exactly two months after, on February 26th, 1892, I received the news that she had taken to her bed. Now three months later was Ascension Day, May 26th (her mother had died on an Ascension Day), and five months from my dream. In another five months, on October 26th, I received the sad news that she was gone. Spiritually, five means a hand, two fives two hands. Hearing of her death, I dreamt the same night that I saw her mother holding out her two hands towards her to receive her. On the 21st of last April, I was "impressed" to go to a spirit medium, whose name I did not know, but knew his address, 227, Shirland Road, Paddington. This was my first experience of table tilting by the spirits of the departed. I was astounded. When my dear niece came there I apprehended to the full the drift of the impression I had received. She herself worked out her identity unmistakably. The medium described her as a very bright spirit. I arranged with him to return again on the 25th, for more of the delightful communion, as that date would be exactly eighteen months since her death, a sort of anniversary. However, on the morning of the 24th, as soon as I sat in the train to go to business in the City, I noticed words written in pencil on the panel opposite my eyes. They were as follows, in Katie's handwriting:—

"Come to C. West To-night."

I therefore went that evening instead of the 25th, and Mr. West, the medium, said in answer to my question that his initials were T. C. West. I invite the curious in such matters to analyse this spirit message in direct writing thus, C. West is also sounded as if written *see* West, and the word to-night was written with a capital T, so if you transpose that to make it precede the C, it would re-form the sentence thus—the t at the end of West serving to fill the gap after it phonetically—

"Come to T. C. West-o-night."

Spirit messages are frequently characterised by this "ring" of omniscience. Katie told us that it was she who wrote the message in the train. I have been now many times to this excellent medium, each visit being made by Katie's request, conveyed in different ways, that I could describe in detail did your space permit. At some of the circles she promised she would show herself to her uncle in the materialised form, the next time Mr. Goddard, the materialising medium, would sit at Mr. West's house.

Last Sunday, July 1st, the first day of the new half-year, I regard as the most eventful day of my life. The above-named medium was at Mr. West's at a spiritual service in

so fortunate. She held a light-disc in each hand (itself a proof of materialisation). Mrs. Cavalier said, "Mr. Evans, I believe that's Katie," at which Katie rapidly waved the disc in her right hand three times for "Yes." I said, "Is that you, Katie, my darling?" She repeated the hand-sign, and walked briskly towards me. I moved to meet her, and saw the familiar face most unmistakably. We spoke together for several minutes, she using numerous signs, not her voice, in the dialogue. Her face was radiant with the only exuberant happiness I ever saw, and her movements evinced boundless energy, so different to the poor halting gait of us mortals. I have now seen the resurrection, and it beggars all the marvels I have seen in the fifty-four years of my life. Her clothing was of wool, not silk, like that of some spirits; it seemed to be of the finest cashmere, and a most beautiful white, what is known in the trade as pearl white—white with a faint blue cast. She was latterly a consumptive, and the reason for wearing wool clothing seems obvious.

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VINDICATION OF SPIRITUALISM.

BY ARIEL.

SOME opponents of Spiritualism have denied the facts of Psychological phenomena with such an air of assumed knowledge, that one might not be very much surprised if they were to attempt to measure the universe with a yardstick. It has been asserted that one of the manifestations of psychic force, namely, that matter can pass through matter, is impossible. When I refer to an effect which has been produced, I shall mean that it is the result of the operations of intelligences acting in conformity with law, and just as a spiritual body is a higher order of the physical, so psychic law is a higher order of what is usually called natural law. If it is assumed that a thing is impossible because it cannot be demonstrated by the laws of physics, then we can deny everything which cannot be cognised by the senses. Our experience of natural forces compels us to accept that which we cannot demonstrate, and it is reasonable to assume that operations in the realm of psychic law will produce effects which appear to us incomprehensible. Man's inability to comprehend the mode in which matter can pass through matter is no proof whatever that the phenomena do not occur. "Scientific men can only recognise three essential constituents of the mind," but apart from these, clairvoyance has proved that there is a percipient principle in man, which, when active, can render an opaque body transparent to the observer, and yet according to the teaching of physical science, a body cannot be opaque and transparent at the same time. Psychological science is imperfectly understood, and until we have a fuller knowledge of it we have no right to assert what can or cannot be accomplished. The experience of a lower law can never invalidate the phenomena of a higher one, because the fact of it being higher implies new conditions for the operating intelligence, and the inference is that a superior result can be attained. I can more easily apprehend the possibility of such an occurrence, than I can that law which is believed to keep worlds in their orbits. No one can reasonably assert that psychic force intelligently directed cannot transcend the ordinary operations of Nature. The testimony is overwhelming to prove the actuality of spiritual intercourse. This fact alone shows that there is a manifestation of psychic power, and it is unreasonable to assume that when it operates it must necessarily be subject to the conditions of inferior modes of operation. It has been stated that an inquirer persistently importuned for information relating to certain methods adopted in the spiritual plane of existence, and whether intentionally or unintentionally, the spirit gave a crushing reply by asking this question, "Could you teach pure mathematics to a Hottentot?" If we substitute a more euphonious word for Hottentot, this reply is a suitable one for those who do not believe because they cannot understand how matter can pass through matter. According to our ordinary experience a man cannot float in the air, but Lord Lindsay has said that he saw Home floating in the air. Incredulity and negation, based on imperfect knowledge, can never destroy an observed fact. The great point is, have we had credible testimony to substantiate the assertion that matter has passed through matter? I never attended a séance in my life, and, therefore, rely on the evidence of others. Those who are acquainted with Miss Marryat, will probably know that she has been perceptive faculties and superior mental gifts. When she was my guest I questioned her

concerning her psychical experiences, and the evidence she adduced proved to my mind that matter has passed through matter. I mention her name because she is the only one with whom I am acquainted who has observed the phenomenon, but there is also the cumulative evidence of others whose integrity is unimpeachable. When corroborative credible human testimony certifies for the truth of a phenomenon and the fact is denied, the denial is worthless unless the person who makes it has had an opportunity to exercise judgment and knowledge in the observance of a similar psychical experiment. The old dictum that two bodies cannot occupy the same space at the same time is played out, and any one who uses this phrase in future, either has no knowledge of psychological phenomena, or will not state what is true. When we consider the mode in which it is alleged that matter passes through matter, the hypothesis is reasonable. I now quote from "The Light of Egypt": "No matter how solid any external object may appear, it is not so, for every molecule of which it consists forms an extremely small atomic system of satellite atoms, revolving around their primary atom, which forms the impenetrable point of every crystal. There is space between every one of them. To de-materialise objective matter, then, and resolve it into its original elements, requires the application of an external force, powerful enough to polarize the cohesive affinity of the atoms. If this de-materialising force is electric, the form is destroyed, as far as the external plane is concerned; but if it is magnetic, the object is only etherealised, and in this state matter can be made to pass through matter, and immediately the magnetic dissolvent is withdrawn, the objective will re-assume its original objective shape."

We have now to deal with remarks relating to the Rev. Dr. Walter Smith, Moderator of the General Assembly of Scotland. The following extract from the *Scotsman* will fairly illustrate the civilising influence which Christianity has exercised on this minister:—"It was with a kind of sad scorn he found men who called themselves Christians putting the earnest-minded and thoughtful Apostles on a level with the mixed lot of rogues and dupes, and hysterical persons who vouched for the supposed facts of modern Spiritualism." This man has evidently missed his calling. He might, perhaps, find congenial society in the slums of fadets. I believe that if the Nazerene were to come again, he would address some of the present day Nonconformist ministers in the blunt style adopted by him of old, when he said, "O, generation of vipers." It was the fact of the "earnest-minded apostles" having had similar spiritual experiences to those of Spiritualism that made their propaganda succeed, and which now enables the rev. gentleman to receive emolument for propagating the Christian Apostasy of the nineteenth century. I understand that the offensive statements quoted were made for the purpose of supporting a doctrine of a physical resurrection or the dry bones Gospel. It is unavailing for Christians to vilify Spiritualism, because it is destined to be a universal religion, but not, perhaps, in the form it now presents. Christianity can never, under any conditions or circumstances, be a universal religion, because it does not possess all the characteristics which are essentially necessary to satisfy the religious aspirations of universal humanity.

Spiritualism as a religion is in its essence eclectic, and therefore accepts all moralities which tend to elevate mankind socially, morally, and spiritually. The higher morality of Spiritualism transcends the morality of Jesus, because it penetrates the dark spheres of so-called Gehenna, to aid and elevate erring spirits. Spiritualism demonstrates the continuity of life after death; brings messages from those whom we loved on earth; lifts the veil which for ages curtained the Unseen Universe, and says, Behold God's works shining with the effulgent light of immortality; stands by the bed of the dying with the encouraging words, Fear not, your spiritual triumphs will be never ending in the cycles of eternity. Verily, this is a religion worthy of being universal. Orthodoxy is experiencing its death-struggle, and so far as thinkers are concerned, it is burdened with the residuum of the universe. If I were going to think out a subject, I would not permit an orthodox Christian to come near me, because his emanations might have a tendency to retard my thinking faculties. Some Christians are so opposed to Spiritualism that we can reasonably assume that they are surrounded by a murky, astral atmosphere, which repels intuition and everything that is good in connection with the spirit spheres. We deny the vile accusation that we are rogues, and we thank God that we are not Christians. In future insult will be met with insult, until these vilifiers shall be silenced. When we con-

sider that Christians are compelled to substitute calumny for argument when trying to support their indefensible religion, we might well say that our adversaries are defeated—Christianity is vanquished, and Spiritualism cries victory.

DEATH—THE GATE OF LIFE.

BY CHEDOR LAOMER.

CHAPTER X.—EMPLOYMENT IN HEAVEN (Continued.)

THERE is no lack of employment. Some spirit-people follow out their old avocations by coming back to earth, and assisting some mortal to improve and advance in life, such as artists, musicians, painters, sculptors, scientists, doctors, ministers, philosophers, philanthropists, and statesmen, who are engaged in pursuits that are calculated to forward the interest and well-being of the race.

Many of such men are inspired in their work, and we know that many great and good spirits sacrifice their higher pursuits in heaven, and come down and assist and impress mortals for good, in order to make the world wiser and better. Your great men of intellect and genius do not know much; they are indebted to the spirit-world for their noble deeds, new ideas, and brilliant success in life—such as Edison by his many electric and useful inventions for the progress of man.

It is not generally known how much America is indebted to spirit influence and guidance for the abolition of slavery.

The spirit-world advised and directed President Lincoln to issue the proclamation for the total abolition of slavery as the speediest means of terminating that terrible war between the North and South, and he, like a wise statesman, acted upon that advice, and the result was the freedom of thousands of slaves, who now rejoice in their liberty.

Your great "Grand Old Man" has been influenced from the spheres to endeavour to give freedom and self-government to oppressed Ireland; the self-interested classes have for the present defeated that grand object, but eventually it will succeed against all opposition, prejudice, bigotry, ignorance, and class-interests. Ireland shall be free from British oppression; the spirit-world declares it.

There are other noble spirits who are working hard to infuse into the hearts of philanthropists, and all lovers of human kind, a desire to ameliorate the wretched condition of your poor and destitute, and to hasten social improvements on every hand. The great wave of humanitarian schemes and projects towards this end has its centre in the spirit-land, and the hearts of the wise and good are becoming more sympathetic and kind towards the poor and suffering of your earth.

The Great Master went about doing good, and the spirit of Him who said, "A new commandment I give unto you, that ye love one another," must be infused into the hearts of His followers and all sympathetic souls. "God is love, and he that loveth his brother is born of God."

There are other spirits who have been ministers upon earth who are influencing the preachers of the day, whose minds are free from prejudice and open to receive the truth, to preach the philosophy and truths of the spirit-world; and numbers of men who occupy pulpits are now preaching the Gospel of the angels, discarding dogmatic theology and orthodox dogmas for the beautiful truths of the Fatherhood of God and the Brotherhood of Man, the Larger Hope, Personal Atonement for Sin, and Eternal Progression for every soul of man. They have thrown overboard the devil with his club feet, have extinguished the burning lake of fire, raised the dead without a physical body, and placed the judgment-day of each soul upon its immediate entrance into Hades. These noble souls are preaching the truths of Spiritualism, and many of them are not aware of the fact. It is the work of the angels, who have determined to influence every preacher whose mind and heart they can impress, so that the many false views of orthodox religion may be changed for the beautiful philosophy of Spiritualism.

My father, to whom I am indebted for most of the preceding chapters, has frequently told me of the kind of work in which he is engaged. As his spirit-name "Onward" implies, he is helping himself forward by assisting others to rise. His employment appears to be that of a *missionary*, going to those who need spiritual light in the dark abodes of spiritual destitution, finding out old friends and acquaintances who have missed their way in life, and bringing them hope and deliverance from the thralldom of despair, and

teaching them, in turn, to find out others more destitute of spiritual light than themselves, and thus to work out their own soul's salvation—noble employment.

There is no room for idlers in the spirit-world. Plenty of work for all to do, and those who will not exert themselves will not rise, but will languish in darkness and anguish for ages, cursing their existence, wishing to die or to be annihilated.

My brother had been "dead" some five years before my father passed to the higher life, yet when I came to investigate nothing could be heard of him. None of my spirit-friends knew anything of him. He had not been seen. But father had not been long on the other side before he sought him out, and brought him, in an unconscious condition, to our circle held in my house. We were then told that he was discovered in the room in which he had passed from the body, in a state of darkness and semi-consciousness, not fully knowing what had happened to him, but, by the aid of father and his spirit-friends, my brother was rescued, and compelled to control the medium, by which means he was made to understand his condition, and enabled to rise and to progress. He was eventually able to speak to us, when he stated that he was, by the aid of his spirit attendants, receiving instruction, and that he "intended to be brighter." And now I learn that he is making progress by going among the dark ones in the dens and caves of the earth, rescuing miserable souls from their evil surroundings.

My dear old friend, the late Rev. Thomas Greenbury, travelling agent for the Sailors' Orphan Home at Hull, and to whom I am personally indebted for my first initiation into Spiritualism, tells me that he is now, as before his departure, "still looking after the orphans," and helping the "lads and lasses" to higher spheres, many of whom are with him in the spirit-land, and assisting him in his noble work of usefulness. Even one of our *archbishops* was recently, in passing "over there," assisted and guided to his spirit-home by Brother Greenbury and his missionary band, who are ever leading others to higher altitudes of goodness in the life beyond.

The late Rev. Charles Jones, children's missionary in many towns in Yorkshire, informs me that he is "still hard at work looking after the children," and his "angel wife" is helping him.

The late Rev. William Clowes, one of the founders of the Primitive Methodist Connexion, reports to me that he is hard at work influencing the ministers of the day to be faithful and earnest in leading mortals to purity of life and character, besides a great work he is doing in the spheres, leading thousands of his old adherents and brethren to "rescue the fallen" and uplift them to higher attainments.

The Revs. Dean Hook and Morley Punshon are interesting large assemblies in the spheres, and correcting the false notions which they preached here about God and the Fall, Christ and Atonement, Heaven and Hell, and future rewards and punishments.

John Firth Gaunt, formerly a curate of the English Establishment, says that he is now more busy in assisting others upward than ever he was when in full employ in his parish; and scores more have come to tell me of the noble work they are doing in the unseen world.

DEVOTIONAL SPIRITUALISM.

INVOCATION.

MAKE our duties plain before us, O everpresent spirit! Let us learn that to live a true, a good, a beneficent life is the one thing needful in Thy eyes. Help us to think, and to think aright.

We know that our speculative opinions may drift and vary; our fleeting emotions may kindle and subside; but if Thy law of right be felt and obeyed, we cannot stray from Thee, for that law is Thy representative in the soul. All belief in Thy personal nature or in our own personal hereafter may vanish from the outward understanding; but from Thy law of right in the conscience—from the sense that meanness is meanness, and impurity defilement, and injustice wickedness, and the absence of love, inharmony and defect—we cannot escape, and so we cannot shut out Thee, God, from our souls. Establish us, O Spirit, in that divine law which converts the soul, and makes it a joy to do Thy will. Keep us from presumptuous sins, from vain and evil thoughts, and cleanse Thou us from secret faults. Amen.

THE SPIRIT-BODY.

Man has two garments, an inner and an outer one. The latter, or the physical, may be rended and destroyed. The former, or spiritual body, in which all life, thought, feeling really abide, is that through which the spirit expresses itself in the next stage of being. The co-existence of these two bodies during our earth life, and their separation at death, is the central truth about which a rational psychology must revolve; it is, moreover, the key to the relation between mind and matter.

The existence of this wonderful duality of universes, of an invisible and a visible world blended together by corresponding forms; of a spiritual body and a natural body co-existing—is recognised by all great poets in their most exalted states, and runs in threads of beauty and truth, here and there, through the songs of all nations. The contemporary philosophy of Germany, so far as it is not Sadducean, adopts this explanation of a spiritual body, as the writings of Schubert, Ulrici, Lötze, Immanuel Kant, Hermann Fichte, Professor Schöberlein, Julius Muller, and others abundantly show. Even the so-called evangelical theology of America is beginning to rouse itself to a recognition of the great truth, and we now rarely hear from its pulpits the old Pagan notion of a sleep of the soul till a "day of judgment," at the consummation of the ages. Spiritualism is fast infusing into all theologies its dominant and strictly scriptural idea of the spiritual body.

Even the Catholics begin to speak out. Mr. J. C. Earle (London, 1876) a Catholic writer, says: "The belief in the immortality of the soul is closely bound up with that of the spiritual body, for it is impossible to believe in the separate existence of the soul without a form and an organism. The soul can no more exist after death than it could before death without a medium through which it may receive and communicate impressions.

Eternal form must still divide
Eternal soul from all beside."

Admitting the spirit body, and science tells us that the fact of its being invisible to our coarse external senses, is no evidence whatever of its non-existence, we see that a man may thus carry with him the everlasting register, or meter, of his own thoughts, acts, and emotions. Thus every man's heaven or hell is the product of his own interior love or thought, influenced, or induced, it may be, by external causes. His world is beautiful or hideous, according to the good or evil woven into his own nature; and it becomes what it is simply by the continued operation of the laws under which he exists; the laws of thought and of appropriation.

Not by any immediate grace of God, arbitrary and partial, but by steady organic changes in the spiritual substance of their own souls, do the proud, the covetous, the sensual become humble, liberal, and pure. The evil and false things in us are removed, just as the old material of our natural bodies is slowly eliminated and quietly replaced by new tissues and organs.

How far a man may be responsible for his will—how far hereditary causes, early environments, taints of blood, accidents of obscure disease, and sensitiveness to influences from the spirit world, may affect and shape that will, we cannot say. That is one of the mysteries for higher intelligences to solve. We have only to face the unavoidable fact: a man's heaven or hell is what his own will, his own affections, whether spontaneous or appropriated, and concurrent circumstances of birth, education, and accepted influences have made it. We may be sure that so far as he is irresponsible divine justice will make amends for all that may seem at variance with it in the individual's lot; and as we advance in receptiveness to divine light all seeming discord will be recognised as "harmony not understood."

"There will come a day," says Immanuel Kant (1724—1804), "when it will be demonstrated that the human soul throughout its terrestrial existence, lives in a communion, actual and indissoluble, with the immaterial natures of the world of spirits; that this world acts upon our own, through influences and impressions, of which man has no consciousness to-day, but which he will recognise at some future time."

Yes, the great philosopher is right, and these influences and these impressions we may court and appropriate; and the fault may be largely our own if we do not court the pure, the good, and the true. The day predicted by Kant seems to be fast drawing near. Immortality and intercommunion with the spirit world is already, to thousands of competent investigators, a scientific fact.

And now let us realise, if we can, that all that is actually most precious in this life, and in the next, is thought. Is there anything of real value in the end but thinking? Even in good feelings, what is the core and the central life? Is it not the good thought that is in them? There is no feeling worthy of the name (tickling the soles of the feet, for example, is not worthy of the name), but is as dew around an idea, and it is this idea which pervades and gives it all its reality and life.

We are sent here, then, to think—that is admitted. But what are we sent to think? Why, what but that which is, and that is Infinite. Our business here, then, is to think the infinite, to find out divine thoughts.

"Impossible! vain!" a certain class of dogmatists will say. But what is the difficulty if the instrument with which you approach the Infinite—thought—be itself Infinite? Is it not thought to Thought? To study all created things and their author is, then, the immortal destiny of man. Let him not be slow to begin the work even here. And let his thoughts be good thoughts; his influences good influences.

BENEDICTION.

The peace of God, which passeth understanding; the light of God, which is true wisdom; and the love of God, which is reciprocity and highest life, be with us and abide with us all, here and hereafter, now and for evermore. Amen.

THE SPIRITUALISTS' LYCEUM UNION PUBLISHING FUND.

SPECIAL APPEAL.

DEAR FRIENDS,—We desire to call your attention to, and elicit your hearty support of, the above fund. It is very urgently needed to enable the Lyceum Union to publish books which are imperatively necessary to the mental, moral, and spiritual development of the children of Spiritualists.

The officials of the Union have done their utmost to cope with the urgent need, by heavy drains upon their own private resources. Three editions of "The English Lyceum Manual" have been published; "The Spiritual Songster" has been compiled and published at a cost of £200; the Union possesses the MS. of "Spiritualism for the Young," a most excellent and suitable work, and there have been repeated demands for its publication, which cannot be complied with for lack of funds; and other books are also urgently required.

It is the imperative duty of all Spiritualists who have been freed from the bondage of creed and dogma to see that their children are not fettered as they themselves have been. Some of the teachings in the public schools will certainly do this unless Spiritualists awakened at once to the danger, and provide the necessary means whereby the children may be trained in the free atmosphere of Truth.

We therefore call the attention of all to this *high and holy duty*. Shall the pure souls of the children, entrusted to us by OUR FATHER, be trained as *slaves* or as *freemen*? There can be only one answer. You can assist those who are toiling for this by furnishing them with funds to continue the struggle. *Will you help us, friends?*

Any sum you may be pleased to contribute will be gratefully received and acknowledged, and faithfully applied to the above purpose.

We remain, yours fraternally,

H. A. KERSEY,	S. S. CHISWELL,	} Publishing Fund Committee.
JAS. SUTCLIFFE,	H. U. SMEDLEY,	
A. KITSON,	W. MASON,	

N.B.—Donations for the above object may be sent to A. Kitson, Sec. S.L.U., 2, Royd Street, Bromley Road, Hanging Heaton, near Dewsbury, or to any of the Committee.

RETROSPECTION.

VALE lilies shed their scent above her grave,
As her sweet heart shed fragrance on life's way,
And, leaning o'er, I sad recall a day
When love was impotent to keep or save;
And only God could nerve the heart to brave
The bitter parting. In her shroud she lay
Lovely as lily—sweet as rose in May,
And on the tranquil stillness of her breast,
One lily of the valley, pure and fair,
Silently shed delicious fragrance there
O'er that sweet stillness—that eternal rest—
That home of purity—that shrine of prayer!
Dear God, how much the heart can bear and live,
And only thy sweet love can comfort give.

—Kate Taylor Robinson.

After a visit to Brooklands, June 22, 1893.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JULY 20, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

SPIRITUAL POLITY.

MANY Spiritualists are shut off from active participation in the work of promoting the spread of the knowledge of spirit-presence, power, and guidance. Dwelling in districts where they are isolated from others, or so circumstanced by business connections, domestic ties and other conditions that they are unable to openly avow their faith, they naturally crave for sympathy and companionship, and *The Two Worlds* forms an admirable bond of union, and helps to keep such people in touch with the movement. There are many who would, we believe, cheerfully contribute if they felt assured that there existed a really representative, responsible, and trustworthy organisation to whom they could confidently entrust their money. We cordially recommend to all such lovers of the cause the claims of the National Federation, which is stronger and more capable to-day than it has ever been.

Local societies have for many years struggled bravely and faithfully to keep the light burning, and give Spiritualism "a habitation and a name." Frequently the onerous duties and the financial burdens of these institutions have fallen mainly upon a few faithful individuals, to whose honour and fidelity the movement is deeply indebted. Many Spiritualists hold themselves aloof from societies, and allege for so doing that they "cannot work with the people who go there," or "they are so disunited, if they were more harmonious there would be some pleasure in helping them," or "the meetings are so badly conducted, there is such a lack of dignity, the platform is so poorly supplied, that one is ashamed to be seen to be connected with such a place," etc. One hears no end of excuses for absence, but few appreciative words for the workers and the work they do under great disadvantages. If the meetings are badly conducted, and the platform is poorly supplied, how can it be otherwise when the very people who have money, intelligence, and ability decline to work or even to co-operate to secure the conditions, the absence of which they deplore but do little to secure? Doubtless, in many instances there is considerable cause for complaint, and after long struggles they have grown hopeless, and, despairing of success, have withdrawn, hoping that others might be more successful; but the fact remains that those who will work may work, and their efforts, as a general rule are not supported as they might and should be. We have deep sympathy for the struggles, the trials, and difficulties of committees and officers of societies, and if there were fewer critics and fault-finders, and more enthusiastic and whole-hearted workers, to whom the dissemination of spiritual truth, and the maintenance of harmony and good feeling among the members were the first considerations, greater prosperity would attend the societies. It is a well-known fact that internal dissensions and the stand-offishness of many Spiritualists are the most fruitful causes of failure, while harmony, earnestness, enthusiasm, enterprise, and unity of purpose and endeavour lead to successful results. We rejoice that there are signs everywhere of greater activity and unanimity, and that both the Yorkshire Union and the National Federation are exerting an influence for good, and drawing Spiritualists and societies into closer fellowship.

A FEW SUGGESTIONS.

We are hopeful that during the coming autumn and winter the Federation will cover a much wider area than heretofore in its propaganda work. This desirable result might be secured by sending a medium into a district for a fortnight (or a month), to hold meetings in houses, to assist enquirers to form circles, to lecture in the open air if need be, or to hold public meetings in outlying places, and on Sundays

visit societies and assist local workers. Very much might be said in favour of changing the time of the Annual Conference from July to some Sunday in October. The weather would not be so unbearably hot; it would come midway between the August Bank Holiday and Christmas; above all, it would fall just at the time when the propaganda season opens, and would form a fitting prelude to an active campaign. We see no reason why quarterly district conference should not be organised for Saturday and Sunday, in which the executive should take part.

The Saturday evening entertainments at Sowerby Bridge, and also at Darwen, were very enjoyable, but to our thinking scarcely fulfilled the purpose associated with the Conference. There was little or nothing Spiritualistic, hardly a word was uttered about the reason for the demonstration, and it seems to us that the method adopted at Bradford might be followed in future with advantage. On that occasion short speeches were sandwiched between songs and recitations, with very happy results.

The evening meetings at Sowerby Bridge and also at Darwen were comparative failures as regards the size of the audiences. The extreme heat probably had something to do with this state of things, and the announcements, both by handbill and placard, hardly emphasised the fact sufficiently that it was *not* a conference meeting, but a grand public demonstration. The charge for admission, too, no doubt, limited the attendance, and it seems to us it would be better to have a large, crowded, and enthusiastic audience with free admission, than the comparatively scanty attendances of the last two years. If definite announcement could be made of the names of the speakers, and of the subjects upon which they would speak, it would probably attract many persons to listen.

But a still more striking point needs to be emphasised. Spiritualism without the spirits is like the play of Hamlet without the Ghost—purposeless and pointless. Surely at the Annual Conference of British Spiritualists, the spirits, who are the real leaders and promoters of the movement, should be especially invited to give utterance to their thoughts, desires, feelings, and purposes. It seems to us that this is a feature which ought not to be overlooked. The inspiring power of the spirit people, their enthusiasm, sympathy, and eloquence, ought to find full expression at such times to hearten us all to more earnest services and more wise endeavour, and especially to counteract the depressing influence of the *business* part of the proceedings of the two preceding gatherings.

THE NEXT CONFERENCE.

Walsall friends are determined to give the Federation a hearty welcome, and no doubt hosts of Birmingham friends will rally round to the support of their sister town, and we anticipate that the spirit of revival which has been manifest in the Midlands this last year or two, will be still further promoted by the visit of the Federation, and we trust that every year will witness an increase of its power and usefulness. Unity is strength, and by affiliating, societies may be sure they will strengthen the cause. Spiritualists, too, who desire to see the Federation undertaking *National* work, would materially contribute to the desirable end if they would become associates; the fee is surely small enough—2s. 6d. per annum—and we are quite sure the Hon. Sec., Mr. W. Harrison, of 87, North Street, Burnley, will be heartily pleased to receive donations to the funds.

PURITY NEEDED.

How pure in heart should Mediums be—
Pure—in His sight whose eye doth see
The undisguised and open sin,
And all that is impure within.

'Tis not enough for them to say,
"We cannot be less pure than they
Who talk to us of purity,
And tell us of consistency."

"How pure in heart and sound in head,"
And with what love should they be led,
Who on the platform take a stand
To speak about the "Summerland"—
That land of purity and bliss
(And not a "Winterland" like this),
Where Truth and Love for ever reign
Without one jealous pang or pain.
Now, speakers on the "Summerland,"
Ought perfectly to understand,
Or realise, or feel quite sure,
The teaching-vessels must be pure.

WHAT SPIRITS DO: WHERE ARE THEY, AND HOW DO THEY KNOW?

A CORRESPONDENT thinks that because "sober reason" should lead people to the conclusion that they will hereafter "reap as they have sown," there is nothing new in the fact that the spirits affirm that such is the case. Possibly so—but—it is just because the spirits have so strenuously and unitedly persisted in making that affirmation from the very outset till now that Spiritualism is so bitterly opposed, and the spirits condemned by Christians, who look to their "Saviour" to relieve them of the burden of *consequences*. "Do they tell where they are, what they do, and how they know?" he asks, and says, "You must be painfully aware that the lifting of the veil has told us uncommonly little. Only think of the messages that we could send there."

Now, as to this, we know that a vast amount of information has been given which has been of too private and personal a nature to be published, and we also know that in the writings of Davis, Tuttle, Peebles, Crowell, Hare, Theobald, "M. A. Oxon," Sweet, Mrs. Maria King, and Mrs. Tappan's discourses, besides many others, there is a great deal of information respecting the real home life and social states of the spirits.

We in this country have had so much hard-headed hostility to the facts, as facts, that attention has been too exclusively paid to the demonstration of the *reality* of the *phenomena* to permit as much attention to and publication of the details of the modes of existence and states of consciousness of the spirit communicants. Our correspondent cannot have had experience of the calm and happy and *natural* and continuous intercourse of spirits with their relatives and friends in the home circle. It is *there* and under those favourable conditions that the information for which he asks is most fully and freely imparted, and explanations given of the many difficulties spirits have to contend with in their efforts to make us understand their experiences. It is abundantly true that spiritual things must be spiritually discerned, and we often wonder that the spirits have succeeded in telling us so much, not that they tell us so little.

REVIEWS.

BORDERLAND, No 5, is the most varied, valuable, and instructive of any yet issued, and we cordially congratulate Mr. Stead on the success he has achieved. *Borderland*, he tells us, has paid its way from the first; this surely indicates the rapid growth of interest in matters spiritual.

"The occult wave," says Mr. Stead, "is in evidence in books and magazines, in newspapers and picture galleries. It is even influencing the pulpit, and making its way into the most unexpected quarters. It brings with it a new hope—born of the rationalising of religion, and an immediate widening of the horizon of human destiny. Already it promises to be one of the great solvents of sectarian prejudices, and is making men of all churches, and of none, realise with a new charity and a fresh and vivid consciousness that all creeds in all time have been reared upon the one indestructible spiritual foundation, of which some fragments, unearthed from materialism, can be seen in the region of *Borderland*. To make the mystery of life less horribly perplexing, to supply a psychical key to the religions of the world, and to give men once more a sense of the immanence of the Divine, and the constant presence of invisible spiritual forces; these are among the great things towards which mankind can hope, and if they are ever to be attained, we are more than ever convinced it will be by the pious and intelligent study of psychic phenomena." . . . "Whatever else may be dubious, it is becoming tolerably clear that the new faith will have the persistence of the individual after death as its chief corner-stone, and a demonstration of the almost undreamed-of potentiality of the complex congeries of personalities that make up our Ego as its chief contribution to human thought."

Mr. Stead contributes some more "experiences with American mediums," giving instances of healing, clairvoyance, and slate-writing and painting of a very remarkable nature; his investigations with materialising mediums were, however, rewarded with but very unsatisfactory results. "The Mystic Musician," Mr. Jesse Shepard, has been investigated by Miss X—, whose report differs widely from the "high-falutin" accounts we have read before. She emphasises the fact that Mr. Shepard's companion denied that he is a Spiritualist, or possessed of "Spiritual" gifts.

Here is some sound advice, which cannot be too often repeated, or too forcibly urged upon enquirers and mediums alike:—

"Nothing is more common than for beginners to assume that every message they receive is a revelation from Omniscience. I am constantly asked questions about this, and always answer in the same terms. Treat every message from the invisible world exactly as you would treat an anonymous letter. Distrust it entirely until it is substantiated by tests. Learn to distinguish between the various sources of the messages, as you would sort out anonymous letters by their handwriting. Those

communicators who prove themselves to be trustworthy, trust, so far as your reason would lead you to trust the writer of an anonymous letter under similar circumstances—distrust all others."

Experiments in clairvoyance of a striking character are reported, and Mr. Stead relates how he tried to obtain spirit photographs with David Duguid, but without success so far as his "kodac" plates were concerned, but upon plates inserted in Mr. Duguid's stereoscopic camera, a female figure appeared. A good notice of Mr. Glendinning's "The Veil Lifted," is given, also an extract from a new book entitled, "Twenty Photographs of the Living Dead," the medium being Miss Power, of Birmingham. Palmistry, Astrology, and Predictions all receive full treatment. Altogether, we can unreservedly recommend *Borderland* to all students and searchers after truth in the outlying fields of spiritual research.

MR. JOSEPH SKIPSEY'S POETRY.

THE SEER.

Would I could waken numbers, brighter, sweeter,
Than is the lark's song in the cloud above,
Then would I tell you in befitting metre,
How much the Seer is worthy of your love.

Shy, sensitive is he, and far from equal
Unto the battle of material life,
He strives unheeded and, too oft the sequel,
Unheeded falleth in the bitter strife.

Averse to falsehood and pretences hollow,
Averse to slander, cruelty, and wrong,
He scorns the gilded car of pomp to follow,
And underneath is trampled by the throng.

Too nobly strung of self to brook the mention—
Too sweetly strung to give another pain—
Too finely strung to pleasure in contention,
He seeks within the meed he would obtain.

Unlike the crowd who never dare look inward,
Lest they a hideous spectre there should meet,
Would point to secret longings prompting sinward,
He looks within and finds a solace sweet.

Ay, in a conscience pure he sees a charmer—
A harper from whose harp such tones are hurl'd,
They act as mighty spells, as tested armour,
To shield him from the malice of the world.

"Go on, brave heart," he hears an anthem chanted,
The distant echoes of that harp's weird tones;
"Go on—to thee a richer dower is granted
Than that which gilds a hundred monarchs' thrones.

"Thou may'st be thrust aside and scorned and taunted
As being a lunatic, a knave or fool,
Thou hast within thy inner being planted
A power that yet shall put the world to school.

"Thou may'st be destined here to tribulation;
Thy every pang shall prove a key, by which,
Thou shalt unlock some safe of the Creation,
And with its precious stores thy mind enrich.

"Illumed by that sun forever burning,
Deep in the centre of the inner spheres,
Thou shalt be gifted with the gift of learning
What lieth hidden from thy mortal peers.

"In every planet in the midnight heaven—
In every hue doth in the rainbow blend,
Shalt thou perceive a lore and meaning, given
To very few on earth to comprehend.

"The very flower upon the meadow blowing—
The very weed down trampled on the road,
Shall be to thee a priceless casquet, glowing
With glories hinting of the light of God.

"In every breezelet—nay, in the commotion
Of raging winds—in every streamlet clear—
Nay, in the roaring of the mighty ocean,
Shalt thou hear sounds will gladden thee to hear.

"Thou shalt thou in the Universe external,
The Universe internal read, and so
Possess what shall be to the weal eternal
Of earth's benighted 'habitants to know.

"The buried eons of the Past—their history,
Still glows in characters that thou shalt read;
And from the future thou shalt pluck its mystery,
And point the goal to where the moments lead.

"Whatever thrills the heart with feelings precious,
Whatever tends to cast the spirit down,
The deed delightful, or the hint pernicious,
Shall claim withal in turn thy smile or frown.

"Remind shalt thou the soul aweary, weary
Even with the battle thou thyself hast fought,
How thro' deep failure and thro' toil uncheery,
Must every triumph worth his care be wrought.

"Nay even at the best of a volition
Still, still to highest purposes attuned,
Shalt thou go forth a monarch, and ambition
And evils many with thy glance confound.

"'Woe,' black-browed guilt shall cry; and 'woe' and vanish
Despair and desolation, sisters sad;
And for the hydra-brood thou shalt banish,
Celestial Love shall make the spirit glad.

"Uplifting them by slow yet sure gradations,
From spheres inferne into the spheres superne,
Shalt thou thus prove a boon unto the nations,
And in return a boon divine shalt earn.

"If not in monuments of brass or marble,
Deep in men's spirits shall thy glory glow ;
And little ones shall of the wonders warble
Accomplished by the wise man long ago.

"All this and more than this shall be thy guerdon—
The sense of having acted right!"—So says
The happy echo of that harp's sweet burden
A certain Seraph in his bosom plays.

And this enableth the true seer ever
To triumph, tho' he falleth, and to pray
That theirs like his may be a portion, never,
Who plot and plan to take his life away.

Ah, to the last his words and deeds are sweeter
Than is the lark's song in the cloud above,
And rare the bard could find befitting metre
To hymn the love we owe this child of Love!

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD, Surrey Masonic Hall.—Sunday evening, An exceptionally good meeting. Many visitors were induced to take part in the circle, thus showing their belief in the possibility of inspiration in this our day. Prayer and singing was heartily engaged, and "Douglas," who controlled Mr. Long, dealt with "The state of life into which spirits enter after leaving the physical body by the avenue of death." The subject was so handled, that its truthfulness and beauty caused several strangers to make enquiries as to joining with us in proclaiming such a philosophy of life.—Chas. M. Payne, hon. sec.

FOREST HILL, 23, Devonshire Road.—Thursday: The controls of Miss Gambrell gave some very good clairvoyant descriptions. Sunday: Mrs. Elphick read an inspirational discourse, delivered by Mrs. Cora L. V. Tappan, on "Charity." Mrs. Bliss wishes it to be understood by societies and friends that she is not taking Sunday platform work for some time, although she has been announced to do so, which is an error.—J. B.

MARYLEBONE, 86, High Street, W.—Sunday evening: In the absence of Mr. Andrew Glendinning, who was at the last moment called out of London, Mr. W. T. Cooper read a paper dealing with our conditions and employments in spirit-life, which was also full of sound, practical teaching for this life. Miss McCreddie, who was amongst the audience, and had most kindly consented to assist us, then went under control, and her guide, "Sunshine," gave eleven clairvoyant descriptions, nearly all being fully recognised, giving, in one or two cases especially, striking proofs of spirit identity. A most enjoyable and useful evening was spent. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, "The Embodied Soul; its Source."—L. H. R.

PECKHAM, Chesham Hall.—Mr. Robson, the well-known medium, was the speaker. The rest he has had been extremely beneficial, and was evidenced by the trance address his controls gave. A poem called "Mother's Love," was read by Mr. Robson in his normal condition and afterwards four subjects, selected by the audience, were dealt with, forming the discourse. "Formation of the spirit-world," "The occupation of spirits," "The incidents of the passing over," were all ably dealt with. The explanation of how our homes in the spirit-world are formed was exceedingly interesting, and we were all greatly pleased. We shall shortly have Mr. Robson again. Sunday next at 6-30 p.m., Mr. W. H. Edwards, subject, "The work of Thomas Paine." Tuesday, Open circle, medium, Miss L. Gambrell, and magnetic healing by Mr. Edwards, at 8-30. Sunday, excursion to Brighton from New Cross. The hall will be closed. Tickets (fare and tea) 5s.; (without tea) 3s.; children under 15 years, half price, to be had of the secretary, 4, Montpelier Road, Peckham, and Mr. Bliss, 23, Devonshire Road, Forest Hill. It has come to our knowledge that several persons who have not the means are thus prevented from joining us. As these are all old Spiritualists, we should be glad of a little assistance from those philanthropists who may have a little to spare, to get over this difficulty.

SHEPHERD'S BUSH, 14, Orchard Road, Askew Road.—Mr. W. Walker's controls gave very successful clairvoyant descriptions of spirit friends, all being recognised.

STRATFORD, Workman's Hall.—Mrs. Stanley's guides, on "Woman, her position in the spiritual reformation," claimed that women in the past had been seriously despised and neglected, but the future would prove the benefits that would accrue by allowing the gentler sex the right of knowledge and judgement. Her intuitions are indispensable in the furtherance of our noble movement, for who shall limit the good that has and will be done by our lady mediums? Some excellent thoughts were introduced, which should have a good and lasting effect. The address was supplemented by a few reasonable remarks by our president, Mr. J. Allen. Meetings such as this should not be missed. Next week, Mr. A. Glendinning.—E. J. Gozzett.

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

MARYLEBONE, 86, High Street, W.—22: Mr. J. J. Morse, "The Embodied Soul: Its Source"; 29: "The Embodied Soul: During Life"; August 5: "The Embodied Soul: After Death."—L. H. R.

SPIRIT PEOPLE affirm in their communications, "We are fully conscious, recollect the past and plan for the future. We possess an organism real to our senses, but more subtle than our earth body. A spirit body which existed in, was, indeed, the animating principle of the natural body. In it, and by means of it, thought, sensation, and volition were registered and alone possible. Consciousness depended upon it, and death simply liberated it from the thralldom of sense and flesh. We are, therefore, real men and women, in a real and progressive world, with real bodies, and not, as some suppose, mere shadows of our past selves." These statements of spirits are in harmony with the testimony of clairvoyants, Swedenborg, A. J. Davis, and St. Paul, "for there is a natural body and there is a spiritual body."

MANCHESTER AND SALFORD.

ARDWICK, Tipping Street.—Miss Walker gave very interesting addresses on "The Angel Reapers" and "The Being of Deity," followed by good clairvoyance, all recognised but three. Fair audiences. The choir sang "Strike your Harps." Mr. Maslin presided. Lyceum: Conducted by Miss S. Fitton. Marching and calisthenics very good.

COLLYHURST.—12th: Public circle. Mr. J. C. Macdonald. Clairvoyance and psychometry good. Attendance exceptionally large. 15: Services of Song, afternoon and evening, entitled "The Roll Call." Readers: Messrs. T. Taylor and F. Tomlinson; conductor and organist, Mr. P. Smith; choristers, the Misses Pollard, Thorp, Emmot, Lawrence, Garner, Howell, Messrs. A. Smith, J. Savage, T. Emmot, E. Whitehead, A. Smith, jun., T. Smith, Schofield, and Lawrence. The singers were in good voice, and sang well together; the readers rendered their portion of the performance highly interesting, and altogether the large and appreciative audiences spent a very agreeable time.—H. P. Lyceum: Attendance very good. Mr. Heron conducted, Chain recitations, marching, and calisthenics done in brilliant style. Discussion class: Mr. Heron presided. Subject for discussion, "Girolamo Savonarola and his times," by Mr. McMurray. Next Sunday we hope to have more recitations. In future the session will commence at 10 o'clock prompt; the late register will be marked before 10-30. We hope every one will try and be punctual so as to enable us to close the Lyceum at 12 o'clock.—E. W. [Please write on one side of the paper only.]

HULME.—12: Public circle. Mr. Lamb gave clairvoyance and psychometry. A pleasant evening. 15: 6-30, public circle. Invocation by Mr. Lamb. Miss Smith gave clairvoyance, and Mr. Connelly gave psychometry. Several other mediums took an active part in a very enjoyable service; closed by Miss Smith. 16: Mr. Plant gave a very interesting address on "Is God a Spirit, then what is man?" Clairvoyance very fair. Organist, Miss Goodall. Lyceum: 10-30, recitations by L. McClellan, E. Bradbury, and a stranger. Marching and calisthenics, conducted by Mr. Bradshaw, gone through very efficiently. Mrs. Furniss, organist.—J. F., sec.

OPENSHAW, Granville Hall.—15: Mrs. Kay gave interesting addresses on "Spirit Mission," and "Did the spirit exist before it entered our bodies?" a question from the audience answered most ably. Good medical psychometry followed. 22: Being a Lyceum day it will be as little as the parents can do to give us their presence and support. Lyceum: Opened by Mr. Kay. Chain recitations, marching, and calisthenics very well gone through. Sunday next, open sessions in the afternoon and evening. Service of song, "Mother's Last Words" by the Lyceum. Friends, rally round to make it a success.—G. O.

OPENSHAW, Labour Hall, South Street.—A pleasant evening with about twenty friends from Stockport. We shall be pleased to see them again before the summer is over. Mr. Weaver opened, also addressed us. Dedicated a child to the service of God our Father, "Lily," earth name; "Violet," spirit name. May the child grow up good. Clairvoyance by Mr. Crompton, Mrs. Stevens, and Mr. Barrand, many recognised. Magnetising by Mr. Crompton and Mr. Barrand.—W. B.

PATRICROFT, New Lane, Winton.—Mr. W. Hesketh's control spoke on "Life in the Spirit World." An appreciative audience. Miss Foster gave clairvoyance.

PENDLETON.—Our speaker, Mr. G. Featherstone, answered questions afternoon and evening in a most interesting, pleasant and instructive manner. Sunday next, Mrs. Best.—J. M. Lyceum: 10-30 and 1-30; conductor, Miss Byron. Singing, chain recitations, musical readings and marching well gone through. Recitation by John Crompton. Officers elected in the afternoon.

SALFORD.—Our medium being unable to attend through illness, we turned our meeting into a circle, and all present had a clear proof of Spiritualism through the test of Mr. Bracegirdle.

WEST GORTON, 2, Peter Street, Clowes Street.—11, invocation by Mrs. Hammond; also clairvoyance, mostly recognised. Short address by Mr. Todkill, on "Angel Voices," and magnetising. Good attendance. 15, invocation by the chairman. Good address by Miss E. Walker on "Was Jesus our Saviour or Brother-man?" also clairvoyance. Magnetising by Miss K. Todkill. A pleasant time.—W. Taylor, cor. sec., 46, Parker Street, Ardwick.

PLATFORM RECORD.

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

ABERDEEN (MON.). Rose Circle.—Comforting addresses by Mr. and Mrs. Hoare's and Mr. Weller's guides. Other mediums developing good.—C. W.

ACCRINGTON, 26, China Street.—A pleasant day. Miss Gartside's control spoke well on "Progressive Spiritualism" and "Spiritual Education." Clairvoyance good. We never heard her better.—T. C.

ACCRINGTON, Whalley Road.—9: Mrs. Marshall's guides gave good address and psychometrical delineations. 12: Mr. Holmes, a local medium, gave good address and clairvoyance. All recognised. 15: Mr. Manning's guides gave good addresses and clairvoyant descriptions to good audiences; 90 per cent of clairvoyance acknowledged. We are having real good times.

ASHTON.—15: The controls of Mr. B. Plant gave good addresses on "Spiritualism," followed by clairvoyance.—J. H. M.

BATLEY.—Mr. Beeley's guide's addresses gave satisfaction, followed by psychometry.—J. C.

BIRMINGHAM, Masonic Hall.—Sunday, at 6-30 p.m., Mr. Brian Hodgson spoke on "Spiritualism and the New Testament," the former being the only true key to a right understanding of the latter. There was much literary ability displayed throughout; the address was well received. Our first annual excursion was made to Stratford-on-Avon on July 14. Reserved accommodation was secured, and, after a pleasant journey, we arrived about three o'clock. Special arrangements had previously been made to view the various places of Shakespearian interest in consecutive order, but the number was too great to be conducted in one group. Visits were made to the Memorial Fountain, Shakespeare's

Birthplace, the Memorial Theatre, &c., &c. Tea was well served in a marquee on the extensive grounds of the Swan's Nest Hotel. The party numbered 92, amongst whom were Mrs. Sunderland and friends, Mrs. Bolton, Mrs. Laurence, Mrs. and Miss Groom, Mr. and Mrs. Galloway, Mr. and Mrs. Bradley, Mrs. Dr. Baldwin and friends, Mr. F. Williams and Miss Devonport, Mr. Edward Bradley and Miss Minnie Hill, Mr. Vondemskie, M.D.; also friends from Walsall and Smethwick. After an enjoyable tea, Mr. Kent proposed, and Mrs. Groom seconded, a vote of thanks to the committee. In response, Mr. A. J. Smyth said that, while most of its members had helped to make it a success, we were chiefly indebted to Mr. Francis Williams for the excellent organisation of the party. A large group was then photographed by Mr. Harkness, after which some betook themselves to country lanes, some by the river side, others boating, while all thoroughly and heartily enjoyed this, the first summer outing of the Union.—A. J. S.

BLACKBURN. Northgate.—15: The annual flower service was held; Mrs. Hyde, speaker. Evening subject, "Let our labour be a labour of love," listened to by a large and attentive audience. The room was tastefully decorated with plants and flowers, lent by kind members and friends, to whom the committee tender their sincere thanks. Also, on Monday evening the service was continued. Speaker, Mr. Minsull. Miss Janet Bailey gave very good clairvoyant delineations to a good audience.—J. B.

BLACKPOOL. Liberal Club, Church Street.—A goodly number of visitors took advantage of our public circle, which is held every Sunday morning at 10-30. Afternoon and evening, Mr. Wilfred Rooke gave excellent discourses on "Death, the Gateway of Life," and "Progressive and Social Spiritualism," followed by very successful clairvoyance. Visitors to our morning circle and meetings are welcome.

BLACKPOOL. Alpine Hall.—Mr. Jones gave good addresses on "Life: Past, Present, and Future," and "There is no Death." Excellent clairvoyance to good audiences. Many stayed to the circle.

BOLTON. Bradford Street.—Mr. Ridings, of Daubhill, Bolton, gave excellent discourses on "Spiritualism: What it is, and what it is not," and "The Mission of Spiritualism." Clairvoyance by Miss Ridings, aged 12 years, was excellent.—H. W.

BRADFORD. 15, Quaker Lane, Horton.—Public circle at 3 p.m., very successful. At 6, Mrs. Mason gave a splendid address. Clairvoyance excellent.

BRADFORD. Spiritual Mission, Manchester Road.—Disappointed by Miss Calverley, Mrs. Winder gave very excellent addresses on "Unity," and "Oh Lord, our Lord, how excellent is thy name, oh God," and Mrs. Webster and Miss Marsden followed with excellent clairvoyance and psychometry. Good audiences.—J. A.

BRIGHOUSE.—Mr. W. Galley's inspirers gave excellent discourses on "Spiritualism the light of the world," and "Spiritualism as it is to-day, and Spiritualism as it should be." Moderate audiences. July 7, a sale of work was held. Stall holders: Refreshments, Mesdames Bentley and W. Shaw; drapery, Mesdames Brook and Beverley, and Misses C. Blackburn and A. Naylor; fancy stall, Mesdames Walker and J. Shillitoe; galvanic battery, Mr. J. Shillitoe. The tea table was presided over by Mesdames Armitage and Sunderland, and several young ladies from the Lyceum kindly helped. The Halifax Lyceum Minstrels kindly gave their services and were a great attraction. Proceeds, after paying expenses, amounted to £17. We wish to thank all who kindly gave and helped to make the sale of work a success.—C. S. B.

CARDIFF.—15th: Mr. F. B. Chadwick gave an excellent address upon "Spiritualism: its teachings as to personal responsibility." In last issue (Cardiff report) "our service" should be "one service."—E. A.

DEWSBURY.—12th: Local. Mr. Wm. Walker's first appearance gave promise of future usefulness. Miss F. Smith gave good clairvoyance. 15th: Mrs. Mercer's guides gave very fine addresses. "Spiritualism: its Mission" made a good impression. Two infants were named in a very beautiful and impressive manner. May the little ones become useful to humanity in the days to come.—J. S.

FOLESHILL.—8th: Circle. Miss Carpenter, medium. Several spirit friends controlled. Clairvoyant descriptions were given by one of the medium's guides and mostly recognised. 15th: Short addresses by Mr. Wilkinson, Mr. Lloyd, and Mr. Grant. The latter in his normal state described his visit last week to Antwerp and Brussels, and the many instruments of torture he saw. Although they cannot use them now, still the people are bound in fetters by the Roman priesthood. Good addresses attentively listened to.—O. W.

HALIFAX.—Sunday last was quite a red-letter day in connection with our cause. A large and enthusiastic open-air meeting was held on Saville Park, when it is estimated that fully 2,000 persons were present. The proceedings opened by singing. Mr. Z. Foote delivered a neat address. Mr. Wilkinson then spoke forcibly, followed by our old and esteemed friend, Mr. J. Armitage, who spoke in his usual masterly manner. An unexpected and most welcome surprise took place in the appearance of Mr. E. W. Wallis, who made a few well-chosen remarks. Mr. Foulds, the chairman, at once found favour with his earnest and humorous remarks. The evening meeting was held in the church, which, long before time was packed, many being unable to gain admittance. Mr. Foulds related a few passages from the Bible, showing that in those days spirit return was a fact. Mr. Foote, Mr. Armitage, and Mr. Williamson also addressed the meeting. All passed off successfully, and the opinion was expressed that the meetings will have caused a lasting impression. Our best thanks are due to those who so willingly came forward to help us.—F. A. M.

HECKMONDWIKE. Bethel Lodge.—10: A good time indeed. 14: An open air circle, until too cold, and then we had a good meeting inside.—G. H.

HEYWOOD. Our friend Mrs. Crossley being unable to fulfil her engagement, our friends Miss and Mrs. Barlow, of Rochdale, took her place. Mrs. Barlow, assisted by Mr. L. Barlow, sang a duet. Miss Barlow gave remarkable clairvoyance. The audiences were very well pleased and hope to have her again.

HIGH SHIELDS. 1, South Eldon Street.—11: Mr. Rostrom gave good clairvoyance. 15, Mr. Graham, chairman. Mr. Huggans gave invocation, and spoke on "Let us magnify the Lord," in an able manner. We had a circle; Mr. Huggans, medium. Thirteen spirits controlled. All were recognised.—W. R. Henry.

HOLLINWOOD.—A nice day with Mr. Gibson and his son. Subjects: "Spiritualism and its teachings," and "My Father God." Mr. Gibson junr., gave remarkable clairvoyance, nearly all recognised, and Mr. Gibson did well with psychometry. Tuesday, our old friend Mrs. Rennie, did well with clairvoyance and psychometry. All recognised.

HUNSLLET. Institute.—Mr. Barraclough, from Armley, gave excellent discourses on questions from the audience: "As in Adam all die, so in Christ shall all be made alive," and "Is Spiritualism a religion?"

KEIGHLEY. Eastwood Spiritual Temple.—Mr. Christopher King, of Bradford, gave good stirring addresses to good audiences on "The Fiery Bush, the Fiery Man, the Fiery Message," and "The Golden Ladder," which were well delivered and much appreciated. He also conducted a circle at the close for clairvoyant test giving. About fifty present.—W. H.

LEICESTER. Liberal Club.—Annual outing, in beautiful weather. About fifty went by brakes to Garendon Park and Longcliffe. We were met at Loughboro' by Mr. Copeland and friend, from Nottingham, and Loughboro' friends joined us during the afternoon. After luncheon, in picnic style, we rambled in various groups by different paths, and met at the top of the rock, where we enjoyed the beautiful scenery, the handiwork of the Great Divine. Mr. Smith and party entertained us with a few anthems, and the guides of Mrs. Barston and Miss Spiers gave short addresses. We returned to tea, and afterwards held an open-air service. Mr. J. Chaplin, chairman, made a few remarks, and then Mr. Hodson gave a trance address, which was much enjoyed by all; he also gave some clairvoyance and psychometry, which were all recognised. We spent a most enjoyable day. Our friend, Mr. Bent, was able to go with us, but not in our rambles; every accommodation was made for him.—R. W.

LEIGH.—A very enjoyable day with Mrs. Lamb. May heaven's blessing crown her efforts. I wish we had more like her, hoping to hear her again soon.—S. D.

LIVERSEDGE. Carr St.—Mr. Mitchell's guides gave good addresses and excellent clairvoyance.—T. H.

MACCLESFIELD. 361, Park Lane.—Afternoon: We held an open meeting, different subjects being discussed; among others, "Woman, and her position in Social Life." It was thought that she was more respected now than formerly, and honoured for taking her stand and aiding some of the greatest reforms of the day, which, there is no doubt, without her help, we should never have attained. Evening: A short address on "Innocence," by Mrs. S. J. Foster's guides. Reading by a friend, from Miss Marryat's "There is No Death." Next Sunday we hope for a good day with Mr. Minshul, of Blackburn. 2-30 and 6-30. Friends of truth respectfully invited.

NELSON. Bradley Fold.—A very good day with Miss J. Bailey and Mrs. Woodhead; the latter gave a short discourse on "Do spirits return, and what is their mission?" and then Miss Bailey gave some good clairvoyance to very good audiences.—D. H. B.

NELSON. New Rooms, Ann Street.—Medium, Miss Pickles, of Keighley. Subjects, "This is my beloved Son, in whom I am well pleased; hear ye him," and "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." Two excellent discourses, and gave satisfaction. Will mediums, who will come for expenses, send us word as soon as possible? We have started a new room, and it lies rather expensive on us.—A. Duckworth. [Please write on one side of the paper only. We do not keep hymn-books in stock.]

NEWCASTLE-ON-TYNE.—15: Mrs. E. Hardinge Britten, of Manchester, in the morning gave an eloquent discourse, entitled "The Creed of the Spirits." Evening: Written subjects, given by the audience, on "Spiritualism, Religion, and Reform." Monday evening, "Spirits and Spiritualism on the terrible lessons of the day," all of which subjects were dealt with in the most able manner, and heartily appreciated by crowded audiences.

NORMANTON.—Mr. and Mrs. Hargreaves spoke well on Sunday evening, on "The Practical Teaching of Jesus." Mrs. Hargreaves gave nice clairvoyance. We thank them for their service towards our new room. Next Sunday, Mr. C. Shaw.—G. B.

NEWPORT (MON.).—An address by Mr. Wayland's guides. Subject, "The bone and sinew of Spiritualism." The bone, knowledge; the sinew, the power to act, the gathering of the forces.

NORTHAMPTON.—Local mediums. Moderate audiences at both meetings. Next Sunday, Mr. Ashby, of Leicester.

NOTTINGHAM. Masonic Hall.—Mrs. J. A. Stansfield's subjects were "Our Spirit Friends," and "Light in Darkness." Two very effective discourses, which gave satisfaction. Clairvoyance very good. Monday evening. Clairvoyance also very good.—Thomas Stubbs, hon. sec.

OLDHAM. Bartlam Place.—Thursday: Circle conducted by Mr. Young, of Royton, who spoke well about Christ and his gifts—that we should follow his example. Very good clairvoyance, and relieved several who were suffering from pain. 15: Pleased to listen to the controls of Mr. Taylor, of Royton, who gave good addresses and very good clairvoyance; also prescriptions for sickness. Lyceum: Fairly attended session. Conductor, Mr. Barker. Chain recitations well rendered. Senior group discussion, "Evolution," introduced by Mr. Shaw. Recitation, Miss J. Goulding. Lyceum party, thanks to the efforts of the committee, an encouraging success.

OSSETT.—A good day with Mrs. Levitt, who discoursed on "What is heaven, and where will ye find it?" and "My God, my Father, whilst I stray."—Emma Olfie.

PRESTON. Lawson Street Hall.—Mr. T. Postlethwaite's control gave eloquent discourses on "Creation's God" and "Unanswered affirmations," both rich in thought and delivered in a masterly manner.

RAWENSTALL.—We had a circle, Mrs. Warwick not being able to come through sickness. The committee give their best thanks to all who took part in the circle to make it a success.—J. Scholes.

ROCHDALE. Ballie Street.—A good day, the following mediums helping us, Madame George, Mrs. Schofield and a friend, Misses S. Whiteley and E. Crossley, Messrs. Atherley, Crossley, Ramm, Schofield, David Thompson, and L. Thompson. Good audiences as usual. Don't forget Floral Services on Sunday next. See Prospectives.

ROCHDALE. Penn Street.—Mrs. Berry gave very excellent addresses to good and appreciative audiences. Clairvoyance very good. A lady from Royton kindly assisted at our after circle.—S. H.

ROCHDALE. Water Street.—15th: Mrs. Goodhew gave splendid addresses on "Out of the mouths of babes and sucklings cometh the word of God," and "Behold, I send you a comforter." Mrs. Oldfield gave some very good clairvoyant descriptions.

ROYTON.—Mrs. Horrocks discoursed to very good audiences very satisfactorily on "Spiritualism, the Gateway of Life." Very good clairvoyance and psychometry, all recognised. We are pleased to notice a growing interest in the cause amongst us.—W. C.

STALYBRIDGE. Grand Theatre.—The controls of Mrs. Robinson, of Rochdale, ably discoursed on "If spirits return to the earth, why?" and "What must I do to be saved?" Clairvoyance very good, many recognised.—J. H. H.

STOCKPORT.—Mr. Buckley failed to attend, and necessity compelled local effort. Mr. Ford read an excellent article, and invited those in doubt on difficulties in Spiritual matters to ask for information, which was responded to. Night: An abundance of talent. Mrs. Johnstone, Burnley, and Mrs. Crook, Hyde, taking shares in the service, the former a good address and clairvoyance, the latter clairvoyance only. A good meeting.—T. E.

WALSALL. Central Hall.—A very pleasant meeting with Mr. Woolison, who spoke on "God in Nature," followed by fairly good clairvoyance. Next Sunday, Mr. N. Johnson at 11-30 and 6-30.—S.B.B.

WISBECH. Public Hall.—On "What benefits do we derive from spirit communion?" Mr. Ward delivered a splendid address, his remarks being very encouraging to those who are in doubt. Clairvoyance very good. Miss F. Weaver rendered a solo in splendid style.

RECEIVED LATE.—London, 102, Camberwell Road: Mr. Dale's Indian control answered questions, described spirits, and gave advice in the frank and shrewd manner which visitors to Mrs. Clarke séances so much enjoy. Mrs. Clarke and other members of the circle gave clairvoyant descriptions. This circle, an excellent one for enquirers to visit, increases in number.—A. J.—Parkgate Spiritualist Society: Mr. Featherstone on "Spiritualism as an aid to making the best of both worlds" spoke ably. Reformers in all times were angel guided. Spiritualism aims to make men and women better, that, doing their best for the welfare and happiness of others, they may best prepare for the life to come. Closing invocation in rhyme, very good indeed.

PROSPECTIVE ARRANGEMENTS.

Mrs. MARGERISON, Paxton Street, Accrington, has a few open dates for 1894.

BATLEY.—Lyceum Anniversary, July 29. Mr. George Newton speaker, 2-30, subject, "The Social Redeemer." At 6 p.m., six subjects from the audience. Special hymns will be sung. A string band will be in attendance. Saturday, July 28, public tea and entertainment. Two or three mediums and friends will assist us. Tickets, 6d. and 4d. Tea provided on Sunday.

CARDIFF.—22 and 29, Miss McCreadie, of London, clairvoyant and psychometric delineations, morning and evening. August 5, Mr. E. W. Wallis.

FELLING. Hall of Progress.—Saturday, July 28, fourth anniversary services of new hall. Tea at 4-30, and concert, adults 9d. children half-price. All friends welcome. Sunday services as usual. Speakers, Mr. J. Clare and Mr. W. H. Robinson.

HANLEY. Central Hall.—Mrs. E. Hardinge Britten, Sunday, July 29, at 10-15 a.m., "The Great New Spiritual Reformation." Evening: "What, and Where is the Spirit World?" or Mrs. Britten will take six written questions from the audience. Monday evening, July 30, subject: "Spiritualism in Religion, Science, and Reform."

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

HECKMONDWICK. Bethel Lodge, off Union Road.—Saturday, July 28, circle at 7-30. Mr. Albert Stead will give psychometry and clairvoyance. All welcome.

HUDDERSFIELD.—July 22: Mrs. Wallis, at 2-30, "Modern Revelations." At 6-30, "Spiritualism: A Searchlight."

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. Tea, 2d.

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

KRIGHLEY. Eastwood Temple.—Mr. Christopher King will give an oration on "Faust," Monday, July 23, at 7-30.

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

LIVERSEDGE. Carr Street, Little Town.—Sunday, July 29, Lyceum Anniversary. Mr. Foote, speaker, with other mediums, and special hymns will be sung by the scholars. A plain tea will be provided for visitors, 4d. each. All are welcome. A silver collection will be thankfully received.—T. H.

MISS MCCREADIE, clairvoyant and psychometrist, of 40, Osnaburgh Street, Regent's Park, N.W., desires us to notify that she will be absent from London, fulfilling engagements in Ireland and Wales, between the 12th July and 1st August.

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

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

Newcastle; Fenton, 20, Portland Terrace, Newcastle-on-Tyne; Yeeles, Seymour Street, North Shields; and Miss Bacon, 4, Eslington Terrace, Newcastle-on-Tyne.

NEWCASTLE-ON-TYNE.—Sunday, 22: Mr. Yeeles. Two services, short addresses, and clairvoyant delineations of spirit friends. 29: Mr. T. Timson.

NOTTINGHAM. Masonic Hall.—July 22, Mr. T. Timson.

OLDHAM. Spiritual Temple.—Anniversary Services. Sunday next, July 22, at 3 o'clock, prompt, P.S.A. Miss Ravell of the Werneth Vocal Society, will sing "Sunshine and Rain," also "Light in Darkness." Mr. W. S. McNeill, of the St. Cecilia Society, will sing, "Arm, ye Brave," and "How willing my paternal love," from "Samson." The Oldham Orchestral Society, which numbers fifty performers, will give three selections. Leader, Mr. Lees Mellor. Conductor and accompanist, Mr. W. Lawton. Evening service at 6-30, speaker, Mrs. Groom, clairvoyant, of Birmingham.

RAWTESTALL. Spiritual Church.—July 29: Flower service, speaker, Mrs. Hyde, of Manchester. Gifts of flowers thankfully received by Mr. Jas. Maden, 22, Prosperity Cottages, Cloughfold.

ROCHDALE. Ballie Street.—Sunday, July 22: Flower services. Mediums, Mr. J. Wrigglesworth, Miss S. A. Whiteley (aged 12), and Mr. George Manning (president). Gift of flowers and loan of plants will be thankfully received on Saturday, July 21, between 7 and 11 p.m., at the rooms.

MRS. STAIR'S address is the Acacia Gardens, Rawden, near Leeds. Correspondents are requested *not* to send post cards.

SLAITHWAITE. Spiritualist Society.—Mrs. James Bassendale, 17, Waterside, Slaithwaite, has been appointed cor. sec. to the above society. Will speakers and others please note?

STALYBRIDGE SOCIETY.—Will mediums having engagements with the above society please notify the sec., Mr. H. Stevens? All business done with J. Hunter after this notice will not be recognised by the above society. Mediums who have open dates to spare, for expenses, in view of future engagements, please communicate with secretary, as early as possible, at 52, Brierley Street.—By order of committee.

SUNDERLAND.—31st, Mr. T. Timson will give a lecture and experiments in Spiritualism, etc.

YORKSHIRE UNION OF SPIRITUALISTS.—In the notice of this Union's Annual Report of last week giving the quantity of leaflets distributed during the year by the Union, a cipher is omitted in the figures; instead of the number being 900 it should be 9,000. In drawing the attention of our Yorkshire friends to the work of the past year, the executive would appeal for the assistance of those who can aid us in the increased dissemination of such a mode of enlightenment as these leaflets place in our hands. We realise the need of a more hearty and vigorous action in the spread of our cause, and trust that during the coming year our efforts may be seconded by the hearty co-operation of all interested in Yorkshire Spiritualism. All communications to be addressed to the Secretary, William Stansfield, 13, Bromley Street, Hanging Heaton, Dewsbury. The executive are making arrangements for a Saturday afternoon picnic, on August 11, at Dowley Gap Mills, near Bingley (kindly lent by Mr. E. Grunwell). Will friends please remember?

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

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

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

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 ZEALAND paper says: "The Rev. S. J. Gibson lectured on 'Fools,' at the Wesleyan Church here, on Sunday. There was a large number present."

SPECIAL NOTICE TO SOCIETIES.—We have some leaflets, blank on one side, with an article on "Spiritualism: its Facts and Philosophy," on the other, suitable for handbills.

MISS MARRYAT'S LECTURE.—We shall be pleased to supply the four issues of *The Two Worlds* containing "There is no Death," for 5d., post free, to any address. Notice to Agents: Back numbers can be had to order. This lecture will *not* be published as a pamphlet.

WE HAVE SOME exceptionally interesting and valuable articles in hand for August, especially one from Hudson Tuttle, specially written for *The Two Worlds*. If Mr. Hewes would take the matter up we might have the pleasure of seeing and hearing Brother Tuttle over here next year.

SPECIAL NOTICE.—With and after our issue for August 3, *The Two Worlds* will be printed for us by the Labour Press Company Limited. This change should not make any difference to the delivery of *The Two Worlds* through "the trade," as Mr. John Heywood will supply newspapers as heretofore.

WE HAVE PREPARED some leaflets, about the size of a postcard, advertising *The Two Worlds* and our publications, also some leaflets on the Facts and Philosophy of Spiritualism on one side with rules for home circles on the other, together with advertisements of *The Two Worlds*. We will send these mission leaflets free to friends who will undertake to distribute them judiciously. Send a few stamps to cover cost of carriage, and we will send you as many as we can.

VOL. VI. BOUND.—We have now a stock of bound volumes of *The Two Worlds* which we shall be pleased to supply post free for 6s. 6d. Friends who sent in numbers for binding can now have their volumes on application. Instructions as to forwarding will much oblige.

REMARKABLE FACTS.—"One-third of our national income is spent in paying for past wars, one-third in preparing for future wars, and only a third is left for the Government of the country. There can be no reduction of taxation until the principles of the Peace Association become much more popular."

"I WOULD SUGGEST that societies should form a semi-private séance (for Spiritualists only) as well as the usual public one, as there are some psychologic sensitive persons who object to sitting with ignorant persons, for their bigotry affects the sensitive. All should sit with one accord."—Wm. D. Brookes, Patricroft.

TO CORRESPONDENTS.—J. Blackburn: You have omitted to give any address for your new advertisement. W. Woods: Glad you have been able to sow some good seeds. Differences often arise more from the form of words used than the spirit of the question. I presume we are all pursuing after truth and goodness. If only we could all credit each other with good intentions and differ in a kindly manner, much pain would be avoided. Many thanks.

WE ARE ASKED to announce that "During 1895 the society of the Milton Progressive Hall, Bradford, cannot see their way to engage any speaker whose fee exceeds 5s., exclusive of expenses. The reason is that heavy debts were contracted in the furnishing, under drawing, gas fitting, etc., of our room—a good portion of which still remains unpaid, and we consider it would be dishonourable on our part to enter into engagements with speakers, so long as the debts remain unpaid."—C. W. Holmes, sec. P.S.—Miss Hunter, Heckmondwike, is expected Sunday next. I understand she is only 16 years of age.—C. W. H."

LET THE PARSONS ALONE.—This message came to me a few years ago through a writing by my daughter, the communicating intelligence claiming to be a brother passed on the decade before. It was quite in harmony with his ironical sarcastic wit:—"Poor parsons, I do pity them! True their chains are golden, but they are bound and their lips sealed. Awful is their responsibility for this voluntary dumbness, allowing their poor flock to browse on the arid parched plains of unbelievable dogma, instead of leading them into fresh pastures and beside the still waters." A poor lost Christian sheep told me lately that if her minister believed in Spiritualism she would.—Bevan Harris.

LONDON. Marylebone Spiritualists Association.—*Re* Cavendish Rooms: At a committee meeting, held at 82, East Street, W., on Friday evening, July 13, 1894, a provisional committee was formed, consisting of the following ladies and gentlemen: Mrs. Everitt, Lillian Villa, Holders Hill, Hendon, N.W.; Miss Rowan Vincent, 31, Gower Place, W.C.; Mr. W. T. Cooper, 82, East Street, W.; and Mr. A. J. Sutton, 12, Upper Woburn Place, W.C., to whom donations may be sent toward the fund now being raised to enable the committee of the above association to engage the Cavendish Rooms for Sunday evening services. All subscriptions to the fund will be duly acknowledged in *Light and Two Worlds*.—A. J. Sutton, hon. sec. and treasurer.

FROM FAR AWAY AUSTRALIA we get the following cheering words: "I must congratulate you on the successful way in which you have edited *The Two Worlds*; it ought to have a weekly circulation of 100,000 at least, it is so rich in good articles, and intensely interesting matter. I am glad to see you have got 'Edina' as a contributor, his articles are most valuable and interesting. 'Spirit Guided,' was a beautiful tale, that I read with delight. My wife, I found, just held the same opinion. The wonderful incidents in the lives of our mediums—Mrs. Keeves-Record for instance, are of intense interest. 'Our Bible Class' articles are real good—they are first-class. The writer has studied his Bible wonderfully well, more so than the orthodox expounders of same. It is the best weapon with which to refute its own worshippers."

IMPORTANT TO SPEAKERS: National Federation Roll of Speakers.—Dear Sir,—Please allow me to appeal to speakers and mediums generally to furnish me with a corrected list of their remaining open dates for this year. The list in my possession was compiled early in the year and is now very faulty, for when applications come in from societies, in an emergency, it is very often found that a considerable percentage of the dates that have been sent as open have since been booked, and consequently application has to be made to several speakers before one can be found at liberty, and the funds of the Federation are wasted in fruitless letters and telegrams. If speakers would correct the list of open dates in my possession at the commencement of each month, or even quarterly, if any alteration had taken place, it would greatly facilitate matters. Trusting that a ready response will be made to my appeal,—I am, fraternally yours, W. Harrison, general sec., N.F.S., 87, North Street, Burnley.

SPIRIT MANIFESTATIONS AT TYNE DOCK.—Mr. J. Graham sends us a cutting from the *Shields Gazette*, containing a letter reporting a séance, with Mrs. Davidson as medium: "There were 19 persons present, including the medium, a lady from South Shields, and all that took place was in a subdued light sufficient for me to see all the sitters in the large circle. The cabinet was formed by two curtains across one corner of the room, which left plenty of space for one chair and the medium. Very few minutes elapsed after the medium entered the cabinet when the materialised spirit-form of a lady, taller than the medium, came out of the cabinet three or four times. Next came that of a little girl, I would say about seven years of age, who moved rather rapidly about in front of the curtain, and allowed one of the sitters (second from the cabinet on the right) to touch her hand. Next came the form of a lady, much thinner in build, and quite distinct from that of the medium. This form came out of the cabinet three times, her face distinctly visible and recognised by me, and I was allowed (with the sitter on my right—I was sitting second from the cabinet on the left) to touch her hand both the second and third time she appeared outside the cabinet, and her fingers were a distinct shape from that of the medium, and corresponded with those belonging to the spirit I recognised. Then came the form of an old gentleman, and last of all, just at the close of this séance, when the curtains were opened by the sitters, the spirit form of a tall gentleman was seen standing in the cabinet while the medium was sitting on the chair, both visible at the same time. The cabinet was examined before and also after the séance."

HEREDITARY tendencies, and particularly immediate antenatal influences, can be distinctly traced in the development of criminals and lunatics, on the one hand, and of benefactors of the race along moral and artistic lines on the other; therefore, to call attention to stirpiculture as applied to the human family is right and useful.—W. J. Colville.

KINDLY AND APPRECIATIVE.—"Please find enclosed my subscription for twelve months for *The Two Worlds*, which fills so large a place in my mind that I would not want it although it cost double what it does. It is so comprehensive that it gives one almost the whole of the ongoing, and also the views of the best minds of the movement."—W. Bain.

A GENTLEMAN once called the writer "a fool for believing such nonsense as Spiritualism." Our reply was, "Have you ever seen anything of it yourself?" "No." "Have you read the books on the subject?" "No." "Then, sir, I do not consider you are in a position, or justified, to call me a fool." He admitted his error, investigated, and became convinced, frequently exclaiming, "Would that I had known the truth years ago."

"I LOOK FORWARD with pleasure every week for *The Two Worlds*; it is a grand stimulant to every enquiring mind. When such valuable matter is offered at such a low price it does not show a very great spirit of enquiry among Spiritualists, when one dozen copies cannot be sold among an audience of nearly 200 people without a lot of pushing. If every Spiritualist would take a copy weekly, and when they have finished reading it hand it to a friend, as you suggest, what a lot of good might be done for the spread of the cause.—J. S."

ACKNOWLEDGMENTS.—I was recently pleased to receive quite a large number of old issues of *The Banner of Light*, sent from America, by an old Yorkshireman, who left this country half a century ago, and who, for forty years has been identified with Spiritualism. His reminiscences of the old Chartist times in our country are very interesting, referring as they do to the past struggles of the labouring classes for the measure of freedom we now possess. My correspondent does not care for his name being made public, but wishes to be remembered as "An Old Yorkshireman," who at the age of 77, still takes an interest in the old country, and also contributes to our *Two Worlds*. I have also just received a copy of *The National Labour Tribune*, and *The Light of Truth*, from Mr. C. H. Williams, both of which papers are full of interesting and valuable matter pertaining to the spiritual and labour world, and well worth reading.—Wm. Stausfeld.

HE CURES WHERE THE DOCTORS FAIL.—Mr. T. Kujawski, of Regent Street, Blackburn, writes: "I am sure no one has more right to protest against medical tyranny than I, for I have cured people who had been given up by the doctors of Blackburn. One man was compelled to lie on his back for 10 years. While he was in a good position he had medical men to attend him, and when the money was gone he was sent to the Infirmary by medical advice. He was sent home uncured, and at last they sent him to the Workhouse. Again he was sent home as incurable, broken down, and ruined. By accident I came to know him, and had him out of bed in a fortnight. Another case was a lady, afflicted with rheumatism for over 30 years. When I went to see her she was in a most deplorable state, unable to move a limb, or even turn her head to look at me. At the end of the week she came and opened the door herself, and shook hands with me. A young man, suffering from rheumatic fever, was given up by the doctors, who told him to make his peace with God as they could do no more. I took him in hand and got him out of danger in three days, and cured him at the end of the week. Another man lay nine months with rheumatic fever. He was being fed with doctor's medicine, and was wishing himself dead day after day. I took him in hand and cured him in three days. Many other cases too numerous to mention. One lady, three or four days before confinement, was taken with inflammation of the lungs. The doctor dared not take her in hand for fear of killing one or both. I cured her and the child was born afterwards healthy. If medical professors are going to send a bill to Government, let them do so. I am ready to prove that I have cured when they could not. These are all cases of over six years' standing and none have relapsed since."

SOCIALISM AND SPIRITUALISM.—Mr. J. T. Tetlow lectured in the Labour Institute, Baillie Street, on "Socialism and Spiritualism," Mr. P. Lee presiding.—Two-thirds of income in the shape of rents, interest, etc., was received by one-third of the population, and the remaining one-third was divided between two-thirds of the population as the earnings of labour. Socialism struck directly at interest and profit, holding that neither should exist. It did not seem fair that two-thirds of the people, working on an average nine hours a day, should only receive one-third of the total income of the country. Competition brought about the adulteration of food, the heavy sizing of fabrics, and other tricks of a like nature. Under a socialistic state there would be secured unadulterated food, genuine material, better conditions of labour, and an absence of competition. The trades would be under the control of the Government, each individual would work for the good of all, and a higher state of life would be the result. Men would have more time to develop their physical, mental, and moral capabilities, and in so doing they would be performing God's work. Turning to Spiritualism, the main belief was that the spirit of a dead person could re-visit the earth. The teachings of the church were that there were only two conditions of life hereafter—namely, heaven and hell. Spirits stated that on entering the new life they found that they preserved their individuality, and were the same mentally and morally, but they had got rid of the body. There seemed to be a number of conditions of life in the future state, and they learned that there was neither heaven nor hell, such as they had been taught to believe in. Spiritualists could not accept the theory of the Church as to the creation and fall of man. Man never did fall; but, on the contrary, had been progressive all along, and, that being the case, he required no redemption. Spiritualism taught that there was no such thing as God's forgiveness. They would have to bear the consequences of their deeds whether they were good or evil. There was a spiritual law that was equal to the law of gravitation, and through it men gravitated towards that condition mentally and morally for which they were most fitted. In the future they had the same chances of life as they had on earth, and, as was the case with a traveller ascending the hill, the higher he climbed the brighter, clearer, and wider the prospect. When buildings

became old and ruinous, they were overturned and cleared away, and in their place a newer and better structure arose. It was much the same with systems, and he took it that Socialism and Spiritualism were aiming at such a reform. Upon the ruins of the present conditions of life should be built a building whose foundation was fact, and whose superstructure was a nobler conception of life here and hereafter.—*Rochdale Star*.

"THE HERALD OF HEALTH."—The object of this paper is to assist in bringing about the physical regeneration of man by means of educating its readers in such ways of living as will enable them to cure, eradicate, and prevent disease, and at the same time maintain and develop the highest possible standard of health. Annual subscription for one copy, post free, sent monthly, 2s. 6d., to all parts of the world. Specimen copy free. Address, Mrs. C. Leigh Hunt Wallace, Oxford Mansions, Oxford Street, London, W.

MRS. R. WIGMORE TILLISON, of Rochdale, writes:—"I am impressed to write and tell you that I receive unbounded pleasure in perusing your paper, *The Two Worlds*, every week. At one time I was as prejudiced as any one could be against the cause, until five years since, while at Bradford, on business, it was my fate to become acquainted with Mrs. Sagar, trance and clairvoyant medium, and through her I have received most satisfactory evidences of spirit presence and power."

IGNORING the facts which are the basis of Spiritualism will not blot it out. If so many thousands are under delusion they ought to be shown their way out of it; they ought to be freed from their bondage of error and folly. Many think they dispose of it by calling it nonsense, others express a sort of fright about it; if the facts must be admitted, they think the devil must be behind them; many turn away as from something not respectable enough for them. Object as you may, the facts will have to be investigated, and the sooner it is done by competent men the better.—*Rev. Minot Savage*.

A STORY IS TOLD of King Edward the Confessor, who had passed most of his time in poverty before he ascended the throne. His courtiers thought to show him, who had known poverty so well, the wealth to which he had become entitled. He was taken into his treasury, and shown casks full of gold and silver which had been raised by very heavy and oppressive taxation. The courtiers thought the King would be delighted with the sight, but they were mistaken. He saw on the top of this money a black and hideous demon fattening on the misery of the people, and the sight made him feel sorrow and pity, for it brought to his mind the sufferings of his poor subjects. The King's heart was softened; he ordered the money to be returned, and so won the blessings of his people. From this story a dean deduced the lesson of charity in the midst of prosperity.

JOSEPH SKIPSEY, SEER AND POET.—The above is the title under which Mr. W. H. Robinson, of the Market, Newcastle, is contributing a series of articles to the Spiritualists' journal *The Two Worlds*. The articles are well written, and that in the current number gains in value from the fact that many interesting selections from Mr. Skipsey's poems are given in it. In the opinion of Mr. Robinson, "Mr. Skipsey's poetry is characterised by simplicity, directness, and that rare and delicate condensation which suggests so much more than it says." These are all qualities embodied in "The Violet and the Rose," an exquisite little piece which graces the commencement of the article, and which all true lovers of poetry are sure to admire. Some of the excerpts given are from the volume "The Poets v. The Poetry of the Century," by A. H. Miles, and published by Hutchinson and Co. Beyond the extracts, Mr. Robinson gives a good deal of information concerning Mr. Skipsey's researches into Spiritualism, and he promises to follow this up with incidents relative to experiments in the same direction made by other North-country citizens. The tribute that the writer pays to Mr. Skipsey's poetical powers is as well deserved as it is complimentary. No writer rising from the ranks in the North of England in recent years has cultivated the Muses more successfully than Mr. Skipsey has done.—*Newcastle Daily Chronicle*.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committees:—Africa, Mr. B. Stead, care of Hazell, Ballam, and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad Street, Philadelphia; Argentine Republic, Sr Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don A. C. Munhoz, Director de "A Luz," Curitiba; France, P. G. Leymarie, 1, Rue Chabanaix, Paris; Germany, E. Schlochau, 1, Monbijou Place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn, Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Teramo; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Toreatenson, "Advocate," Christiania; Russia, M. Etienne, Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allan, Hon. Sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne.

OUR OLD FRIEND Mr. Fidler, of Gothenburg, Sweden, recently sent us a long account of some interesting "thought-reading" experiences with Professor Tyndall, son of Dr. Tyndall, of Market Harboro'. Mr. Fidler says: "I have, during his short visit, seen some sixty to seventy tests or experiments, and in not one single instance has Mr. Tyndall failed to do what he undertook. The newspapers have every day reported his doings most faithfully and impartially. Not a single word of adverse criticism has appeared in any of the dailies. The audiences have been large and apparently thoroughly sympathetic. The papers in Norway have also been much interested in his experiments, and letters have been received urging him to visit Christiania." We have not space for reports of these experiments, but from the accounts given it is clear that Mr. Tyndall is a remarkable psychometrist and clairvoyant, extremely sensitive, but sufficiently self-possessed to master the conditions and ensure success. Mrs. Green,

of Heywood, who was Mr. Fidler's guest for her health, was chosen for an experiment. Mr. Fidler told the company that the seat of her ailment was in the spine, not knowing that the intense pain from which she had suffered had been more down the side and in the foot. "She had only arrived from England a few hours previously by the morning steamer, so that really no one present knew the exact nature of her ailment, and my information to those present was unintentionally a little misleading. Whilst deciding upon Mrs. Green and her illness, the Professor was watched in another room by two witnesses, who blindfolded him and brought him in on being signalled that we were ready. No sooner had he entered the room than the lady was pointed out by him and the pain from which she had suffered appeared to affect the back and side of the Professor. All present except the actual invalid were trying to think of a pain in the back, but the thought-reader knew better than we did where the real pain had existed."

REFORMATORY SPIRITUALISM.—Let every man be fully persuaded in his own mind, and do the highest right. We are not fanatical, and desire to avoid extremes and harsh statements, but, as well wishers to the race, we feel it our duty to counsel abstinence from that which is unnecessary and injurious. Spiritualists, as reformers, it seems to us, should range themselves on the side of those who by example strive to exert a helpful influence favourable for the freest, healthiest, and most spiritual life. It is clearly a matter of conscience. As Spiritualism aims to develop each man and woman that they shall be a law unto themselves, and by self knowledge, self-culture, and self-control become self-reliant and strong to live the highest, purest, noblest, best, and most useful life, all we can say is, *be sure you are doing wisely and well, then go ahead*. Let us try to do nothing to weaken the good resolves of others and be found fighting the upward fight.

ALFRED RUSSEL WALLACE says: "The assertion so often made that Spiritualism is the survival or revival of old superstitions is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiments; which takes no belief on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the highest faculties of our intellectual and moral nature—and by no other method—is and must be the natural enemy of all superstition."

COMMON PARSLEY (*Apium Petroselinum*).—"Parsley is well-known to every housewife as an article of use for culinary purposes, and is highly esteemed as an ingredient in soups, etc. But if its medicinal properties were as well understood, few good mothers would be without a constant supply. There are few more useful herbs, for, in addition to its agreeable aromatic flavour, it is worth its weight in gold as a diuretic carminative and resolvent. I remember a poor old lady, 80 years of age, sending to me for something to relieve her terrible sufferings from suppression of water, peculiar to many aged people. I told the messenger to call at the greengrocer's on her road home and get a pennyworth of parsley, make a tea of it, and give her half a wineglass of the tea every two hours for about three times, and an occasional half-glass whenever required after. Next day the dear old lady sent the same messenger to express her most profuse thanks and her blessings, a gift I highly value from a good old lady. The second dose had completely relieved her of all pain and difficulty, and she was then happy. Many cases similar to the above have come under my notice, and, what is more, I have never known this remedy to fail in producing the very best results in all urinary difficulties. As a poultice it is resolvent and discutient, and gives great relief in glandular swellings or tumours, dispersing them; it is also useful for the bites or stings of poisonous insects. The seeds are good to disperse flatulence and colic, as well as all obstructions of the viscera. When made into a decoction and taken for some time, it will bring away gravel and other sabulous concretions from the kidneys and bladder. If bruised and laid on the eyes in cases of inflammation, it is very efficacious; also for inflamed and bruised joints; and eaten as you eat water-cresses it is good in jaundice. An ointment made with parsley and oil or lard will soften and disperse the curdled milk in women's breasts; it also removes unsightly marks from the skin by absorbing the cicatrix. Applied to an open wound, it causes copious suppuration, and is therefore often useful for that purpose."—*The Magnetic and Botanical Journal*.

WONDERFUL WORDS.

Keep a guard on your words, my darling,
For words are wonderful things,
They are sweet like the bee's sweet honey,
And like bees they have terrible stings,
They can bless like the cheery sunshine,
And brighten a lonely life;
They can cut in the strife of anger
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind,
If they come to support the weary,
To comfort and help the blind.
If a bitter revengful spirit
Prompts the words let them be unsaid,
They may pass through the brain like lightning
Or fall on a heart like lead.

Keep them back if cold and cruel
Under bar, and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life and ever
From the time of your early youth,
May the words that you daily utter,
Be the words of beautiful truth.