

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, JUNE 27, 1890

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PLATFORM GUIDE.

SUNDAY, JUNE 29, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Rowling.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. J. M. Smith.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Mrs. Green.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.
Bailey.—Wellington St., at 2-30 and 6: Mrs. Wade.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Mrs. Clough.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. W. V. Wyldes.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Stansfield.
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, 2-30, 6: Mr. R. Grice.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. G. Smith.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Summersgill.
Otley Road, at 2-30 and 6.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Flower Service.
Mrs. Whiteley and Mrs. Jackson.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. H. Crossley.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Window. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Bennison. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6: Mrs. Bentley, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. D. Milner.
Burnley.—Hamerton St., Lyceum, at 9-30; 2-30, 6-30: Mrs. Wallis.
North Street, at 2-30 and 6: Mr. A. D. Wilson.
Trafalgar Street, 2-30 and 6-30: Mrs. Best. Mon., Mrs. Hayes.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Closed.
Byker.—Rack Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen Street Arcade, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Newton.
Cleckheaton.—Walker Street, Northgate, Lyceum, 9-30; 2-30, 6: Mrs. J. S. Marshall.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Connell.
Cooms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. Boocock.
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: Local.
Poleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Anniversary. Mrs. Britten. Mon., 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Beckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mr. Hopwood and Mrs. Dix, and Thurs., at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mrs. Wilkinson. Thursday, 7-30, Mr. Wright, "Love, Courtship, & Marriage."
Becton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Mayoh.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. J. S. Schutt.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Ingham.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Jarvis.
Jarrow.—Mechanics' Hall, at 6-30: Mr. B. Harris.
Keighley.—Lyceum, East Parade, 2-30, 6: Mrs. Dickenson.
Assembly Room, Brunswick St., at 2-30 and 6: Miss Patefield.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. W. Johnson.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Parker.
Institute, 28, Cookridge St., 2-30 and 6-30: Mrs. Mercer.
Leicester.—Silver St., 2-30, Lyceum: at 10-45 and 6-30.
Lecture Room, Temperance Hall, 2-30 and 6: Mrs. Barnes.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Rd., at 7-30: Mr. Towns. Tuesday, at 7-30, Séance.
Clapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—23, Devonshire Rd, at 7: Mr. Humphries. 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, Mr. Vango. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45; at 7.
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, Members' Meeting. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Treadwell. Friday, 6 to 8, sale of literature.
Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. Cohen on "The Origin of Species."

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15, Addresses and Healing; Lyceum, at 3; at 6-30; Members' Circle, at 8-15. Week-night Services at Rooms, 30, Fenham Rd., off High St.: Tuesday, General Meeting, at 8-15. Wednesdays, Open Circle, at 8-15. Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall 33 High Street, at 11, Mr. Audy; at 7, Mr. Everitt and friends, "Experiences."
Shepherds' Bush.—14, Orchard Rd., at 7, Mr. Goddard. Tuesday, at 8-30, Mrs. Wilkins.
Stamford Hill.—18, 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. H. Darby; Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30: Miss Bates.
Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; 6-30.
Manchester.—Temperance Hall, Tipping Street. Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow. Mr. Smith, organist.
Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.
Mezborough.—Market Hall, at 2-30 and 6.
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: Mrs. Dickenson.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. J. J. Morse, and on Monday. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. Forrester.
41, Borough Rd., at 6-30: Mr. Henderson.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Drake.
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: Mr. E. W. Wallis.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mr. Ringrose.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 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: Mr. Hepworth.
Raustenstall.—10-30, Lyceum; 2-30, 6: Mr. Swindlehurst. Anniversary.
Rochdale.—Regent Hall, 2-30 and 6. Wednesday, 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.—Oocoa House, 175, Pond Street, at 3 and 7: Miss Jones.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6: Mr. Campion.
Scelanthorpe.—Board School, 2-30 and 6.
Slaikehaite.—Laith Lane, 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. Westgarth. Wednesday, 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Miss Thorpe.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Miss Walker. Thursdays, Circle, 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.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; at 2-30, Lyceum; at 6, Mr. J. Stevenson.
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.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
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: Mr. Bloomfield.
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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THE ROSTRUM.

WHAT IS SPIRITUALISM?

Answer to a Tract by Mrs. Mc.Hardie, read before, and published by the Christian Women's Association, of Glasgow, designed to show that "Modern Spiritualism" is the work of Satan and his legion of fallen angels, and that spiritualists ought to be "stoned to death" in this life, and haled to everlasting perdition in fire and brimstone in the next.

PART II.

Having in the first part of these answers in our last number shown something of the character of the "Jewish Jehovah," on the faith of whose assumed teachings the author of the above-named tract dooms the spiritualists of this country to the above-named methods of treatment here and hereafter, we next proceed to consider the denunciations launched against the spiritualists on the faith of Bible writings.

The first decided denunciations quoted by the author of the said tract are those of the *assumed* writer of the first five books of the Old Testament—Moses.

For a full exposition of these books, their authorship and the impossibility of attributing them to "Moses," or any writer before the period of Ezra (subsequent to the Babylonish captivity), we refer the truth-loving student to the unanswerable writings of Bishop Colenso. We might pause here, and be satisfied to demand that bigoted Christians should refute Colenso's celebrated expositions of the Pentateuch with something more logical than abuse, ere we proceed to deal further blows against the authority of the infallible "Word of God," as the Bible of the Jews has been impiously designated. Leaving Colenso to deal single-handed, however, with the authenticity of the books he criticises, we proceed to inquire of what force to modern spiritualists are the charges uttered by those Christians who, like Mrs. Mc.Hardie, cannot otherwise crush out spiritualism save by the weapons of superstitious fear? First, who are the authors of the denunciations, quoted as saying:

"Thou shalt not suffer a witch to live" (Ex. xxii., 18). "Ye shall not use enchantments nor observe times." "Regard not them that have familiar spirits, neither seek after wizards to be defiled with them. I am the Lord your God. And the soul that turneth after familiar spirits and after wizards to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death. They shall stone them with stones: their blood shall be upon them." (Lev. xix., 26-31; xx., 6, 27).

It is almost unnecessary to reply that these are said to be the teachings of "Moses," whose history from the Hebrew point of the story is given in the Old Testament.

It is generally acknowledged that there are two sides to every story, and seeing that all authorities agree in acknowledging that Moses came from Egypt, and had an Egyptian, prior to a Jewish, history, we strongly recommend all candid enquirers into the facts of Biblical history to search somewhat carefully into the Egyptian version of who Moses was, and what might have been his motive for exerting control over the heterogeneous mob of savages he led out of Egypt into "Pali-stan," or Palestine.* Proceeding, however, to quote

* "Palestine," so called from being the land in which a mob of Arab shepherds founded a city—"Pali," shepherds; "stan," land.—*Progress of Religious Ideas.*

the *Word of God* (so-called), from which the above named denunciations are taken, we find, in the first instance, that Moses—like all the other prophetic denouncers of *rival prophets and rival wonder-workers*—was himself one of the very "enchanters, diviners, and wonder-workers," whom (in the persons of others) he so freely condemns.

In the entire Bible history of his doings with Pharaoh we find the magicians of Egypt did the same feats as Moses did. Where then was the difference between them? The Hebrew account certainly finishes up with alleging that Moses had the best of the contest; but that is only the Hebrew version of the case. Might not the other side reveal a different picture, even if it did give the credit to Moses of being the best magician of the two? It was *MAGIC*, notwithstanding, on each side of the contention—the Hebrews giving the credit to their God, the Egyptians to theirs. As to the authority due to Moses as a leader and a teacher in the wilderness, all that we can say is, if God "came down" to him on Sinai, and revealed the Ten Commandments, it was only a needless visit, seeing that similar commandments had been given in many countries, in substance, if not in the exact words, and through many teachers before. Moreover, that same God of Sinai reversed (*as we have shown in our previous Bible quotations*) every commandment given to Moses in his *oral* instructions to Joshua.

Then again, were not all the wonderfully minute and trivial directions given to Moses by his Deific Teacher wholly supererogatory? seeing that, on the faith and researches of at least an hundred modern travellers and celebrated Egyptologists, we find that all the instructions concerning the ark, the Levitical rites, orders, sacrifices, dresses, and ceremonials were all patent in Egypt, and had been established in long practice hundreds of years before ever the Jews were known as a nation.

What a stupid piece of work, too, was that of Moses to employ himself in writing out commandments already familiar in every nation, and then saying it was God that gave them *for the first time*, besides God's giving directions for priestly rites and ceremonials that had been practised in Egypt for ages, and with which Moses was already thoroughly familiar! Can it be wondered at that the people got tired of "waiting for *this Moses*," and called upon Aaron, Moses's brother, whom he had, with true family policy, established in the priesthood, to make them the symbol of the old worship, a golden calf.* We deem we have said quite enough of the Egyptian side of the Mosaic rites and modes of worship to show that the command to kill, stone, put to death, &c., of *rival prophets* was not entirely so divinely authoritative as Bible worshippers may be pleased to consider them, nor altogether as disinterested. We go farther, however, and affirm that, to the candid and careful student of Bible history it will be apparent that *every* writer or assumed writer (for the entire of the Old Testament was compiled by one cunning priest, Ezra), every prophet, seer, or in modern phrase, "medium," that denounces the practice of spiritual powers and gifts, was himself a notorious example of that which he denounced in others—Moses, to wit, Ezekiel, Jeremiah, Hosea, Isaiah, &c., whose histories, in all their details, will scarcely bear repeating. For example Isaiah is required to *bring a child into the world*, "as a sign" to the evil nations who are to be destroyed. (See chap. viii., 2, 3, 4.) Again, we call attention to Isaiah, chap. xx., 2, 3, reading thus:—

* For a full explanation of why Moses instituted the more modern worship of the lamb, instead of the bull or calf, consult the "The Faiths, Facts, and Frauds of Religious History," by Emma H. Britten, and the histories of the ancient astronomical religion, the foundation of every system of modern theology.

"And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign," &c., &c.

A truly divine and exemplary mode of proving God's dealings with men! What would Mrs. McHardie say, we wonder, to any modern Isaiah who should walk naked and barefoot for three years, as a sign and token, say, against the present Tory Government of Great Britain? How soon, let us enquire, would the Home Secretary of the said Government commit the modern Isaiah to Bedlam or the Penitentiary for the rest of his prophetic life?

In the writings attributed to Moses are the most minute directions for the sacrificial slaughter of divers animals, whose death and "sweet savour" in burning are represented as being especially pleasing to the God who created them.

In the writings attributed to the Prophet Isaiah, chap. i., are the bitterest denunciations against blood offerings or sacrifices of any kind as atonements for sin, also denunciations of other prophets, and self-exaltations of the writer's own communion with the power he calls "the Lord." There is writing of excellent beauty and savage cruelty; denunciations and promises; spiritualism and hard materialism; in fact, there is every opportunity for deriving doctrine that at least a hundred rival sects could cite as authority. And is it upon the vague idealities growing out of the conditions, customs, habits, and passing events of a comparatively savage and wicked people—in an age dating back for thousands of years—that God's vengeance throughout eternity is now threatened against millions of people, and that, for practising in a respectable, scientific, and orderly form the same spiritual communion that the half-savage people of antiquity practised, with all sorts of fantastic rites and obscene doings? But the language and teachings above alluded to are not confined to Isaiah. In the writings of Ezekiel we find language that common decency forbids us to quote, and *spiritual* practices the absurdity of which would condemn any modern imitator to the nearest lunatic asylum. Such, for example, is the command claimed to be given by God *himself*, for the prophet to lie on his left side for three hundred and ninety days and then to lie on his right side for forty days: these remarkable performances to be "signs to the houses of Israel and Judah." The food the prophet was to eat meanwhile (with his arm uncovered also) cannot be so much as named. Equally *divine* are the instructions for shaving and disposing of the prophet's refuse hair, etc., etc. These, and a hundred other fantasies no less wild and barbarous, are called "the Word of the Lord," whilst the tender whispers of a sweet spirit-child breathing in the ear of a great scientist, but also a great materialist, the last words spoken by the little one on earth, and converting the father to the certain assurance of his child's and his own immortality, is all of Satanic origin and ought to be punished by eternal tortures in the fires of Tophet!

Let the worshippers of Bible spiritualism glance over a few of the instances cited in that Divine record, and then ask how far the examples named exceed in reverence for Deity, spiritual holiness, or beauty, the action of loved and loving spirits who—passing from earth in our present day dispensation of materialistic thought—return to convince us of Immortality, and incite us to build up the kingdom of heaven in our lives and actions, whilst dwellers in the mortal form.

The Patriarch Joseph, ever cited as the model of goodness and purity, is spoken of as a Diviner. In Genesis, chap. xlv., v. 4, we read, "*the cup wherewith my Lord divineth.*"

Balaam, "an enchanter and diviner," was found good enough to be the mouthpiece of God himself to bless the Israelites. Gideon was visited by an angel, who *proved his angelic character* by manipulating a few drops of dew and a fleece of wool.

The angel who visited Manoah and his wife baked cakes on the rock with HEAVENLY FIRE before he was believed to be an angel.

Abraham waited "in an horror of great darkness" for fire to come down from heaven to consume the slaughtered animal he offered as a sacrifice to his God. In the history of Samuel he was called by a voice as a child. When Saul and his servant went forth to seek their lost asses the servant bid his master go to a *man of God*, who should put them in the way, and bring the man of God "a small present." It is also explained that the "man of God," "the Seer," and the "Prophet" were one and the same character; and were expected to receive *pay* for giving occult information.

Elisha's sacred character as a Prophet "of the Lord" was proved by his causing an axe to swim, which one of his

companions dropped into the water; in fact, it would require a volume almost as large as the Bible itself to cite all the trivial, childish, and in many instances immoral and unworthy acts which are cited as the doings and sayings of those same prophets, who claim for themselves that their acts are all dictated by "the Lord," whilst the acts, sayings, and works of their rivals are all "witchcraft," and worthy of stoning in this life, and eternal tortures in the next. Truly, truly, may we echo the words of one of these same wonder-workers (though in a different sense to what they were supposed to have been uttered)—"My ways are equal, saith the Lord. It is your ways that are unequal, oh, Israel!" We shall conclude this article by a few additional quotations on the same lines as our own, by a writer in the *Chicago Religio-Philosophical Journal*.

BIBLICAL INCIDENTS OF CLAIRAUDIENCE, CLAIRVOYANCE, SPIRIT WRITING, AND SPIRIT MATERIALISATIONS.

Three men (one called the Lord) talked and ate with Abraham, Genesis, chap. 18. Two angels talked and ate with Lot, Genesis, chap. 19. An angel appeared to Moses in the burning bush, and talked to him, Exodus, chap. 3. Daniel saw and talked with a so-called man or angel, and who also touched Daniel, chap. 10. Belshazzar saw fingers of a man's hand write upon the wall, Daniel, chap. 5. Nebuchadnezzar saw a *man* in the midst of the fire of the furnace, Daniel, chap. 3. Jacob saw angels ascending and descending a ladder, Genesis, chap. 28. A spirit proposeth to tell a lie to Ahab, to mislead him to his ruin, 2 Chronicles, chap. 18. A spirit passed before the face of Eliphaz, Job, chap. 14. Woman of Endor described the spirit of Samuel, which talked to Saul, 1 Samuel, chap. 28. Elisha showed his servants a mountain full of spiritual horses and horsemen, 2 Kings, chap. 6. Ezekiel was lifted by the hair of his head between heaven and earth by spirit power, exercised in the form of a hand, Ezekiel, chap. 8. A figure represented as Captain of the Host of the Lord, drew a sword on Joshua, chap. 5. An angel met Balaam, and talked to him through the mouth of the ass which he was riding, Numbers, chap. 22. An angel appeared to Gideon, and talked to him, Judges, chap. 6. An angel appeared and conversed with the wife of Manoah, Judges, chap. 13. An angel appeared and rebuked the Jews at Bochim, Judges, chap. 2. A seraphim laid a live coal on the mouth of Isaiah, Isaiah, chap. 6.

A writing from the prophet Elijah, many years after his death, to Jehoram, foretold future incidents and misfortunes, 2 Chronicles, chap. 21. Saul was troubled with an evil spirit, which the Bible says was from the Lord, Samuel, chap. 15. The spirit of Jeremiah, who had been dead many years, prayed for the Jewish nation, 2 Maccabees, chap. 15. This book, though held as apocryphal by Protestants, was held canonical at the Council of Trent, also by Catholics and Jews. The New Testament says that after the resurrection, graves were opened, and bodies of saints came out of their graves, and went into the city and appeared unto many, Matthew, chap. 27. The young man sitting in the sepulchre, who talked to the two Marys, Mark, chap. 16; Matthew, chap. 28. An angel struck the chains from Peter's hand, and released him from prison, Acts, chap. 12. The disciples did not believe that Peter was at the door, but said it was "his angel," Acts, chap. 12. That Bible incident shows clearly that the primitive Christians believed in the power of spirit return and materialisation. Paul exorciseth and expels from a young woman a spirit, though it had publicly through the young woman, as a medium, proclaimed Paul was a servant of the most high God, Acts, chap. 16. An angel spoke to Philip, and directed him in his travel, Acts, chap. 8. A spirit called Philip from the baptism of the eunuch to Azotus, Acts, chap. 8. Two men in white appeared, bore testimony to the ascension, Acts, chap. 1. The spirits of Moses and Elias appeared, and were recognized by Peter, John, and James, Luke, chap. 9.

There are bodies terrestrial and celestial. The dead is sown a natural body; it is raised a spiritual body, 1 Corinth., chap. 15. Paul recommends the entertainment of strangers, for thereby some have entertained angels unawares, Hebrews, chap. 13. John recommends to make trial of the spirits to ascertain whether they are of God, 1 John, chap. 4. The angel of the Revelation refused to let John worship him, for he was a fellow servant of his brethren the prophets, Revelations, chap. 19.

These quotations show there were good and bad spirits in ancient times, the same as Spiritualists claim there are now; and these quotations show that the spirits in ancient times could talk and write through mediums, and materialise as Spiritualists claim they do now. And it is for those who believe in the Spiritualism of the Bible, but disbelieve modern Spiritualism, to prove the falsity of modern Spiritualism, because if disembodied souls ever had the power to re-appear and make manifest their presence to mortals in the flesh, that power still necessarily exists.

O. K.

Read also Jesus' test of belief in him, last verses of last chapter of St. Mark.

In our next article we shall give Biblical instances of the direct reappearance of the spirits of the so-called dead, definitions of who and what are "angels" and "witches."

(To be continued.)

A Glasgow paper seems very much concerned about the fact that the new edition of a popular encyclopædia contains only one column relating to heaven, while eight and a quarter columns are devoted to the other place. And it pertinently asks, "Why is this?" Perhaps it is because the fear of eternal punishment is a more potent human sentiment than the prospect of eternal beatitude; and that as the belief in the possibility of the former is waning, it is evoking a good deal of controversy just now.

STRANGE EXPERIENCES.

DREAM OR VISITATION?

It has been my lot to be favoured with more than one strange experience, but I think, upon grave reflection, that the palm for inexplicability must be given to an occurrence which forcibly impressed itself upon my mind when I was a child of nine. I was at that time residing with my parents in Leeds, and it was our annual custom to pay a visit to Wigan, where nearly all our relatives resided.

At such times our headquarters were at the residence of my maternal grandparents in the Standishgate. The house, which has since been pulled down to make way for modern improvements, was a rambling old building, its back premises almost reaching the banks of the Douglas, an insignificant stream, which my childish imagination used to dignify by the name of the "river." There were plenty of green fields and gardens about the neighbourhood in those days, black and unedifying as it is now.

In a little cottage hard by dwelt an old couple named Trickett, and "Ally," as she was familiarly called, was a regular institution at my grandmother's whenever a press of visitors gave the one maid-servant the impression that a "dish-washer" and "cleaner-up" was absolutely needed. I thus obtained many opportunities of improving my acquaintanceship with Ally, whose peculiarities and whimsicalities were a frequent source of amusement at my grandfather's, and who generally contrived to outdo even her usual self when the annual visit of the "folks" from Leeds put her upon her mettle.

That Ally Trickett possessed no suspicion of that modern innovation "nervousness" is quite evident from the fact that when on one occasion a rat, being hard pressed for a place of safety, ran to Ally, and sheltered itself without more ado among her ample nether garments, she neither shrieked nor fainted, but coolly retired to her back kitchen, secured every outlet, divested herself of the greater part of her clothing, dislodged the rat, and ultimately killed him by a well-aimed blow with the poker; nor was she at all prone to pamper the feelings of others, as the following incident will prove:—

Ally's husband, John Trickett, had his failings, but the two managed to rub on together, after a fashion of their own. John fell sick, and was reported to be not long for this world. My grandmother, bent upon both spiritual and bodily consolation, visited the sick man, and noticed that Ally was hard at work, fashioning some garment which struck my grandmother as being much finer and whiter than the sewing usually affected by Mrs. Trickett.

"What have you got there, Ally?" she asked, with the privilege of long patronisation—"have you taken some sewing in to do?"

"No, ma'am," responded Ally coolly, as she spread the garment on poor John's bed, the better to show off its merits, "*its just John's shroud!* I always said he should have a nice one!"

"But, Ally," exclaimed my astonished ancestress, "John isn't dead yet!"

"I know that well enough," retorted Ally, "but he'll not be long before he is dead, and it's no use leaving it to the last minute."

As it was well-known that Ally could always pick up a living for herself, there were those who fancied that she was slightly discomfited when John, notwithstanding her prediction of his speedy demise, was contrary enough to get better, and refrain from requiring the carefully-prepared shroud for several years after it was made.

But, interesting as were many of the incidents in Ally's life, it is with the circumstances of her death that my narrative is more nearly concerned.

My grandmother paid us a visit in Leeds, and when, in the course of enquiries, old Ally was mentioned, she informed us that the poor old body was not at all well, though not ill enough to take to her bed. I do not remember how long this visit lasted, probably not more than a week, but I do remember that on the evening preceding my grandmother's return home, I begged permission to sleep with her, my request being readily granted.

I was sound asleep hours before my bedfellow joined me, and was not disturbed by her advent. I slept well, but towards morning had quite a pleasant experience in the way of a dream. I thought that my grandmother had taken me back to Wigan with her, and that we were walking hand-in-hand down the Standishgate together, when we met old

Ally, looking brighter, younger, and better than she had done for years, so my grandmother said. The two had quite a long conversation together, the one enquiring after "John" and the doings of Wigan folks during her absence, while the other was anxious to know all about our family in Leeds.

During the whole of this conversation my grandmother retained her hold of my hand, and I was a very interested listener. I have still a very vivid remembrance of the exact position in which we stood, and the appearance of the street and surrounding houses. We were on the opposite side of the street to "Mab's Cross," concerning which an interesting legend may be found in the "Traditions of Lancashire," and which still serves to recall the circumstances of my "dream" whenever I visit Wigan. The last words I remember hearing Ally speak were these, "Yes; I feel better than I ever remember to have felt."

On awakening, my attention was directed to my grandmother, who struck me as being in distress of some sort, for she was making such curious inarticulate noises that, in dread lest she was ill, I exerted myself vigorously to rouse her. To my intense astonishment, I had no sooner succeeded in awaking her than she regretfully exclaimed, "Dear me, Lizzie, I wish you had let me be. I was just having a nice talk with old Ally."

The astonishment was mutual when I promptly said, "Yes, we met her just opposite Mab's Cross, and she says she never felt so well in her life."

By dint of cross-questioning the following remarkable fact came to light: *We had both dreamt the same dream.* Time, surroundings, position, conversation, all tallied exactly. There was only this difference, my grandmother after I awoke, and before I awoke her, had had time to express her pleasure at the good account Ally was giving of herself. This was the only part of her dream which I was not able to describe, and of which I was not perfectly cognisant.

Naturally this duplicate dream caused a little comment, and my parents seemed to fancy that I must have heard my grandmother talking in her sleep, and that my knowledge of Ally's usual surroundings accounted for the rest. But this was not so. The dream itself was too vivid to be only "second-hand." Besides, I could not have overheard Ally's replies, even if I had heard my grandmother's questions, nor could I have perceived the gestures and attitudes, which I was able to describe correctly.

Still, odd as the coincidence no doubt was, it might have escaped my memory but for one thing. At the time we dreamt about her Ally had been *dead* as nearly as could be computed about half-an-hour, or, perhaps, a little more, as was discovered by my grandmother on her return home.

Now, the question I have never been able to answer satisfactorily is this: "Was this only a dream in which we were enabled in some occult manner to hear and see exactly the same things, or was old Ally, who had always found a benefactress in my grandmother, really present with us in the spirit?" I confess that I am inclined to believe that the grateful old creature adopted this means of demonstrating that at last "all was well with her."—*Answers.* By Mrs. George Corbett, author of "*New Amazonia*," and many other popular works.

A SPIRITUAL COMMUNICATION GIVEN TO THE LATE WILLIAM HOWITT.

ENTRANCE INTO THE INTERMEDIATE STATE.

ON one occasion, a spirit, communicating at our evening circle, said that he would relate to us his first experience in the spirit-world. He found himself with a number of others in utter darkness—cold, hungry, and most miserable. In endeavouring to advance, he and his companions found their progress obstructed by a massive and lofty wall. They felt along it to discover some door or passage through it, but could find none. At length, in despair, they shouted to make some one hear them, but for a long time received no answer but a dreary and hollow echo. All else was silent and dead. They then burst into cries of despair, when a voice demanded who they were and what they wanted. They replied that they were newly disembodied spirits, who were perishing with cold, starvation, and nakedness. They wanted to find a door of escape from this region of the shadow of death. The voice replied in stern tones, "There is no door." They insisted on its being found for them. There was no response. After fresh demands for entrance, they cried, "Let us in, for we are cold, famishing, and miserable." On this the voice replied, "Listen! there is a door, but it

does not exist for you. To you it is *no door*. On the earth you lived only for yourselves. You felt nothing, did nothing for your fellowman. You felt no thankfulness to God for your blessings, or that thankfulness would have generated in your hearts love for your fellowmen. The door in this wall is composed of two folds; one is love to God, the other love to man. You had neither of these on earth, and therefore you find them not here. As you were as an adamant wall to your fellowmen, an adamant wall now rises before you. As you measured, it is meted to you." This terrible announcement struck them like death. They lay and bewailed themselves bitterly, and cried vehemently for mercy and pardon. At length a voice cried, "Arise!" and a strong hand was put forth from the darkness; the apparently impassable wall gave way, and they found themselves in a dusky meadow, where friendly beings clothed and fed them, and told them that now they were in the open highway of the pilgrimage of eternity, and must advance, grow purer, and enjoy, according to their own exertions—to their obedience to their spiritual teachers, and the prayerful love with which they clung to the laws of the Great Father, and the love of their neighbour. . . . "Will any one persist," exclaims my father (William Howitt), "in saying that great practical lessons like these, taught from the inner to the outer world, are not substantial results of spiritualism?"—*Memoirs of William Howitt, by his daughter, Mrs. A. Howitt Watts.*

KNEELING AT THE THRESHOLD.

I'm kneeling at the threshold, weary, faint, and sore,
Waiting for the dawning, for the opening of the door;
Waiting till the Master shall bid me rise and come
To the glory of his presence, to the gladness of his home.

A weary path I've travelled, 'mid darkness, storm, and strife,
Bearing many a burden, struggling for my life;
But now the morn is breaking, my toil will soon be o'er;
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed as they stand
Singing in the sunshine of the far off, sinless land;
Oh, would that I were with them, amid the shining throng,
Mingling in their worship, joining in their song.

The friends that started with me have entered long ago;
One by one they left me struggling with the foe;
Their pilgrimage was shorter, their triumph sooner won;
How lovingly they'll hail me when all my toil is done!

With them the blessed angels, that know no grief nor sin,
I see them by the portals prepared to let me in;
O Lord, I wait thy pleasure, thy time and way are best,
But I'm wasted, worn, and weary; O Father, bid me rest!

—W. L. Alexander, in "The Christian at Work."

REVIEWS.

BODY AND SOUL: "A MONTHLY JOURNAL OF MEDICAL AND PSYCHICAL PROGRESS. EDITED BY CHARLES WILLIAMS, L.R.C.P. (EDIN.), L.R.C.S. (EDIN.), L.S.A. (LOND.), &C.

THE Editor, whose position as a profound scientist and scholar we have had abundant evidence of from those who know and honour him personally, opens his campaign in soliciting public patronage in the following terms:—

"Of course all journals—or at all events a good many of them—would contend that not the least amongst their endeavours was the improvement of Soul and Body. With them, however, there are other objects as well. Indeed, what newspaper or journal would ever pay its way unless it was made entertaining in addition to being elevating? Now, we shall not aim at all at being entertaining, except in so far as our manner of writing interests. In fact, such subjects as we have to deal with can hardly be made entertaining. To most people, indeed, we fear that our columns will be found as dry and uninteresting as can well be imagined. We do not, however, mind this, for a large circulation is what we neither expect nor mean to work for. What we do hope to do, however, is to throw some light upon problems hitherto much neglected and misunderstood, and to clear up, as far as may be, matters of the highest importance in connection with both the Body and the Soul."

Now, despite this too modest disclaimer on the part of the Editor, we and all who know the value of a sound body as the instrument of earthly expression for an immortal soul, do find this new publication not only interesting, but simply INVALUABLE as a teacher concerning the best means of promoting the health of the body, and the preparation of the soul for eternal progress, and we most cordially endorse its fine teachings and valuable physiological instructions.

Body and Soul is published on the first of every month, and can be obtained through any newsagent. Communica-

tions for the Editor must be addressed: Editor of *Body and Soul*, Moira House, Moira Terrace, Cardiff. Single copies: One penny.

"THE RELIGIO-PHILOSOPHICAL JOURNAL" IN A NEW DRESS.

Amongst the most promising of the masses of literature that now lie on our table is this newly rehabilitated and ever welcome Chicago spiritual paper. Stern, rugged, even remorseless in its denunciations of fraud, this paper has long been the scare of the evil-doer and the "touch me not" nettle of the over sentimental optimist. It has now put on a new dress, a new shape, and in its neat sixteen-page form, with edges cleanly cut, short, incisive paragraphs, and admirable size for that continual preservation which its stirring columns demand, it calls alike for unqualified praise and a largely increased measure of support. It is a capital spiritual paper, and its new editorial arrangements commend it to the attention of every reader who sympathizes with the object of its publication.

"THE PROGRESSIVE THINKER,"

Another newly launched American spiritual venture, is also an excellent, bright medium of information between the spiritual and material worlds. It has risen into sudden but well deserved popularity, and our European spiritualists would be all the better informed and very little poorer in pocket were these two excellent papers to appear side by side with the grand old *Banner of Light* on every spiritualist's table.

Our notices of new European publications at present must be limited. One of the most noteworthy, however, and the one which we most cordially commend to the attention of every spiritualist far and near, is a little tract just issued by our gifted and indefatigable countryman, Mr. J. J. Morse, entitled—

"HINTS TO INQUIRERS INTO SPIRITUALISM, WITH RULES FOR THE FORMATION OF SPIRIT CIRCLES."

This handy and valuable little tract treats upon the following topics: The Character of the Subject, What Books to Read, The Phenomena, The Philosophy, The Teachings, Mediumship, Spirit Circles—How to form them, Testimonies of Eminent Persons in favour of the facts, An Exhaustive Catalogue of Literature bearing upon the subject of spiritualism. When we add that the price is only twopence! we are quite sure Mr. Morse's Literature Agency, 16, Stanley Street, Fairfield, Liverpool, will be at once deluged with applications for such a capital spiritual guide book.

"MYSTICAL LAYS." By A. F. TINDALL, A.M.T.C.L.

A collection of dramatic, mystical, and ethical poems, by an author as distinguished for his poetical afflatus as for his scholarly attainments. The little volume commences with a drama in four acts, entitled "Mazarin," introduces a fairy operetta—"The Village Festival," and abounds with poetical legends of high merit. It is to be obtained from the author, at 33, Henry Street, St. John's Wood, London, N.W.

NATIONAL CONFERENCE OF SPIRITUALISTS.

At the last meeting of the Committee *pro tem.*, on the general order of exercises deemed most desirable to be observed at the National Conference, SUNDAY, JULY 6TH, it was determined to add to the "Agenda" already published in this journal a copy of the principal resolutions which will be submitted to the Conference for consideration, together with such other matters as may be of interest to the friends who propose to attend or the societies sending delegates.

We shall again call attention to the *Agenda* to be carried out in the Co-operative Hall, Downing Street, Manchester, Sunday, July 6th.

Order of Proceedings—

1. Chairman, Mr. Lamont. Call to order at 10-15 for 10-30.
2. Opening hymn and invocation.
3. Reading of letters received by the sub-committee.
4. Call for short written reports or suggestions from 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 and ten minutes' speeches.
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—among others, Mrs. Britten, Messrs. Morse, Wallis, Johnson, &c., &c.
5. Collection.
6. Hymn and benediction.

Sub-Committee to receive the delegates—Mrs. Wallis, Messrs. Morse and Boardman.

Arrangements will be made for refreshments to be provided for visitors close by the hall, at moderate charges.

Societies who are in sympathy with this movement are kindly invited to send one or two delegates to the Conference, as representative of their views on the best means of advancing the cause of spiritualism.

The Committee have secured the able services of Mr. Smith, organist, of Collyhurst, for the musical portion of the services.

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, &c., by addressing the secretary, Mr. J. B. Tetlow, 46, Harrison Street, Pendleton, Manchester.

At the last meeting of the Committee of Management it was decided to draft and print, for the benefit of those who may attend the Conference, the following important and suggestive resolutions:—

(1) "That this assembly of representative spiritualists consider that an annual movable Conference of the spiritualists of Great Britain and Ireland is a necessity of the present position and importance of our movement."—Moved by Mr. J. J. Morse.

(2) "That whilst we deem the phenomenal and religious aspects of our movement as of equal importance and essentially necessary each to the other, yet we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interest of enquirers and spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause."—Moved by Mr. A. H. Kersey, of Newcastle-on-Tyne.

(3) "That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms spiritualism and spiritualists may be associated with an accepted and definite significance."—Moved by Mrs. Britten.

(4) "That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment."—Moved by Mr. Johnson.

(5) "That considering the number and importance of spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or freedom of action."—Moved by Mr. E. W. Wallis.

(6) "That the next year's Conference Committee be requested to gather the opinions of societies, representative workers, and spiritualists upon such subjects as are suggested in the foregoing resolutions, and report thereon at the next annual meeting."—Moved by Mr. H. Boardman.

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 each meeting. This notice will be continued up to the date of the Conference.

Signed on behalf of the full Committee—

EMMA H. BRITTEN,

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.

SPIRIT COMMUNICATION.

To the Editor of "The Two Worlds."

DEAR MADAM,—Having been an inquirer into spiritualism for many years, I sit weekly for spirit communion with a few friends who are like-minded, which course we have proved to be a great benefit and spiritual aid, both to ourselves and to many of the loved ones who have passed on. One of our circle has developed as a writing medium, through whom we have received written messages from time to time. At one of our weekly meetings, a dear sister of mine manifested, but not not having prepared properly for the change before passing away, she now feels her unhappy condition most pointedly. She said she would write to me through the writing medium of the circle. Before our next meeting she fulfilled her promise, and I now submit it to you, believing it will interest your readers, who desire to learn spiritual truths. It shows how needful it is, while in the body, by holy aspirations, pure lives, and acts of kindness to each other, to prepare ourselves for the coming change; and by spiritual intercourse with our departed friends, we can learn some of those glorious and eternal truths, so needful for our happiness and progress in the life beyond. Oh! that the ardent desire of my dear sister, to arrest the lukewarmness and indifference to spiritual truths, may be realized in the breasts of careless ones who may read this message, is the earnest prayer of your correspondent.

RICHD. A. HUSKISSON.

2, Hope Place, Irving Street, Birmingham.

14th June, 1890.

MY DEAR BROTHER,—As I promised last Sunday to write you a message, I now take the opportunity of so doing. You know, dear brother, what my life on earth consisted of, how I neglected to take any opportunity of preparing my spirit for its immortal life when freed from the body. Oh! that I could stand on some prominent place, and with a loud and certain voice warn all who, by carelessness or wantonness, are frittering away precious opportunities of fitting themselves for those glorious celestial spheres of happiness, which await the awakened and sincere soul. I find now that it is much more hard to find the time and season wherein I may perfect my neglected spirit. I have so much to hold me back that sometimes it takes weeks and months of your time before I get a single chance of thinking of my immortal spirit. I need not tell you that the prayers of a righteous man avail much, and are a mighty lever for our help. I thank you for your kind advice at your meeting last week, and hope to be permitted to hear many sweet lessons to the help of my spirit. Sometimes I have seasons of remorse, which for a long time cling to me, and when in them my greatest joy would be if, by some fell stroke, I could for ever end them. Let me again say how I would, if able, warn every one in time of the terrible mistake it is to leave all preparation for a future life till it is too late. Continue, dear brother, to pray for me; and by the help of good friends, and constantly applying myself to learning the truths I so much neglected, I may eventually be allowed to leave this, my most unhappy resting-place, for one which is purer and happier. Love to you all; and, my dear friends, never forget to think of my warning—that you must ever be watchful, for you know not when your task may be completed on earth, and you are called to give your account of your pilgrimage.

PHYSICAL MANIFESTATIONS AT ADELONG.

THE New South Wales *Ovens and Murray Advertiser*, of April last, contains an account of a series of spontaneous physical manifestations occurring at the house of Mr. Stanton, Adelong, N.S.W. Stones, earth, and rubbish fell in showers all over the house. Incredulous neighbours visited the house in numbers, and went away mystified. A little girl, named Nellie (who appears to be the unconscious "medium" for the manifestations), was put to sleep on a bed by the fire, when the bed rose in the air, and scratchings and knockings were heard underneath. The stones (although some were very large) did not appear to hurt any one, as when they came in contact with any one, the touch was quite gentle.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

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FRIDAY, JUNE 27, 1890.

ANOTHER VIEW OF WHAT IS SPIRITUALISM.

A NOTEWORTHY LETTER AND SUBJECT OF INQUIRY.

To the Editor of "The Two Worlds."

MADAM,—Some time ago you kindly offered to deal with any question or questions submitted to you, provided they were free from objectionable personalities, and were connected with the subjects to which your journal is devoted. Will you allow me to avail myself of the proffered privilege? Before putting any question I should like to preface it by a brief account of the mental process which has led me to the dilemma, and as the subject is of a deeply important, interesting, and general character, perhaps you may think well to find a place for it in *The Two Worlds*; but this may well be left to your own judgment.

My first real acquaintance with spiritualism was brought about by reading a book by Mr. G. H. Pember, M.A, a writer of considerable ability, and, according to the Rev. C. H. Spurgeon, "strongly on the orthodox side." The author of the book in question labours to prove that the scriptural account of the Creation, the Fall and early history of man are to be received as literally true, and that "earth's earliest ages," as there recorded, are connected with Modern Spiritualism. He accepts the testified facts, and attributes them to the agency of the Devil and a host of terrible demons who are in these last days permitted by Almighty God thus to deceive mankind prior to the awful manifestations of Divine wrath attending the Second Advent, which he believes to be imminent, "that they all may be damned which receive not the truth."

Now as I was already fairly familiar with the author's prophetic views—inexpressibly dreadful as they are—they were not a surprise to me, except as they now appeared as connected with Modern Spiritualism. The startling nature of the admitted facts and the awful theory put forth to explain them affected me much. Could it possibly be true? And yet it seemed the only logical one if the "plenary inspiration" doctrine were correct. It was a great question, and further inquiry into the whole subject seemed to be demanded before accepting such a view as Mr. Pember's.

I therefore took means to investigate the matter, chiefly through the literature of spiritualism. By degrees, through reading, reflection, and comparison, the following appeared to me, so far, as certain truths.

1. The basic facts of spiritualism were testified to by an amount of evidence simply overwhelming, insomuch that to reject them would have been equal to rejecting all human testimony whatever.

2. These facts, at first view, appeared opposed to the ordinary course of nature, but further investigation proved them explicable by natural law, therefore not incredible.

3. The forces and principles regulating these phenomena, until recently unknown in the Western world, were connected on all sides with forces and principles that are known, which seem naturally to lead up to them, and of which they seem the normal development. If, therefore, spiritual phenomena were of the Devil, were not affinitive natural phenomena also from the same source?

4. Being *natural* phenomena, their recurrence through all time suggests itself as an extreme probability. Now that they have so recurred is testified by the whole circle of history, ancient and modern.

5. Accordingly, spiritualism throws immense light on the most difficult portions of history, especially those which are ignored by modern thought as resulting from ignorance, credulity, superstition, and excitement.

6. The philosophy of spiritualism was found to agree in a remarkable manner with that great mental movement known as "modern thought," which may be summarized in the words *progress* or *evolution*; and as this idea is the independent result of the inductive method of learning from nature, the agreement appeared at any rate extremely suggestive.

7. Besides elucidating difficulties of history, spiritual science seemed to explain the process, and therefore confirm the reality of many problems of religion, such as inspiration, prophecy, seership, angelolatry, and many others.

8. It further appeared that spiritualism was opposed to atheism on the one hand and to superstition on the other. In its highest phases it was distinctly religious, and only anti-Christian with regard to certain doctrines—howbeit such doctrines have been regarded as divine verities and essential to salvation among Protestant Evangelicals.

9. The moral teaching of spiritualism resembled earth teaching, not final and perfectly harmonious, but various and progressive—but that some of it was of a very high order, and betokened a heavenly rather than a hellish origin.

10. And, most important of all, *true spiritualism was an unfolding of NATURAL RELIGION, and this very thing appears to be the goal to which the churches themselves are tending, unconsciously, perhaps, but surely.* Consequently, time alone seemed necessary to bring about a union.

These, Madam, were the chief ideas which struck me. I have tried to express them impartially, and merely as the impressions resulting from my study. The chief difficulty was, what to do with the facts. For, against them, orthodoxy also had its facts. And this brings me to the question I want to ask. While allowing for hypocrisy, formalism, sensationalism, &c., in Christianity, there is still this great and grand fact: That in all its periods there have been, and in these present days there are, thousands to whom Christianity has been and is a living power. Under its influence and teachings they have experienced a positive spiritual change from darkness to light. They receive daily a spiritual blessing and refreshment in answer to prayer. They believe all this comes from a risen Christ. They speak of knowing Him and realizing His presence. Indeed, they live over again the lives of those who wrote the New Testament. Is not this so? Who does not know some such sweet and saintly ones? Do not these words bring blessed memories to the mind of some dear relative?

Well, my question is this: Admitting this undeniable array of facts, *what explanation has spiritualism to give to this which is the perennial witness to pure Christianity?* If spiritualism were true it would be able to cover *all the facts*, and this fact of experimental religion, intimately connected as it is with the fundamental truths of Christ's death, resurrection, ascension, and present activities, is the base of modern Christianity. At least, I think so.—Yours, &c.,

VERAX.

To reply as briefly as possible to our kind and earnest inquirer, we must commence by questioning his assumption that there are any such proven facts in Christianity as would create the beautiful influence and saintly lives of which he speaks. That long-cherished *beliefs* and deeply-rooted *faiths* may create pure and exalted emotions, we can all admit; but these are only emotions, not *facts*, and we must admit these as much in the faith of the Parsee for Zoroaster, the Chinese for Confucius, the Buddhist for Gautama, and the Moslem for Mohammed, as with the Christian

for Christ. But because there are proscriptive faiths of long years, descending from generation to generation, until they become a part of the soul's inheritance, and an immovable belief, such beliefs are not *proven facts*, neither are they historical testimonies to the truth of their source. They are simply emotional states of mind, acting upon individuals according to their special nature, and their special receptivity for good or evil. The most superficial retrospect of Christian history will prove this to be so. What was the impulse that divided up the early Christians into hundreds of sects, and set them to slaughtering and destroying one another? What was the impulse that burned John Huss and destroyed tens of thousands of the early Protestants; invented racks, thumbscrews, tortures, inquisitions, and lighted the ages of Christendom with the fires that roasted alive millions of human beings, and drenched the *civilised* world with blood and tears? To take any single country's history of Christianity, between the years 300 and 1800, is to take the darkest, cruellest, and most hideous record that ever disgraced the history of man. And yet all this was done under the impulse of *faith in Christ*, and for the honour and glory of the Christian religion; that same religion, let it be remembered, that our correspondent conceives to be the source of the "saintly lives" he so beautifully and pathetically describes. To sum up a subject that could only be properly dealt with as an essay, not in a few lines, we allege that the worst and the best impulses of humanity have both been equally stimulated, and ever will be so, when we *depart from facts* in our religious beliefs, and rest our faith upon a *supernatural* and therefore *unnatural* basis, one, too, that if acted out *for the first time* in this our own day, would condemn all the professed actors of the story to the safe keeping of a lunatic asylum.

That the teachings attributed to Christ are beautiful, however unpractical, is simply a fact, because they are in harmony with the principles of fundamental good taught by every good man. That such teachings may help naturally good people to be more good we may all believe, but so will the example of every good man and woman, whether in the present or past ages.

The speciality of spiritualism seems to be, first, that it is not a *supernatural* religion, but a strictly natural one; next, that it proves its truth by its *facts*, and its naturalness by the morality, justice, and reasonableness of its teachings. It proves itself, too, by its vast and wide spread corroborative testimony, and, above all, it offers the strongest possible incentive to lead pure and saintly lives, by showing how inevitably our happiness or misery hereafter depends on the good or evil we have done here. Thus, being a religion true to eternal principles of good, it does not depend for its effect on any set of emotions, memories, faiths, or traditional beliefs. It is a religion of present, living, facts, and all its facts make for righteousness and heaven. Finally, as an independent fact, one true to Nature and men's best interests here and hereafter, spiritualism is not called upon to effect a reconciliation with any special form of creedal faith. It is only required to harmonize its teachings with the fundamental principles of good taught in every age, and through the lips of all good and righteous men. Beyond this it is no more required to harmonize with the *assumed* facts of Christianity than it is with those of Judaism, Mohammedanism, or any other form of faith.

Its faults, fallacies, frauds, and errors, are chiefly on the human side. Its spiritual revelations constitute it the greatest living and demonstrable religious fact of the ages.—ED. T. W.

FOREIGN SPIRITUAL JOTTINGS.

WE are indebted to the scholarly translator of "Foreign Exchanges" in the *Harbinger of Light* for the following brief but significant extracts:—

El Diario, one of the leading journals of Lisbon, devotes an article to the subject of spiritualism, which, it observes, "is making immense progress in all parts of the civilized world; and it is a notable fact that it is the enlightened classes of society which embrace it with the greatest ardour."

A highly interesting article, based upon communications received from the spirit-world, appears in the *Constantin*, of Buenos Ayres. It is from the pen of Manuel S. Benito, and is entitled "Art in the Life of Space." We take from it the following passage: "The spirit which has attained a high grade of elevation, and communicates its ideas across

immense distances, has at its disposal no such ponderous materials as those which incarnate beings make use of for the representation of their thoughts; but the more ductile and malleable materials of ethereal condensations, in an infinite variety of scales and conditions; and according to the greater or lesser degree of condensation which they undergo, is the nature of the combinations of sound and colours produced by the spirits. Yet the spirit does not create the impression by means of a special sense, but by pulsating, so to speak, the chords of his organism and of the ambient medium so as to make his idea penetrate the inner being of each person he operates upon; and each of these will nevertheless appreciate it separately and individually, just in proportion to his particular grade of progress, and according to his capacity for the reception and absorption of such idea." It is thus, we are told, the painter and the musical composers are inspired. When we learn how to manipulate the fluids we shall be able to form some small idea as to how the spirit can influence others by manifesting to them conceptions of the beautiful. "We must content ourselves for the present with the knowledge that artists in space have no need of especial instruments, for they have at their service the ambient medium or fluid, which they can manipulate at will; and in proportion to their elevation, is their knowledge and power of transmitting those ideas and sentiments of love, charity, heroism, and self-abnegation which they manifested in their own lives, their motive being that others may receive the gift of love and solace in their tribulations. According as the spirit rises in purity and power he can dispense with the necessity of learning a particular art, for he is all the more capable of expressing artistically love and beauty, goodness, and the science which conceives and feels."

Le Soir, an evening paper published in Brussels, discussing the subject of spiritualism, states that its votaries rank fourth in number among the "religions of the world" (although, of course, it is not to be classified with these), and recommends its readers to occupy themselves with its investigation, because "there is a great deal in it." Another sign of the times.

Le Messager, of Liège, relates the following well-authenticated historical incident: "The Comte de Prater states that in a church near Warsaw, and in the midst of a national fête, a young man, in the midst of the service, suddenly sprang from his seat near the entrance of the choir, and stood with folded arms and bowed head, fixedly gazing at the pavement, in such a way as to attract the attention of the worshippers. It was just one year before the death of the Grand Duke Constantine, and the insurrection of 1831 had not yet broken out. When the music ceased, they surrounded the motionless figure and asked what ailed him. He seemed to emerge from a condition of somnambulism, and exclaimed: 'I see at my feet the bier of the Grand Duke Constantine.' A year rolled by; the revolution drove the Russians out of Warsaw, and Constantine died. His funeral obsequies were celebrated in that church, and his bier was placed in the middle of the choir, and on the very spot indicated by the ecstatic in his vision."

Among the publications received this month, we have to acknowledge the following:—

La Fraternidad, Buenos Ayres; *La Nueva Alianza*, Cienfuegos, in the island of Cuba; *Les Sciences Mystérieuses*, Brussels; *Luz del Alma*, Buenos Ayres; *Reformador*, Rio de Janeiro; *Journal du Magnetisme*, Paris; *La Perseverancia*, Buenos Ayres; and *La Revue Spirite*, Paris. Last, but not least, we must not omit to mention the *Sphinx*, published in Gera, Reuss, one of the oldest and most philosophical of the periodicals which devote themselves to the occult sciences.

The August number is an excellent one, and is contributed to by men of "light and leading," whose position in the world of letters and science lends additional weight to their utterances on the important topics discussed by them. In the interests of spiritualism we could wish that all our literature were as dignified, as serious and scholarly, as that which appears in the publication edited by Dr. Hübbe-Schleiden.

IN a recent number of *La Revue Spirite* there is an interesting communication from M. Desvarreux, a French artist who has just returned to Paris from the United States, describing a materialising séance which he witnessed in the house of a friend at St. Paul, in the state of Minnesota. As many as three spirits materialised themselves simultaneously. One of them was a little boy who was recognised by a lady who had nursed him during a fatal illness. A second was a lady, who took pencil and paper, knelt at the knees of her mother, and wrote a message to her. A third was a man

who also knelt down and materialised some textile fabric, upon which he traced a black design, which partially faded away like himself. Another presented himself, in the first instance, in the semblance of a globe of flame, about eighteen inches above the floor. This gradually arose, and presently was transformed into a human figure, clothed in a white robe, who walked up and down the room gesticulating, faded out of sight, and then re-appeared, again melted into the air, and once more manifested himself. The mother of M. Desvarreux signified her presence to her son; and then a nephew who had recently passed away came forward, gave his name, and spoke of the artist's affairs, which he seemed to know just as well as his uncle. The writer expresses his firm conviction of the genuineness of the manifestations, as every precaution was taken to prevent fraud or collusion; and during the whole time the séance lasted, the medium sat with her bare feet in a bowl of flour, and there was no trace of it on the carpet afterwards. M. A. Mougin, who received the statement from M. Desvarreux, describes the latter as a very cautious investigator, and a man of the strictest veracity.

It is currently reported that there are no less than 100,000 spiritualists in Paris; and that the phenomena are engaging so much attention in France that the *Revue des Deux Mondes*, of the 1st of May, and the *Revue Philosophique* of the same date, devoted an article to the discussion of the subject.

SPARKS AND CHIPS FROM THE FOUNDRIES OF PROGRESS.

MESMERISM AND HYPNOTISM.—Last week Alderman Barkas delivered an address in the Cordwainers' Hall, Nelson Street, Newcastle, on "Fifty Years' Experience in Mesmerism and Hypnotism," this being the alderman's jubilee lecture, his first having been delivered in the Lecture Hall fifty years ago. There was a large and attentive audience, the chair being occupied by Mr. H. A. Kersey. The lecturer said the subject had attracted the attention of inquirers in all ages, and there were records of investigations amongst the Greeks, Romans, and Egyptians. Mesmer first went to Paris in 1778, and two commissions of inquiry were appointed, one in 1778, which reported unfavourably, and the other in 1826, which reported favourably. Between 1833 and 1856 several works were published in England on mesmerism. Braid was the originator of the word "hypnotism," and he was even now favourably referred to by the hypnotists of the present day. On the occasion of Mr. Spencer Hall's visit to Newcastle, Dr. Greenhow, the well-known Newcastle physician, introduced him to Miss Martineau, who was then at Cullercoats, suffering from paralysis, and it was through his instrumentality that Miss Martineau was eventually cured.

The "NEWCASTLE GRAND OLD MAN"—that is how the Mayor described Alderman Barkas at the annual meeting of the Art Gallery on a recent Saturday night, and so say we all. He has had many "attractions" and "popular favourites" at the institution in Grainger Street, but no greater attraction and no more popular a favourite than himself. But in one thing at least the Mayor was premature. It is true that Alderman Barkas is going to retire from the active management of the Art Gallery, but it is not true that the "sun of his life has set." On the contrary, it still shines with a strong and steady glow, and every one will wish that it may be long before it disappears below the horizon.—*Newcastle Daily Chronicle*.

M. GODIN A SPIRITUALIST.—Speaking of the decease of M. Godin, the noble-hearted founder of the Familistière at Guise, M. Lacroix says: "Representative men are fast leaving this earth-sphere for a superior one. I had noticed before M. Godin, of Guise, and his celebrated institution there, the Familistière, wherein 1,800 people live and work on the co-operative system. On my return home I learned of this good man's demise. M. Godin was a zealous adherent of spiritualism, and so is his widow. He began life as a poor locksmith, but rose until he became a widely useful celebrity. A self-made man is a great man. M. Godin passed away on the 17th of January, at Guise, and his funeral was attended by the most prominent men of the country. Thirteen remarkable discourses were delivered over his grave."

MRS. A. J. FOWLER of Dallas, Tex., has devoted her entire fortune to the erection and maintenance of a home for widows and orphans.

LYCEUM JOTTINGS.

GUARDIAN ANGELS.

A DIALOGUE FOR TWO LITTLE GIRLS.

Child. MOTHER, tell me, do the angels
Watch around my little bed?
Do they listen when, beside you,
All my evening prayers are said?
Sometimes when asleep I see them,
As they gently smile on men;
They are like the pretty pictures
That you know I love to see!

Mother. Yes, yes, my child, the angels guard you,
Hear the prayers you send above;
Night and day are ever near you,
For they little children love!

Child. Mother, you have often told me
There are lands far, far away,
Where the flowers are ever blooming,
Angels singing night and day!
Tell me, mother, shall I see them
Roam among those flow'rets fair?
Sing the songs that you have taught me?
Shall we live together there?

Mother. Yes, yes, my child, some day, hereafter,
We shall wander hand in hand,
Singing with the holy angels,
In the bright sweet summer-land!

AIM HIGH WHEN YOU LEAVE YOUR MARK BEHIND.

"What are you doing, Felix?"

"I'm cutting my name up here, grandfather."

"Pretty hard work, isn't it?"

"Oh, not so very."

Felix puffed a little as he spoke, and turned a very red face towards his grandfather.

He was carving his name on the bark of a large elm. He had been anxious to place it high up, and in order to do so was clasp his legs around the lowest branch of the tree and hanging down to do his cutting. It is very likely that if he had been set to it as a task, he would have thought it a hard one and himself a very ill-used boy.

"I'm most done," he added, as he rounded a period, and then, holding by his hands and letting go with his feet, jumped to the ground.

"You see, grandfather, I wanted to cut it away up there, and I couldn't reach any other way without a stepladder, and it was so far to bring it."

"I see," said grandfather.

"It's my name and the date to-day. I cut it because it's my birthday, and because you gave me this new pocket-knife."

"Are you always going to make a high mark as you go along?"

"Well," said Felix, not quite understanding the question, "I don't expect to cut my name on many trees. In the city they won't let us boys do it."

"No, I suppose not; but wherever you go, my boy, you are sure to leave a mark of some kind. All through your school life you will leave it. It will be on the books that a boy of your name was there and left his record either high or low. But you will write a far clearer record on the hearts of all those who may be about you. Your companions will all feel your influence either for good or evil. And this influence will last far longer than the name and date in the bark of the tree. You cannot pass through life without making marks which last through all eternity."

"Will this last very long?" asked Felix, looking up at his letters and figures.

"Come here," said grandfather.

Felix followed as he walked around to the other side of the tree. He looked closely at some marks on the bark to which his grandfather pointed.

"Why," he said, "that's your name, grandfather, and eighteen hundred and thirty-six. That's more than fifty years ago."

"Yes," said grandfather, "I cut those when I was much older than you are to-day."

"Fifty years!" Felix looked in awe at these letters which had been cut such a very, very long time ago, as it seemed to him. "And will my name stay here for fifty years?"

"I suppose so, unless the tree is cut down. Every time you come back to the old place you will come here and see your name on the tree. If you live for fifty years you will find it here. Your hair will be grey then"—grandfather caressingly laid his hand on the curly brown head—"and I shall be lying over there on the hillside;" he pointed to some white stones in the distance.

"But I shan't want to come here then, grandfather," said Felix, with tears very near his eyes.

"O yes, you will. You will have other things to interest you then, as it is right you should have. And I am trusting, Felix, that you will have been making such high marks all along that it will be a pleasure for you to come here and see the letters you cut so long ago, and to be able to think within yourself: 'If grandfather could see me to-day he would see that I have remembered what he said to me on my birthday so long ago.'"

Grandfather walked slowly across the meadow towards the house. Felix looked after him for a few minutes, and then turned again to his lettering on the elm.

"I know exactly what he means," he said to himself. "He means that I must do my very best all the time. Now, while I'm a boy, too, for I've often heard him say that it takes a good boy to make a good man. Yes, yes, I must do it, for my name is up there, and it will stay and stay, no matter where I go, and if I don't keep fair and honest and true all the time, I shall be ashamed ever to come back here and see it,"

—Selected.

PLATFORM RECORD.

ABERDEEN.—It is gratifying to report that our endeavours to promulgate a knowledge of spiritualism and its ennobling philosophy are meeting with every encouragement. Several circles have been started amongst the sceptical, and the phenomena elicited have firmly rooted the spirit of earnest enquiry. Unitarianism is becoming popular under the exposition of Mr. Webster, a sympathetic spiritualist, and old dogmas are fast giving way to natural views, thus preparing the mind for the reception of spiritual truths.—J. P.

ARMLEY. Temperance Hall.—A good day. The guides of Mrs. Renne gave very good clairvoyance, to a moderate audience. Mrs. Smith on the 29th. We hope friends will come in crowds to help us.

BATLEY. Wellington Street.—Afternoon: Mrs. Connell's guides treated the subject of "Life and Death" fairly well. The words "Divine Love," from the audience were the theme of a splendid impromptu poem, which had a good effect upon an intelligent audience. Evening: Portions of the ten commandments were ably dealt with, after which the controls took three subjects from the audience for poems, the language in which they were clothed was sublime. A few clairvoyant tests were given at each service, some of them were very striking.—J. W. W.

BISHOP AUCKLAND. Spiritual Association, Gurney Villa.—June 15: Mrs. Peters, of Felling, gave a short discourse on "How to develop mediumship," followed by clairvoyant descriptions, all recognized. The evening was devoted to very satisfactory clairvoyance. June 23: Mr. McKeller discoursed on, "Are the Teachings of Spiritualism calculated to Benefit Humanity?" He claimed that no matter who investigated spiritualism they would surely find it of benefit to humanity, as it makes men think, observe, and reason. Its phenomena are convincing, and its teachings beneficial.

BRIGHTON.—Floral service. The Oddfellows' Hall was newly painted and decorated, and a good display of flowers and plants lent extra beauty to the hall. Afternoon: Mrs. Green gave a good discourse on "The Growth of Spiritualism," showing how rapidly it has spread; also performing the interesting ceremony of naming three infants. Evening: Subject, "The Invisible World of Spirits," an eloquent address in a forcible style, was well appreciated. Two sceptics declared they had never liked better in a place of worship. They were surprised that a woman could use such forcible arguments and reason, and promised to come again. Nine clairvoyant descriptions given, five recognized, and two afterwards in the ante-room. Crowded audiences. A successful day.

BURNLEY. North Street.—Our rooms were comfortably filled to hear the inspirers of Mr. G. Newton. Evening subject, "The world's redeemers." Reviewing the noble examples of self-sacrifice in the lives of great teachers, from Plato to Livingstone, who is honoured for his efforts to redeem the dark races of Africa from superstition and its inhumanity to the blessings of civilization and more light. He referred to our workers in the lyceum, and their redeeming influence, exhorting all who have the talent to help the helpless of to-day. A good work of redemption yet remains in disseminating knowledge of the proved facts of spiritualism, which fulfils the promise of the Nazarene, "greater works than these shall ye do," although spurned by our Christian friends as born of insanity even as he was charged with madness. May the work of redemption be continued with renewed energy.

BURNLEY. Hammerton Street.—Mr. Milner spoke to a thin audience in the afternoon. After the lecture some excellent clairvoyance was given by Mr. Milner in his normal state. In the evening the guides spoke very well on "What is Death, and Where are the Dead?" and again the clairvoyance was very good.—J. N.

BURSLER. Coleman's Room.—The guides of Mr. F. Grocott, who is a promising young medium, took for their subject "What is Spiritualism, and Who are its Workers?" which they dealt with in a very satisfactory manner.—W. W.

BYKER.—June 15: Mr. W. Walker lectured on "Man's spiritual possibilities," in an eloquent and satisfactory manner. He is an instructive speaker.

CLACKHEATON.—Afternoon: Mrs. Bentley's guides spoke well on "The Garments the Spirits Wear," showing that they are made by their works. Evening: Mrs. Bentley gave her experience, "How and Why She Became a Spiritualist," and all seemed well satisfied. Good clairvoyance at each service. We are sorry she cannot come again this year.—W. H. N.

COLNE.—Mr. Hepworth gave two good lectures. Afternoon: "Use and Abuse of the Bible." Evening: "Our Mission." Clairvoyance, five given, all recognized. Good tests. Good audiences.—J. W. C.

DARWEN.—Afternoon, Mrs. Stansfield, of Stockport, was late through missing her train, so we formed a circle, when one of our mediums gave a few good descriptions. At twenty minutes past three Mrs. Stansfield arrived, and conducted the service till a quarter past four with clairvoyance. Evening subject, "How to Make Life Pleasant." Clairvoyance very good.—W. A.

FELLING.—Mrs. White, of Sunderland, made a few preliminary and appropriate remarks, urging the audience to keep their minds passive, and give the best conditions to their spirit friends, which had the desired effect, as she described to some of the sitters some very near and dear friends. One gentleman said he had investigated for nearly thirteen years, and had got more positive proof that night than he ever had before. "I hope the lady will be long spared with health and strength to continue the work." Sunday next will be the half-yearly meeting. I trust the members will be all with us, as it is the night for the election of officers.—H.

HALIFAX. Monday, June 16: Mrs. Crossley's address on "Magnetic Healing" was good and interesting, after which she gave a few clear clairvoyant descriptions. Sunday, June 22: Mr. Swindlehurst. Afternoon: four subjects, chosen by the audience, were dealt with remarkably well. Evening subject, "Universal Sacrifices," was a splendid treat, showing the absolute necessity of continually sacrificing something for the good of humanity.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Afternoon: The guides of Mr. Wright gave a grand discourse on "The Gospel of Modern Spiritualism." In the evening he took subjects from the audience. The first

was, "Which is the home our spirit friends occupy?" from which he represented the supposed heaven and hell in a masterly manner that was greatly appreciated. Other subjects were well gone through.

HECKMONDWIKE. Thomas Street.—Afternoon: the guides of Mrs. Russell discoursed on "Suffer little children to come unto me, etc." Evening: "Spiritualism the light of the age," followed with clairvoyance. Fair audiences.—G. H. C.

HEYWOOD. Argyle Buildings.—Mr. Rooke spoke on two subjects chosen by the audience, viz., "Women and their Social Position, and the Great Power and Influence they possess to further the Cause of Spiritualism," and "What is Man?" The delineation of both subjects gave great satisfaction. At the close of the evening's service Mr. Rooke gave a splendid impromptu poem, entitled "The Gutter Dogs."

JARROW.—On Sunday evening we had a young lady who made her *début*. She gave a highly intellectual and edifying discourse on "Our Duty to God," showing our respective responsibilities as ministers of true knowledge, and the abolition of ignorance. She undoubtedly has read a great deal, and consequently stored a good deal of knowledge. With practice and a little more confidence she will, I am sure, soon become a very able exponent of spiritual philosophy.—J. R. B.

LANCASTER.—Mrs. Craven's first visit has been highly appreciated. Her excellent and powerful addresses seemed to give great satisfaction. Afternoon subject, "What is Religion?" Evening, on subjects from the audience. We should have had an open-air service on Sunday next, but having some drones amongst us the arrangements have had to fall through. I hope friend Ross or Ashcroft will awaken them out of their Rip Van Winkle state ere long.—J. B.

LEICESTER. Silver Street.—Thursday, June 12: Half-yearly business meeting. The balance-sheet was read and passed satisfactorily, and the following officers were chosen: (Re-elected) Mr. J. Bent, president and treasurer; Mr. F. Mansel, vice-president; (elected) Mr. J. Moody, secretary, 13, Brunswick Street, Humberstone Road; Mr. Pearce, assistant secretary. Committee: Mrs. Bent, Mrs. Shepherd, Mr. Roberts, Mr. Richards, Mrs. West, Miss Moody, and Mrs. Colman. June 15: Mr. Hodson's guides spoke on "The Resurrection of the Dead." June 22: Mr. Hodson's guides spoke from the word "Immortality." A very impressive discourse throughout, showing the necessity of working out our own salvation.—J. P.

LIVERPOOL.—On Sunday, June 15, our speaker was Mr. J. J. Morse, who, under control of his able and eloquent inspirers, answered questions at the morning meeting. The main topics dealt with were "Mesmerism," "Hypnotism," and "Psychology." The answers were highly instructive and deeply interesting. The subject of the evening discourse was "Miracles and Special Providences in the Light of the Spiritual Philosophy," upon which a very able address was delivered, frequent applause testifying to the appreciation of the large audience as the various points were artistically elaborated. An interesting feature of the evening service was the presence upon the platform of the Hon. ex-Judge, A. H. Dailey, of Brooklyn, N.Y., U.S., who had been invited to address the company. Mr. Dailey's remarks were peculiarly inspiring and eloquent, and evidently touched the deepest feelings of his auditors as he appealed to them in the interests of the highest and purest spiritualism. At the conclusion of Judge Dailey's address, Mr. Morse, who was intimately acquainted with our distinguished visitor in America, moved, on behalf of the Society, in a speech full of deep feeling and earnest testimony to the high moral worth, spiritual service, legal attainments, and social position of his valued friend, the following resolution: "That the Liverpool Psychological Society extends a cordial greeting to the Hon. A. H. Dailey and his wife, as representative spiritualists from our American co-believers, and congratulates itself on being the first to extend to them a welcome to the shores of Great Britain, and wishes them a pleasant sojourn in our midst; and, also, cordially commends them to the fraternal attentions of our brethren throughout the country." The resolution was genially seconded by the vice-president, Mr. Walter Glendinning, and on being put by the chairman, Mr. S. S. Chiswell, was unanimously carried by a rising vote from the audience. Mr. Dailey made a suitable response, after which the meeting closed in the usual way.—Cor.

LONDON. Canning Town. 2, Bradley Street, Beckton Road.—After a reading from the chair, Mr. S. T. Rodger addressed the audience on "Psychometry," explaining that every deed, good or evil, is recorded in our own being, thus the study of psychometry would have the effect to bring about or aid the reformation of mankind.—F. W.

LONDON. Forest Hill, S.E. 23, Devonshire Road.—Mr. Clack was prevented from coming owing to the passing away of his daughter. The early part of the evening was occupied with readings by the president; after which, a member gave his experience in spiritualism, and the reasons which led him to investigate. These proved very interesting.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Jas. Burns gave a very interesting and instructive address on "Spiritual Substitutes for Theology," in which he taught the great importance of man understanding himself, that all men's powers were good, that man would never rise until he put the Satan under his feet—the spiritual ruling the physical.—F. T. A. D.

LONDON. Open-air Work.—Afternoon: In Hyde Park, near Marble Arch, a large assembly was addressed by Messrs. W. O. Drake, Emms, and others, who excited considerable interest and brought forth numerous questions, which were readily disposed of. Next Sunday, at 3 p.m. Speakers: Mr. Utber W. Goddard, Mr. Drake, and others. We ask all friends to kindly come and support us. Spare spiritualistic literature for free distribution may be sent to Percy Smyth, 68, Cornwall Road, Bayswater, W.

LONDON. Peckham, Winchester Hall.—Morning: Mr. Veitch gave an able and practical interpretation of the "Book of Revelations." Evening: The guides of Mrs. Treadwell expounded "Man—his present state and future work," to an attentive and large audience.—P. A.

LONGTON. 44, Church Street.—Mr. Llewellyn, normal speaker, lectured morning and evening. Subject for the evening, "Life in its varied forms from the germ to man," which was treated in a learned and scientific manner, showing great research amongst the scientists and authors. A fair audience listened with rapt attention, and were highly pleased.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. B. Plant's controls dealt with "Divine Discontent," and gave a very

good address, closing with nine clairvoyant descriptions, five recognized. In the evening they dealt with "Is Salvation possible after Death?" The control proved that salvation is possible, because God will not allow one soul to be lost; all must progress, sooner or later, in spite of themselves. Nine clairvoyant descriptions given, seven recognized.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, off Stockport Road.—Tuesday, June 17: Invocation, Mrs. Jas. Lamb. Mr. Jas. Lamb, clairvoyance and test. Mr. Wm. Lamb spoke a few encouraging words to strangers, pressing them to go forward with their investigations. "Cato" magnetised a gentleman for a cough. Mr. Wm. Lamb closed. 21 present. Thursday, June 19: Invocation, Mrs. Jas. Lamb. Mr. C. Taberner made a prayer; and a Scotch control came and held fifteen minutes' conversation with a Scotch lady and gentleman present. Mr. Taberner closed.—W. H.

MANCHESTER. Psychological Hall.—Afternoon: Our local medium spoke on "Bibliology," many illogical points therein contained being severely handled; also contrasting it with spiritualism. Evening: "Watchman, what of the night?" marking the rapid progress made by spiritualism during the last few years, which augurs well for the future. Afterwards the medium gave his reasons for becoming a spiritualist. Both discourses were listened to with great attention and highly appreciated.—J. H. H.

MONKWEARMOUTH.—June 15, Mr. Overton gave an instructive address on "Weighed in the Balance." Mr. Huskisson gave eleven delineations, nine recognized.

NEWCASTLE-ON-TYNE.—The Great Open-air Demonstration. The atmosphere on Sunday seemed befogged, over which floated dark masses of cloud, interspersed by bonny blinks of sunshine. As the hours sped on, gentle zephyrs drove Jupiter-Pluvius into his right position, when "King Sol" retained his beaming throne for the rest of the day. A grand gathering of the "spiritual" and "medium" clans took place, and the enamelled floor, so greenly bright, was the spiritual trysting spot for many a sensitive soul. Upwards of 6,000 listeners heard the grand gospel of soul-life taught from experienced lips. Upwards of 3,000 copies of spiritual literature (various) found eager recipients. I shall mention no names, but a grand regiment of noble and brave friends from neighbouring societies delivered stirring addresses, experimental and practical. Not the slightest interruption occurred, proving once more that the masses of the Christian thinkers, with others, are thirsting for higher truths. If the churches fail in this needful supply, these institutions must be superseded.—W. H. R.

NORTHAMPTON.—Morning: A large meeting was addressed by Mr. Rodgers, of London. Mr. Weightman, an "old boy" of 91 years, was chairman. It was one of the best meetings on the Market Square we have had for some time. Afternoon, Oddfellows' Hall. The subject was "Spiritualism and the Bible." The subject for evening lecture was "Spiritualism, a Science, a Philosophy, and a Religion," which was handled in a masterly manner, and gave pleasure to all. Mr. Drake will give us three services on Sunday next.

NORTH SHIELDS. 41, Borough Road.—Mrs. Moody gave a beautiful invocation. A friend gave an excellent reading from Washington Irving's works, which was greatly admired. Mrs. Caldwell's guides described a large number of spirit friends with charming minuteness. Many anxious inquirers present.—C. T.

NOTTINGHAM.—Mrs. Britten's welcome presence was testified by two good audiences, the Masonic Hall, which was specially engaged, being filled to its utmost capacity. Evident pleasure was felt from the stirring, eloquent words of the speaker; and we trust impressions were made that will be lasting. A very large proportion of strangers were present, for whom a more desirable exposition of our philosophy could not have been wished. Mrs. Britten's discourses speak to *heart* as well as to *head*, the result, doubtless, of being not simply a medium for the higher light, but because of the inward *fire* that warms those who come within its sphere of influence, and which is indispensable to those who aspire to the responsible post of spiritual teachers. The range covered by the selected subjects was wide, and the amount of thought involved in the replies was marvellous. Audible expressions of satisfaction were numerous. We regret the infrequency of these visits.—J. W. B.

OLDHAM. Spiritual Temple.—Mr. C. E. Fillingham paid his first visit, giving very fair addresses and clairvoyant descriptions. We have again much pleasure in acknowledging the sum of sixteen shillings from Mrs. Broadbent, being proceeds of a tea meeting given by her to members and friends of her circle.—J. S. G.

OLDHAM. Duckworth's Assembly Rooms.—Afternoon, Mr. W. H. Wheeler lectured on "Wherein does spiritualism excel all other religious thought?" This provoked many questions, and a Mr. Matthews became a gentlemanly opponent. Mr. E. A. Verity took part, and an enjoyable discussion ensued. Evening, the lyceumists, under the able tuition of our musical director, T. M. Barker, assisted with praiseworthy willingness by Mr. R. Wainwright, accompanist, furnished an excellent rendering of the service of song, "Rest at Last." Mr. J. Savage, president, made a good reader. A large audience formed the appreciative listeners. The following took their parts well in the various solos, &c., Messrs. George and J. Wainwright, T. M. Barker, and Ashworth, and Master J. W. Butterworth; also Misses A. and B. Ashworth, A. M. Worthington, F. Asquith, A. Shepherd, A. Entwistle, and H. Saxon.

OPENSHAW.—Officers for the following six months: President, Mr. Jno. Boys; vice-presidents, Messrs. Boardman and Turner; financial secretary, Mr. Farmer; corresponding secretary, Mr. Jno. Garbett; auditor, Mr. Moxon; bookstall attendant, Mr. Bailey; hall-keeper and librarian, Mr. A. Hadley; committee, Mr. Orme, Mr. Moxon, Mr. Howard, Mr. Bailey, Mr. Reed, Mrs. Howard, Mrs. Garbett, Mrs. Farmer, and Mrs. Marnon.—J. G.

PENDLETON. Hall of Progress.—Mrs. Smith's afternoon discourse on "True Religion" was very satisfactory. A very good audience. Evening: Eleven good subjects from the audience were explained in a lucid and instructive manner. The clairvoyance was very striking, all going away highly satisfied. Hall well filled. Monday evening: For the benefit of our furnishing funds, Mrs. Smith's guides dealt with "The Effects of Different Planets on Humanity" very satisfactorily. The usual vote of thanks was accorded to Mrs. Smith. Good clairvoyance.—J. G.

RAWTENSTALL.—Good discourses by the controls of Mr. Walsh, of Blackburn. Afternoon subject, "The Home of the Spirit." Evening:

"The Teachings of Spiritualism and its Effects upon the People." A grand discourse, closing with very successful clairvoyance.—W. P.

SALFORD.—Being disappointed in our speaker through sickness we held a "Public Circle" in the afternoon, and at night an "Experience Meeting," opened by our worthy chairman, Mr. D. Arlott, followed by several others, who told their experiences with thrilling effect. The recitals showed that spiritualists are doing a great deal of good in the country. This being something new it was thoroughly enjoyed.

SCHOLES. Silver Street.—The guides of our esteemed friend, Mr. Wainwright, spoke ably on "How pure in heart," &c. Evening subject, "Prove all things." An excellent address, which was highly appreciated by a good audience, concluding with clairvoyance and psychometry.—T. S.

SHIPLEY. Assembly Rooms, Liberal Club.—For the first time we had the pleasure of hearing Mr. Parker's guides. Afternoon subject: "Spiritualism, what shall it benefit humanity?" Evening: "News from over the tomb." They spoke in a very clear manner, and gave general satisfaction, considering that the medium was far from well. Only moderate audiences.

SMETHWICK.—The efforts of the local spiritualists have received a gratuitous advertisement by the action of an official of a so-called Protestant Protection Association, whose function it is to attack everybody he differs from. This man has disturbed the meetings at Birmingham, and visited Smethwick to "expose" (?) spiritualism. He lectured to 12 persons, including his chairman, the *Telephone* reporter, and four spiritualists. A garbled version of Mr. Aston's conduct when he visited the spiritualists' room appeared in the local *Telephone*, which was corrected in an editorial the next week, exonerating the chairman, Mr. Mahoney, from blame for ordering Mr. Aston to quit the room after having disturbed the meeting.

SOWERBY BRIDGE.—A grand day, and thoroughly enjoyed by every one. The hall was full in the afternoon, and in the evening crowded. More intelligent and respectable audiences we have never seen. Mr. Ringrose delighted the children (old and young), in the afternoon, with a lesson from nature, a parable of immortality. His remarks caused merriment, and some smiled "audibly." It was the neatest and nicest service it has been our privilege to attend. In the evening he asked them to put on their thinking-caps; and he gave them some excellent reasons for believing in immortality from an outside standpoint. He spoke very energetically and secured the attention of the audience at the outset, and maintained the interest throughout. He is certainly becoming popular with Sowerby Bridge audiences. The singing went splendidly. Solos by Mr. A. Sutcliffe and Mrs. Robinson; quartet by the same and Mrs. Greenwood and Mr. A. E. Sutcliffe; two anthems by the choir, were given in good style and finish. They sang with the heart as well as the voice. As Mr. Ringrose remarked, "How do we know but that this room is crowded by our loved ones?" We feel sure they would rejoice at the successful issue of the anniversary services. The collections amounted to £18 17s. 6d., which is several pounds in advance of former feats. The hall is prettily decorated, and we are justly proud in saying is one of the best in the movement.—J. G.

SOUTH SHIELDS. 19, Cambridge Street.—18, Mr. Gilbertson gave an address, and the guides of Mrs. Young gave clairvoyant delineations. 20, usual developing circle. 22, in the absence of Mrs. Young, Mr. Pascoe and Mr. Griffiths took the meeting. Mr. Pascoe gave an address on "Bible Phenomena," showing that if it was truth in old times, it is truth now. Followed by the guides of Mr. Griffiths, who gave clairvoyant descriptions very satisfactory.—D. P.

STOCKPORT.—Afternoon: Mr. Whittaker conducted a circle, and spoke on "Love and Home," explaining the true meaning of each word. Evening: Owing to Mr. Whittaker's indisposition, Mr. Woodhead, of Rochdale, kindly assisted the controls speaking on "Thy will be done."

TYNE DOCK.—Evening: Mr. Pickering, from Felling, gave a stirring address "On what is Spiritualism." He condemned the conduct of those professing to be spiritualists, and yet whose characters were immoral.—J. G.

WIBSEY.—A good day with Mr. Roberts's guides. Afternoon: "What benefit is spiritualism to man?" was dealt with. Evening: "The Fatherhood of God and Brotherhood of Man" was discoursed upon. Successful clairvoyance and good audiences.

RECEIVED LATE. Middlesbrough.—The hall presented quite a "revival" appearance, and Mr. Morse gave splendid addresses on "Spiritualism: a Gospel of Mercy;" and the "Rights of the Dead;" reading two poems impressively, and naming Edmund, son of Mr. and Mrs. Galletti, in simple and dignified manner. Monday, an admirable address on, "Are Sensuous Evidences of a Future Life Essential?" Mr. Morse was authorized to express the society's approval of an annual movable conference.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHTON.—Good attendance—girls, 41; boys, 33; visitors, 8. Hymns for the floral service were rehearsed, and all were in excellent condition. A grand collection of flowers and plants was kindly lent by members and friends, for which we tender them our best thanks, also to Mr. Widdop, conductor; Mr. G. Bentley, organist; and Mr. T. Bentley, for placing the children on the platform. The children, mostly dressed in white, sung to their hearts' delight, and caused many a silent tear to fall. The whole was a grand success.—J. H.

BURNLEY. North Street.—Attendance 42, and 6 officers.

CLECKHEATON. Walker Street, Northgate.—Invocation by Miss M. A. Hargreaves. Chain recitations and musical readings. Miss Hargreaves gave a short but interesting address relating to her spiritual experience. All seemed interested. Attendance, 27 scholars and two officers.—R. Hodgson.

COLNE.—This Lyceum is making satisfactory progress, and judging from last session it appears that the dark clouds which have lately been hovering around are being dispersed, and the silver linings are rising above the horizon, which augurs well for the future. A musical reading was rendered in good style; four lyceumists read the connective readings in such a way as to call them in front of the rostrum, which will give them the courage which too many lack. Miss Lund sang a solo satisfactorily. We had a few visitors, some of whom we hope to induce to take part in our work. We call upon all to be up in arms and "dare to be a Daniel," to work for the brotherhood of humanity.

HECKMONDWIKE. Thomas Street.—Calisthenics and marching were fairly gone through. The children are improving. We also rehearsed the hymns for our anniversary. 22 scholars and 2 visitors.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Thomas Crowther. Present: 17 scholars, 5 officers, 5 visitors. Chain readings, calisthenics, recitations, &c., well gone through, conducted by Mr. Crowther. A good session.—B. K.

HUDDERSFIELD. 3, John Street.—A pleasant and profitable session. Average attendance. Usual programme, and two recitations by scholars. Calisthenics, &c., well done. Lessons in phrenology, &c.—G. H. D.

LEEDS. Cookridge Street.—We had a very happy meeting. Prayer by Mr. C. W. Young. Musical readings and marchings were gone through very well. Afterwards Mr. Campion, a former conductor, favoured us with some encouraging remarks on "Happiness." Election of officers: Conductor, Mr. C. W. Young; guardian, Mr. Craven; guard, Mr. Dickenson; musical director, Mr. Dalton; leaders of groups, Messrs. Crann, G. Day, Hanson, May, and Miss Warhurst; treasurer, Mr. Holroyd; secretary, Mr. F. T. Wilkinson, 12 and 14, West Street, Leeds.

LIVERPOOL.—Attendance: officers, 9; children, 52; visitors, 9. Recitations: "Angel Echoes," Alma Chiswell; "Are the children at home?" Millie Fincher; "Three pairs and a single," Harold Cooper. A new group was formed with Mrs. Chiswell as leader.—Florence Morse.

LONDON. Marylebone. 24, Harcourt Street.—Opened by Mr. Collins. Musical readings, by Miss Smythe; reading from "Spiritualism for the Young;" marching and calisthenics led by C. White. Mr. Burns gave the elder group and visitors an interesting lesson on "Phrenology." Recitations, by Lizzie Mason, Maudie Towns and Bertie Towns.—J. Smythe.

LONDON. Peckham. Chepstow Hall.—Our annual excursion took place on Monday, June 16, to Cheam Park. We all (children and adults) enjoyed ourselves in a thoroughly hearty manner, and utilised the opportunities provided by the leaders for our amusement. Sports and games were indulged in, and after tea a spiritual meeting was held, in which the children took a leading part.

MANCHESTER. Tipping Street.—Morning: Attendance, 10 officers, 21 scholars. Invocation by Mr. O. Pearson. Usual programme. Recitations by Gertrude Maslin, G. E. Maslin, Emily Maslin, W. Hall, and E. Bradbury. Marching and calisthenics gone through very successfully. Afternoon: Programme as usual. Recitations by Gertrude Maslin and B. Jones. Benediction by Mr. O. Pearson.—A. B.

MANCHESTER. Psychological Hall.—Attendance very good. The chain recitations were well responded to. Marching and calisthenics performed efficiently. Recitations given by several members in good style. Groups for lessons and discussion closed the morning session.

OLDHAM. Spiritual Temple.—A very harmonious session; over ninety present, including several visitors. The usual programme was creditably gone through, under the direction of Mr. N. Spencer and Mr. C. Yarforth. Next Sunday we hold open sessions. (See Prospective Arrangements.)—J. S. G.

OLDHAM. Duckworth's Assembly Rooms.—Mr. Wheeler conducted, efficiently aided by Misses Halkyard and L. A. Drinkwater, and Messrs. W. Ward and H. Bentley. "Practical Phrenology" received further treatment in the young ladies' class, and Miss Halkyard's group held a circle in the ante-room, assisted by Messrs. J. Worthington and Thomas Taylor.—W. H. W.

PENDLETON.—Morning: Attendance very good. Invocation by Miss Barrow. Usual programme. Recitations by Polly Armstrong, Francis Boys, B. Worthington, Lily Clarke, J. Jackson, Rebecca Poole; reading by Mr. Evans; duet by Miss B. Armstrong and Miss Sarah Armstrong, also by Miriam Pearson and Jane Fogg. The following officers were elected for the coming quarter: Conductor, Mr. Ellison; assistant-conductor, Mr. T. Crompton; captain of guards, B. Clarke; librarian, J. Jackson; musical directors, Miss Grimes and Miss Brown; treasurer, Mr. Gibson; secretary, Mr. W. H. Evans. Closed by Mr. T. Crompton.—J. T.

SALFORD. Southport Street.—Morning, 30 members. Afternoon, 36 members. Usual programme. Marching and exercises. In the afternoon the conductor, Mr. Jos. Moorey, spoke to us on the hymn, "Bringing in the sheaves," showing that our actions will bear fruit in after life, whether good or bad.

SOUTH SHIELDS.—Attendance fair, 26 scholars, 7 officers, and 2 visitors. Usual programme gone through very well. We wish our lyceum scholars would attend, as we have over 100 on the books, and can only get a small muster.

SOWERBY BRIDGE.—A grand open session, conducted by Mrs. Greenwood. The platform was crowded with strangers, attracted, no doubt, by the posters announcing calisthenics. The Lyceumists did their best, the order was excellent and the session was gone through in fine style. Miss Ellis led off the recitations. Jackson Holroyd followed. Ernest Howarth delighted all. Carrie Greenwood's was a task for one so young to remember. Susannah Bottomley reminded us of summer's beauties, and Polly Dodgeon's was a lesson for the lads. A dialogue from the Manual was given by Annie Holroyd and Emma Jackson. Miss Thorp contributed a pathetic reading. George Shaw possesses a nice tenor voice and sang very fairly. Mr. A. E. Sutcliffe sang, and also conducted the calisthenics. Other work was prepared, but the time would not allow. Children's collection amounted to £3 8s. 0d.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR (Town Street): 6, Mrs. Clough; 13, Mrs. Jarvis; 27, Mr. Armitage.

BATLEY (Wellington Street): 6, Mrs. Beanland; 13, Mrs. Hoyle; 20, Mr. Wright; 27, Mrs. W. Stansfield.

BEESTON (Conservative Club): 6, Mr. Boocock; 13, Mr. H. Crossley; 20, Mrs. Murgatroyd; 27, Mr. Thresh.

BINGLEY (Wellington Street): 13, Mrs. Berry; 20, Mrs. Midgley; 27, Mrs. Dickenson.

BRADFORD (Little Horton Lane, Spicer Street): 6, Mrs. Mercer; 13, Miss Patefield; 20, Mr. Parker; 27, Mr. and Mrs. Marshall.

BRADFORD (Milton Rooms): 13, Mr. and Mrs. Carr; 20, Mr. Rowling; 27, Mrs. Stair.

BRADFORD (Otley Road): 6, Mr. Ringrose; 13, Mr. Boocock; 27, Mr. Hepworth.

BRADFORD (St. James's): 6, Mr. Hopwood; 13, Mrs. Bentley; 20, Miss Walton; 27, Mr. Bloomfield.

CLECKHEATON (Oddfellows' Hall): 13, Mr. Campion; 20, Mr. Newton; 27, Mrs. Mercer.

HALIFAX (Winding Road): 6 and 7, Mrs. Beardshall; 13, Mr. J. B. Tetlow; 14, Mrs. Crossley; 20 and 21, Mrs. Dickenson; 27 and 28, Mr. Geo. Smith.

LEEDS (Institute, 23, Cookridge Street): 6 and 7, Mrs. Gregg; 13 and 14, Mr. T. H. Hunt; 20, Mr. Moulson; 27, Miss Harrison.

MORLEY (Church Street): 6, Mrs. W. Stansfield; 13, Mrs. Craven; 20, Mr. Armitage; 27, Mrs. Jarvis.

PARKGATE (Bear Tree Road): 6, Mr. S. Featherstone; 13, Mr. Rollo Rostron; 27, Mr. H. Crossley.

WEST VALE (Green Lane): 6, Mrs. Berry; 13, Mrs. Crossley; 20, Mrs. Hoyle; 27, Mrs. Britten (anniversary).

ACCRINGTON: 6, Miss Walker; 13, Mr. Walsh; 20, Miss Gartside; 27, Mrs. Stansfield.

ARMLEY (Temperance Hall): 6, Mrs. J. Burchall; 13, Open; 20, Mr. Robinson; 27, Mr. Parker.

BACUP: 6, Mr. Postlethwaite; 13, Mrs. E. H. Britten; 20, Local; 27, Mr. Tetlow.

BRADFORD (no address given): 6, Mrs. Whiteoak; 13, Mr. Firth; 20, Mr. Bloomfield; 27, Mrs. Bentley.

BURNLEY (Trafalgar Street): 6, Mr. Sutcliffe; 13, Mrs. Horrocks; 20, Mr. Grimshaw; 27, Mrs. Best.

CHURWELL: 6, Mrs. Russell; 13, Mrs. Murgatroyd; 20, Mrs. W. Stansfield; 27, Mr. and Mrs. Hargreaves.

HECKMONDWIKE (Thomas Street): 6, Mrs. Jarvis; 13, Lyceum Anniversary, Mr. G. A. Wright; 20, Mr. A. D. Wilson; 27, Mrs. Hoyle. G. Woolley, sec.

IDLE: 6, Mr. and Mrs. Hargreaves; 13, Mrs. Dickenson; 20, Mrs. Craven; 27, Mrs. S. A. Taylor.

LANCASTER: 6, Mr. Swindlehurst; 13, Mrs. Green, Lyceum Anniversary; 20, Mr. Campion; 27, Miss Jones.

MANCHESTER (Tipping Street): 6, Mr. Boardman; 13, Mrs. Groom; 20, Mr. J. H. Schutt; 27, Mrs. Gregg.

NOTTINGHAM: 6, 13, and 20, Mrs. Barnes; 27, Mr. Wyldes.

OLDHAM (Spiritual Temple): 6, Mr. James Lomax; 13, Mr. J. J. Morse, Anniversary; 20, Mr. J. Swindlehurst; 27, Mrs. Groom.

OLDHAM (Duckworth's Assembly-rooms): 6, Mr. B. Plant; 13, Mr. G. Newton; 20, Prof. J. Blackburn; 27, Mrs. Crossley.

PENDLETON: 6, Mrs. Wallis; 13, Mrs. Stansfield; 20, Mr. Tetlow; 27, Mr. Swindlehurst.

SLAITHWAITE: 6, Mr. Campion; 13, Mr. Johnson; 20, Miss Thorp; 27, Mr. Wilson.

SOWERBY BRIDGE: 6, Mr. A. D. Wilson; 13, Service of Song; 20, Mr. Armitage; 27, Mr. Rowling.

SHIPLEY: 6, Mrs. Bennison; 13, Mr. Bloomfield; 20, Miss Parker and Mrs. Jackson; 27, Mr. Wm. Galley.

A MARRIED COUPLE, Spiritualists, long engaged in tuition, and recently returned from South America with about £150, wish to find some employment and a safe way of investing or employing their little capital. They both speak French, and the husband has for many years been engaged in teaching it.—Address T. W. Smith, 10, Cedars Road, Water Lane, Stratford, Essex.—(Advt.)

A SENSITIVE and test medium about to form a developing circle would like to meet with a few ladies to complete the same.—Address, "Circle," c/o Two Worlds, 10, Petworth Street, Cheetham, Manchester.

BRADFORD. Little Horton.—Sunday, June 29: Flower services, Mrs. Whitely and Mrs. Jackson, speakers. Tea provided at 6d.—A. W.

BURNLEY. Trafalgar Street.—On Saturday, June 28, at 7-15, a first-class entertainment; we give all friends a hearty invitation. Having engaged some good talent, no effort will be spared to make this a grand success. Adults 4d., children 2d.

COWMS.—Two open air meetings on July 6 will be addressed by Mr. G. A. Wright, of Bradford, at 2-30 on "Facts of Spiritualism," at 6, "The teachings of the spirits." All are invited. Mr. Hepworth on July 13, the other dates are open.—G. B.

ECCLSHILL.—June 29, at Mr. T. Hindle's, at 2-30 and 6 p.m. Mr. Hindle, speaker.

HALIFAX. Spiritual Church, Winding Road.—Special announcement. The anniversary services will be conducted in the Mechanics' Hall, on Sunday, June 29, 1890, at 2-30 and 6 p.m., by Mrs. Emma Hardinge Britten. Afternoon: "The Revelations of the Spirit World, Past, Present, and Future." Evening: "The Gospel according to Humanity." We cordially extend the hand of welcome to all enquiring into the truth of spiritualism. A collection at the door each service, in aid of the building fund. N.B.—Friends from a distance can be supplied with refreshment close by.

HECKMONDWIKE. Thomas Street.—July 3, at 7-30, Mrs. Russell will devote the evening to medical psychometry and clairvoyance. All are earnestly invited.—G. H. C.

HECKMONDWIKE. Thomas Street.—The Lyceum will celebrate their anniversary, Sunday, July 13. Mr. G. A. Wright will give addresses. Hymns, solos, and duets will be sung by children and choir. Open session, 10-30, Afternoon, 2-30, Evening, 6-30. A cordial invitation to all friends. Tea provided. July 12 (Saturday), The Amateur Society and Lyceum will give a grand tea, and entertainment of songs, duets, readings, recitations, dialogues, etc. Tea and entertainment, 9d., entertainment only, 3d. Come and enjoy a pleasant evening.—G. W.

HUDDERSFIELD. 3, John Street.—Sunday, June 29, a flower service will be held. Mrs. Ingham, speaker. A very cordial invitation is given to all friends.—J. G., sec.

LEICESTER PROGRESSIVE SPIRITUALISTS' SOCIETY.—A new society has been formed in this town under the above title, and has secured the lecture room, Temperance Hall. Opening service Sunday next, June 29th, when Mrs. Barnes, of Nottingham, will occupy the platform. We hope to see a large number present. Mediums and speakers having vacant dates please write at once to J. Potter, 58, Westbourne Street, Leicester.

LIVERPOOL.—Pic-nic and excursion to Chester, Eccleston Ferry, and Eaton Park, on Monday, July 7. Meet at Landing Stage at 8-15 a.m. Tickets (inclusive of all charges), 5s. 6d. each. May be had from the following: Mr. J. Lamont, 45, Prescott Street; Mr. J. J. Winsor, 18, Myrtle Street; Mr. A. Corson, 45, Granby Street; Mr. T. Dobb, 229, Brownlow Hill; Mr. N. R. Maginn, 16, Picton Road, Wavertree; and at Daulby Hall, from any member of the committee.—S. S. Chiswell, N. R. Maginn, and J. Parkinson, Pic-nic committee.

LONDON.—A society has been formed at 2, Bradley Street, Canning Town. All those who wish to work with us, will kindly attend on Sunday, June 29, at 11 a.m., to form a committee.

LONDON. Marylebone.—Lyceum outing to take place at Bushey Park and Hampton Court, on Wednesday, July 2. Our funds are very low, the Lyceum being carried on quite independent of the association. Any assistance will be gratefully accepted and duly notified.—C. White, conductor; 75, Balcombe Street, Dorset Square.

LONDON. Marylebone, 24, Harcourt Street.—June 29, at 7. First quarterly members' meeting of the new association to receive auditors' statement, &c., and addresses by sympathetic friends. Sunday, July 6, at 7, Mr. Towns, psychometric readings.

OPEN AIR WORK.—Finsbury Park at 11 a.m., Messrs. Darby and Jones, near the band stand. Victoria Park, near the fountain, at 11 a.m. and 3 p.m., Messrs. Marsh and Cohen. At Penton Street Corner, Pentonville Hill, at 6 p.m., Messrs. Drake and Goddard.

LONDON.—Peckham, Chepstow Hall, 1, High Street.—The committee of the South London Society have engaged suitable rooms at 30, Fenham Road, Marmont Road (near Peckham Post-office), for week-night meetings and circles. Friends desirous of attending the developing circles, &c., are requested to apply to the hon. secretary. On Wednesdays, at 8-15, an open circle will be held, and on Saturday there will be a members' circle.

LONDON.—At Mr. Warren's, 245, Kentish Town Road. Mr. Vango will hold a séance, June 29, at 7 p.m. All welcome.

LONDON.—Peckham, Winchester Hall, High Street.—June 29, at 11, Mr. Audy; at 7, Mr. Everitt and friends; "Personal Experiences." Professor Chainey's class on Thursdays discontinued for the present. It is intended to form a social and progressive class for the junior members on Thursdays, at 7-30. Friends invited to help in the work.—P. A.

MR. W. WALLACE, the pioneer medium, offers to give an address on "The Inspiration of the Bible and Human Reason," gratuitously, to any Spiritual Society within five miles of his home. If beyond that distance travelling expenses must be paid.—W. Wallace, 24, Archway Road, Highgate, London.

MIDDLESBROUGH.—July 6 and 7, Mrs. Peters, clairvoyant. Special to members. Half-yearly election next Wednesday, 8 p.m. Will all interested in the work here attend if possible?

NEWCASTLE-ON-TYNE.—June 29, Mr. J. J. Morse, morning and evening. Also on Monday. Subjects in *City Press*. Alderman Barkas on "Hypnotism," Sunday, July 6.

NOTTINGHAM.—Lyceum anniversary, July 6. Service of song. "Rest at Last." Summer treat, July 10.

OLDHAM. Spiritual Temple.—June 29: Lyceum open sessions at 9-45 and 2-30. Special hymns and solos, marching and calisthenics, &c. Mr. E. W. Wallis, speaker.

RAWTENSTALL.—June 29, anniversary services in the Co-operative Hall, Bank Street. Mr. Swindlehurst, inspirational speaker, and Mrs. Yarwood, clairvoyant. Old friends and new, your presence and support will oblige. Tea provided.—J. O.

WESTHOUGHTON.—I am very sorry that Mrs. Groom will not be able to occupy our platform for special services on June 29, as announced in last week's issue, on account of her husband's illness. Special service postponed until further notice.—T. Hodgkinson.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—The annual meeting of the Federation will be held in the rooms of the Halifax Society, 1, Winding Road, on Saturday, July 12, at 3 o'clock, for the election of officers, &c.; 4-30: Public Tea. Tickets—Adults, 9d.; children, 4d. 7-0: Annual report, delegates' report of National Conference, and short addresses by a few of the speakers present, interspersed with songs, &c., by a few Halifax friends. All who are interested in the movement are earnestly invited to attend.—M. M.

TO CORRESPONDENTS.

We are again and again obliged to warn our correspondents that no anonymous contributions will receive attention.

All persons writing to Editor must send their names and addresses in token of good faith. None will be printed unless by desire of the writer.

Any *nom de plume* will be accepted and the writer's name be received in confidence, but that name *must* be given to ensure attention.

CONTRIBUTORS will kindly take notice that the mere fact of sending articles to a journal does not insure their insertion, and editors being compelled to use their best judgment as to what is suitable or otherwise for their paper, no one should feel offended at their rejection. Unsuitable articles can only be returned when stamps are sent.

MARY URQUHART.—We cannot undertake to deal with either of the questions you suggest. Astrology is a science of itself, and like all other forms of calculation professedly based on science must be judged of by its results. The opinions or teachings of spirits on this subject are diverse; better test and prove all things that are susceptible of demonstration than resort to spirits to teach what you can decide for yourself. On the subjects of marriage, ante-natal influences and periods, &c., we must decline to treat in this journal. Important as such subjects are, that which in any writer of professed Christian principles would be deemed wise philosophy and useful teaching, would be instantly branded as "Free Lovism," when even approached by spiritual writers. Consult the correspondents' column of *Hull's Journal of Health*, or *Body and Soul*, the new Cardiff paper, on the subjects above referred to.

TO SPIRITUAL POETS AND POETESSES.—The Editor of this paper has lately invested in a second large "oaken chest," to contain all the spare poems that are sent for "immediate publication," but which may, on a moderate computation, last out during the next few ensuing years. We therefore kindly solicit our inspired friends in the poetry direction to spare us for a few weeks, at least, until the lids of said chests can be closed. At present they are full to overflowing.—[ED. T. W.]

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

AN OFFER OF FREE SERVICES BY MESSRS. TINDALL AND READ.—Will you allow me space to announce that during August myself and Mr. Read, the secretary of the London Occult Society, having some time at our disposal, are willing to give our services free, to lecture to any of the country societies, on payment of railway fare. We wish especially to lecture upon "The Coming Spiritual Religion," also on "The Evidence for Spiritualism," in reply to Mrs. Besant's attack upon it, and also we wish (having investigated Theosophy for a long time) to speak on "Weak Points of Theosophy," and to show that Theosophists are mistaken in their views as to the future life. If any societies wish for our services please write to me direct, and at once, address as follows:—A. F. Tindall, A.M.T.C.L., President London Occult Society, 4, Portland Terrace, N.W.

MR. J. SWINDLEHURST, of 25, Hammond Street, Preston, writes, that owing to the closing of the meeting-room at Nelson he has Sundays, July 13 and August 24, open, and will be glad to arrange with societies wanting a speaker for those dates.

DELEGATES to the National Conference, at Manchester, on July 6th, are being appointed at many places, and we anticipate the most thoroughly representative gathering of British Spiritualists will then be held that has ever assembled. Let us gather from east, west, north, and south, and reason together, encourage each other, and join with the angels in useful labours for humanity.

MRS. GROOM, we regret to learn, is reluctantly compelled to retire from platform work away from home—for the present at least—owing to the ill health of Mr. Groom, who requires rest and freedom from care and anxiety. We trust our good friend and brother may soon be restored to health and strength, and Mrs. Groom be enabled to resume her generous labours for the cause. We extend heartfelt sympathy and good wishes to both.

OPEN AIR WORK is now in full swing. London friends are using the parks to great advantage, and no doubt our facts and teachings will be better appreciated as the result of these efforts. The Newcastle demonstration on the Town's Moor, was a grand success; many "seed thoughts" were scattered to spring up and bear fruit by-and-by.

LEICESTER.—Passed on to the higher life, suddenly, Mrs. Breward, who was one of our old members, and whose face will be much missed from amongst us.—J. P.

PASSED TO THE HIGHER LIFE.—On June 18, 1890, Walter R. Henry, aged 6 years, the beloved son of Mr. and Mrs. Henry, of Tyne Dock, and a scholar of our Lyceum, passed on. His remains were interred on Saturday afternoon, when a small gathering of friends were present, and the service was conducted by Messrs. Forrester, Corry, and Wilkinson, when appropriate speeches were made which were very impressive.

IS IT PERSECUTION OR WHAT?—The following paragraph appeared in *The Burnley Gazette*:—E. Hazell inquires if it be true that a Mrs. Dixon, a spirit medium, of No. 23, Belford Street, has received notice to quit after having only been in the house little more than a week, and for nothing else but for having two meetings and singing four hymns (what some Christians would call prayer meetings), on the complaint of the tenant of No. 25, Belford Street, to Mr. Oates, the landlord, about the singing, &c.; and further asks if this is in accordance with the golden rule which says we should do as we would be done by?

A NEW SOCIETY has been started recently at Armley, near Leeds, and successful meetings held with good results; but the promoters find great difficulty in obtaining speakers, and solicit voluntary assistance. Address: Mr. R. Peel, 40, Town Street, Armley, Leeds.

THE ALDERMAN BARKAS TESTIMONIAL.—We have received from Newcastle-on-Tyne a paper soliciting subscriptions from the friends of Alderman Barkas for assistance in raising a suitable testimonial to this estimable gentleman, and indefatigable worker for the progress of humanity. Already the citizens of Newcastle, on Alderman Barkas's retirement from the Art Gallery, where for many years he has been the manager, have contributed a sum of nearly ninety pounds. As a scientist, man of letters, astronomer, and naturalist, Alderman Barkas has pushed forward the wheels of progress far in advance, and it is on this account that his labours in the realms of art and science, have been recognized by all classes of thinkers; but this *Grand Old Man*, as the Mayor of Newcastle, in a recent public meeting, denominated him, deserves as much from the spiritualists—perhaps more—than from any other class of the community. He has given time, services, his honourable name, and risked his means of livelihood, as a truly *working man* to uphold and maintain the cause of spiritualism. Through his influence numbers of first-class mediums have been developed, marvellous spiritual and mesmeric experiments have been conducted; the occult powers of the spirit in man have been demonstrated. He has, at times unnumbered, given noble lectures, capital writings, and his unsullied reputation as a man, a scientist, and scholar, to sustain the cause in public and in private, by purse, person, or talent. Will the spiritualists of this country suffer this opportunity to pass without doing their share towards manifesting their gratitude for such priceless services? We are a taboed, and most of us a poor, people. Therefore it is that we ask we shall stand where we belong, an isolated people. All subscriptions, therefore, sent on behalf of the spiritualists' grateful recognition for Alderman Barkas's services (large or small), are kindly asked to be sent to the Editor of this paper, Mrs. E. H. Britten, The Lindens, Humphrey Street, Cheetam Hill, Manchester. Every penny will be duly acknowledged in this paper, and forwarded on to the Newcastle Central Committee.

Emma H. Britten £ s. d.
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ASTROLOGY.—Health, Marriage, Business, Future Prospects, Removals, Where to Live, &c. Send Date, Hour, and Birthplace to Mons. DE COURANT, Astro-Medical Botanist, 111, Milurow Road, Rochdale, Lancashire. Fee 2s. 6d. and 5s. Private consultations daily. Hours—10 to 12 a.m., and 2 to 6 p.m.**Mrs. E. Gavan**, 18, Clowes Street, West Gorton, Manchester (late of Denton), PRACTICAL MEDICAL PSYCHOMETRIST, gives State of Health, description of Ailments, &c., the time it would take to cure, advice, &c. All that is required is a small lock of the person's hair, with age, sex, whether married or single. Fee 1s. Stamped envelope for reply. Incurable cases preferred.**SIGMA.****Nativity** of Birth, Best Business to follow, Who to Marry, Diseases, Lucky Days, Best Places to Live in for Health, Riches, Children, Friends, and Enemies, and other particulars in full. Sum 2/- or 5/- State Age, Time of Birth, Sex, and Birthplace.**SIGMA** (JOHN BARKER), Thornton, Bradford, Yorkshire.**Solar-Biology**.—"Helios" gives the Horoscope with reliable information and advice on Business, Chances of Success, Marriage, Health, &c., fee 2/6. Future Events (next two or three years) and a description of Character and Abilities from a new system, fee 7/6. J. J. MORSE writes "Helios": "The Horoscope received is the best I ever had submitted to me. It is especially correct in its description of my personal character and abilities, and it closely accords with my general experiences of life." State time, date, and place of birth, sex, and if married, to "Helios," c/o Mr. Ringrose, New Pellon, Halifax.**MR. W. WAKEFIELD.****MEDICAL CLAIRVOYANT,****Magnetic Healer and Medical Botanist,****Healing at a distance—Medical Diagnosis, Remedies, &c.****MRS. WAKEFIELD,****MEDICAL PSYCHOMETRIST,****In Female Diseases and Derangements successful.****ADDRESS—74, COBBOURGH STREET, LEEDS****Prof. BLACKBURN, D.M.,****DOCTOR OF MAGNETICS, PHRENOLOGIST, &c.,**

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