

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, JUNE 8, 1890

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. A. D. Wilson.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess Street, 2-30 and 6-30: Mr. Tetlow.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Stansfield.  
**Bailey.**—Wellington St., at 2-30 and 6: Mrs. Crossley.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mrs. Hoyle.  
**Belper.**—Jubilee Hall, at 10, 2, Lyceum; 10-30 and 6-30: Local.  
**Bingley.**—Wellington Street, 2-30 and 6: Mrs. Berry.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume Street, at 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wade.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Patefield.  
**Otley Road,** at 2-30 and 6: Mr. Armitage.  
**Little Horton Lane,** 1, Spicer St., 2-30 and 6: Mrs. Connell.  
**Milton Rooms,** Westgate, at 10, Lyceum; 2-30, 6: Mr. Schutt.  
**St. James's Church,** Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mrs. Bentley.  
**Ripley St.,** Manchester Rd., at 11, 2-30, and 6-30: Mr. Boocock. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. J. W. Thresh. Saturday, Healing, at 7.  
**Birk Street,** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker Street, at 10-30, 2-30, and 6: Mrs. Russell. Wednesday, at 7-30.  
**Norton Gate,** Manchester Rd., at 2-30 and 6: Mrs. Marshall. and on Tuesday, at 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30 and 6: Mrs. Craven.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; 2-30, 6-30.  
**North Street,** at 2-30 and 6: Mr. R. Bailey.  
**Trafalgar Street,** 2-30 and 6-30: Mrs. Clegg. Monday, Mrs. Hayes. 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Gay.  
**Cardiff.**—Tesser Hall, Queen Street Arcade, at 6-30: Mr. W. V. Wyldes.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Boocock.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Parker.  
**Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Stair.  
**Conna.**—Asquith Buildings, at 2-30 and 6.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30 6-30: Mr. Plant.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—Vulcan Rd., 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mr. Westgarth.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 38, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., 2-30 and 6: Mr. Rowling, and on Monday, 7-30.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, 2-30, and 6. Thursdays, at 7-30.  
**Cemetery Rd.,** Lyceum, at 10; at 2-30 and 6: Mr. Campion, Anniversary. Thursday, at 7-30, Members' Circle.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., at 2-30 and 6-15: Mrs. Stansfield or Mr. Postlethwaite.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. Ringrose.  
**Institute,** 8, John St., off Buxton Rd., 2-30 and 6: Mr. Asa Smith.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Beardshall.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, 2-30, 6: Messrs. Lewis and Capstick. Assembly Room, Brunswick St., at 2-30 and 6: Miss Walton.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Hepworth.  
**Institute,** 28, Cookridge St., 2-30, 6-30: Mrs. Jarvis.  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. Swindlehurst.  
**London—Camberwell Rd.,** 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. Walker. Tuesday, at 7-30, Séance.  
**Clapham Junction.**—295, Lavender Hill. No meeting.  
**Forest Hill.**—23, Devonshire Road, at 7: Mr. Rodgers. Thursdays, at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Miss Todd, "The Ethics of Christianity and Spiritualism;" at 7, Messrs. Tindall and Read, "What is True Spiritualism?" Solos by Mrs. Tindall and others.  
**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.  
**Marylebone.**—24, Harcourt St., Mr. W. Goddard, Clairvoyant, at 11; at 3, Lyceum; at 7, Mr. G. Chainey, "Interpretation." Thursday, at 8 prompt, Mrs. Hawkins. Saturday, at 8 prompt, Séance, Mrs. Treadwell and Mr. W. Goddard. Friday, 6 to 8, sale of literature.  
**Mile End.**—Assembly Rooms; Beaumont St., at 7.

**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Notting Hill Gate Station.**—64, High St, Séance, Thursdays, at 7-30, Mr. Vango.  
**Peckham.**—Chepstow Hall, 1, High Street, at 11-15, Mr. F. C. Klein; Lyceum, at 3; at 6-30, Mr. T. Everitt; Members' Circle, 8-15.  
**Peckham.**—Winchester Hall, 33, High Street, at 11, Mr. Leach, "Battle of Armageddon;" 7, Rev. C. W. Allen, "Spiritualism."  
**Shepherds' Bush.**—14, Orchard Rd., at 7, Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.  
**Stamford Hill.**—181, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Mr. J. Veitch; Lyceum at 3.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Local.  
**Collyhurst Road,** at 2-30 and 6-30: Mr. Clarke.  
**Mexborough.**—Market Hall, at 2-30 and 6: Mr. S. Featherstone.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.  
**Granville Rooms,** Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Hopwood.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. W. H. Wheeler.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 10-30 and 6-30, and on Monday, at 7-30, Mrs. Emma H. Britten.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; 6-30: Mr. Clare. 41, Borough Rd., at 6-30: Mr. W. Davidson.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Gregg.  
**Duckworth's Assembly Rooms,** Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Local.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. G. Featherstone.  
**Parkgate.**—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walker.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Mrs. Johnson.  
**Rochdale.**—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.  
**Michael St.,** at 3 and 6-30. Tuesday, at 7-45, Circle.  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Tabernacle, Silver St., 2-30 and 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
**Central Board School,** Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6: Mr. J. Lund.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, 2-30 and 6: Mr. Wallis, at Co-op. Hall.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. H. Lashbrooke. Wed., 7-30. Developing on Fridays, 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Green.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Rooke. Monday, at 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30.  
**Monkwearmouth.**—3, Ravensworth Terrace, at 6: Mr. Burnett.  
**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; at 6, Mr. Kempster.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30 and 6-30, no service.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45: Mrs. Yeeles.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

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FRIDAY, JUNE 6, 1890.

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## THE ROSTRUM.

### RE-OPENING OF THE GREAT RELIGIOUS CONTROVERSY AT HALIFAX.

It is not long since a certain Mr. Lawrence, one of the popular preachers of the Halifax "Square" Church, got so much morality, reason, and common sense into his sermons as to declare that every evil-doer must suffer the penalty of his wrong, and make atonement therefor, or, in Scripture phraseology, "pay the penalty of the last farthing," before he could come out of the prison due to his guilt.

This doctrine, underlying, as it does, the treatment of criminals in every civilized land, a law in harmony with every sense of justice, true religion, and morality, was not, it seemed, good enough for a certain wealthy and influential supporter of the Square Church, Mr. Crossley. This amiable sinner wanted a "Saviour" to pay all just penalties for him; allow men to incur debts as much as they liked, but, to avoid the inconvenience of paying them in person, he insisted upon the old and long-cherished Church doctrine of putting the innocent to death in order that the guilty might go free; in other words, he, the said Mr. Crossley, demanded the restoration in the Square Church of the delectable doctrine of vicarious atonement for sin, as being at once agreeable to sinful man and satisfying to a just God, failing which, the said Mr. Crossley would cease to be a patron of Square Church and Mr. Lawrence's ministry. Halifax, it would seem, must be a place very much in need of a Saviour, or else its inhabitants must have strong objections to saving themselves, for no sooner has the Lawrence-and-Crossley controversy died out than another arises on the same subject, the belligerents in the present case being a Dr. Bowman, backed up by a Mr. Smith, both of whom insist on the doctrine of vicarious atonement as the only condition by which sinners can be saved from the wrath of—their Father in Heaven. The opponents are our own well-esteemed brother in the spiritual faith, A. D. Wilson, and, strange to say, a preacher himself, the Rev. T. G. Headley, of Petersham.

We confess to such a deep and exalted reverence for the name and idea of a Supreme Being, "God the Spirit," of whom man the spirit is a part, that we shrink from associating, even in words, the horrible and impious ideas which a vicarious blood sacrifice for the sins of others implies; we don't care, therefore, to repeat the arguments that are now filling the Halifax papers, although we rejoice that a theme so vitally important to the well-being of society, should be agitated, and stir the thoughts of the people to their very depths. Nay, we may say more. We firmly believe that the horrible doctrine of substitution for sin has only been permitted to remain so long unchallenged, and only been tolerated in pulpit utterances, because *people do not think*. They have listened mechanically, received doctrine mechanically from the mouths of preachers paid and appointed to do their thinking for them, gone to church and home again to their good Sunday dinners mechanically, and cherished the idea—had they thought about the subject at all—that they had performed their *duty* to God, by the act of church-going, and keeping awake as well as they could whilst the preaching was going forward. As we have said in former articles,

since no magistrate upon the face of the earth would be allowed to put the innocent to death and let the guilty go free, so there is no hope of rooting out the abomination of attributing to God, an act against the perpetration of which by man, the whole world would arise in horror, except by such discussions as are now in process at Halifax, compelling the readers to think, and comparing the brave, strong words of the opponents with the flimsy double meaning and too often incomprehensible Scripture texts, by which the defenders of the doctrine claim the necessity (we should say the convenience) of a vicarious atonement! As our friend A. D. Wilson's letters are chiefly analyses of Dr. Bowman and Mr. Smith's Scripture citations, we only give two of his excellent independent statements, in exemplification of his style. They are as follows:—

"At this juncture, I must express myself calmly and deliberately, and in the presence of God and His angels. If God is going to damn me because of my inability to subscribe to Spurgeon's hideous creed—going to damn me eternally for exercising the mental faculties he has given me to the best of my ability, taking no note of the good that may be in me—then I say, I will resign myself to my fate, confronted with this monster riddle, for the solution of which I opine eternity itself will be too short—viz., how I should come to have such a fiend for my creator and judge. Mr. S. characterizes my view of soul development (or salvation) as an easy method of removing sin. Indeed! What about his method of removing sin? According to the orthodox doctrine of atonement, the sinner, loaded down with sin, has only got to say, fervently and trustingly—'Lord, I believe; I accept thee as my atoning Saviour' (a sort of hey, presto, disappear!); and lo and behold! the sinner's load falls from him, and he is supposed to be meet for Heaven at once. If that is not an 'easy method' of removing sin, then I know nothing about logic.

"So long as men believe they can transfer the consequences of their guilt to an atoning Saviour, will they be careless and indifferent in the matter of well-doing; whilst, on the other hand, let them be strongly impressed with the truth that they must bear the full penalty of their own misdeeds, they will then be furnished with an incentive to noble thought and living, such as they cannot possibly get from the orthodox dogma of atonement."

Such just and manful words as these are only to be expected from one who, like Mr. Wilson, knows beyond a peradventure from the dwellers of the life hereafter that the doctrine of any vicarious atonement for sin, or salvation from the consequences of sin, except through personal repentance and personal atonement, is a false and terrible delusion; but what can we say of the light which is shining in the gross darkness of clericalism when we find a "reverend" taking part in the controversy in the following terms?—

TO THE EDITOR OF THE "HALIFAX COURIER."

"Sir,—Dr. Bowman, in his address on the Atonement, tells us that 'God heard the groans of dying victims, and saw their writhing agonies for thousands of years,' and then he immediately 'dares any one to assert that it was God dishonouring and futile.' I accept Dr. Bowman's challenge, and fearlessly assert that the doctrine of Atonement, as commonly taught and understood, and called Orthodoxy, is anti-Christian, evil and immoral, and images God to be like the sanguinary Moloch of the Philistines."

Then follow a long series of Bible texts to prove that Jesus did *not* die to make any atonement for the sins of mankind. After which, the writer concludes thus:—

"And since the people are now for the first time in the history of the world both free and educated, it is incumbent on them, now that the world is arriving at a period equivalent to manhood in the individual, to cast off the spiritual chains of Roman bondage by which it has been attempted to enslave the soul, and emasculate the mind of the world, to call evil good and good evil in the name of God and religion. But we are told that if we resist the devil he will flee, and we have only to resist and expose this evil doctrine of Atonement, and it will vanish, also."

Rev. T. G. HEADLEY.

"Manor House, Petersham, 19th May."

Brave words these, dispute them who may.

There is still one more quotation, and only one we can make from the *Yorks Times*, in which the writer's name does not appear. He says:—

"In the best interests of religion we should all rejoice in the discussions now in progress in Halifax, not for any sense or reason that is in them, but because they bring to a definite issue the one vital question of what Christianity is. My college training, my rites of ordination, all the decisions of councils, sealed by the blood of martyrs, every creed of Christendom, and all the direct teachings of the Lord himself, especially [*texts too numerous to quote.*—Ed. T. W.] . . . prove that Christ came on earth to die as a sacrifice for sin, to reconcile fallen man to his offended Creator; in a word, to offer a vicarious atonement for sin, and for this only. Those that acknowledge this are Christians, and those that deny it are not Christians. The teachings of Christ were not new; they were, and still are, the teachings of every good man, and always will be. Vicarious atonement and the remission of sins ALONE is the beginning and end of the Christian religion, and all the wrong that now harasses the true church, and is dividing it up into hopeless ruin, arises from that false and heretic sort of mock Christianity, which pretends to boast itself on taking the *teachings* of Christ, and yet denies his Godhead, and the sole gist, end, and aim of Christianity is his glorious character as the SAVIOUR of men. . . . —VERAX."

NOTE.—These are the only precise definitions that have as yet been rendered of "Christianity," and as such we commend them to the attention of those who aim at serving both God and Mammon, claiming the title of "Christians," but denying the one fundamental item of the Christian faith—"vicarious atonement."

### MORE SIGNS OF THE TIMES, OR THE DRIFT OF MODERN THOUGHT.

#### ON "GHOSTS."

THE following extracts are taken from a report in the *Surrey Comet* of what purported to be a lecture on "Ghosts," given at the Richmond Athenæum, two or three weeks ago, by a Rev. C. F. Coutts. Childish as the citations must appear to a well-informed spiritualist, they are worth glancing over, first, to note how inevitably *the drift of modern thought flows* in the direction of spiritual existence, and next, to call attention to the insolence no less than the imbecility of a man, and a clergyman at that (one therefore whose bounden duty it is to explain and teach of spiritual things), attempting to entertain a large audience with a rehash of utterly unauthentic ghost stories, and yet rudely disclaiming the testimony of millions of his fellow creatures, simply because they are classified as "spiritualists." This is precisely on a par with the action of the French Academy of Sciences, who stigmatized Mesmer as a charlatan and impostor for claiming the truth of "animal magnetism," and who next proceed to steal Mesmer's discovery, and put it forth as their own, under the name of "Hypnotism."

The early settlers of Victoria, Australia, pretended to have *bought* the rich land between Melbourne and Geelong, a tract some sixty miles in length, from the poor "black fellows"—the Australian aborigines—paying as the price of this land a few barrels of rum, half-a-dozen red blankets, and as many kegs of gunpowder. When this infamous swindle became known to the Government at home, its members were filled with virtuous indignation at the fact that the poor natives had been robbed of their lands for such shamefully unworthy compensation. By way of doing justice, then, to these same poor natives, the Government insisted upon cancelling the unholy bargain, and forthwith seizing upon the land, *appropriated it themselves for government purposes.*

If our readers cannot recognize in these examples the pious pilferers who are perpetually stealing our ideas at the very time when they speak with the utmost contempt of "spiritualism," then the lessons of history are lost upon them.

The rev. lecturer, after a long preamble, designed to take away the terms *spirits* and *spiritual*, and substitute in their place "*ghosts*" and "*super-physical*," went on to say: "I will dismiss all cases which might be resolved into fraud and deception, and *I am not prepared to consider 'spiritualism' as having any connexion with the spiritual world, or to consider its claims worthy of investigation!*"

After this remarkable speech (particularly remarkable for a minister of religion), after utterly denying the authenticity of Lord Lytton's famous ghost story, half a dozen Hampton Court spectres, and all Lord Lytton's "haunting" narratives, he proceeded thus: "One of the best *authenticated* stories of haunted buildings is that of Holy Trinity Church, York. Certain figures appear at intervals, sometimes several Sundays in succession. I will give part of the account of an eye-witness. 'The figures began to move across the window before the commencement of the service, when, in fact, *there was no one present but ourselves.* They did so again, twenty or thirty times, till the conclusion of

the sermon. Of the three figures, third a little child. One was tall, middle-sized. We called the second one her evident care of the child during the mother, which relationship we attributed to from the affection she exhibited towards the child, it and wringing her hands over it. The order of the proceedings was this: The mother came along from the side of the window, and having gone half-way across, stopped, turned round, and waved her arm towards the quarter whence she had come. This signal was answered by the entry of the nurse, with the child. Both figures then bent over the child, and seemed to bemoan its fate. The mother then moved towards the other side of the window, taking the child with her, leaving the nurse in the centre of the window, from which she gradually retired whence she had come, waving her hand as though making signs of farewell. After some little time she again appeared, bending forward, and evidently anticipating the return of the other two, who never failed to re-appear from the south side of the window where they had disappeared. The same gestures of despair and distress were repeated, and then all three retired together to the north side of the window. By far the most remarkable and perplexing incident in the whole spectacle was this, that on one occasion, when the mother and child had taken their departure, the medium figure—the nurse—waved her hands, and, after walking slowly to the very edge of the window, turned round and waved her arm towards the other two, and then I most distinctly saw the arm bare nearly to the shoulder, with beautiful folds of white drapery hanging from it, like a picture on a Greek vase.' I may add that every care has been taken to prevent imposture. The church has been closely watched without the slightest success. Trees have been cut down outside, but with no effect. The figures are still seen from the west gallery only, and the school children, who sit there, regard them with indifference, knowing them as the mother, nurse, and child. Is there any story connected with it? you may ask. There is: A man, his wife, and only child lived here. The father died, and was buried at the east end of the church. After a time the plague broke out in York, and carried off the child, which was accordingly buried outside the city. The mother died afterwards and was laid in her husband's grave, and now, as in her lifetime, continues to bemoan the separation. *The child is brought from its grave in the plague-pit by the mother and nurse, and brought to the grave of its father, and then it is taken back to where it lies outside the walls.*"

If the individuals of this story lived in the time of the plague, what a pleasant two or three hundred years' time they must have had of it, going back and forth between *plague pit graves* and that church window!

To save our readers' patience, and for fear they should expect that the next "ghost" story should be taken from the no less authoritative life and adventures of Baron Munchausen, we may at once state that the next narrative was the reproduction of the ancient Lord Tyrone story, with the history of how the ghost burned his mark into his sister's wrist, as the token of his visit, and the peculiar kind of habitation from whence he came. Whilst it cannot but be a subject of congratulation to the spiritualists that their particular "ghosts" don't return burning people up, but rather teaching them how to resist fire, so we proceed to give another specimen of how this follower of Paul instructs his hearers "concerning spiritual gifts." He says:—

"I will give another account which was told me by a late eminent scientific man, a hard headed F.R.S. His father was in the navy, and was with Lord Collingwood's fleet in the Mediterranean. His mother went to pull down the blind one Sunday evening, when suddenly she was conscious of green waves rushing past her, and she recognized a man carried along by the waves as her husband. She fainted away naturally, but she made a note of it. To make the history complete, I ought to be able to say that her husband was drowned just at that very time. *But I cannot complete it thus.* The fact was that his vessel sailed from Lord Collingwood with despatches for Admiral Duckworth at the Dardanelles, two days before this, and was never heard of again."

Whilst we cannot but feel sorry for the rev. narrator that his "ghost" part of the story was a failure, and that "the green waves rushing by," &c., &c., did not serve to throw any light upon the subsequent fate of the departed mariner, we will give the gentleman credit for at least one fairly authenticated case, which he related as follows:—



"A man named William Barwick, living at Carwood, a few miles south of York, murdered his wife, and buried her near the pond where he had drowned her. He told everyone that his wife had gone to stay with his uncle, Richard Harrison, in Selby. But her sister's husband, Thomas Lofthouse, going to the pond for water, saw a figure like his sister-in-law in front of him. The figure glided towards the pond, and seated itself on a rising bank. As he returned he saw the face distinctly that it was that of Mary Barwick, but deadly pale. Telling his wife, she was so much alarmed that he went to Selby to see Harrison. He knew nothing about Mrs. Barwick, so a warrant was applied for, and Barwick arrested. He acknowledged what he had done, his confession was written down and signed in the presence of the Lord Mayor of York. He was afterwards tried and executed, and hung in chains near the spot. The depositions of Lofthouse and Barwick, countersigned by the Lord Mayor, S. Dawson, are interesting, but are too long to be given here."

Now, notwithstanding the fact that the Rev. Mr. Coutts commences his ghost stories by alleging that spiritualism *has no connection with the spiritual world!* and is unworthy of investigation, we are glad that he has found even one "ghost" narrative as well authenticated as the millions with which our spiritual literature abounds. Be this as it may, we still have some sympathy with the hapless narrator, and cannot but feel that he would have done better had he reserved his tales for a young folks' Christmas party—an opinion that was evidently shared by at least some of his listeners, judging by the remarks which followed. The report goes on to say:—

"Mr. Wakefield opened the discussion, avowing himself a believer in ghosts. He did not mind being called superstitious. The word superstitious meant 'one who searches into a thing or ponders over it.' He had seen a ghost himself. It happened at an early period of his life, and his attention had been given to the matter ever since. The key to the whole thing rested on the Scriptures themselves, and he should have expected that Mr. Coutts, as a clergyman, might have enlightened them on the subject. St. Paul, they would remember, told them that they had a natural body and a spiritual body. He quoted from Dr. Johnson, Byron, and Addison, in support of his belief in supernatural manifestations. When he saw the apparition he had referred to his sister was beside him, and he said, 'Do you see that?' thus she saw it too. He was rather inclined to agree with St. Martin that all the good spirits went away, but that the 'earth-bound' spirits, those to whom this world had been everything, remained below. Mr. Frank Podmore, one of the hon. secs. of the Society for Psychical Research, was the next speaker. He thought Mr. Coutts had treated the subject more as an antiquarian than as a scientific student. He (the speaker) had happened to investigate all the cases mentioned by Mr. Coutts, and he could assure the audience that they had no claim to authenticity whatever. (Laughter.)"

"Mr. White and the chairman having spoken, and the latter having accorded to the lecturer the thanks of the audience, Mr. Coutts replied. He thought Mr. Wakefield and Mr. Podmore had been rather severe in their criticism. He had never pretended to give a theory. He had purposely avoided touching on anything in the Scriptures having reference to the subject. He did not believe all that was asserted by the Society for Psychical Research, and he thought the appearances were harder to explain as hallucinations than as manifestations from the spiritual world. Mr. Wakefield had said that his stories were too new, and Mr. Podmore had said they were too old; while Mr. Wilkes Smith had made a very unmerited reproach—namely, that the subject had not been treated by him in a serious manner. He contended that it had."

QUERY.—We wonder whether laughter, harsh criticism, and denial would have followed the narration of spiritual facts, attested by scores of living witnesses from monarchs to peasants, had the narrators been Professors A. R. Wallace, Crookes, William Howitt, S. C. Hall, Lord Brougham, &c., &c. We trow not—but then the ministers of religion deal only with ancient theories, the spiritualists with modern FACTS.—Ed. T. W.]

Every good act is charity; removing stones and thorns from the road is charity; putting a wanderer in the right way is charity; and so is smiling in your brother's face charity.

## SPIRITUALISM IN MANY LANDS.

A MEXICAN medium of remarkable power is reported of in the columns of the Spanish paper *El Peronterizo*. Dr. N. A. Pickens gives the following translation of the account in the *Golden Gate* of May 3rd.

"Teresa Urrea, daughter of Thomas Urrea, who resides in the village of Cabora, district of Alamos Sonora, Mexico, has for about eight months been developing wonderful powers of clairvoyance and healing. These powers coming to her as they have, at the age of fourteen, unsought, and without any knowledge whatever of modern spiritualism, show how the spirits seek out and develop (if possible) every good instrument for their work.

"The honest, unsophisticated Mexicans called her a saint equal to the Virgin Mary, and take it for granted that her powers are derived direct from God.

"She heals the sick from all manner of diseases, even deafness and blindness. Many cases that have baffled the skill of the regulars, are cured by her.

"A man who was badly injured in the mine (supposed to be hopeless), was carried to her on a litter. She took some water, poured it on the ground, made a mud poultice, and applied it to the injured part. The man was cured instantaneously.

"The medium on one occasion ascertained by her clairvoyant powers, that a lady a few miles distant was sick, and that she must go and cure her. She asked her father to accompany her. Accordingly she and her father went—found the lady just as the medium said—and she was restored to health instantaneously. Her services are all rendered gratuitously.

"It will be supposed that the medium's control would be orthodox, but such is *not* the case. She says the greatest obstacles to human good and happiness are first, priestcraft; second, the inordinate love of the people for money; and third, the doctors.

"She (or her control), must mean the doctors of the old school persuasion—*surely* not the numerous physicians whose practice and teachings will, when understood and put into practice, revolutionise the world; such as Dr. Trall, Dr. Holbrook, Dr. Stockham of Chicago, Dr. Buchanau, Dr. Campbell of Cincinnati, and others too numerous to name, who are indefatigable benefactors to humanity. We say it would be as grand a mistake to set these noble philanthropists down as humbugs, as it would be to stone the prophets to death.

"We judge the medium's control had reference only to that class of so-called regulars who practise on the principles of '*ubivita ibivisus*,' *contrari contrarias curanter*. We do but cure one disease by producing another, etc., and other like abominations that should have died with Esculapius. Those M.D.'s who are always wanting acts passed to *regulate* the practice of medicine, are the class whom it is best to let alone.

"There is a man in Camp Alamos who is personally acquainted with Thomas Urrea, the father of the Mexican seeress and healer. He says his reputation for honour and veracity are unquestionable."

Still another communication from a Mexican paper—*El Precursor*—(Mazatlan, Mexico), is given in the *Harbinger of Light*. It professes to come through a most reliable medium, and gives a terrible picture of retributive justice in the life hereafter. It is as follows:—

"The communications come from Pope Clement XIV., who was poisoned by the Jesuits; from Ignatius Loyola; and from Pedro Arbues, who appears to have been an Inquisitor while in the flesh. The ex-pontiff warns the world against the machinations of the Society of Jesus; and deplors the amiable weakness of the present Pope, which has caused him to succumb to the influence of the enemy. Loyola, the founder of that Order, declares that he is still suffering the penalties entailed upon him by the enormous mischiefs it has produced upon mankind, and supplicates the Almighty to put an end to the mental martyrdom he is undergoing; while Pedro Arbues implores the prayers of the circle in order that his term of expiation, which has now lasted for centuries, may be shortened. He says, 'One by one the victims of my cruelty present themselves before me, here in this spiritual existence. They heap upon me accusations which make me tremble. I endeavour to escape, but it is useless. Despair lays hold upon me, and frenzy overwhelms me.' It is such a cry of anguish, such a wail of agony, as could only emanate from a soul in torture."

We find in the same publication a communication purporting to have come from Blaise Pascal. Its subject is the amelioration of the human race, which he says "is only to be accomplished by addressing them in reasonable language; by teaching them a religion based upon palpable facts, of which they themselves may be the witness; a religion which is on a level with all intelligence; a religion, in short, which instead of brutalising man, elevates his soul by teaching him to look on the Creator as an infinitely merciful Being, and not as a capricious, perverse, and implacable Being, always disposed to punish, and superadding to cruelty the most execrable of tyrannies."

### SEEING VISIONS.

LYDIA MARIA CHILD's article on "Spirits," in a late *Atlantic Monthly*, contains the following interesting paragraph:—

When Harriet Hosmer, the sculptor, visited her native country a few years ago, I had an interview with her, during which our conversation happened to turn upon dreams and visions. "I had some experience in that way," said she. "Let me tell you a singular circumstance that happened to me in Rome. An Italian girl, named Rosa, was in my employ for a long time, but was finally obliged to return to her mother on account of confirmed ill health. We were mutually sorry to part, for we liked each other. When I took my customary excursion on horseback I frequently called to see her. On one of these occasions I found her brighter than I had seen her for some time past. I had long relinquished hopes of her recovery, but there was nothing in her appearance that gave me the impression of immediate danger. I left with the expectation of calling to see her many times. During the remainder of the day I was busy in my studio, and do not recollect that Rosa was in my thoughts after I parted with her; I retired to rest in good health, and in a quiet frame of mind, but I awoke from a sound sleep with an oppressive feeling that some one was in the room. I wondered at the sensation, for it was entirely new to me, but in vain I tried to dispel it. I peered beyond the curtains of my bed, but could distinguish no object in the darkness. Trying to gather up my thoughts, I soon recollected that the door was locked, and that I put the key under my bolster. I felt for it and found it where I had placed it. I said to myself that I had probably had some ugly dream, and waked with a vague impression of it on my mind. Reasoning thus, I arranged myself comfortably for another nap. I am habitually a good sleeper, a stranger to fear; but, do what I would, the idea still haunted me that some one was in my room. Finding it impossible to sleep, I longed for daylight to dawn, that I might rise and pursue my customary avocations. It was not long before I was able to distinguish the furniture in my room, and soon after I heard, in the apartments below, familiar noises of servants opening windows and doors. An old clock proclaimed the hour. I counted one, two, three, four, five, and resolved to arise immediately. My bed was partially screened by a long curtain, looped up at the side. As I raised my head from the pillow, Rosa looked inside the curtain and smiled at me. The idea of anything supernatural did not occur to me. Simply surprised, I exclaimed, 'Why Rosa, how came you here when you are so ill?' 'I am well, now,' she replied. With the thought only of greeting her joyfully, I sprang out of bed. There was no Rosa there! I moved the curtains, thinking she might, perhaps, have playfully hidden behind its folds. The same feeling induced me to look into the closet. The sight of her had come so suddenly, that, in the first moment of surprise and bewilderment, I did not reflect that the door was locked. When I became convinced that there was no one in the room but myself, I recollected that fact, and thought I must have seen a vision.

"At the breakfast table I said to the old lady with whom I boarded, 'Rosa is dead.'

"'What do you mean by that?' she inquired. 'You told me that she seemed better than common when you called to see her yesterday.'

"I related the occurrences of the morning, and told her that I had a strong impression Rosa was dead. She laughed, and said I had dreamed it all. I assured her I was thoroughly awake, and in proof thereof told her I had heard all the accustomed household noises, and had counted the clock when it struck five.

"She replied, 'All that is very possible, my dear. The clock struck in your dream. Real sounds often mix with the

illusions of sleep. I am surprised that a dream should make such an impression on a young lady as free from superstition as you are.'

"She continued to jest on the subject, and slightly annoyed me by her persistence in believing it to be a dream, when I was perfectly sure of having been awake. To settle the question, I summoned a messenger, and sent him to inquire how Rosa did. He returned with the answer that 'She died this morning at five o'clock.'

I wrote the story as Miss Hosmer told it to me, and after I had shown it to her, I asked her if she had any objection to its being published without the suppression of names. She replied, "You have reported the story correctly. Make what use you please of it. You cannot think it more strange or more unaccountable than I do myself."

### BETWEEN TWO WORLDS.

"Betwixt two worlds, life hovers like a star."

A TENDER touch athwart the sky,  
A soft, sweet light,  
Drawn by a spirit hand, that parts  
The day from night.

A dying red, a faint, pink hue,  
A purple shroud.  
Strewn round the setting sun that drops  
'Neath rolling cloud.

And myriad stars creep out and shine  
O'er that still breast  
Of vaulted blue, so calm, so deep,  
In tranquil rest.

A hush, a silence o'er the earth,  
A look divine,  
As from the eyes of one who sees  
Farther than mine!

A visionary dream sweeps round  
My listening heart.  
Oh night! how wonderful and grand  
To me thou art!

Far off the ripples of the sea  
Break on the sand,  
Most musical the echoes fall  
O'er sky and land.

One bird is warbling low and clear,  
The nightingale  
Sings to the moon in rapturous tones  
Her oft-told tale!

What time the shadows fall betwixt  
The radiant sky,  
She loves to pour her liquid notes  
In one long sigh.

Betwixt two worlds we live and move,  
Of joy and woe,  
The spirit and the fleshy school,  
Whose wavelets flow.

Adown the rugged shores of time  
Unto the goal,  
That lies in earthly mists,—yet guides  
The struggling soul.

Two Worlds! the unseen and the seen,  
Like day and night,  
Parted by that same Hand that paints  
The dark and light.

Dear God! Who giveth each and all,  
The stars and sun,  
Help us to say through storm and cloud  
"Thy Will be done."

—Alice E. Argente.

### SIGNS OF THE TIMES.

WRITTEN—AND EXTRACTS MADE—FOR "THE TWO WORLDS,"  
BY J. T. A., OF LONDON.

NOTE.—The following extracts and philosophic remarks were sent by an esteemed correspondent from London for our Rostrum article, in which place they will be found quite worthy of careful perusal. The first paper consists of a few extracts from a sermon preached last Easter by the liberal-minded and eloquent minister—whose remarks are indeed "a sign of the times"—Canon Wilberforce.

"GLORIOUS Easter Day!—the anniversary of the establishment of the indestructible foundation stone of the Christian faith—the sacred declaration of God that every human soul was deathless; that sundered hearts should be re-united; that vanished hands should once more be felt; that Death, the King of Terrors, is after all the greatest illusion in the universe, the phantom and scarecrow of pagan superstition. 'Yes Jesus lives,' said a man the other day—a thoughtful Hindoo, who did not believe in the physical resurrection. 'I can see Him live. He lives through Christendom like an all-pervading leaven.'



"Asking his hearers what they understood by the doctrine of the inspiration of the Scriptures, the preacher said it occurred to him that the true inspiration of the Bible was not so much in the Book, as in the reader of the Book. The inspiration of the Bible was in the heart prepared to search into the depths of the Holy Spirit. He believed that the resurrection body was in them now, although God could restore their earthly atomic bodies were it necessary.

"Thou shalt love God with all thy heart and with all thy mind and with all thy soul, and thy neighbour as thyself. Here was the text, which was within the reach of every individual, to convince him that he was not merely hunting a phantom or deceiving himself when he said he loved God. If a man love not his brother, whom he has seen; how can he love God, whom he hath not seen? Loving God indicated a similarity of feeling with God.

"They could only truly love God in their brother man. God's ideal of a perfect man was Jesus Christ, and Jesus Christ's ideal of duty in life was usefulness to the brethren. The Son-Man of Man came not to be ministered unto, but to minister. A man without sympathy was like a man without a soul.

"The most spiritual minded of the Hindoos almost always spoke of God as mother. Sir Hugh Gough, the gallant hero of many battles, remarked in regard to the improvement of morals amongst the soldiers, that it was through the influence of the sisters of mercy; by their delicate refinement, sympathy, and tenderness, and the blessed combination of the power of religious strength, that they raised the standard of the men amongst whom they laboured.

"In the Koran, the sacred Book of the Mussulmans, the true spirit of almsgiving was enforced, and the doctrine that a man would be judged hereafter according to the good he had done to his fellow-men. It would not be asked what property he had left behind, but the angels in heaven would ask, 'What good deeds does he set before you?' Let them act on the principles in this respect enunciated in the Koran, *which were as divine as if they came from the Bible itself. God's spirit ruled all our spirits*, and they would only love Him by loving what He loved; and in proportion as they yielded and obeyed, the more *clearly* would they see Him as He is, and grow into His likeness. From his heart he bade every one of them welcome, and he prayed God to bless them all and give them a blessed and happy Easter time.

"To the above I earnestly say, amen.—J. T. A."

## QUESTION DEPARTMENT.

WILL the Editor of *The Two Worlds* kindly favour with a few lines as to the following: If God our Heavenly Father, Ruler of the Universe, is infinite love and wisdom and all-powerful, how are we to reconcile these attributes with the terrible suffering and misery that is inflicted on thousands of his children by tempest and earthquake and the like violent and destructive forces over which the unfortunate sufferers have no control? It seems impossible to take these scourges as emanating from a divine source replete with beneficent qualities, and in the face of such calamitous laws to echo: "We praise Thee, O God," "Thy will be done." —D. H.

### ANSWER.

Our questioner must remember men actually know nothing of God except through His works. They speak of the Creator with all the familiarity of personal knowledge, and yet all they attribute to Him, Her, or Them, is the result of their own imaginings, and the teachings of equally ignorant priests. Judging of the works of man we find that they are all due to the impulses of that intelligence which we call his spirit, and which we now discover through the phenomena of spiritualism to be deathless. It is in the same sense and by the same gauge alone that we can judge the Creator of the Universe to be spirit, but of the attributes of that Almighty Spirit we know nothing, save through His works. Storms, tempests, and all the forces of nature are means of teaching to man, who is evidently born on earth for probationary purposes. His best instructors ever have been pain, necessity, and the impulse to search out, study, and finally to control the elemental forces. There is not a pang or a sorrow that man could have spared, and when we see the results of earthly discipline in the soul's ascent to higher

and better spheres of being beyond the earth, we may judge by analogy that the Creative Parent of men teaches his children through trial and discipline, thus fitting them for that higher life, just as we restrain, and at times punish our children, and subject them to trial and discipline to fit them for manhood.

### QUESTION.

Smethwick Street, Birmingham.

DEAR MADAM,—Could you enlighten me in any way as to the meaning of "A Spiritual Sphere," and does it receive its light from our sun or how? Do spirits require food? I cannot understand that statement in the New Testament where it is stated that Christ after he had risen with his spiritual body ate food the same as we do with our physical bodies.

### ANSWER.

Spirits teach that for every atom of matter in the universe there is a corresponding spiritual counterpart. Hence there is a spiritual as well as a material sun, and the planetary spirit spheres are illuminated by that spiritual sun as the material planets are by the physical sun. The capacity of spirits to perceive light, however, differs greatly. Evil, ignorant, and undeveloped spirits have no power of perceiving light, hence their own interior condition impresses them with the belief that they are in darkness. The reverse of this position obtains with highly-developed spirits. Both the kingdoms of heaven and hell are from within.

To the second question, we reply there are many reliable students of Jewish history who claim that Jesus did not die on the cross. Papias, a devoted disciple of early Christianity, writing in the first century, affirms that Jesus was taken down from the cross before death ensued; that his legs were not broken like those of his fellow-sufferers; that the custom of breaking the legs of crucified malefactors was to prevent their escaping, death not always supervening on the cross. The tradition circulated at the time that the disciples stole the body of Jesus by night, and the words attributed to Jesus when telling Thomas that he was not a spirit, but a being of *flesh and blood*, justify the words of Papias, who affirms that Jesus retired into the wilderness and lived to be a very old man.\* Our questioner will find other views of the life and mission of Jesus than those the Churches render in the Four Gospels. Some of these he had better study.

### MAZZINI.

SITTING alone, pondering the mystery of life; its deceptions, its disappointments, its doubts—dejected in spirit, I picked up a volume of Mazzini, and my eye fell upon the following beautiful thoughts. It had a significance which I cannot express in words, and that the readers may divine its meaning, I copy it for the journal.

"The souls who have loved you and whom you have loved to the last moment of their earthly existence, are appointed, in reward of their love and yours, to watch over you, to protect you, to elevate you one step nearer to God in the scale of your progressive transformations. Have you never, in some solemn moment, been visited by an intuition, a thought of genius, an unwonted and brighter ray from the eternal truth? It was perhaps, the breath of the being whom you have loved the most and who has the most loved you on earth, passing across your burning forehead. When soul-sickened by delusion and deception, you have shivered beneath the icy touch of doubt, have you never felt a sudden glow of love and faith arise within your breast? It was perhaps the kiss of the mother you wept as lost, while she smiled at your error."

Parkersburg, W. Va. —*Religio-Philosophical Journal*.

THE Iroquois and Hurons believed in a country for the souls of the dead, which they called the "country of ancestors." This was to the west, from which direction their traditions said that they had migrated. Spirits must go there after death, by a very long and painful journey past many rivers, and at the end of a narrow bridge fight with a dog like Cerberus, and some may fall into the water and be carried away over precipices. This road is all on the earth; but several of the Indian tribes consider the Milky Way to be the path of souls, those of human beings forming the main body of the stars, and their dogs, which also have souls, running on the sides.

\* "Progress of Religious Ideas."

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER

*The People's Popular Penny Spiritual Paper.*

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"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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## THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JUNE 6, 1890.

### NATIONAL CONFERENCE OF SPIRITUALISTS.

By the inspiration and direction of those good spirits in the higher life, who have sustained and guided the writer of this article through her long and arduous public career, a proposition was made to a few friends to endeavour to formulate an inaugural Conference of Spiritualists; the object being to gather together in each year in a NATIONAL MOVABLE CONFERENCE, and thus unite in closer bonds of harmonious fellowship the now scattered—and too often divided—ranks of those who hold the common faith of spirit communion, and accept its world-wide testimony concerning the conditions of life hereafter.

It would be equally supererogatory and uncalled for to dwell on the utter inefficiency of individual effort to revolutionise the world of religious thought, without leadership amongst bands of followers on the one hand, or combination amongst vast numbers of individuals—each guided by a common principle of belief—on the other hand. Since leadership is wholly out of the question, the spirit world being primarily the only acknowledged source of power which inspires the spiritual movement, the next most natural, and effective resource is COMBINATION amongst the ranks of the believers.

Hitherto, the immense spaces over which spiritualism has spread, and the strong individualities which reaction from the bonds of priestcraft have promoted, have made attempts at "confederation" amongst spiritualists merely temporary, such confederations generally ending in wider lines of differing individualism than formerly. The few friends of THE CAUSE now about to renew the attempt at unity and combination, are moved far more by a sense of duty and gratitude to their spiritual teachers, and HOPE of good results to their efforts, than by any sanguine expectations of success.

These friends in council, however, MEAN TO TRY, and hence, two preliminary meetings have been held, with a view of endeavouring to formulate the best methods for the first inaugural Conference.

The gatherings (if they continue) will be movable and held at different places each year. Manchester, as the centre of a large number of outlying spiritual districts, readily reached by railroads, has been appointed by the Committee *pro tem.*, as the most convenient and accessible locality in which to hold the inaugural conference, and all that earnest effort, good council, and untiring work can do to promote unity in the spiritual ranks, improve the methods of propaganda, and render back to the spirit world ever

improving fruits of mental, spiritual, and social progress, will at least be attempted. It will be remembered that a circular in the form of a "proposition" only has been sent out by thousands to various spiritualists throughout the country, and many encouraging responses have been received, not a few containing valuable advice and promises of personal attendance.

It is in consequence of those responses that at the last preliminary meeting of the *pro tem.* committee it was determined to carry the "proposition" for an inaugural conference into practical effect; hence by a series of resolutions amongst those assembled, the following arrangements were decided upon:—

*Time*—Sunday, July 6th, 1890.

*Place*—The Large Co-operative Hall, Downing Street, Manchester.

*Agenda or Order of Proceedings*—

1. Chairman, Mr. Lamont. Call to order at 10-15 for 10-30 prompt.
2. Opening hymn and invocation.
3. Reading of letters received by the sub-committee.
4. Call for short written reports and suggestions, to be read by delegates, concerning the status of their societies
5. Collection.
6. Resolutions then in order, in speeches of not more than ten minutes' duration. No speaker, except the mover of the resolution, to speak twice.
7. Adjourn at 12-30 for refreshments.

#### AFTERNOON SESSION.

1. Re-open at 2 o'clock.
2. Call to order by the Chairman.
3. Resolutions to be offered on the present and future status of spiritualism. Speeches not to exceed ten minutes. No speaker except the mover of the resolution, to speak twice.
4. Collection at 4 p.m.
5. Election of place, time, officers, and committee of management for next year's conference.
6. Adjourn at 4-30.

#### EVENING SESSION.

1. Commence at 6-30.
2. Hymn and invocation.
3. Chairman's remarks.
4. Short speeches from appointed speakers.
5. Collection.
6. Hymn and benediction.

A sub-committee will be appointed to receive the delegates in the ante-room. Arrangements will be made for refreshments to be provided for visitors in the hall, or close by, at moderate charges.

It only remains to add that those Societies who are in sympathy with this movement are hereby kindly invited to send one or two delegates, or short written papers to the Conference, as representative of their views on the best means of advancing the cause of spiritualism.

Those Societies intending to send delegates can receive written instructions concerning the location of the place of meeting, and means of reaching it from the various railways, and opportunities for obtaining refreshments, &c., by giving timely notice to the secretary *pro tem.*, Mr. J. B. Tetlow, 46, Harrison Street, Pendleton, Manchester.

We beg to add, on behalf of the Committee *pro tem.*, that though the expenses attending the organisation and conduct of this meeting are quite considerable, especially when falling on the few, all contributions in aid of the work will be purely VOLUNTARY.

The Committee also take this opportunity of returning grateful thanks to a few kind and generous contributors who have already assisted them, but desire their names to be withheld.

Societies will send delegates at their own expense, and collections in aid of the undertaking will be in order at the close of each meeting. This notice will be continued up to the date of the meeting.

Signed on behalf of the full Committee—

EMMA H. BRITTEN,

The Lindens,

Humphrey Street, Cheetham Hill, Manchester.

MR. E. W. WALLIS,

10, Petworth Street, Cheetham, Manchester.

MR. J. J. MORSE,

16, Stanley Street, Fairfield, Liverpool.

SUB-COMMITTEE on printing, announcements, agenda, &c.



## A VISIT TO THE SPIRIT SPHERES.

WRITTEN FOR THE "PROGRESSIVE THINKER."

I AM postmaster of this town, and am also engaged in general mercantile business. I have been a firm believer in spiritualism for a long time, and during the past few years I have had remarkable visions or views of the spirit-world. At the suggestion of some of my friends I will endeavour to describe a view which I recently had of that land to which I am now fast hastening. On the night of February 13, after my bodily faculties had been composed in slumber, I was carried irresistibly yet gently by some indescribable force to a country of exquisite beauty. The landscape or plateau which seemed to spread out before me was dotted with flowers of the rarest delicacy of tint, and the air was filled with the richness of their perfume. I cannot describe fully with tongue or pen, the grandeur and beauty which surrounded me as I stood in silent wonderment and admiration. At first I was content to commune with the flowers and trees, and breathe the balmy, fragrant air—indeed for a time I seemed to be enveloped in a vapour laden with the perfume of roses. Selfishly, perhaps, I was content for a while to enjoy these beauties alone, but it was not for long. The silent glen, the golden sunlight, the winding ravine with its mossy nooks, the silvery brooklet leaping over pebbles of amber and gold were too much to be admired alone, too sacred for the eyes of a hermit, and thus instinctively my soul yearned for companionship, for a kindred voice.

Seemingly in obedience to my wishes, I saw seated some little distance from me a man whose features were familiar, notwithstanding his present youthful appearance. I could see in his eyes and smile much that reminded me of my old-time friend, J. C. I approached him, and he extended his hand in mutual recognition, saying: "David, I am glad indeed to meet you, how are you pleased with our surroundings?" He chatted awhile upon topics familiar to us both, having reference to earth-life, and he interested me very much by describing and explaining much that pertained to his present existence. Whilst we were talking, another familiar face and form approached me from a different direction. In this individuality I recognised very readily my old friend and former neighbour, H. Y. He also extended the hand of welcome, and his voice and manner of expression soon carried me back in memory to the years of the past.

In the midst of our conversation I was delighted to hear strains of music, which came apparently from the distant hill; and oh, such music! Nothing approaching it had ever before regaled my ears. At first I was unable to distinguish articulation, and was at a loss to know whether it was vocal or instrumental, but as it drew nearer I could not only distinguish the words, but could plainly see the singers who composed this celestial band. On they came, until they had approached within a few yards of us. Then they halted, and I was in a position to observe them closely. They were perhaps twenty in number, dressed in the most gorgeous uniforms, bespangled with shimmering silver, diamonds, and gold.

Resting upon each shoulder, and reaching out in front of their faces was a peculiar, box-like instrument, made of some light material, which seemed to be readily adjusted to any angle. In front was a circular telephonic mouthpiece or sounding board, and in the sides leading from the shoulder outward toward the mouthpiece were small silver bells. These bells seemed to be so graded in sound as to be in exact accord with the voice of the singer; that is, the bells in the various instruments were in harmony with individual voices, and also attuned to the different parts of music—thus, the soprano, and tenor, and alto, and bass voices were aided both individually and collectively by the sound of the bells. Several pieces of music, or rather several songs were thus executed or sung whilst the band of singers was near us. To say I was delighted, electrified, or enchanted, would but feebly express my feelings on this occasion.

There in the vales of the future I had met two old congenial friends, and the event was being celebrated by strains of the sweetest music. Nor was this all; the band ceased singing, and when the echo of their voices had been wafted away on the air which was laden with the perfume of delicious flowers, one member of the band left the rank, and, smiling, took me by the hand. I was overjoyed to find in this personage a long-departed friend and kinsman. My relative had been accorded a very sweet and melodious voice when on earth, but this talent had been augmented many fold since he had become a dweller over there.

At the time these scenes were being enacted I was fully cognizant of the fact of my spiritual surroundings.

I knew that the flowers, the trees, the grasses, the sunshine, and the balmy fragrant air which I then enjoyed belonged to the realms of the hereafter.

I knew then, as I know now, that the friends with whom I conversed, and whose society I so much enjoyed, were the friends whom I had known on earth; that the music which charmed my soul was the music of the spheres; and I left these friends and these surroundings with feelings of the deepest regret. And now, since I have again assumed the conditions and burdens of earth-life, I look forward with infinite pleasure to the time when I shall be released from the pains and the sorrows incident to earth, and join my friends in the beautiful land beyond the river of death.

Kimball, Mich.

DAVID PACE.

## THE BELLEDOON MYSTERIES.

WE have just received a small pamphlet recalling some events that occurred a few years ago in the neighbourhood of Toronto, Canada. At the time of their occurrence all the papers of the day were full of reports, and many of the most trustworthy and respectable inhabitants of the neighbouring towns visited the scene, and testified openly to the truth of the weird occurrences in progress. Since last January it is now reported that the disturbances have recommenced, and though they do not differ greatly except in additional force from the former manifestations, their recurrence is renewing the excitement which formerly prevailed. We quote the following sketch of the early manifestations from a recent issue of the *Religio-Philosophical Journal* to save the trouble of preparing extracts from the pamphlet.

Near the beginning of the present century, about thirty miles from the source of the River St. Clair, on waste lands through which flowed the Channel Ecarte, so called by the early French settlers, was built a house which was the scene of strange occurrences known as the "Belledoon Mysteries." Lord Selkirk, the philanthropist, in 1804 founded a settlement at this place, and built a residence for his agent which he called Belledoon, a name by which most of the outlying settlements were soon known. The house which was the scene of the events that made it famous was built by John T. McDonald, son of a sturdy Scotch emigrant. For some years John and his family lived in this house happily, but at length they were surprised by doings that greatly annoyed and frightened them.

Leaden bullets came through the windows, making round holes in the glass, and falling on the floor; the tramp of men with measured tread was heard, followed by silence, and then resumed again and again; a cradle with a little child in it rocked so violently that it was with difficulty two men could hold it still; dishes of water rose without visible cause, and chairs and tables fell over each other with a loud crash; the lid of the kettle on the hearth tipped over on one side, and the kettle itself, as if by unseen hands, was violently dashed to the floor. A shower of lead sinkers detached—as subsequent examination showed—from a seine, without the breaking of a single thread, was thrown into the McDonald house. Guns went off with a loud explosion, and then moved about in various directions, evading the grasp of the excited owners. At one time a pint cup of water rose from the table and went round the room in the air, and coming back emptied itself on the floor. Balls of fire floated in the air, bundles of flax, corn cobs and other combustible articles were found burning, and the harassed family had difficulty in subduing the flames. For days the family was kept in wondering excitement by fires found in closets, and other places. Cotton batting was discovered ignited beneath the clapboards, and smoke often issued from the walls; and at last when the family were worn out with constant watching, the flames burst from a dozen places in the house, and the building was burned to the ground so quickly that there was no time to save the household goods. Hundreds prompted by curiosity visited Belledoon, and the strange performances became the theme of conversation in eastern cities.

John McDonald, with his family, after their own home was destroyed, found a home with his brother-in-law, whose house was not far off. There the smaller annoyances began at once, and were kept up until it was feared they would culminate in the same kind of disaster that had befallen John's own home, and he sought quarters elsewhere. At

one of these places of refuge, as testified to by Isaiah Brown, of Chatham, Ontario, one of the large stones used in place of andirons, on which to build fires in the open hearth, flew from its place and dashed through the door, scattering the fire and smashing a panel to splinters. Afterwards John McDonald sought a resting place for his family with his old father, Daniel McDonald. For some weeks they were not annoyed, and there were people who were not afraid to stay with them; but after a while persecutions similar to those mentioned were repeated at the house of the old man.

Captain Lewis Bennett, a British officer, visited the place with Mr. John Jones, of Corunna, to investigate the performances. He reported that he saw furniture move about and heard loud noises, that bullets came into the room, and that he picked them up and put them into a shot-belt, tied it with a string and wore it over his shoulder; nevertheless it was in a few minutes empty, and the bullets fell on the floor dripping with water, as though having just come from the river. He saw an infant in a cradle, and heard it suddenly scream. Examination showed that under it was a hot stone, so hot that "when it was thrown into the river it sizzled." The stone was in a minute thrown into the room again, and this was done repeatedly.

So notorious became the mysteries that the Toronto authorities sent qualified persons to the place to take measures to allay the excitement. By request, the McDonalds with their families left the premises, and went into temporary quarters on the bank of Running Creek, but the disturbances continued at the deserted homestead and broke out at the new quarters. Mr. McDougal and John McNeil, of Wallaceburg, who volunteered to keep watch of the McDonald residence at this time, saw smoke issue from a small closet, and on examination found a fire built on the floor with corn cobs and coal. They put it out, but smoke began to come from the wall. They tore away the laths and plaster, and there found another fire, and so it continued for some time. The law officers went away in wonder about the mysterious doings of which they could give no explanation. The McDonalds, annoyed at Running Creek, resolved to return to Belledoon, and again took up their residence on the farm, but in a tent—not daring for a time to live in the house. The severe cold of a Canadian winter compelled them soon to seek shelter again indoors—the old man in the homestead and John in a small log cabin. Fires continued to break out, and the men were kept busy extinguishing them. The barn with a large amount of grain was soon in ashes. Finally the persecution ceased.

Many persons have testified in writing to the reality of the occurrences. Mrs. Ellen Brown, who lived with Daniel McDonald, says: "I saw the dishes move from the cupboard, and other mysteries too numerous to mention. Stones came through the windows, all wet as if just out of the river." She testifies also to the fires. William S. Fleury says: "I saw stones and brickbats coming in through the doors and windows, making a hole the size of whatever came in. Parties would take these same things and throw them into the river and in a few minutes they would come back again. I saw a child lying in a cradle, when the cradle began to rock fearfully, and no one was near it. They thought it would throw the child out; so two men undertook to stop it, but could not, still a third took hold, but stop it they could not. Some of the party said 'Let's test this,' so they put the Bible in the cradle, and it stopped instantly. They said that was a fair test." He also testifies as to the fires. He says: "I saw the house take fire upstairs in ten different places at once. There were plenty to watch the fires, as people came from all parts of the United States and Canada to see for themselves. Not less than from twenty to fifty men were there all the time . . . I saw the pot, full of boiling water, come off the fire-place and sail about the room over our heads and never spill a drop, and then return to its starting place." Thomas Burgess says: "All at once I saw two wooden andirons that were in the fire-place rise up to the ceiling, and one lodged on each side of the house. I saw all I wanted to see. I was much frightened, but after a while picked up courage, and looking out at the back door I saw a number of people out by the wheat stacks, for they were on fire, so I called to them and told them about the fire in the house and then left."

However the foregoing statements be regarded they have in their support the written testimony of some score or more persons who declare that they witnessed the performances

related, besides the verbal statements of a much larger number. Several of these witnesses to the alleged events that occurred at Belledoon from 1820 to 1833 are still alive. All who have spoken of the McDonalds refer to them as worthy people. They were members of the Baptist church. Their belief in regard to this matter was that J. T. McDonald having purchased a piece of land which others had wished to purchase, these persons took this way to wreak their revenge upon him and his family and relatives, and that this was done by witchcraft. A full description of the troubles was published by Neil T. McDonald in a work, entitled "The Belledoon Mysteries.—An O'er True Story."

## LYCEUM JOTTINGS.

"He prayeth best, who loveth best  
All things both great and small,  
For the dear God who loveth us,  
He made and loveth all."

### FINISH THY WORK.

FINISH thy work; the time is short,  
The sun is in the west,  
The night is coming down; till then  
Think not of rest.

Finish thy work; then wipe thy brow,  
Ungird thee from thy toil;  
Take breath, and from each weary limb  
Shake off the soil.

Finish thy work; then go in peace,  
Life's battle fought and won;  
Hear from the throne the Master's voice,  
"Well done; well done!"

### WHEN?

BY MILTON H. MARBLE.

WHEN, oh, when shall the Bird of Hope  
Sing in my heart once more?  
When shall the path in which I grope  
Blossom with flowers as of yore?  
When shall the gate of Promise ope,  
That leads to a fairer shore?

So I asked as I looked around  
At the wrecks on every hand;  
And a voice came down with silv'ry sound,  
And yet majestic and grand;  
"The coveted blessings shall be found  
In the beautiful Spirit-Land!"

*Table Rock, Ncb.*

### PRESS ON.

PRESS on, true soul, with patient firm endeavour,  
Tho' life's to thee a heavy load of care;  
Keeping thy heart in trust and hope for ever.  
God helpeth those who bravely do and bear.

What tho' there dawn for thee no glad to-morrow,  
And life's made cold by harsh embittered scorn;  
What tho' thou wear'st the robe of grief and sorrow,  
And on thy brow a crown of many thorns?

PRESS on, true soul! e'en tho' the seed thou'st scattered  
On barren and unwatered ground was sown;  
Think not in vain was all thy toil expended,  
Because no blessedness of fruit is shown.

There is no deed nor aspiration holy,  
But meets its recompense in realms above;  
And loving ones descend to bless the lowly,  
Who daily make their life a work of love.

PRESS on, true soul! nor let thy footsteps falter,  
Tho' storms and shadows often intervene;  
THEY win the prize whose purpose will not alter,  
THEY reach the goal who brave each adverse scene.

All feet must pass the thorny road of trial.  
All hearts must suffer for the truth—the right;  
And they who tread the way of self-denial,  
Are precious in our heavenly Father's sight.

PRESS on, true soul! no night but hath its morning,  
And God's all-radiant love shall shine at last;  
Tho' ebon clouds eclipse the golden dawning,  
Faint not; the gloom of night will soon have passed.

Therefore press on through weary scenes of sadness,  
Through Summer's heat, and Winter's stormy strife;  
Thou soon shalt reach the vernal heights of gladness,  
Where blooms the Summer of eternal life.

—Annie R. Stephens.



## PLATFORM RECORD.

ACCINGTON.—Mrs. Best gave a large number of very satisfactory clairvoyant descriptions, nearly all recognized. One remarkable test calls for notice. Mrs. Best said there was a lady came right in front of the platform who would not go away until she had been described to a lady who sat on the front form, who said she was her sister and one of our members, who passed to the higher life a fortnight ago. A very successful day.—J. H.

BARROW-IN-FURNESS.—May 25: Morning, Mr. J. Armitage dealt with three subjects. On "Man's inhumanity to man," the speaker made some good hits. He pointed out the causes of man's inhumanity, such as envy, malice, hatred, lust, ambition, avarice, and revenge, combined with brutality and the want of love. On "The Trinity," he pointed out that in the Bible there were no such words as God's Son, but always Son of God. "The present condition of religious thought." Take from the pews all who go to see and be seen, those who go because others go, the shopkeepers who go because if they did not they could not sell their goods, and lastly, those who go for match-making purposes, and we should have a good idea of the religious thought, or want of it, in the present day. If not quite satisfied, go to week evening prayer meetings, and we should only find a few earnest old men and women and ladies of uncertain age. Dealing with "Monarchy compared with the Jehovah of the Bible," he showed that the time would soon come when kings, queens, princes, and those who drained a country's wealth, and added nothing thereto, would not be tolerated. Evening, five subjects were spoken upon. In the course of some racy remarks on the "Mystery of Life and Character," the speaker stated that it took a whole life to build a character but only a few minutes to lose it. Forge some other person's name and it was gone. He also gave a very good description of the seven spheres, and on "The Utility of Prayer" a good hit was made, pointing out that we must trust to ourselves and not to another, and asking to whom God spoke when he said "Let us make man." Good audiences. The speaker was applauded many times.—T. L.

BATLEY. Wellington Street.—A spiritual treat from Mr. H. Crossley's guides. Afternoon subject, "Faith, Hope, and Charity." Evening, "Spiritualism—its aim." Both were well handled, to the satisfaction of fair audiences. Clairvoyance was given with moderate success.

BIRKENHEAD.—May 25: Miss Jones lectured upon the "Diversities of Gifts," urging all to develop their special powers. Time and talents were wasted by not pursuing this course. A very pleasing ceremony was performed in the naming of a little child, and several psychometric tests were given.—W. B.

BISHOP AUCKLAND. Temperance Hall, Gurney Villas.—May 25: Mr. Ashton discoursed on "The Utility of Spiritualism and What it Teaches." It opened men's minds and made them more fit for spiritual existence, and the phenomena brought individuals in closer proximity with the so-called dead.—G. C.

BLACKBURN.—May 25: Mr. Fillingham, for the first time. Afternoon subject, "Spirit Influence—its Effect on Mankind"; very instructive. Evening, questions from the audience were replied to by the controls very satisfactorily, especially to the word "predestination." Good clairvoyance. June 1: Mr. Rowling's afternoon subject, "Nelson's Last Signal to His Fleet," gave much pleasure to an appreciative audience. Evening subject, "The Philosophy of Immortality," on which the controls dwelt at great length; the arguments and proof in favour were presented in a style which seemed to interest and instruct all. Psychometry after each address.—C. H.

BRADFORD. Norton Gate, Manchester Road.—In the absence of Mrs. Bennison, Mrs. Whiteoak spoke in the afternoon on "Spiritualism, a Comfort in Sickness and Distress." Evening subject, "Where are your Loved Ones, and Where do they Dwell?" Thirty-six clairvoyant descriptions, nearly all recognized. We hope to have her again before long.—W. C.

BRIGHOUSE.—A good day with Mrs. Connell, whose guides discoursed well, in the afternoon, on "Spiritualism, a Destroyer and a Builder." In the evening, questions were asked for. Four were sent up and answered in a satisfactory manner, after which the audience was desired to suggest a word on which to improvise a poem. The word "Love" was called out, and a beautiful poem was given to a good audience. Good clairvoyance at each service.

BURNLEY. Hammerton Street.—Our medium, Mr. J. S. Schutt, failed us, but two lady friends, Mrs. Dixon and Mrs. Clegg, filled the vacancy admirably. It was the first public appearance of Mrs. Dixon, her control using her extremely well in speaking on "Sow in the Morn thy Seed," in the afternoon. In the evening, on "The Armed Condition of the Christian Countries of Europe." Clairvoyance by both ladies very successful. Our society is very grateful to the two ladies for the spontaneous manner in which they came forward and helped us out of our dilemma, and we have not the least doubt Mrs. Dixon will be heard of again.—J. N.

BURNLEY. North Street.—June 1: The responses to opening of our room, to further spread the teachings of spiritualism in our town, has been magnificent. Every nook for one to stand was occupied. The enthusiasm of the committee has been entirely outdone by the enthusiasm of the audiences. Mrs. Wallis, in the afternoon, discoursed on "Redemption, What is it?" Evening: "Are Miracles Possible?" Breathless silence prevailed throughout. Comment on such discourses could only feebly convey the telling effect these services had on the hearers.

BURNLEY. Trafalgar Street.—May 18: Mrs. Best again gave marvellous clairvoyance to a large audience. Sixty given and all recognized. Sunday, 25: Mrs. Hayes' guides discoursed to good and attentive audiences, closing the afternoon with correct phrenological delineations; all seemed highly satisfied. June 1st: Mr. Price gave good discourses to fair audiences, which seemed to give entire satisfaction.—J. M. Gregg.

BYKER.—June 1: In the absence of Mr. Kempsster, Miss Taylor gave twenty clairvoyant descriptions, all recognized except two.—Mrs. H.

COLNE.—Mr. A. D. Wilson gave two good lectures. Afternoon: "The Breadth of our Spiritualistic Philosophy." Evening: "About Being Saved." Fair audiences.—J. W. C.

CLECKHEATON.—June 1: Mr. Wm. Galley's afternoon subject was "Reform." An attentive audience. Mrs. Thornton gave very good clairvoyance, and brought tears to many eyes. Evening: Mr. Galley spoke on "Human Development." First, the physical; he pointed out that we ought to be careful in what kind of a house we live in; secondly, mentally, he told us how children are punished, but instead of thrashing them we should speak kindly to them. He said, the cramming at school was detrimental to the mental capacity; thirdly, morally, which he dealt with very ably. Mrs. Thornton gave clairvoyance and psychometry, all recognized.—W. H. N.

ECCLESHILL.—Owing to receiving such a large amount of fashionable treatment, viz.: Boycotting, we are compelled to close our place. Therefore, there will be no more public meetings until further notice, the society now being extinct. Signed on behalf of the members of the late society.—H. M. B.

FELLING.—May 18: Mr. Clare kindly took Mr. Wright's place, and dealt with "The Evolution Theory—Natural and Spiritual." He was heartily applauded. May 25 was the day appointed to open our new place, but owing to the unmanly conduct of the officials of the Salvation Army in not coming to terms, according to agreement, it is postponed to a later date, which will be duly announced. Our president, Mr. Hall, introduced the subject, "Poverty—Its Cause and Cure," on which a lively discussion ensued. June 1: In the absence of Mrs. Peters, Messrs. Wilson and Pickering ably took the platform.

HALIFAX.—June 1: Mr. Geo. Smith. Subject, afternoon: "Man, know thyself," and the guide's reminiscences of his own life both on earth and in the spheres. Evening subjects: "Spiritualism v. Hypnotism," and "Who built the Pyramids of Egypt, and why were they built. All the subjects were chosen by the audience, and were dealt with in a remarkably eloquent manner, to the satisfaction of all.—B. D.

HECKMONDWIKE. Cemetery Road.—June 1: The guides of Mr. Bowen gave splendid discourses on "The Parable of the Lost Sheep," which gave good satisfaction to very attentive audiences, and we hope he will be with us again shortly.—B. K.

HEYWOOD.—May 18: Mr. J. W. Sutcliffe discoursed on "Is Theology a Fact or a Failure?" and on "Our Immortal Homes, Where are they Situated and How are they Made?" both well treated, and were a credit to such a young man. Good clairvoyance at each service. May 25 and 26: We had three good meetings with our old townswoman, Mrs. Yarwood, who was heartily welcomed by old friends and new. As your space is small I will not relate the number of clairvoyant descriptions she gave, but simply say they were marvellous. June 1: afternoon, a public circle was conducted by Mr. H. Taft. Evening, Mr. T. Postlethwaite gave a very instructive discourse on "The Origin of Christianity," a subject chosen by an investigator, who was well satisfied.—J. W.

LEICESTER. Silver Street.—June 1: Mrs. Barr paid us a visit. In the morning her guides spoke on "Light Amid the Darkness." Evening, "Ministering Spirits" was the theme of an eloquent and interesting discourse. Her guides spoke of work in the spirit spheres, each spirit having its own particular work according to its ability.—T. G.

LEICESTER Psychological Association is making good progress, numbers increasing. We intend working upon strict scientific principles; some remarkable proofs of spirit identity have already been received. In one instance we were informed of the presence of a youth giving the name of Charles Gibson. At first not recognized, but later proved to be one of two who were found drowned in a river in the town of which two of the sitters were natives, and had forgotten the incident until one of them got home and verified the fact. The bodies of Gibson and another were found interlocked in each other's arms.—Thomas Timson, sec., 38, Sherrard Road.

LIVERPOOL.—May 25: Whit Sunday—a good day with Mr. E. W. Wallis. Only moderate attendances in consequence of the holidays. Subjects—morning, "The Outpouring of the Spirit, Then and Now;" evening, "Spiritualism, a Religion for Thinkers." Both addresses were much appreciated. June 1: Mr. J. B. Tetlow lectured morning and evening in a very satisfactory manner to fair and appreciative audiences, devoting the latter part of the services to psychometrical delineations, which seemed to give every possible satisfaction to the recipients.

LONDON. Canning Town.—June 1: A large audience assembled, but Mr. Hopcroft did not arrive. The Chairman opened with a reading. Mr. Dennis addressed the meeting, dwelling principally on the absurd teachings of theology. Then Mr. Collier spoke, claiming that we were all brothers and sisters, because the same Divine power called us all into existence, which was emphasised by Mr. Weedemeyer, who spoke on the necessity of preparing for the next world while we had our body to work for. We shall miss it if we go there unprepared.—F. W.

LONDON. Claremont Hall, Pentonville.—6-45: Service conducted by Mr. A. M. Rodger. Addresses by Messrs. Mackenzie and S. T. Rodger. The latter dwelt upon the progress in physical science which had marked the nineteenth century, and the concurrent growth of scepticism and materialism. Spiritualism revealed the existence of unseen worlds, and was stimulating psychic research in all directions. Mr. Mackenzie explained the rudiments of spiritualism for the benefit of strangers, and passed on to a brief exposition of the spiritual philosophy.

LONDON. Forest Hill, 23, Devonshire Road.—June 1: Mr. Morrell Theobald gave an exceedingly interesting discourse on "Angels' Visits in the Past and Present."

LONDON. King's Cross Society, Penton Hall, Pentonville.—Mr. Sells introduced the subject of "Liberty" for discussion. The paper supported the Collectivist position, which was strongly opposed by Mr. Read. Several friends joined in the discussion, which proved not unprofitable.—R.

LONDON. Marylebone, 24, Harcourt Street.—June 1st: Mr. Treadwell's guides gave an address on the training of children, in which he showed that mothers, in their mistaken love, mistook what was best for the children, overfed them, and made it impossible for the little spirits to retain possession of their bodies.

LONDON. Mile End, Assembly Rooms, Beaumont Street.—Captain Pfoundes gave an able and interesting address upon "Ancient and Modern Centres of Spiritual Activity." Sunday next, at 7: Mr. Cohen on "Historical Spiritualism." On Monday, June 9th, the annual meeting of this society will be held at 218, Jubilee Street, at 8 p.m., when all members and friends are requested to attend.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Morning, an address by the secretary on some experiences of the late Judge Edmonds gave rise to a profitable discussion. Evening, a good audience listened to short addresses by local speakers. A discussion held in the neighbourhood has brought many inquirers to our meetings, who have determined to investigate. Several have joined us, and on Sunday evening were the recipients of some excellent tests of the return of the spirit, which were very convincing and encouraging. Friends desirous of attending our annual excursion to Cheam Park, on Monday, June 16, must obtain tickets not later, than Sunday evening, June 15, when a general meeting of the members will be held after the evening service.—W. E. L.

LONDON. Peckham. Winchester Hall, 33, High Street.—Morning: Mr. J. Veitch spoke upon "Spiritualism and the Confessional," which gave rise to an excellent discussion. Evening: The Rev. Dr. Young delivered a powerful address, upon "Is a man's character formed for him or by him?" He dealt with the questions of environment, volition, marriage, heredity, language, etc., and claimed that though we were greatly creatures of circumstances, still the theory of philosophic necessity was not borne out in the lives of every one; there were times when choice of two or more ways were open to them. He will be with us again shortly.—J. V., sec.

LONGTON. 44, Church Street.—May 18: Morning, Miss Bates's guides discoursed on "Spiritualism, needful in this age." Evening subject, "The Light of the World." Both were ably treated, showing the necessity of making our cause more widely known by going into the market-places, assuring us of great success, as the controls would be with us. Clairvoyant descriptions were given very successfully. May 25: Mr. Blundell's guides discoursed very ably on their own subjects, which were listened to by good and appreciative audiences. June 1: The guides of Mr. Victor Wyldes gave a grand discourse upon "Management." Control was necessary for true spiritual guidance. It was the general thought that it was a fitting subject for the forthcoming Conference. A fair audience. Afternoon, open-air meeting, Market Place. Mr. Wyldes gave a stirring address on "The Position of Spiritualism and its Faith versus Creeds and Dogmas," and made a deep impression on his hearers. Evening subject, "The Speaking of Various Tongues," was treated most elaborately, finishing with prayer in a foreign tongue and an interpretation under control, which proved a grand treat. A good audience.—H. S.

MANCHESTER. Tipping Street.—June 1: The controls of Mrs. Taylor, of Keighley, delivered splendid addresses. Afternoon subject: "Death." Evening subject: "The Mission of Spiritualism." After each address she gave clairvoyance, nine out of eleven being fully recognized. This is the first time Mrs. Taylor has been with us, and our audience was well pleased.

MANCHESTER. Psychological Hall.—May 31: A goodly number of members and friends visited Hardcastle Crag. Arriving at Hebden Bridge by train about 11-30, we journeyed on foot through some grand scenery, the hillsides being thickly studded with trees, and the rippling waters in the valley adding to the beauty. On reaching the Crag, we had a general view of the surroundings. After refreshments had been partaken of we proceeded homewards, and a suitable place being found a circle was held, and several spirit friends controlled for a short time. We arrived home in good time, after a pleasant day. June 1: Being disappointed with our medium, Mr. Crutchley filled the vacancy at both meetings, showing the advantages to be derived by following spiritualism in its true aspects; also answering questions satisfactorily.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—May 25: Mrs. Shipley gave a thoughtful address on "Spiritualism," followed by a few clairvoyant descriptions, several recognized. June 1: Mr. Wilkinson, of Tyne Dock, gave a grand address on "The Philosophy of Human Existence," which was very instructive, to a large audience.

NORTHAMPTON.—June 1: Mr. Goddard, of London, gave us three services, one on Market Square, and two in the hall. On Whit-Tuesday we had a tea party and entertainment, about 150 sitting down to tea. After tea we had a fish pond, magic lantern, singing, dancing, and music. It was one of the best tea parties we have had for a long time. The committee wish to thank all those members and friends who so kindly helped to make it so pleasant and helpful.

NORTH SHIELDS. 41, Borough Road.—June 1: Mrs. Davison's guides gave excellent counsel to strangers on how to investigate spiritualism. The control gave part of his experience, which was very interesting; and the clairvoyant descriptions given were, with one or two exceptions, fully recognised.

OLDHAM. Temple.—June 1: Our local mediums, Mrs. Barstow and Mr. C. Garforth, did good service. Our President gave a few words on "Prayer," replying to remarks which have been made that he did not believe or approve of it, which statement was untrue. The guides of Mr. Garforth took up the subject, "The Use of Prayer." Evening: Mr. Garforth discoursed in a pleasing manner on "Of what Use is Spiritualism?" followed by Mrs. Barstow on "The Spiritualism of the Bible." Mr. Rayner sang Handel's "Comfort Ye" with taste and feeling. The day was well spent. A pic-nic party, numbering over 70, visited Marple on Whit-Saturday. We were favoured with an excellent guide in Mr. Fletcher, he being a native of the district. The trees were literally covered with blossom. The old church was visited, and *The Two Worlds* left there.

OLDHAM. Duckworth's Assembly Rooms.—Mr. C. Taberner's first visit. Afternoon, subject from the chairman, "Spiritualism the standard bearer in the army of Love, Light, and Liberty." Evening, several subjects, one on "Clairvoyance," provoking new thought. Good audiences, well satisfied. Twelve clairvoyant descriptions out of 17 recognized. June 1: Mrs. Crossley, who is much improved since her last visit to Oldham, gave impressive discourses to appreciative audiences. Afternoon, on "Blessed are the pure in heart, for they shall be comforted." Evening, "Is Spiritualism a Truth and a Religion?" Exhorting spiritualists to become examples of purity and love. 20 clairvoyant descriptions, 18 recognized.

OPENSHEAW.—Mr. Johnson delivered two lectures. In the morning there was a very small audience; in the evening there were several subjects sent up from the audience, which were dealt with in a clear and practical manner.—J. D., jun.

PARKGATE.—We had Mr. Saml. Featherstone here on Sunday last. The guides took their subject from the audience, namely, "What is the true end of life?" which they handled in a very good and practical manner.—J. C., sec.

PENDLETON. Hall of Progress.—Mrs. Green gave a good discourse on "The Future Life," showing clearly the way to prepare for the future is by doing our duty to our fellow-man as we should like him to do unto us. Evening: Subject, "Spiritual Truth," dealt with in a lucid and telling manner, showing it is best to be truthful and just. Nineteen good clairvoyant descriptions, sixteen fully recognized. A very pleasant day.—J. G.

RAWTENSTALL.—May 25: Two good services with Mr. Newell in the afternoon. The controls dealt with questions from the audience. Evening: Subjects from the audience, "Can people be united with difference of opinion?" and "Woman—Her place and power."

ROCHDALE.—May 30. A correspondent writes: "After rambling over the hills, we arrived in the busy town of Rochdale, where the schools were making ready for marching through the streets to the fields for the children to play in. We visited Regent Hall, where we had a hearty welcome from the president, Mr. Schofield, and proceeded with the friends up Regent Street, singing as we marched along to the fields, in which all were served with buns and new milk. Afterwards, tea, etc. After refreshments we formed a circle, and Mrs. Venables and Miss Cropper gave nice discourses, each encouraging us to have more outdoor meetings. Mrs. Warwick's control gave two or three songs, and afterwards made a few instructive remarks. After playing in the field we marched back to the hall, where we had a grand entertainment. On Sunday we had two good circles. Mrs. Warwick was splendid with her clairvoyance. Thus finishing our ramble we returned home by train, hoping that the spiritualist societies may continue these field days."

SCHOLES.—Miss Capstick's guides related some "Experiences in spirit life." A good discourse to a nice audience; 25 clairvoyant descriptions were given, 17 recognized. The evening was devoted to psychometric delineations, advice on health, and clairvoyance, to the surprise of a large audience.—J. R.

SHIPLEY.—June 1: We again had the pleasure of listening to the inspirers of Mr. A. Marshall, through whom we had excellent discourses. Afternoon subject, "The abolition of capital punishment." Evening subject, "Where are the dead?" Fair audiences. After each address the guides of Mrs. Marshall gave good clairvoyance; 21 descriptions given, 19 recognized.

SOUTH SHIELDS. 19, Cambridge Street.—May 28: The guides of Mrs. Young gave satisfactory clairvoyant descriptions. 30: Usual developing circle. June 1: The guides of Mr. J. G. Grey gave a stirring address on "If Spiritualism be a Reality, Why do so Few Believe It? and How is it that the Cause makes so little Progress?" concluding with an impromptu poem on the same subject. Whit-Monday: Tea and concert. A good company sat down to a well provided tea. A good concert was given, when the following ladies and gentlemen ably took part in songs and recitations: Messrs. Pascoe, Grey, Bowen, and Smith, of Lancaster, and Master Lynn; Mesdames Whitehead, Lowery, Skinner, and Bowen. At the close a hearty vote of thanks was given to the ladies who came forward to help in the tea, and also the performers. On Tuesday, the 27th, a tea was given to the Lyceum children, after which they were left to enjoy themselves.

SOWERBY BRIDGE.—May 25: Mrs. Riley, of Halifax, occupied the platform, and gave excellent advice and encouragement to all. A good feeling pervaded the meeting, and many were heard to say they had enjoyed it "first class." Last Sunday the room was closed for repairs. Next Sunday we hope to continue services.

STOCKPORT.—May 25: Afternoon was devoted to friendly discussion with Mr. Runacre. Evening subject, "What has Spiritualism done for us, and what have we done for Spiritualism?" It had taught mankind they were responsible creatures—that all could learn to distinguish right from wrong, and make and mar their own peace in the great hereafter. By doing good to others they must do good to themselves. "What have we done for Spiritualism?" Is there any one who can say, "I have done all that I could for it; I have paid the uttermost farthing"? No, there are many golden opportunities missed, where seed-corn might have been dropped to the honour and glory of all.—J. A.

SUNDERLAND.—June 1, Mr. Bowmaker presided and gave a short address on "Cherish faith in one another." Mr. James also gave a very interesting lecture on "Spiritualism," which seemed to satisfy all.

WESTHOUGHTON.—May 18: Afternoon, Rev. J. J. Wright discoursed ably on "The Transfiguration of Christ." Highly appreciated. Evening, Rev. W. Reynolds showed that "What is done for man is done for God," which was listened to very attentively.—May 25, Mr. Taylor's guides gave good addresses, followed by successful clairvoyance.—T. H.

WIBSEY.—A good interesting day with Mr. Milner's guides. Afternoon subject, "Heaven, where is it? and hell, what it consists of." Two young girls recited an interesting dialogue. Evening, the guides gave their experiences while in the body and spirit life. Recitations by the two young girls and Miss Milner (who is only 11 years of age).

WISBECH.—The guides of Mrs. Yeeles took a subject from the audience. "Many are taken but few are chosen," and handled it at some length, impressing upon all that there are chosen ones but a world of progress. Clairvoyant delineations, all recognized.—W. U. H.

RECEIVED LATE.—Bradford: St. James's, May 25, Mr. Boocock gave good addresses and clairvoyance. June 1: Mrs. Midgley spoke on "O death, where is thy sting? O grave, where is thy victory?" and gave much satisfaction to moderate audiences.—1, Spicer Street, Whit-Monday, grand procession of about 200 lyceum scholars and friends, headed with a neat banner, presented by some of our lady members. We called upon several members and sang before their houses; some were missed, because the children grew tired. At the room buns and tea were served, and an adjournment made to Horton Park, where sweets, biscuits, nuts, ropes, and balls were run for and scrambled, thanks to generous friends. The day will be long remembered.—W. G. —Huddersfield: Lyceum, John Street, Whit-Monday, over fifty members and friends went to Lindley Moor, where games were fully enjoyed. After tea, at the Temperance Hotel, marching, singing, and calisthenics delighted all onlookers. Oranges, nuts, and sweets were freely distributed, while in the field. Returned to the room at 9 p.m., where more games followed.



All expressed themselves anxious for another pic-nic soon.—Stockport: Mrs. Stansfield's control spoke on "Goodwill to Men," and "The Mysteries of Life." Thought was one of the greatest. Clairvoyance at each service. Great satisfaction expressed.

Too LATE.—Cardiff Psychological Society. Darwen.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—June 1: Morning, two readings, one recitation, and one solo, all well rendered. After the usual exercises, Liberty group discussed "Life." The assertion of materialists that it is the result of organization was untenable, because the fact of individual existence, after the disintegration of the organization was fully established by spiritualism, therefore, organization was the result of life. It was also argued that life could never be anything else but life, therefore it must have existed from all eternity; not as repeated re-incarnations, as some assert, but as part of the omnipresent Deity. That He is the source from which all derive their being. And that established the brotherhood of man. The other groups had suitable lessons. Afternoon, after exercises, two readings, three recitations, and one solo were well rendered. Both sessions were good, and rich in food for reflection. On Whit-Monday, the members had a waggonette trip to Paradise Farm, near Thornhill, where they were joined by friends from Heckmondwike. Both Lyceums combined, and went through the marching and calisthenics very nicely, after which a bag containing nuts, sweets, and an orange was presented to all connected with our Lyceum. Games were the general order of the day. Hymns were sung before leaving for the friends. All reached home safely after an excellent outing.—A. K.

BLACKBURN.—May 25: Conductor, E. Campbell. Present: 74 scholars and 7 officers. Entertainment by children. Recitations by Misses Kenyon, Edge, and Pickering, and Masters Stephenson and Hopper. Songs by Misses Lord and Bates. Mr. G. Howarth, an old worker in the Lyceum, and who has lately returned from America, gave his experience during his stay abroad. He spoke of his love for the Lyceum, and the loss and disappointment it was to find himself deprived of this to him delightful employment, and how his heart went back to the place where he had spent so many happy hours. June 1: Conductor, E. Campbell. Present, 80 scholars and 7 officers. The morning was devoted to teaching. Group 1, answers to questions by Mr. Tyrrell. Group 2, description of spirit surroundings by Miss Hacking. Group 3, address by Mr. Ward. Group 4, address by Mr. Birtwistle.

BRIGHOUSE.—Attendance, 65 scholars and 2 visitors. Marching and calisthenics done very well. Afterwards rehearsed hymns for the Floral Service on June 22.—J. H.

BURNLEY. Hammerton Street.—Attendance 120, officers 12, visitors 4. Marching and calisthenics led by Mr. Mason. Recitations by Misses E. Kitch, M. J. Dixon, M. A. Hartley, and Master Dixon. Dialogue by Misses E. Cooper and A. Kever. The controls of Mrs. Dixon and Mr. Heskin spoke a few words on "How the leaders should teach and show the children a good example." A collection was made for the benefit of the Lyceum.—A. J. W.

BURNLEY. North Street.—Opening day, 60 present, ordinary routine of exercise and instruction, half the children had lessons in an ante-room, while the other half exercised in the larger room. This course has to be adopted to give more room for the exercises. Our difficulty is want of space.

CLECKHEATON.—Invocation by Miss Clara Denham. Exercises; calisthenics led by Master J. T. Nuttall and Miss Clara Denham. We took musical reading and g.-c. recit. out of the Manual. Scholars present, 28; officers, 3.—W. H. N.

HECKMONDWIKE. Cemetery Road.—Opening by Mr. Ogram; attendance for last three Sundays: scholars, 32, 38, 28; officers 3, usual programme, conducted by Mr. T. Crowther.—B. K.

HALIFAX.—Whit-Monday: A grand demonstration. The Lyceumists and friends met at the Lyceum, and formed a procession to a field on the north-west of Warley, a distance of between two and three miles. Two waggons conveyed the younger children, one in front containing the banner, while the other brought up the rear of some 300 senior scholars, leaders, and friends from the parent society. The leaders were conspicuous by large and beautiful rosettes of different shades. The inscription on banner being "The Halifax Progressive Lyceum," we thought some people would be at sea as to who we were, so we had large coloured slips printed in large type all around the waggons, viz., "The Halifax Spiritualist Progressive Lyceum." The procession was an imposing one, and to those of the many spectators who, we saw, looked inquiringly at us, we politely handed a missionary number of *The Two Worlds*; we also left them at all the cocoa houses and reading rooms en route. We arrived at our destination about 3-15, a happy release after our long march, and coffee and buns were very acceptable. Balls, skipping ropes, cricket utensils, &c., were provided, and games fully enjoyed. About 6-30 the scholars went through their marching and exercises, which occupied about an hour, and were excellently performed. By this time the sun had set, and we retired inside the large tent, and by the aid of a concertina had enjoyable games and dancing until 9 o'clock.—B. D.

HUDDERSFIELD. John Street.—Fifty-five members and friends of the late John Street Lyceum went on Whit-Monday to Bradley Gardens. We had an enjoyable time, swinging, cricketing, skipping, dancing, and boating, etc. After a good tea, we had singing, reciting, and music. During the evening, oranges and daisy-biscuits were distributed. We closed by going through our marches and exercises.—S. Ackroyd.

LEICESTER.—June 1: Officers, 7; children, 39; visitors, 2. Usual programme and lesson in Phrenology by Mr. Thomas Timson (conductor). The children take a decided interest in the subject, and have readily learned the names of the groups of faculties—viz., (1) Mental, (2) Moral, (3) Social, (4) Animal; with sub-divisions.—T. T.

LONDON. Marylebone. 24, Harcourt St., W.—Usual programme. Marching and calisthenics conducted by C. White; musical readings by A. Collings, J. Smythe; recitations by Maude and Bertie Towns, Lizzie Mason; groups by C. White, A. Collings, J. Smythe. Attendance fair.

MANCHESTER.—June 1: Morning, conducted by Mr. Pearson. Invocation by Mr. Pearson. Attendance, 17 scholars and 10 officers. Recitations by W. Hall and G. Maslin. Usual programme, including

marching and calisthenics. Afternoon, conducted by Mr. J. Simkin. Programme as usual. On Whit-Thursday our lyceum and friends, to the number of about 100, visited Mottram, where we spent a very pleasant day at Mr. Smith's farm, with the Openshaw lyceum and friends. All passed off cheerfully until we reached the station on our return, when it commenced to rain, and while waiting for the train several got very wet, which spoiled the pleasure of the day.—W. H.

MANCHESTER. Psychological Hall.—May 29: About 130 adults and children went by train to Walkden, where a field had been secured, and each took part in the games and sports most suitable to their tastes. In the afternoon the children ran races for toys, &c., creating much amusement. Buns and milk were provided and much enjoyed. Towards evening rain began to fall, and our friend, Mr. Smalley, who had catered for us, kindly invited us to his house, where the remainder of the evening was spent in singing, several being controlled. An excellent day, all thoroughly enjoying themselves. June 1: Upwards of fifty present, the programme gone through very nicely, including recitation by Master W. Ashworth.

NEWCASTLE. Cordwainers' Hall, 20, Nelson Street.—A good attendance, programme as usual; marching and calisthenics; recitations by Mary and Dorothy Weightman; lessons.—M. J. G.

OLDHAM. Spiritual Temple.—The annual children's treat took place on Whit Friday, when a large number assembled at the Temple and indulged in various games, &c., until noon, when refreshments were served to young and old. Afterwards we proceeded to the Park, which was in excellent condition. Cricket, rounders, &c., were greatly enjoyed for a short time, and then we returned to the Temple where refreshments were awaiting us. All went home tired after a happy day at nine o'clock.—June 1, good attendance; conductor, Mr. N. Spencer, assisted by Mr. C. Garforth; marching and calisthenics well done; recitations by Misses Calverley, Gertie Gibson, and another, all very well given. The string band introduced a new march which was greatly enjoyed. The sessions were full of pleasure.—J. S. G.

OLDHAM. Duckworth's Assembly Rooms.—May 25: Discussion on "Fatalism," suggested by a consideration of astrology and its claims. Afternoon: Mr. Wheeler gave an address, illustrated by a large diagram, on "The Child: What will he become?" Good attention and order. On Friday last the Lyceumists and friends sought enjoyment and recreation at Summershade, near Grotton. The journey was performed in two large waggons, in addition to which, numerous groups arrived without other aid than nature had provided. The "feasting of the fasting ones" was a necessary preface to games and pastimes. Swinging, strolling, rounders, bowls, cat-and-the-mouse, &c., &c., occupied a not inconsiderable portion of the day, which was followed by the free distribution of buns and other refreshments. After tea, a harmonious and successful mass meeting was held, when, before not less than 130 spiritualists, marching and calisthenics were performed in the large hall connected with the place. Mr. R. Fitton spoke appropriately, also Mr. Butterworth, who showed much earnestness. Mr. Wheeler addressed the meeting; the closing remarks of the conductor, Mr. W. Meekin, closing our harmonious gathering.—W. H. W.

PENDLETON.—Whit-Thursday trip to Dunham Park by luries, our number being close on 200. After supplying children with buns and milk, we enjoyed cricket, football, skipping, and various other games, males and females joining in. Later on we had the girls racing for dolls, ropes, and balls, and the boys for other prizes. Then, to make the day a little livelier, we had the old people racing and in tugs-of-war also, and then returned for buns and milk. After which the scholars went through their exercises and marchings, to show all spectators our work in the Lyceums, and then prepared for home. The only unpleasantness we had was the rain when nearing home, but were pleased to hear all say that they were glad they had come. June 1, morning: Present, 6 officers and 28 scholars. Opened by Mr. J. Thornber. Prayer by Mr. J. Poole. Usual programme. Recitations by Lily Clarke, Emily Clarke, John Jackson, Francis Boys, and Rebecca Poole; also duet by Miss Pearson and Miss Armstrong. Marchings. Prayer by Mr. Wardle. Afternoon: Present, 9 officers and 27 scholars. Opened by Mr. Evans. Prayer by Mr. Poole. Recitations and marchings. Prayer by Mr. Moulding.

SOUTH SHIELDS.—Attendance very fair. Usual programme gone through very creditably. Marching and calisthenics as usual. Closed with hymn and benediction.—F. P.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR JUNE.

ACCRINGTON: 15, Mrs. Stansfield; 22, Miss Jones; 29, Mr. Rowling.  
BRADFORD (Ripley Street): 15, Mr. Rowling; 22, Miss Harrison; 29, Open.  
BRIGHOUSE: 15, Mrs. Berry; 22, Mrs. Green; 29, Mr. D. Milner.  
BURNLEY (North Street): 15, Mrs. Gregg; 22, Mr. G. Newton; 29, Mr. A. D. Wilson.  
HUDDERSFIELD (Brook Street): 15, Mrs. Green; 22, Mrs. Gregg; 29, Mr. Schutt.  
LONDON (24, Harcourt Street, W.): 8, Mr. G. Chainey, "Interpretation"; 11, Wednesday at 8, Mr. Veitch, "Psychometry with experiments"; 15, Mrs. Todd, "Man as a spirit."  
LONDON (Stratford, West Ham Lane): 15, Mr. Walker; 22, Mr. Dever-Summers; 29, Mr. H. Darby.  
OLDHAM (Duckworth's Rooms): 15, Mrs. Stansfield; 22, Service of Song, "Rest at Last"; 29, Mr. M. Ringrose.  
SOWERBY BRIDGE: 15, Mr. E. W. Wallis; 22, anniversary, Mr. Ringrose; 29, Miss Thorp.

BATLEY CARR. Town Street Spiritualists' Meeting Room.—Saturday, June 7: The members of the Mothers' Meeting will provide a public tea and entertainment. Tea at five o'clock; tickets, 6d. A cordial invitation to all.

BRADFORD. Bentley's Yard, Bankfoot.—Anniversary Sermons, Sunday, June 8. Mrs. Russell, of Bradford, at 10-30; Mr. J. W. Thresh, of Bradford, and a friend at 2-30 and 6 p.m., prompt. Monday, the 9th, there will be a miscellaneous entertainment at 7 p.m. A refreshment stall will be provided. All visitors welcome.—G. G.

MR. G. NEWTON, of 6, Pym Street, Hunslet Road, Leeds, has a few open dates.

MR. AND MRS. WALLIS, by request of several societies, are now prepared to book dates of 1891.—[Adv't.]

BRADFORD. Walton Street, Sunday, June 22.—Ninth anniversary. Mr. T. H. Hunt will occupy the platform, and there will be special hymns and anthems sung by a special choir, provided by Mr. E. Illingworth, of Bradford. All are heartily welcome.

CHANGE OF ADDRESS.—Mr. and Mrs. W. Stansfield now reside at 20, Wilfred Street, Ripon Street, Bradford.

HALIFAX. Winding Road.—June 29, at 2-30 and 6 p.m., anniversary services in the Mechanics' Hall, Mrs. Britten. All are cordially invited.

HECKMONDWIKE. Cemetery Road: United Society of Spiritualists. We open our new rooms in Blanket Hall Street, on Saturday, June 7, with a public tea. The entertainment to be given by Mr. Hepworth, of Leeds (in character). Tea at 5 o'clock, entertainment 7-30. Tickets for tea and entertainment, 6d. Entertainment only, 3d. On Sunday, 8th, anniversary services, when the teachers, scholars, and friends will sing the anniversary hymns. The services to be conducted by Mr. Campion, of Leeds, at 10-30, 2-30, and 6-30. Tea provided for strangers.

HECKMONDWIKE. Cemetery Road.—June 8: Anniversary. Mr. Campion will deliver addresses morning and evening. All are welcome.

SPECIAL NOTICE.—Mrs. Goldsborough takes a well-earned rest at the seaside from May 26 to June 9 inclusive.

MR. CHARLES WILKINSON, magnetic healer, of Leeds, and Mrs. Wilkinson, platform speaker and clairvoyant, open for engagements to speak for societies on Sundays. 11, St. Peter's Court, St. Peter's St., Leeds.

LONDON. Peckham. Winchester Hall, 33, High Street.—Tea meeting, Monday, June 9, at 6 p.m. Tickets 6d., number limited.

LONDON SPIRITUALIST FEDERATION.—A general meeting of delegates from societies, members, and those wishing to join, will be held in Claremont Hall, Penton Street, Pentonville, on Sunday, June 15, at 7 p.m., to nominate and arrange council, consider propositions, and other business. All interested in the Federation are invited to attend.—U. W. Goddard, hon. sec., 295, Lavender Hill, S.W.

LONDON. Stratford. Workman's Hall, West Ham Lane.—A social tea and *soirée dansante*, June 9. We expect to have a pleasant varied evening; and friends from a distance are cordially invited. Tea at 6-30 punctually. Dancing at 8 p.m. Tickets for tea and *soirée*, 9d.; admission after 8 o'clock, 3d.

LONDON.—Mr. C. White, conductor of the Marylebone Lyceum, 24, Harcourt Street, W., writes:—"We are anxious for the children to have a summer treat together, on or about Wednesday, July 2. Could any kind friend offer us the use of a suitable retreat? or failing that, we have thought of Bushey Park and Hampton Court. We should be thankful for any help towards meeting the necessary expenses of such a venture, believing there are those in sympathy with our Lyceum endeavours, who would like thus to show their good feeling towards us. We commenced on June 30 last year, and shall soon have been in existence a twelvemonth.—C. White, conductor, 75, Balcombe Street, Dorset Square, N. W."

MIDDLESBROUGH. Spiritual Hall.—Mr. J. J. Morse, on Sunday, June 22, at 10-45 and 6-30; also on Monday, June 23, at 7-30. All are requested to take a special interest in these services.

NEWCASTLE.—June 8 and 9: Mrs. Hardinge Britten, editor of *The Two Worlds*, will deliver three orations. For subjects, see *Manchester Sunday Chronicle*, and local press on Saturday. Spiritualists on Tyneside, we affectionately invite you to honour this distinguished and eloquent exponent with your presence. Make these meetings a real Pentecostal descent of the Holy Spirit.—June 15: A number of prominent ladies in association with society will deliver addresses, including Mrs. Geo. Corbett, the celebrated novelist and writer on political economy. Mrs. Hammarbom will preside, while the whole of the proceedings will be conducted by ladies. A good attendance invited.

RACE SUNDAY IN NEWCASTLE.—June 22: Proposed Spiritual Demonstration on the Town's Moor. Will ladies and gentlemen willing to assist at the above services, either as speakers or singers, communicate with me? Gentlemen connected with local societies will be heartily welcome, afternoon and evening. Tea will be provided. With a good staff of practical exponents, this could be made a grand northern carnival for Tyneside spiritualists. Friends, let me hear from you promptly.—W. H. Robinson, 18, Book Market, Newcastle-on-Tyne.

SLAITHWAITE. Co-operative Hall, Carr Lane.—Mr. E. W. Wallis, Sunday, June 8, at 2-30 and 6.

SOWERBY BRIDGE.—Anniversary services on June 22, will be held in the Lyceum, as follows: Morning, at 10-30, a grand open session, marching and calisthenics, and a varied programme by the lyceumists. Afternoon, at 2-30, and evening, at 6-30, Mr. Ringrose. Special hymns, solos, and anthems will be sung by the choir and lyceumists.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

NOTICE.—Poems, &c., &c.: "The Seers' Vision," "Questions from Birmingham," "A Voice from Canada." In at the earliest possible issue. Crowded out at present.—Ed. T. W.

PASSED TO THE BRIGHTER SPHERE.—At the home of her parents, at Byker, May 24th, Mary W. Robinson, aged 28. Deceased was the daughter of Mr. Joseph Sharp, the respected president of Byker Spiritual Society, consumption being the cause of death. Eighteen weeks' serious illness preceded the spirit's complete enfranchisement from its earthly temple. Calmness, passivity, and sweet resignation marked our sister's transition, while bright visions of waiting spirit-guardians were seen, by friendly seers. In death the external lineaments wore a transfigured beauty, which reflected less of earth and more of heaven—

"Before decay's effacing fingers  
Had marked the lines where beauty lingers."

The interment took place at Jesmond Cemetery, on Tuesday, May 27th, at which a large concourse of friends attended. Mr. J. J. Morse,

assisted by Mr. W. H. Robinson, conducted the obsequies, which consisted of a hymn ("She passed in beauty like a rose") being sung to a plaintive tune, followed by a prayer, inexpressibly grand and solemn, by the controls of Mr. Morse. This took place previously to the starting of the procession. Upon the arrival at the cemetery, another hymn, reading, and touching address by the spirit control was delivered. After lowering of the casket containing the remains, the benediction was pronounced. A number of friends attached to both Byker and Newcastle societies attended, the whole proceedings being also watched with interest by a large concourse of strangers.

"God calls our loved ones, but we lose not wholly  
What He has given;  
They love on earth in thought and deed as truly  
As in His heaven." —W. H. R.

PASSED TO THE HIGHER LIFE.—I am sorry to have to record the passing to the higher life of Jane Eliza, the beloved daughter of Alfred and Louisa Harper, on May 20th, aged 25 years, and was interred at Philips Park Cemetery on the 24th. She was a thorough spiritualist, and took an active part in our lyceum as organist. The lyceum and officers of the society tender their sympathy to the parents. On Sunday week, June 15, Mr. Armitage, of Batley Carr, will conduct the floral service.—W. HYDE.

We are pleased to learn that the Manchester Society will close their hall in Tipping Street on July 6th, and give the Conference the benefit of their audience. This is graceful and kindly, and will be duly appreciated.

BIRTH.—The wife of Mr. Paulkit, Vice-President of the Cleckheaton Society, gave birth to a fine son, on June 1, 1890. Both doing well.—W. H. Nuttall.

PASSED ON TO THE HIGHER LIFE.—Smith Moorhouse, of Keighley, a member and committee-man of our Society. His remains were interred at Keighley Cemetery on Tuesday afternoon, June 3rd. Miss Walton, of Keighley, officiated, and gave a very appropriate address at the house after singing "There is no death." We sung at the grave "The world hath felt a quickening breath from heaven's eternal shore," after which Miss Walton gave another very effective address.—R. H. H.

THE ANNUAL OUTING TO EPPING FOREST OF LONDON SPIRITUALISTS.—We are requested to ask the societies interested to fix a convenient date for this excursion. The King's Cross friends wish to go the first Sunday in July. (We hope to see some London friends at the National Conference in Manchester on that day.)

MARRIAGE.—The numerous friends of Miss Keeves in London and Yorkshire will be pleased to learn that she was united in matrimony to Mr. J. Record, on May 24th, and is now residing at Providence Cottage, Bruce Castle Road, Tottenham. The happy couple have our hearty good wishes for long life, health, and happiness.

OUR MISSIONARY NUMBER was an unqualified success. By the kindly aid of the many friends who sent orders for extra copies, and the generous assistance of one good friend to the cause who contributed no less than £100 to cover the cost of printing and posting them broadcast throughout the United Kingdom, we were enabled to publish an edition of 30,000. Nearly 10,000 have been sold in addition to the usual weekly supply, and upwards of 12,000 have been sent through the post by us, in addition to those forwarded by our friends.

A POLITE POSTCARD.—We have received a card bearing the following inscription: "Many thanks for your *Two Worlds*. I have carefully analysed the same, and find it 75 per cent LIES, 25 per cent SCRIPTURE. Yours truly, A Spirit. See 2 Thess., ch. ii, 9 and 11." This writer forgets that "abuse is not argument." Some one else returns a copy of the "Missionary Number" torn into shreds. Such evidences of bigotry and petty spite are the best proof we could have of the necessity for our work to enlighten the ignorant.

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