

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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be relied upon.

# PLATFORM GUIDE.

SUNDAY, JULY 6, 1890

**Accrington.**—28, China St., Lyceum, 10-30; 2-30, 6-30: Miss Walker.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mrs. Burchell.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mr. Postlethwaite.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Clough.  
**Batley.**—Wellington St., at 2-30 and 6: Mrs. Beanland.  
**Beeston.**—Conservative Club, Town St., at 2-30 and 6: Mr. Boocock.  
**Belper.**—Jubilee Hall, at 10 and 2, Lyceum; 10-30, and 6-30: Lyceum Anniversary. Mr. W. Walker, speaker.  
**Bingley.**—Wellington Street, 2-30 and 6.  
**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.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Rev. Reynolds.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Wade.  
**Otley Road,** at 2-30 and 6: Mr. Ringrose.  
**Little Horton Lane,** 1, Spicer St., at 2-30 and 6: Mrs. Mercer.  
**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. Hopwood.  
**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. Bentley. Wednesday, at 7-30. Saturday, Healing, at 7.  
**Birk Street,** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker Street, at 10-30, 2-30, and 6: Mr. Bedford. Wednesday, at 7-30.  
**Norton Gate,** Manchester Road, at 2-30 and 6. Tuesday, at 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. H. Taylor.  
**Burnley.**—Hammerton St., Lyceum, at 9-30; 2-30, 6-30.  
**North Street,** at 2-30 and 6.  
**Trafalgar Street,** 2-30 and 6-30: Mr. Sutcliffe. Mon., Mrs. Hayea.  
**102, Padiham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mrs. Horrocks.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Murray.  
**Cardiff.**—Tesser Hall, Queen Street Arcade, at 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mrs. Russell.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, 9-30; 2-30, 6: Mr. Lusby.  
**Cole.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Mr. Wright.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Green.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Deesbury.**—Vulcan Rd., 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mr. J. Clare.  
**Foleshill.**—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 Road, 2-30, 6: Mrs. Beardshall, and on Mon., 7-30.  
**Haswell Lane.**—At Mr. Shields, at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mrs. Jarvis. Thursday, at 7-30.  
**Blanket Hall St.,** Lyceum, 10; 2-30, 6: Mr. and Mrs. Wainwright.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. H. Ormerod.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. J. M. Smith.  
**Institute,** 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Midgley.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mr. and Mrs. Hargreaves.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Burnett.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room,** Brunswick St., at 2-30 and 6: Mr. Hepworth.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Rowling.  
**Institute,** 23, Cookridge St., 2-30, 6-30: Mrs. Gregg, and on Mon.  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
**Lecture Room,** Temperance Hall, at 6-30. At 152, High Cross Street, at 11 a.m.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Local.  
**London—Camberwell Rd.,** 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Becton Road, at 7-30: Mr. C. H. Dennis. Tuesday, at 7-30, Séance.  
**Clapham Junction.**—295, Lavender Hill. No meeting.  
**Forest Hill.**—28, Devonshire Road, at 7: Mr. Veitch. 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, Various Mediums. Thurs., 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. Rodger, "Should Spiritualists have a Creed?" at 6, Open-air in Penton St., near Claremont Hall, Messrs. Bullock, Cannon, and McKenzie will speak; at 6-45, Mr. Reed, "Fallacies of Theosophy." Mrs. Tindall will sing a solo.  
**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, 11; 3, Lyceum; 7, Mr. Towns, Psychometric Readings. Thursday, 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Treadwell.  
**Mill End.**—Assembly Rooms, Beaumont St., at 7: Mr. Cohen on "A Demonstrable Basis of Evolution."  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.

**Peckham.**—Chepstow Hall, 1, High Street, at 11-15 and 6-30, Mr. J. Hoperoff, Trance and Clairvoyance; Lyceum, at 3; Members' Circle, at 8-15. Week-night Services at Rooms, 30, Fenham Rd., Marmont Rd.: Wednesdays, Open Circle, 8-15. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.  
**Peckham.**—Winchester Hall, 33, High Street, at 11, Mr. Yeates, "The Book of Revelations;" at 7, Open, Mr. W. Wallace, the pioneer medium.  
**Shepherds' Bush.**—14, Orchard Rd., 7. Tuesday, 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. J. Butcher.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Mr. Minshall.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Closed for Conference, at Co-op. Hall, Downing Street.  
**Collyhurst Road,** at 2-30 and 6-30: Miss Gartside.  
**Mexborough.**—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. W. Stansfield.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 6-30: Alderman Barkas. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-30: Mr. Clare, "Tom Paine."  
**41, Borough Rd.,** at 6-30: Mrs. Davison.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Enms.  
**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. J. Lomax.  
**Duckworth's Assembly Rooms,** Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mr. B. Plant.  
**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, 6: Mr. S. Featherstone.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Wallis.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Miss Patefield.  
**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: Mr. and Mrs. Marshall.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 3 and 7.  
**Central Board School,** Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6: Mrs. Bennison.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, 2-30 and 6: Mr. Champion.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Wednesday, 7-30. Developing on Fridays, 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. A. D. Wilson.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mr. Price. 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.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6: Mrs. Berry.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Milner.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

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FRIDAY, JULY 4, 1890.

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## THE ROSTRUM.

### SPIRITUALISM ARRAIGNED.

*Answer to a Tract by Mrs. McHardie, 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 III.—CONCLUSION.

WHEN "modern spiritualism" first began to graduate from a mere phenomenal case of occult disturbance into a widespread and evidently well-organised movement, the most absurd and varied theories were suggested to account for the manifestations produced. Notwithstanding the fact that the intelligence rendered through every form of signalling, invariably claimed to be produced by human spirits, and gave indisputable tokens of identity with individuals who had once lived on earth, the wildest and most far-fetched causes seemed to be more acceptable to the community than the spiritual origin alleged by the telegraphists themselves.

As one by one, however, the theories lost ground by their total inaptitude to meet the facts of the movement, a middle theorem was originated by the clergy and their pious followers, one calculated, it was assumed, to account for the phenomena, and yet to leave the craft of clericalism in full possession of its proscriptive authority. This was the convenient cry—that, though the movement was the work of spirits, they were all evil, and Satan, the arch enemy of mankind, was their author and promoter.

Without lengthening our article by references to the thousand and one cases in which this notable allegation has been spread abroad, it is enough to refer to the tract with which we have been dealing in the last two numbers, to show that this cry of "evil spirits" again set up by Mrs. McHardie, a professedly Christian woman, is a representative one, and covers the last "forlorn hope" of the legions ranged under the banners of Christian bigotry. It never seems to have occurred to the advocates of this notable cry to produce evidence of the existence of a Devil at all, or to show why or on what authority all the manifestations of spirit power occurring in Jerusalem came from God and good angels, and why all those occurring in our own time come from "Satan" and evil angels. It never seems to occur to the aforesaid bigots to explain why their *professed believers* in Christ do not "give the signs" which he so frequently enjoined upon them, or why they so maliciously denounce, and would, if they could, do worse to those who do "give the signs" (i.e.) the spiritualists; neither does it seem to occur to them that when they announce that God Himself uttered the command "Thou shalt not suffer a witch to live," that it should be at least an act of common justice to *prove* their charge, and explain what witchcraft is, and where the line of demarcation comes in between the *singularly divine* practices of the prophets, whose words they quote as those of the Creator, and the witchcraft that they so glibly denounce. As neither the ancient prophets nor the modern Bibliolaters have the candour (or perhaps we should say the brains) to do this, we shall supply this omission, and, on the authority of a learned work,

entitled "Moses and Aaron," published in London in 1623, give some account of the ancient rites patent amongst the Hebrews of the earliest ages. The work in question is written by Thomas Godwyn, B.D., and gives an elaborate description of the various forms of divination practised by the Jews of old (i.e.), those that were "lawful" and those that were "unlawful." The only failure in the text of this ancient work (now in the writer's possession) is the omission of the *authority* upon which some of the practices recorded were alleged to be *divine* and others *diabolical*.

#### OF THE DIVINE DIVINATIONS.

(1) NEBUSCH, which was, when God, by certain apparitions, did reveal his will.

(2) RUACH HACODESCH, or inspiration of the Holy Ghost, whereby without visions or apparitions the partie was enabled to prophesie. Both these degrees, as likewise URIM AND THUMMIM, ceased in the second Temple, whence their ancient Doctors say that, after the latter Prophets were dead, the Holy Ghost went up from Israel. Howbeit we are not to understand that the Holy Ghost wrought not at all the sanctification of men, but that this extraordinary voice, enabling men to prophesie by the inspiration of the Holy Ghost, then ceased; and in this sense the Holy Ghost was said to have departed from Israel.

The third degree was Urim and Thummim. Urim signifieth light, and Thummim perfection. That they were ornaments in the High Priest's breast-plate, is generally agreed upon; but what manner of ornaments, or how they gave answer, is hard to resolve. Some thinke them to be the foure rowes of stones in the breast-plate, the splendor and brightness of which foreshewed victory, and by the rule of contraries, the darknesse of the stones not shining presaged evil. The question being proposed, the letters which gave the answer did arise and eminently appear above the others. An example they take from the 2nd Sam. 2:1. When Daniel asked the Lord, "Shall I goe up into any of the cities of Judah?" the Lord answered, "Goe up." Here, say they, the letters which represented the Oracle did, after a strange manner, joyne themselves into perfect syllables, and made the answer compleat.

The fourth degree was Bath Kol, "the daughter of a voice," or an eccho; by it is meant a voice from Heaven declaring the will of God.

We may here add that "Bath Kol," or the *eccho* is explained by Godwyn, Glanvil, and other learned Hebrew commentators as one of the modes of "inquiring of the Lord." In this, the inquirer stationed himself in an angle close to the steps of the Temple, and having in mind the question to be propounded, listened to the first words spoken by an indifferent passer by, such words being deemed to be *oracular*, and the answer of God through "Bath Kol." Such is the glamour thrown around the simplest forms of superstition by *antiquity*. Well may we say "distance lends enchantment to the scene."

#### THE SEVERAL SORTS OF DIVINATION FORBIDDEN.

Wee shall find, Deut. 18: 10, 11, those Diviners, which are by the law forbidden, distinguished into seven kinds. 1st, An observer of times. 2d, An inchanter. 3d, A witch. 4th, A charmer. 5th, A consulter with familiar spirits. 6th, A wizard. 7th, A necromancer. To these we may add an eighth, Consulting with the staffe. And a ninth, A consulter with intralls. The first is: An observer of times, one that distinguisheth times, saying, such a day is good, or such a day is naught, such an hour is luckie, and such unluckie.

Modern astrologers, beware! You are accustomed to recommend certain days and hours for undertaking special business; your predictions are amongst the forbidden arts.

"The second sort of unlawful Divination is: Observance of the clouds, as of such a shape or colour; also, standing to observe the clouds or stars with the face eastward and the back westward, the right hand to the south and the left to the north."

We wonder whether the Jehovah of the Jews had any special partiality for certain days of the week (all being dedicated to different Egyptian gods and goddesses); or preferred enquirers to stand with the right hand to the north instead of the south? Could not Mrs. McHardie inform us?

"The second forbidden art is: Manachosch, an inchanter, augur or soothsayer. The originall signifieth Such as one, who draweth observations to foretell good or evil to come by flying of birds, screechings, cawings, etc., etc. The Rabbines say, he is *Menachesch*, who will say,

because a morsell of bread is fallen out of his mouth, or his staffe fallen, or his sonne called him back, or a goat passed him by, or a serpent on his right-hand or a fox on his left, therefore will he say, doe not this or that to-day. . . . As they were superstitious in observing unluckie signs, so likewise in the meanes used to avert evil—as deeds and words. Deeds, if an unluckie bird, or such like, came in the way, to fling stones at it. If a suspected witch, to scratch or curse her. These bee the meanes by deeds to avert evil, by words to say, *The evil light on thine own heade.*"

Third, Mecascheph. The originall signifies such kinde of Sorcerer, who bewitches the senses of men by changing the forms of things, making them appear otherwise than indeed they are. The same word is applied to the Sorcerers in Egypt, who resisted Moses, Exod. 7: 11. Then Pharaoh also called Mecaschephim, the Sorcerers. Now the magicians in Egypt, they also did in like manner with their Inchantments. This latter part of the text explaineth what those Sorcerers were.\*

The fourth is Chober, a Charmer. The Hebrew word signifieth conjoining or consociating; either from the league and fellowship which such persons have with the Devill, or as Bodine thinketh, because such kinde of Witches have frequent meetings, in which they dance and make merrie together.

Onkelos translateth such a charmer Raten, a Mutterer, intimating the manner of these Witcheries to be by the muttering of some spelle or charme. Hee is a charmer who speaketh words of a strange language, and without sense; as if one say so, or so, unto a Serpent or Scorpion, it cannot hurt, and he that saith so, or so, unto a man, he cannot be hurt. Hee that whispereth over a wound, or he that readeth over an Infant, that it may not bee frightened, or that layeth the Booke of the Law upon a childe that it may sleepe, such are among Inchanters or Charmers, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the Soule. Of this sort was that, whereof Bodinus speaketh. That a childe by saying a certain verse out of the Psalmes, hindred a woman that shee could not make her butter; by reciting the same verse backward, hee made her butter come presently.

In the earnest hope that some pious Bibliolater will translate into French, and send to Dr. Charcot, the great suggesting "hypnotiser" of Paris, the above definition of arts the Lord does not approve of, we proceed with our quotations from Godwyn.

Fifth, Schoel Ob, a consulter with Ob, or familiar spirits. Ob signifieth a Bottle, and is applied to Magicians, because they, being possessed with an evil spirit, speake with a soft and hollow voice, as out of a Bottle. The Greek calleth them Ventriloquos, such whose voice seemeth to proceed out of their stomach.

The sixth is Jiddegnoni, a Wizard, translated sometimes a cunning man. Hee had his name from knowledge, which either the wizard professed to have, or the common people thought him to have. The Rabbies say hee was called in Hebrew from a certain beast, in shape resembling a man, because these wizards, when they did utter their prophecies, held a bone of this beast between their teeth. This haply might bee some diabolically sacrament, used for the confirmation of the league betweene Satan and the Wizard. Prophane history mentioneth divinations of the like kinde, as that Magicians were wont to eat the principall parts of such beasts as they deemed propheticall, thinking thereby that the soule of such beasts would be conveyed into their bodies, whereby they might prophecy.

The seventh is an inquirer of the dead, a Necromancer. Such diviners consulted with Satan in the shape of a dead man. A memorable example wee finde recorded; 1 Sam. 29. There King Saul, about to warre with the Philistines, (God denying to answer him either by dreames, or by Urim, or by prophets,) upon the fame of the Witch of Endor, he repaired to her, demanding that Samuel might bee raised up from the dead, to tell him the issue of the warre. Now that this was not in truth Samuel is easily evinced. First, it is improbable that God, who had denied to answer him by any ordinary meanes, should now deigne him an answer so extraordinary. Secondly, no Witch or Devil can disturbe the bodies or soules of such as die in the Lord, because they rest from their labors; Rev. 14: 14. Thirdly, if it had bene Samuel, he would doubtless have reproved Saul for consulting with Witches.

The eighth is Scoelmakle, a consulter with his staffe. Jerome saith the manner of divination was that, if the doubt were betweene two cities, they wrote the names on certain staves or arrowes, and being shaken out in a quiver, the first that came out was to be assaulted.

Ninth, ROEBACABED. A diviner with entrails. Nebucadnezzar being to make warre with the Jews and Ammonites, first consulted with arrows and staves, next with entrails of beasts, &c., &c.

Now, these are the acts *forbidden* according to the most learned commentators on Rabbinical and Jewish customs. It seems a pity that amongst the forbidden acts which deserved being *stoned to death*, the ancient Hebrews did not mention throwing salt over the left shoulder when any was spilt at table, walking under a ladder, putting the knife and fork across, and other acts of equally DIABOLICAL significance. Meantime, it was very divine, and a part of God's plan of course, for Moses to turn his rod into a serpent, bring plagues of flies, frogs, blood, lice, murrain on helpless cattle, and all sorts of other horrors on the Egyptians, but it was the work of Satan and his imps when the Egyptian priests did precisely the same things. It was very pleasing to the Lord when Abraham waited "in an horror of great darkness" for heavenly fire to come down and burn up an innocent lamb

that he had slaughtered, but it is the work of Satan for our modern mediums to wait in subdued light to behold the precious fathers and mothers that God gave them to love and cherish, return to tell them how best to prepare by pure lives on earth for life eternal in the heavens. It is divine for an ass to give instructions to a professed wizard how to curse or bless, but it is worthy of stoning to death when beloved spirit friends come to assure earth's mourners that there is no more death. It is divine and the work of the Creator of the universe to answer Joseph by dreams and teacups, but it is an old wife's fable to reveal truths in dreams now, whilst those who look into "divining cups" are worthy of being put to death or committed to prison as rogues and vagabonds. The Lord could send an angel to work hocus-pocus with a fleece of wool to Gideon three thousand years ago, but such mediums as Mrs. Everitt, who receive the wisest advice to-day through spirit writings, *are worthy of death by stoning.*

Elisha, through the power of God, could make an axe swim; but Dan Home could only float in the air in the presence of innumerable witnesses by the power of Satan. God and his angels preserved Daniel in the lion's den; who preserved Mdle. Lucie and the mesmerizers in modern lion's dens? Three Jewish boys were held scatheless in a fiery furnace three thousand years ago by God and his angels; who preserved Dan Home, Mrs. Porter, Mr. Hopcroft, and hosts of other modern mediums in their fire tests? A spirit-hand came out, *sent by God* thousands of years ago, to warn Belshazzar of his approaching doom. Who sends out the multitudes of spirit forms to-day, that come to teach mankind the facts of immortality, and how to prepare for it? The spirits of Samuel, Moses, Elias, and the angel that told John in the Isle of Patmos, "I am thy fellow-servant, and of thy brethren the prophets," were all spirits of those—the modern bigots call "the dead"—"sleeping in Jesus," &c., &c. Why cannot the dead come and reveal the will of God to-day, as well as two thousand years ago? Finally, we would ask our readers if it was good religion for Isaiah to run naked and barefoot for three years; Ezekiel to lie on his side for three hundred days, turn over and lie on his other side for forty days—eat food one would not now give to the dogs,—and all at the command of "the Lord," to say nothing of all sorts of abominable pranks of other prophets, alleged to be played by the inspiration of *God*? Why is it not allowable to sit round a friendly table singing hymns, talk philosophy and pure morality, and then commune with the dear and beloved spirits of fathers, mothers, children, and friends? All we can say, in addition is, that if the former are God's methods and the latter Satan's, the judges, magistrates, and legislators of earth are far more indebted to the latter for keeping the peace—making good citizens and teaching pure practical religion, than they are to the God of Isaiah, Ezekiel, and divers other prophets. Even at this very moment we have a cutting sent us from the sermon of a Welsh parson, who denounces balls and dancing in general as "the broad path that leads to perdition." Does this gentleman mean to say that terpsichorean performances are only pleasing to the Lord when they are carried on *à la David*, when he danced before the ark in Nature's costume—or rather, in no costume at all? . . . We could continue these questionings *ad libitum*, but to avoid occupying more space in reviewing an "old, old story," much of which is rehashed only to give colour to the cry of priestcraft, "Great is Diana of the Ephesians," we shall conclude by asking, was the Penitent Thief on the Cross expected to be "asleep in Jesus," or awake in Jesus, when the latter said to him, "To-day shalt thou be with me in Paradise?"

And now we have simply to advise our fellow-believers in the world-wide fact of spirit-communion, when they are informed that God is the author of all the spiritualism, some few samples of which we have given; whilst the devil is the author of the sweet, gracious, and comforting doctrines put forth during the last forty years by spirits, to question where is the proof; to demand evidence of what good and evil are? and who made the universe? If God, why do the works of God directly contradict all the assertions of the alleged word? Why was that word given only after the world had existed for millions of years without it, and that, to one of the most barbarous and insignificant of peoples? Why have all the arts and sciences been attributed in their first invention to Satan, and when they became popular, to the Christians' God? And lastly, if the devil is the father of lies, who is the grandfather?—Ed. T. W. (*Verbum sap.*)

\*How unfortunate it seems that neither Dr. Godwyn, in the seventeenth century, or Mrs. McHardie, in the nineteenth, should deign to explain wherein lay the difference between the enchantments of the Egyptian magicians and those of Moses!

† Why witch? She was called, in the text, the Woman of Endor.



## THE ANCIENT GODS.

THE ancient gods are dead.  
 Jove rules no longer o'er the Olympian plain,  
 The ocean waits for Neptune's car in vain;  
 Apollo tunes no more his golden lyre;  
 Vesuvius trembles not with Vulcan's fire;  
 Mars leads not now the armies of the world;  
 Young Cupid's darts at Pluto are not hurled,  
 And Venus charms are fled.

The ancient gods are dead.  
 Valhalla's noble halls are empty now,  
 Where Thor, the mighty thunderer, from his brow  
 Shot lightnings forth upon the trembling earth,  
 And Odin held his wassail, and loud mirth  
 Echoed from roof to roof, as went the feast  
 Until the day dawned, and the waiting east  
 Made radiant Balder's head.

The ancient gods are dead.  
 On Sinai's rugged heights the clouds appear—  
 The prophet goes no longer there to hear  
 The eternal word, nor full of gladness sees  
 Heaven's judgment break on all his enemies.  
 The flower-sprinkled sod, by God's command,  
 Reeks not with useless blood, nor through the land  
 His vengeful armies spread.

The ancient gods are dead.  
 No frowning despot sits on heaven's throne,  
 Dispensing favours by his will alone,  
 Sends some to heaven and some to lowest hell,  
 In unprogressive bliss or woe to dwell;  
 Demands no horrid sacrifice of blood,  
 Nor nails his victims to the cruel wood  
 In others' guilty stead.

The ancient gods are dead.  
 Law rules majestic in the courts above,  
 And has no moods, but, hand in hand with love,  
 Sweeps through the universe, and smiling sees  
 The spheres obedient to her vast decrees;  
 Proclaims all men the sons, not slaves, of God;  
 And breathes the message of his Fatherhood.  
 The true God is not dead.

—Arthur Wentworth Eaton, in the "New York Christian Union."

## THE NEWSPAPER ATTACKS ON SPIRITUALISM.

WE are in constant receipt of newspaper clippings, in which small wits and subservient panderers to what is supposed to be "public opinion," indulge their ambition to appear in print, by attacking and, so far as they dare, insulting the millions of respectable people, who, on the testimony of their senses and proven facts, have become spiritualists.

In those localities where this style of obnoxious literature is permitted, we are constantly solicited to answer these newspaper insults. Considering that there are over 50,000 journals, magazines, &c., published in this country, and that the editors, who are both too honourable and too dignified to permit rude personalities to disgrace their columns, are the exception rather than the rule of English journalism, we submit to our friendly readers that it would be as impossible to answer all the trash thus put forth against spiritualism as to search the 50,000 issues sent out to find what was said about it.

In respect to those earnest believers who send us clippings with the request that they shall be answered forthwith, we can only say we will always, if possible, enter upon the ungracious task of giving one answer at least. To show, however, the uselessness of such a course, we point to a writer styling himself "Eppio," who filled up one column and a half of a paper called the *Accrington Times*.

Nothing could be more shallow, pretentious, or ignorant than this writer's lucubrations, yet, at the solicitation of several worthy people who resented the stuff thus put forth, we answered it point by point, in plain language, and there, it might have been hoped, the matter would have ended.

Like Goldsmith's village pedagogue, however, who, "E'en tho' vanquished, he would argue still," this *Accrington* writer returns to the attack, and, mistaking the contempt of his respondent for "anger," vents his spite by going over precisely the same ground he traversed before, and as before, to keep himself well before an admiring public, again attempts to provoke controversy by demanding answers without having the sense to perceive he is answered already. Now, with all our constant, and ever unabated zeal for the noble cause of spiritualism, we claim that it is rather too much for our friends to require that an overworked Editor and Lecturer should keep on answering and re-answering such stuff as the above; and we would kindly ask that this one

explanation shall apply to any number of other parallel cases. If editors of local papers have not tact enough to close their columns after the one attack, and the one sufficient reply, we at least know when our duty is done, and such useless correspondence should end. In reference to journalistic abuse, we may also mention that we have received a clipping from a sporting paper, we believe, in which the writer makes the subject of "spirit photographs" the occasion of a string of insulting remarks on spiritualism and spiritualists. Fully endorsing the wisdom of certain old proverbs which warn us against those particular encounters in which the defendant is liable to assume the same grimy hue as the attacking party, we still defer to the wishes of our friends, and propose to make the clipping above mentioned the subject of a few remarks on the reality of spirit photography, a phase of occult power so important, if the truth of such a phenomenon can be demonstrated, that we shall make it the theme of a separate article.

## SPIRIT PHOTOGRAPHY—IS IT FACT OR FRAUD?

IN a recent issue of a paper, which we now learn is called *The Umpire*, we find an article commencing thus:—

The spiritualists are never idle. As soon as one dodge is exposed another is invented, and no pains or ingenuity or lies are too much for the frauds who are supposed to traffic in the beings and doings of the unseen world, if only they are enabled to keep a hold over and to squeeze money out of, the wretched brainless idiots who want to peer behind the veil which an Allwise Providence has placed between the Now and Then. The cabinet trick gave way to rope tying; that again gave place to table turning; that again resigned in favour of Dr. Shade, the arch impostor of them all, and his slate writing; that in due course stood back in favour of materialised spirits; and now, after all, we have photographed ghosts. I have had a hand in exposing more than one of these frauds, have done all the tricks myself, who am no believer in spirits, and have no intercourse whatever with those who have passed before over the trackless desert where death is, into the silent land; and, therefore, it was with peculiar delight that I set out to expose the latest and most barefaced fake of them all—the spook or spirit photograph. The first spirit picture was shown, I believe, at the spiritualistic congress in Paris, and the idea was at once seen to have lots of money in it. Of course the Yankees took hold without a moment's loss of time, and ghosts on glass were produced right and left in the States.

Now, for fear our spiritualistic readers should turn with disgust or indignation from an article opened up with such insolent and unworthy language, we beg to say we neither propose to soil hands nor paper, by throwing *mud* with such a writer, nor add to the *peculiar delight* he experiences in insulting the vast body of those he could not otherwise touch by any further comments. It is enough to say he follows up the above-quoted ribaldry with a long tirade, supposed to be a complete *exposé* of the means by which spirit photographs can be imitated, and hence, because a certain phenomenon *without prepared conditions*, can be imitated by frauds *with prepared conditions*, so the aforesaid phenomenon must be fraud also. Argument, on a position so utterly baseless, and one that has been disproved by the spiritualists in thousands of instances, would be as useless, as for any well-bred writer to enter into lingual competition with the author of the above quotation. As spirit photography, however, is one of those phases of phenomena which has not by any means passed out of present day observation, we deem this occasion a favourable one for considering under what conditions we are justified in according or withholding belief in the genuine character of such alleged manifestations.

We claim that the appearance of two or more figures on a photographic plate, where but *one* sitter was placed before the camera, is not sufficient evidence of spirit interposition; neither is the appearance of spots, blurs, and indistinct marks, &c., even if those marks assume the similitude of forms or faces. The plates exposed in the camera may be old, and, however carefully cleaned, may retain impressions which the process of the work may reproduce. They may also be additions or substitutions of plates, arranged by fraud. Notwithstanding the fact that this is a Christian nation, and has been preached to an expense of countless millions during nearly a thousand years, it is a nation that grows more and more wicked every year. Fraud abounds everywhere. Surely, then, we cannot wonder that the unprincipled masses that pervade these and other Christian lands take advantage of the wide-spread popularity of spiritualism to lay their snares to catch the unwary investigator into spiritual phenomena. Of course, it is difficult to deceive the experienced spiritualist, and those who take the trouble to make themselves acquainted with the true history of the movement, and the doings of the spiritualists,

will be aware of the fact, that they are the first and the most prompt to detect and expose imposture. In a phase of phenomena, therefore, so liable to become the subject of imitation by the unprincipled, it behoves the careful investigator to consider what methods, besides close scrutiny and the unimpeachable character of the medium, can ensure him against deception or mistake.

To this we answer now, as in all other claims for spirit action:—Rely chiefly on the intelligence rendered, together with the mode of its production. For example: A stranger, totally unknown to the spirit photographer, either by name or connection, calls on him, sits for his picture, and receives on his plate the likeness of a deceased friend—a likeness that is recognized by others, and one which could not, by any possibility, have been prepared beforehand. That is a test which all the ribald abuse of thousands of bigots or sceptics could not prevail against; but when one photographer produces hundreds of spirit portraits under similar conditions as the above, and amongst the witnesses are ladies and gentlemen of the most undoubted veracity and authoritative standing, the bully and bluster of no *Umpire* writers (even if they do take an *especial delight* in insulting spiritualists) can affect phenomena so produced, and so witnessed of. Now this is precisely the position in which some phases of spirit photography have been placed.

In 1869, Mr. Wm. Mumler, of Boston, Mass., one of the most popular and successful spirit photographers of America, was arrested on the charge of obtaining money under false pretences, at the instance of a pious editor of a religious paper, entitled, *The New York World*. Mr. Mumler was tried by a tribunal, every member of which was known to be bitterly hostile to the spiritual hypothesis upon which his defence was conducted.

Notwithstanding this, the trial, which in consequence of the immense number of witnesses examined, was prolonged for some weeks, ended in Mr. Mumler's triumphant acquittal, hundreds of persons from different parts of America coming forward to testify that they, as total strangers to Mr. Mumler, had received under the most crucial test conditions, photographs of their deceased friends, many of whom had left no portrait of themselves in existence, but all of whom were recognized by their friends as correct likenesses. Some of this amazing and irresistible testimony was published in an account of Mr. Mumler's trial in the *London Spiritual Magazine* for June, 1869, and slightly alluded to in the writer's historical work, "Nineteenth Century Miracles, or Spirits and their Work in every Country of the Earth." After commenting on the differences observable between the specimens of European spirit photographs, and those of the Americans, especially Mr. Mumler's, the author of the above work says on page 433:—

Mr. William Mumler, of Boston, Mass., is a photographer of spiritual forms, whose mediumship has come out triumphantly through the most severe crucial tests that were ever applied to any of the alleged Spiritual phenomena.

It is but justice to Mr. Mumler to remind our readers that the best proof that can be brought forward of a genuine character in spirit photography, is that which so especially distinguishes his pictures: namely, that hundreds of them have been recognised as portraits of deceased persons, and that by strangers visiting Mr. Mumler's studio for the first time. During Mr. Mumler's trial in New York, and all through the bitter persecution which antagonism to his remarkable gift called forth, a perfect cloud of witnesses, including many of the most respectable and veracious persons in America, came forward to bear testimony to the fact that they had received correct and clearly defined portraits of their departed friends, and that, when the medium could not have any knowledge of them.

Besides Mumler's pictures, we could cite many instances in which the writer and hundreds of others have obtained spirit likenesses of deceased persons at once recognized by their friends, through calling as total strangers and unexpectedly, on different photographic artists. Although the writer has little or no acquaintance with the just claims of those who allege they produce spirit-photographs in this country, yet whilst we should shrink from the gross impertinence of taxing any respectable person with imposture, except upon ample proof, we candidly confess we should not—for reasons alleged above—expect any investigator to accept of blurs, spots, or anything, in short, but *portraits of deceased persons, produced under test conditions*, as evidences of spirit-photography.

Our own reticence on what we do not personally know does not affect the testimony of such eminent and authoritative witnesses as Prof. Alfred Russell Wallace, and our late honoured friend, Wm. Howitt, both of whom refer to English spirit photographs in the following passages, quoted in the recent debate between Messrs. Wallis and Grinstead:—

Alfred Russell Wallace in the course of his investigations made some experiments in spirit photography, and on the third plate he received an unmistakable portrait of his dead mother, like her both in features and expression. The second plate was like his mother, but not so clear as the third. He sent them to his brother in California, where the photograph was instantly recognized by both Mr. and Mrs. Wallace, neither of whom were spiritualists. There was one peculiarity in the second picture; on looking at it with a magnifying glass he "at once saw a remarkable special feature of my mother's natural face, an unusually projecting lower lip and jaw." . . . The most simple and logical conclusion is that his mother was present spiritually, and was photographed. Fraud was out of the question.

In "Miracles and Modern Spiritualism" (page 189), Mr. Wallace says: "Mr. William Howitt, who went without previous notice, obtained likenesses of his two sons, many years dead, of the very existence of one of whom even the friend who accompanied Mr. Howitt was ignorant. The likenesses were instantly recognised by Mrs. Howitt; and Mr. Howitt declares them to be perfect and unmistakable. Dr. Thomson, of Clifton, obtained a photograph of himself, accompanied by that of a lady he did not know. He sent it to his uncle in Scotland, simply asking if he recognised a resemblance to any of the family deceased. The reply was that it was the likeness of Dr. Thomson's own mother, who died at his birth."

We give in this necessarily brief paper scarcely more than one per cent of the evidence in existence to the truth of spirit photography, legions of intervening frauds notwithstanding. The entire subject of spiritualism on the one hand, and bigotry, ignorance, or materialistic egotism on the other, forcibly recalls the legend of the Florentine artist, "Manelli." It reads in rough translation as follows:—

"Manelli was poor, obscure, and by nature far more devoted to the inspiring influences of an ideal world, in which alone he loved to dwell, than to the companionship and materialistic manners of his contemporaries. Having isolated himself for a set period of time in his bare poverty-stricken attic, he completed, under the afflatus of the genius that possessed him, the marble statue of an angelic being, the exquisite beauty and matchless charm of which, he too well knew, would excite only the envy and bitter antagonism of his less gifted rivals. A certain wealthy dilettante, who visited the poor artist's garret, offered to procure for his noble work the most distinguished position in the Grand Florentine Plaza. 'Nay,' replied Manelli, 'Full well do I know the fate that would befall my angel. Fierce rivalry would hire the assassin's hammer to mar, if not to destroy my beautiful one, and I should never, never more be able to reduplicate this—the *chef d'œuvre* of my life.' 'It may be so,' rejoined his new patron, 'but I will anticipate this by placing your statue on a pedestal so high that the hands of no assailant can reach it.'

"This proposal was carried out, and the 'thing of beauty' was regarded by the admirers of high art with sentiments little short of worship, but by lesser lights with pangs of jealousy that nothing short of absolute destruction could allay. Finding, however, the divine image placed far beyond the reach of their cruel hands to mar, they collected in vast crowds around the pedestal, and gathering up the mud and refuse of the city, they threw it up against the statue, until no hand'sbreadth of its fair proportions was left to view. Passing by the hideous colossus of mud and filth when the shades of evening fell, the unhappy sculptor raised his eyes from the sad spectacle to the quiet stars above, and murmured, in tones hoarse with anguish, 'HE WILL REQUIRE!' That night one of the wildest storms that ever desolated Florence swept over the city. The habitations of many a proud aristocrat were struck by the fires of heaven, and many a school of art was wrecked. The peaceful garret of the lonely sculptor was held safe in its obscurity, and when the sun once more shone out on the fair city, admiring crowds flocked around the tall pedestal to gaze on the matchless statue, which the rains of the preceding night had washed white and spotless, and restored to its pristine beauty. . . . The saying went around Florence that what the hands of demoniac hate had sought to mar, the tears of loving angels had restored to loveliness, and crowned with undying fame. . . ."

If the intelligent reader cannot apply this legend to every work of God's and every deed of man's, we shall not help him to any farther interpretations.—ED. T. W.

#### ANOTHER MARVELLOUS SEANCE AT NEWCASTLE WITH MRS. MELLON.

EXTRAORDINARY physical phenomena were experienced at our weekly sitting, on June 17th. Being favoured with the presence of our kind sister and Mr. Mellon we had not long to wait for proof. Our invisible friends were soon busy among the items laid on the table. The fairy, handbell



and large guitar were moved over our heads, and played while in motion, at the same time several of the sitters were touched by the spirits. A handkerchief was moved from a gentleman's pocket; beautiful lights were seen of unearthly hue, softness, and brilliancy. The guitar was seen sailing over our heads by several sitters. A large trumpet was spoken through by the control "Geordie," who rapped loudly on the table and raised it, though three yards long and *very heavy* (with perfect ease), answering our questions with tips and keeping time to the tunes we sang. The little girl control, Sissy, was very active in contributing to our success. Two rings were passed on to Mrs. Mellon's arms, although both hands were securely grasped by ladies on each side of her. Hands were joined during the *whole time of sitting* (about an hour). Some present had never before seen any phenomena, although members of the society, and declared "their faith now was stronger than ever in the *reality of spirit communion*," and I scarcely can see how it could be otherwise, for the "blessedness" of believing (without seeing) is *not* possessed by all, some must still believe *through the senses* or remain infidel. Séances like these do more to spread our cause than many platform lectures (though we must have both), and especially when they are given by so remarkable, gentle, and lady-like a woman as our deservedly esteemed sister, Mrs. Mellon.

B. H.

## CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—In the Missionary Number of *The Two Worlds*, page 330, there appears a short statement from Mr. William Howitt, given through a table, at the request of a Dr. H—, at Derby. The result was tilted out, "*Jesus has taken little David to his rest*." Now, I may inform you that I bought twenty-five copies of this number, and left one at each house where I am professionally engaged as music tutor. I am being continually questioned respecting this statement of Jesus, &c. Will you kindly answer through your paper in next issue, so that I may give a satisfactory answer.—Yours fraternally,

P. SMITH,

Organist to the Manchester Society of Spiritualists.

ANSWER.—We are quite at a loss to know what further answer Mr. Smith or his questioners require, than the statement in the Missionary Number. The authority is there given, and the communication was sent, as stated by Mrs. Howitt's daughter, Mrs. Watts, to the Editor when preparing her work, "*Nineteenth Century Miracles*" some years ago. We have no comments to make—no explanations to give. The communication and its mode of transmission must speak for themselves.

## MATERIALIZATION.

THE question is continually pressed upon us, "Is Materialization True or False?" We answer without hesitancy *it is both*. Cases occur which it is as impossible to attribute to imposture as to deny the light of the sun, because it can be imitated by the spark of a gas lamp. Nevertheless, there are any number of petty human gas lamps that would fain palm themselves off as spiritual suns. Failing the space and time to write more on this subject at present, we commend to every reader who values the testimony of authoritative investigators above their own, the following brief extracts for perusal, from the pen of the renowned scientist, Professor Crookes. The Professor says, in writing of his experiments published in 1874, with Miss Florence Cook in his own house, to which she came unattended, that he used his library for a cabinet, by taking off one of the folding doors leading into the laboratory and suspending a curtain in its place. The observers sat in the laboratory. The experience quoted is from the last séance when the famous Katie King made her final appearance. Katie, in materialized form, according to the account, said a few words in private to each member of the circle and gave some directions. "Having concluded her directions," says Professor Crookes, "Katie invited me into the cabinet with her, and allowed me to remain there to the end. After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up, Florrie, wake up!'

I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone." Further along Professor Crookes adds: ". . . To imagine, I say, the Katie King of the last three years to be the result of imposture, does more violence to one's reason and common sense than to believe her to be what she herself affirms." In Vol. XV. *Proceedings of the Society for Psychical Research* (London, Dec., 1889), speaking of his experiences with D. D. Home, Miss Cook, and others, Professor Crookes says: "I have not changed my mind; on dispassionate review of statements put forth by me nearly twenty years ago, I find nothing to retract or to alter. I have discovered no flaws in the experiments then made, or in the reasoning I based upon them." If this is not crucial and indisputable testimony, we should like to know where else on earth it is to be found.—ED. T. W.

## HYMN. LIGHT.

(ORIGINAL.)

THE gloom is passing now away,  
And brightly shines the future day;  
It gleams before us, gaining might,  
Dispelling fear, and clearing night.

Progressing on, by angels led,  
Their love directs, their power is spread;  
They breathe the living beaming light,  
Obscured by error from our sight.

Revealing Truth, unfolding still  
The Father's love, the Father's will,  
With joy received by poor and meek,  
And earth's sad lonely ones who seek.

This light shall level all the world,  
Its banner, Love, is now unfurled;  
Descending from the Father's store—  
The golden rule is told once more!

Levenshulme.

—Alice H. Petschler.

HUNTING FOR MINERALS IN WESTMORLAND: AN EXTRAORDINARY STORY.—Some extraordinary discoveries have just been made, in a remarkable manner, on the Dufton Fells, Westmorland. The Dufton Fell Lead Ore and Barytes Company, Limited, having a desire to make further investigations as to the mineral wealth of the fells, and hearing of some wonderful discoveries in this direction made in other parts of the country, by Francis Rodwell, a mere boy, through his extraordinary magnetic powers, invited him to the locality, and put him to the test. The result of the experiment has been a great surprise to the mining experts of the district, veins of ore having been discovered in apparently the simplest manner. Mr. W. Gibson, the manager of the company, has communicated the following account of the work of the boy, who can also find water where none is visible:—"Mineral veins and water have very strong magnetic attraction for the boy, who is 15 years of age and of ordinary height. If he stands in a small quantity of water, it takes a very strong man to lift him. It is not all necessary for him to carry a stick. All he requires to do is to walk over the ground with his hands clasped, and he can immediately tell you if he steps upon a vein; he can give the direction of the vein, and say whether it is weak or strong. He can also—simply by walking over it—say whether another vein crosses or comes into it. When he came here we were all sceptical, so we took him on to a portion of the hills where we knew veins to exist, but where no outside trace of them was visible, and he correctly gave us the direction of each. In his researches he came upon a very large and strong vein which was quite unknown to us. He gave us its direction and strength, and, as we have since put a shaft down into this vein, we have proved that he was exactly right as to its position. He does not profess to tell whether the vein carries lead ore or not; all he can do is to find the vein for you, and say what size and strength it is. In the vein he found for us we have not yet come upon lead ore, but it carries rich mineral soil, and promises well." Rodwell is accompanied by a medical man, whose services are frequently required as the work of discovery proceeds, in consequence of repeated magnetic shocks which he receives from contact with minerals or water.—*Ex.*

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

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## THE TWO WORLDS.

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E. W. WALLIS.

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

FRIDAY, JULY 4, 1890.

### AGAIN—THE DRIFT OF MODERN THOUGHT.

WE call our readers' special attention to the article on the preceeding page, concerning the young lad Rodwell, who is becoming famed, if not celebrated, in the vicinity of Newcastle, for his success in discovering, by the aid of a "divining-rod," as it is stated, not (in the ordinary way in which such an instrument is used) wells or springs of water—but *bona fide* mineral veins. This faculty, which we have repeatedly seen exercised without a divining-rod at all in California and other countries abounding in mineral deposits, we firmly believe to be the result of certain organic qualities which are called into exercise, or, more properly speaking, are excited by the aura of mineral deposits. Whatever the source of power may be, it is a highly noteworthy one, especially when it becomes manifest amongst a class of persons from whom such occult powers are rarely to be expected. As the phenomenal boy has attracted the attention of one of the London *Daily Telegraph's* most able correspondents, our readers may be disposed to pardon our present recurrence to this subject, and that for the sake of pointing to the inevitable drift of modern thought in the direction of the occult, and those mysteries of life and being that have hitherto been relegated to the realms of superstitious fancy. How differently modern thought is dealing with such subjects may be gathered from the *Telegraph's* editorial comments, which to those who may not already have perused them will satisfactorily account for their reproduction in these columns.

#### THE DIVINING BOY OF NEWCASTLE.

WE have all heard of the "divining-rod," but up in the north the "canny" folk who live about Newcastle have discovered a "divining boy." The lad is called Frederick Rodwell, and a correspondent describes how he tested his powers "over the mountainous and almost untrodden district of Dufton Fells." In appearance the boy is strong, healthy, and robust, and without that nervous, attenuated physique which is generally found connected with magnetism. "He also," says the correspondent, "gives the impression of having a manly integrity about him not always found in boys at fifteen." It appears that, though he carries a rod—a mere twig cut off a tree—as he walked along, it is he, not the rod, that is sensitive, although he uses it as an indicator. "He was first taken into the vicinity of several known veins, and indicated correctly their position; then he was taken over an untried district, and found several new veins, giving the exact bearings of one for a distance of three-quarters of a mile. A trial has since been made of

this vein, which proves that the boy is correct, for the vein is both strong and promising. He also indicated the locality and course of an underground water current, which we followed until we found it issuing from the hillside." The correspondent goes on to describe something quiet new in the history of these experiments. He writes: "Taking hold of the boy's right hand, walking our usual pace, suddenly we were arrested in our course by an electric current passing from his body through mine, making me feel as though I had touched an electric battery. This condition remained so long as we continued on the vein, but the moment we passed over it the boy's normal condition returned. Once the effect remained while we passed over three or four yards. We tested the boy over and over again by returning and walking over the vein several times, and each time we touched the vein the same effect was conveyed from the boy. Now, as the company had no knowledge whatever of the existence of this new tried vein, they are convinced that the boy Frederick Rodwell must possess the power of discovering minerals and water. I understand the boy has now been engaged to go to Australia to divine the underground water and minerals of its arid and auriferous regions."

The character of this experiment throws something of a new light on the old and constantly recurring belief in the divining rod. It has always seemed an absurdity to scientific men that a mere twig of hazel, or other wood, should have any efficacy as a means of testing the presence of hidden minerals or springs; but even in the olden time it was always asserted that the rod itself was not the sole source of power; it must be in the hands of the right man or boy. Generally the diviners were youths. Recent studies of the fascinating and mysterious country that lies between the mind and the body, where they seem to interchange sensations and to act upon one another, serve to show that there are some human beings extraordinarily susceptible to impressions that are absolutely unperceived by others. Dr. Charcot and his colleagues at the Salpêtrière, in Paris, have found amongst their patients men and women who believe themselves paralysed on the right side if a magnet is applied to the right arm or leg. In fact, they are for the time paralysed, if we can so speak of an absolute surcease of the will-power necessary to set in motion the muscles at the affected side. They are unable to move them because they believe themselves to be powerless when once the magnet is applied. Sometimes this sensitiveness is a morbid condition coupled with hysterical or other disease, just as patients in high fever have their aural faculties so excited that they can hear whispers spoken many yards off. The same phenomenon attends person thrown into the mesmeric trance. Apart, however, from such extraordinary cases there is a great difference in the manner in which nature affects different people. Many men otherwise brave are unaccountably overawed by lightning, especially if accompanied by thunder. The presence of certain animals in a room makes itself painfully felt by certain people who have an unconquerable antipathy to them. As Shylock says: "Some men there are love not a gaping pig; some that are mad if they behold a cat." It is even said that the intuitive knowledge of character which many women undoubtedly possess is due to an inner sensitiveness; they cannot give the reason why, but they feel that this or that man is false or true. Now, if this impressionability to outward influences is established in some cases already, we do not see that we step beyond the bounds of what is possible if we suppose that there are men who have bodies that respond in some mysterious way to the presence of metallic veins or springs of water.

The belief in the power of certain people to indicate minerals is one of the most wide-spread in the world; it has prevailed in all countries and at all times. It has survived the scepticism of the latter part of the eighteenth century; it has revived in our own day. Science scouts superstitions at first, but sometimes ends by finding that there is a basis of fact even in old wives' tales. Nearly two generations ago Dr. Elliotson lost caste and cash, destroying a great reputation, by expressing a belief that there was something in mesmerism. Now a doctor would lose character if he threw doubt on the scientific results achieved in Paris, Nancy, and elsewhere by the leading physicians of France. We stone the martyrs in one generation, and do honour to their memories in the next. It is admitted now that the mind has more influence over the body than the medical bigots of the first quarter of this century would allow, and it is quite possible that new discoveries as to the body itself may be made any day. For at present medicine is to a great extent



an empirical science. If this be so, medical men ought to be modest, and admit that there are more things in heaven and earth than are included in their pharmacopœia or philosophy. So far as surgery is concerned, enormous strides have been made since the discovery of anæsthetics and the application of the antiseptic system. Operations that were at one time considered impossible are now done every month, and the possibility of removing affected portions of the body has been indefinitely extended. There seems hardly any limit to the power which future surgeons may exercise as regards safe excisions into the human frame at every point of its surface. Study of the diseases, however, that are beyond the knife has made no such progress. Physicians still grope in the dark to find the remedy for obscure ailments. The recent epidemic of so-called influenza found them at their wits' end—every doctor adopting a different treatment, and many utterly baffled by the mysterious malady. It is therefore natural that the public should welcome light from every side, and it is certainly true that the profession is now more open to new influences and new ideas than it was when it scouted mesmerism and boycotted Elliotson for his well-founded faith.\*

### 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,

\* To the well-informed spiritualist—whether a mere looker-on of every day phenomena or a student of our literature—we need hardly add, that the power possessed by this "divining boy" is nothing more or less than that known as "PSYCHOMETRY," but confined in this subject's case to a particular phase of the movement, namely, that of discerning or ascertaining the presence of minerals.—ED. T. W.

&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.

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.

N.B.—These meetings are FREE and open to all. Spiritualists, visitors, and strangers will be cordially welcome.

## SPIRITUALISM IN MANY LANDS.

### A "REMARKABLE COINCIDENCE."

THE following is taken from the April number of the *Journal of the Society for Psychical Research*.

We have received the following narrative from the Rev. H. Kendall, of Darlington, who informs us that the percipient, Alderman Fowler, of Durham, is much esteemed there, and has been five or six times mayor. Though the date of the experience is remote, it was so simple and definite that there is no room for error to creep in:—

Manor House, Durham, 1889.

"I was assistant at a shop in Durham, near my present place of business, when a singular circumstance happened to me, which seemed to imply that the spirits of the departed have, at least at the time of their departure, the power to manifest themselves to survivors. I had a brother, whom I familiarly called Mat, who was a sailor, and had gone on a voyage to the Baltic. One Saturday afternoon I was attending to a customer, reckoning up the amount to be

paid after serving the articles, when I happened to look towards the window, and was surprised to see my brother Mat outside. Our eyes met. I smiled and nodded to him, and said, "I'll be with you presently," or something of that sort. I told my master that my brother Mat had come and was standing outside. I was immediately released from my engagement with the customer, and told that I might go to my brother, and also bring him to sleep with me that night. When I went out into the street, expecting to find my brother Mat waiting for me, he was nowhere to be seen. I spent all the evening seeking for him at places where I supposed he might have called, but without success. I was so disturbed at this that I went off home to Shiney Row next morning to see if they knew aught, but he had not been there, nor had they heard any news of him. But this was the astounding coincidence which I learned afterwards. Mat died in the hospital at Elsinore about the time when I saw him standing in the street at Durham."

JAMES FOWLER.

[The date was October 21st, 1837.]

Alderman Fowler adds: I "have never had any similar experience. The news of death did not reach the family till the return of the vessel from Elsinore, but the stir caused by my going the next morning to my home, some eight or nine miles distant, to inquire for my brother, believing him to have gone there; my positive assertion of having seen him the day before and surprise at not finding him at home, caused the family to know the date of my vision and of the death to be the same."

#### MEMORIES OF GARRISON.

Rev. Henry Blanchard, in an article on "Memories of Garrison," mentions that in 1868 he went to Kennett Square to attend a meeting of the Progressive Friends. "I was," he says, "housed with a good Quaker farmer, sedate, wise, mildly cordial. Garrison was quartered with old friends. But we met at the meetings, and had a long talk together, walking over a pleasant road under the full June moon. Vivid as are other memories of him—as he stood in the week-day meetings, as he followed me on Sunday—this is most impressive of all. All the way from the farm-house, where we had taken tea together, to the one where he was to relate his experience, he talked to me of ardent faith in spiritualism. Wonderful, indeed, was the recital of what he had seen and heard. Listening reverently and eagerly, I said at last, 'Mr. Garrison, if I had had your experiences, I should interpret them as you do.' Glorious was the June night, with its moonlight streaming over the road, the fields, the quiet homes, solemn and musical were the tones of his voice, profoundly impressive were his words. 'I am so happy,' he said, 'in my faith. Life and death are such different things to me from what they were once. I am ready to go at any time. It is but a step to the higher life.'"

SPIRIT power is often manifested in dreams. A case in point is related by the *Albany Banner*, Australia. William Piall was accidentally drowned, and his body could not be found. The magistrate who held an inquest over the body relates the following: "Some time after the man Piall had been drowned, a boundary rider on the station, named Greenwood, dreamed that he was fishing in the Murray, and that the deceased appeared to him on the bank of the river and asked him what he was doing there. Greenwood in his dream replied, 'Oh, I am fishing for your body, as I hear you are drowned.' 'You needn't look there,' said the shade of the drowned man; 'my body is lying on yon log,' at the same time pointing towards the place where the body has now been recovered. Greenwood told his dream to several persons some time before the body was found; the story was laughed at, but nevertheless a search was made round the spot indicated by Greenwood, and the body has been found there."

#### LYCEUM JOTTINGS.

##### IF YOU WANT TO BE LOVED.

Don't find fault.  
Don't be inquisitive about the affairs of even your most intimate friend.  
Don't underrate anything because you don't possess it.  
Don't believe that everybody else in the world is happier than you.  
Don't conclude that you never had any opportunities in life.  
Don't believe all the evil you hear.  
Don't repeat gossip even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't over or under dress.

Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't get into the habit of vulgarising life by making light of the sentiment of it.

Don't jeer at anybody's religious belief.

Don't try to be anybody else but a gentleman or lady—and that means those who have consideration for the whole world, and whose life is governed by the Golden Rule, "Do unto others as you want to be done by."—*Ladies' Home Journal*.

#### THE MISSING ONE.

THERE is no home so full of love,  
But has a vacant seat;  
There is no home on earth so filled,  
That misses not some feet,  
That often have been heard to tread,  
Yet now are numbered with the dead.

Dead unto nature's many ways,  
But not the spirit part,  
Still folded closely to the breast,  
And nearer to the heart;  
For memory does not efface  
Pure affections of God's grace.

There is no home with us so full  
But one has gone away;  
We miss them if they come not back  
Again with us to stay;  
Yet deep within the loving heart,  
An answer comes, "death cannot part."

—L. Waterman.

#### A CHILD'S QUESTIONS.

I WONDER what God is like, mamma?  
Like the stars or like the flowers?  
Or like everything that is here  
In this great big world of ours?

He must be something like papa,  
For he is good and strong,  
And something like you, too, mamma.  
Who tell me right from wrong.

If he is something like everybody,  
And lives in each and all;  
Then maybe he is perhaps like me,  
Though I am very small.

But I'll grow. Does God grow, mamma?  
You say he is everywhere;  
I s'pose he is somewhere in the sunshine,  
And somewhere in the air.

—C. L.

#### MARCHING ON.

WHAT though their forms lie mouldering in the grave?  
What though their great heart-throbs are silent in the grave?  
In heaven they are gathering—the great, the good, the brave;  
And their souls are marching on.

Our patriots and heroes are soldiers of the Lord;  
Our martyrs now are legions in the army of the Lord;  
On to Armageddon with truth's sun-bright sword,  
Their souls are marching on.

Aye, they are marching on, the earth's great dead;  
On, on to glory; hear ye not their tread?  
Loved ones, with angels at the bright host's head,  
For ever are marching on.

Foremost they file where life's ranks of battle form—  
Face with God's angels, where life's squares of battle form;  
They tread in the thunder-cloud and charge in the storm,  
Till they're conquerors, marching on.

On, till the freedom of humanity is won;  
On, till the reign of truth and justice has begun;  
On, till the warfare of earth life is done.  
And in heaven our souls march on.

—Emma H. Britten.

#### AN ARAB SAYING.

REMEMBER, three things come not back;  
The arrow sent upon its track—  
It will not swerve, it will not stay  
Its speed; it flies to wound or slay.

The spoken word, so soon forgot  
By thee; but it has perished not;  
In other hearts 'tis living still,  
And doing work for good or ill.

And the lost opportunity,  
That cometh back no more to thee.  
In vain thou weepest, in vain dost yearn,  
Those three will never more return.

—Constantine E. Brooks, in "The Century" Bric-a-Brac.



## PLATFORM RECORD.

**ARMLEY.** Temperance Hall.—A good day with Mrs. Smith. Afternoon, questions from the audience were answered in a good manner, and good clairvoyance. Evening, three subjects from audience gave satisfaction. Clairvoyance followed. A good audience.—R. P.

**BATLEY.** Wellington Street.—Excellent discourses from the controls of Mrs. Wade. Afternoon subject, "Spiritualism—a science and a religion," showing how impossible it was for man to live unto himself, and that, by thought, word, or deed, he gave off an aura of magnetism that affected his surroundings. The evening subject, "Where are the World's Great Heroes Gone?" was dealt with in a masterly manner, pointing to such heroes as Galileo, Volney, Paine, and others, and showing that they were still progressing in spirit-life and aiding the cause of progress. A few clairvoyant tests given at each service, with remarkable accuracy. Good audiences.—J. W. W., cor. sec.

**BLACKBURN.**—June 22, Mrs. Best devoted the whole time to clairvoyant test, many being remarkable proof of spirits returning to make themselves known to their loved ones. Nearly all recognized. Good attendances. June 29, Mr. G. Smith gave answers to questions from the audience in the afternoon, followed by psychometry. Evening, questions answered by controls, who handled the various subjects in a straightforward manner, which gave great pleasure to the audience. Three psychometric tests proved to be correct. A grand day.—C. H.

**BOLTON.** Bridgeman St. Baths.—Afternoon: Mr. Lomax explained "How he became a Spiritualist," normally. Evening subject, "The age you live in" (given under control). Both subjects were well treated and received by the audiences.

**BRADFORD.** Little Horton.—Floral Service. Our room was beautifully decorated with flowers and plants, and we heartily thank our friends for their assistance. Mrs. M. Jackson delivered splendid discourses, which were listened to very attentively. If our orthodox friends would make it in their way to hear such discourses, I feel confident it would prove a great benefit to them. Mrs. Whiteley was very successful with her clairvoyance; the tests will long be remembered, especially by those who have not been before, who were asking how it was done.—A. W.

**BRADFORD.** Norton Gate, Manchester Road.—Mrs. Bentley's controls gave very able discourses. Afternoon subject, "Who is God, and where shall we find him?" Evening: Good advice was given to investigators, the controls asking that sympathy and love be shown to mediums, so that mankind might receive the full benefit of thoughts from the other side of life. Clairvoyance after each discourse.—Z. S.

**BRADFORD.** St. James.—June 22, Mr. Bloomfield gave very good addresses on "Love and Duty," and subjects from the audience in the evening. June 29, Mr. H. Crossley gave addresses in an efficient manner. These are two very earnest workers, and their example ought to set us all, especially the young, to do what little we can to make the car of progress go. Rather thin audiences seems to be our lot as yet.

**BRIGHTON.**—Afternoon: Mr. Milner's guides spoke moderately well on "The Demonstration of Life." The evening subject was, "What is Heaven, and who are its occupants?" which seemed to give great satisfaction. Very good clairvoyance at each service. Moderate audience.

**BURNLEY.** Hammerton Street.—A good day with Mrs. Wallis and her guides. In the afternoon she spoke on "The Signs of the Times" very intelligently. Evening, written questions from the audience were answered in a very able and satisfactory manner. Some rather remarkable clairvoyant descriptions were given, bringing to a close a pleasant day. Audience thin in the afternoon, of which we hope our friends will take notice, and try to improve by their presence and support. Good audiences at night.—J. H.

**BURNLEY.** North Street.—Mr. A. D. Wilson's evening subject was "Spiritualism—the Gospel of Humanity," comparing the religious beliefs of to-day, and enumerating the dogmas of the sects which are diametrically opposed to one another—each one seeing the dangers of the other being cast into everlasting torment, yet all this conflict and terrible doctrine founded on a blind faith in the plenary inspiration of the Bible. Spiritualism comes and tells the sorrowing parent that their wayward loved one, who has been cut off in the prime of life, will yet continue to climb the ladder of progress and reach the summerland of happiness. Attendance slender.

**BURNLEY.** Trafalgar Street.—June 22, Mr. R. Bailey gave splendid discourses. Afternoon, "Man's Redemption"; evening, "Spiritualism and the Bible." On Saturday, June 28, our entertainment was a great success, in spite of special attractions in the town, and great praise is due to the friends who so kindly gave us their services. June 29, Mrs. Best's guides far excelled all previous efforts by giving (mostly to strangers) some surprising clairvoyance, with a minuteness of detail really puzzling. In the afternoon, 30 correct out of 36; evening, 36 out of 38. This places the medium far above the average in clairvoyance, and we trust she may be long spared to carry conviction to many doubting minds.—J. M. G.

**CARDIFF.** Lesser Hall, Queen Street Arcade.—June 22: Two orations by Mr. Victor Wyldes, viz., morning, "Scientific, Moral, and Religious aspects of Modern Spiritualism." Evening, "The pulpit, the stage, and spirit mediumship; their relative influences in the realm of thought and morals." Attendance good. Subjects ably dealt with. The latter a particularly appropriate one locally, having regard to the heated discussion on the subject of "Church v. Stage," in the current local papers. June 29: Able paper read by Mr. Edwin Adams, upon "Scientific and Religious Spiritualism." Attendance good.

**CLECKHEATON.** Walker Street, Northgate.—Afternoon: Mrs. J. S. Marshall's guides spoke on "What is the spirit-land like?" and gave very good clairvoyance. In the evening they addressed the audience, showing them right from wrong, advising each one to develop their talents. Good clairvoyance. A crowded audience.

**COLNE.**—Mrs. Connell. Afternoon, "Who is your shepherd?" Two poems. Evening, "What benefit is spiritualism to humanity, and in what does it differ from Christianity?" Two poems given. Clairvoyance, chiefly to strangers, was much appreciated. Good audiences.—J. W. C.

**DARWEN.** Church Bank Street.—Mr. J. W. Boocock's afternoon subject was "The coming of Christ." Evening subject, "Oh! man, why hast thou come, why art thou here, whither art thou going?" Clairvoyance at each service, and psychometry very good.—W. A.

**ECOLESHILL.** 13, Chapel Walk.—Afternoon, Mr. T. Hindle's controls spoke on "Our God," showing the difference between the modern spiritualist and the orthodox mode of worship; fairly dealt with. Clairvoyance afterwards. The evening subject, "There is no death," made a good impression, followed by clairvoyance—17 descriptions, 13 recognized. Altogether a good day, with moderate audiences.—E. J. C.

**FELLING.**—Mr. Thorwell lectured to a good audience on "Who was Jesus?" On Sunday next, Mr. J. Clare. We hope to have a good house.

**HALIFAX.**—Monday, June 23, Mr. Swindlehurst devoted the evening to answering questions. Sunday, June 29, anniversary services, Mrs. Britten. Subjects, afternoon, "Revelations from the spirit world, past, present, and future," and evening, "The Gospel according to Humanity." The brilliant eloquence brought to bear upon the above subjects was pleasing in every sense, and the large audiences of 600 in the afternoon, and 700 in the evening, were exceedingly attentive and seemed highly satisfied. The hymns and anthems were rendered by the choir in excellent style. The collections amounted to £15 0s. 6d., for which the committee are deeply grateful.

**HOCKMONDRIKE.** Blauket Hall Street.—The controls of Mrs. Wilkinson gave grand and elevating discourses. Afternoon subject, "Spirit garments, and who makes them?" followed by successful clairvoyance. Evening subject, "God's revelations in Nature." Clairvoyance, mostly recognized. Both subjects treated in an eloquent style, and listened to by good and intelligent audiences.—T. R. O.

**HRYWOOD.** Argyle Buildings.—Afternoon, Mr. Mayoh discoursed eloquently on the lines from one of the hymns sung—"Life is real, life is earnest; and the grave is not its goal." Evening, "God's love to mankind." This discourse was mainly directed against materialism, and showed in various ways how God displayed his love to humanity, and how some people failed to recognize it.—J. W.

**HUDDERSFIELD.** Brook Street.—Mr. Hopcroft filled the vacancy caused by Mr. Schutt's absence. Attendance good.

**LEICESTER.** Silver Street.—Mrs. Burdett's guide's subject was, "There is no name given under heaven by which man can be saved," showing the responsibility of each one weaving their spiritual garment so as to be ready when they shall be called to the other side. Taking into consideration the medium's long illness, her inability to take the platform for four years, and her age (being over threescore and ten), it must have been very gratifying to many old members to see her occupying the platform once again. We hope to have many more such lectures.—J. P.

**LEICESTER.** Lecture Room, Temperance Hall.—June 30: Opening services. Mrs. Barnes' guides spoke on the subject, "Spiritualism—its aims and objects," proving to demonstration that spiritualism will be the religion of the future, and whilst taking nothing away that is beneficial from present beliefs it embraced all classes of society from the highest to the lowest. Faith without works is of no avail. Every one will have to answer for the deeds done in the body. Large audiences listened with rapt attention, perfect harmony prevailed, and a thoroughly enjoyable time was spent. Over thirty members have already joined us. The hall will seat 350. Meetings are held in a room during the week, back of 152, High Cross Street.—T. G.

**LONDON.** Canning Town, 2, Bradley Street, Beckton Road.—A very harmonious audience. Mr. Towns, sen., presided. While singing, a gentleman had a vision presented before him, and was also touched on the neck, and the arm holding the hymn book was lifted up; he was also repeatedly touched during the service. Mr. Towns, under control, described the manifestation as above stated, after which a poem was given on the duties we should all perform, urging us to complete them as far as possible prior to passing the portals of the tomb. Several spirit friends were described and acknowledged. This meeting will be one that will ever be remembered by us all. My pen is unable to do justice to Mr. Towns and his spirit guides. It was a true spiritual feast.—F. W.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mr. Humphries, who was one of the pioneers of spiritualism in this district, gave a brief outline of the spiritual interpretation of the opening of the seven seals and the sounding of the seven trumpets given in Revelations.

**LONDON.** King's Cross. Claremont Hall, Penton Street.—Mr. S. T. Rodger spoke upon the necessity for greater unanimity of opinion upon the essential points of spiritualism among its propagandists. The following three points were suggested as a positive platform upon which all could work: First, spirit communion; second, the superiority of the spiritual nature over the physical, proved by man's survival of the disintegration of his body; third, the universal teaching of the spirits concerning progress from sphere to sphere in the life beyond the grave. The present chaotic state of the movement and the large amount of contradictory teachings was referred to, and the hope expressed that positive and simple statements of our beliefs could be made the dominant notes in the advocacy of our cause in the near future.

**LONDON.** Marylebone. 24, Harcourt Street.—At the first general meeting after reconstruction the balance sheet showed that our liabilities at starting were £7, £6 of which was for furniture, fixtures, &c. The expenses for the quarter had been £15 1s. 7½d., whilst the receipts amounted to £14; thus the Association, with a loan of £1 1s. 7½d. from the treasurer, have during the first three months wiped off all liabilities and paid their way. The members and others expressed themselves as being very pleased with the work of the officers and the general progress of the Association.—F. T. A. D.

**LONDON.** Peckham. Winchester Hall, 33, High Street.—The discussion upon the Book of Revelations was continued by Mr. Audy, sen., who gave us a well-written paper. Several friends took part in the interchange of thought thereupon. Mr. Everitt, in the evening, gave us a good address upon appearances.—J. V.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—June 22: Mr. W. Goddard's control gave good advice on "Health," and some good clairvoyance after. Mr. Goddard treated two subjects for healing. Mr. Mason gave invocation. 29: At the formal opening of our new and larger rooms, after a short speech and invocation by Mr. Mason, Mr. James Burns delivered an instructive address on "The duty of Spiritualists to themselves and their fellowmen and women," which was listened to with rapt attention; after which Mr. W. Goddard gave some clairvoyant descriptions, some recognized. Mr. Mason thanked Mr. Burns for his kindness on behalf of the audience.—J. H. B.



LONDON. Peckham. Chepstow Hall.—On Sunday attentive audiences were well satisfied with the spiritual food supplied. We purpose, in addition to the usual open séance on Wednesday evening, at Fenham Road, to hold a class for healing on Fridays, at 7-30, commencing July 4. Friends will be welcome. We are pleased to report satisfactory progress with our half-year's work just now concluded. Our membership numbers 70, and many inquirers are coming in. We are opening rooms to supplement our work at Chepstow Hall, with the Salvation Army as neighbours, so we shall undoubtedly receive an excellent gratuitous advertisement. Our finances are sound, and, with unity of purpose animating our action, we look with confidence to the future. While we may not be able to send a delegate to the National Conference this year we are in hearty sympathy with the same, and trust it will be successful and help to spread the cause.—W. E. Long, hon. sec.

LONDON. Kensington and Notting Hill Spiritualist Association.—A general meeting was held at 34, Cornwall Road, on Thursday, 26th ult., and it was unanimously agreed that the members should hold a social meeting at least once a month until the autumn, when a meeting will be called to decide respecting Sunday services, &c. The first social will be held at 34, Cornwall Road, Thursday, July 10, when a pleasant evening will be spent in social discussion on spiritual matters. Members are invited, and should they wish to bring a friend it is desirable they should communicate with the honorary secretary, Percy Smyth, 68, Cornwall Road, Bayswater, W.

LONDON. Open-air Work.—Hyde Park (near Marble Arch), Messrs. Utber Goddard and Bullock engaged the close attention of a very good assembly, and discoursed upon the following subjects: "There is no death" and "What is Spiritualism?" respectively. Our orthodox friends had a large number of pamphlets distributed, "Beware of spiritualism," which, together with a good supply of *The Two Worlds* which we distributed, tended to advertise us well; naturally people came to listen to the answers we made to these accusations, and, judging from the discussions that afterwards arose amongst the previous listeners, some good seed was sown and was showing itself amongst these people. Next Sunday, at 3 p.m., speakers, various. Friends, come and support us.

LONDON. 44, Church Street.—Services conducted by Mr. F. Bradley. Miss Bates and guides officiated. Subject, "Spiritualism, What Is It?" An able discourse was given, showing it to be the true religion, and exhorting us to push on and make ourselves more generally known. Satisfactory clairvoyant descriptions were given, proving what no other religious sect can prove—the immortality of the soul. We were favoured with a friend from a distance, who also gave confirmatory evidence of the existence of a hereafter while under the control of a noted doctor of Leeds, giving name, &c., for confirmation if required. A fair audience, with several strangers, who were well pleased.

MACCLESFIELD.—June 22: Afternoon, Mr. Tetlow spoke on "How to Investigate Spiritualism," followed by a few fairly successful clairvoyant descriptions. The evening subject, "Sowing and Reaping," was treated in a masterly manner. The summer holidays having commenced the audiences were thinned a little. June 29: A memorial service was held for our late brother and co-worker, Mr. Burgess. The guides of Miss Pimblott spoke words of comfort and cheer to his relatives, and explained that he had only gone to his real home, where all must inevitably follow him. They exhorted all to take the example he had set, and to work now with the same determination and energy. Although a quiet man he was unquestionably a good worker and a pillar to our society. We can ill afford to lose such men, but we are comforted by the assurance that though debarred from working with us in the body he will co-operate with us in the spirit.—W. P.

MANCHESTER. Psychological Hall.—June 28, the weather being unfavourable, our ramblers only numbered 13. We took the tram to Patricroft, and proceeded on to the Barton section of the Manchester Ship Canal, where we had a good view of the various workings, taking special note of the monster implements used in the excavations. We journeyed up the canal, leaving it at Mode Wheel, and making the best of our way to the homeward tram, after a pleasant and instructive afternoon. June 29, Mrs. Stansfield's controls. Afternoon subject, "The Love of God," was severely criticised from the orthodox standpoint, asking the question, "What truly-loving father would send his only son to suffer, instead of taking it on himself?" Clairvoyance was given at both meetings.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—The guides of Mr. J. B. Tetlow answered questions afternoon and evening, and gave remarkable psychometrical tests, which proved very satisfactory. Our hall will be closed on Sunday next for services, as there will be a Conference of spiritualists held at the Co-operative Hall, Downing Street, when we hope all spiritualists in the vicinity of Manchester will attend.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse's orations were received with sincerest appreciation. Colossal ideas, expressing science, philosophy, and what is more—common sense, presented with faultless precision in chaste, elegant, and classic language, reminding listeners of the grand orators of the historic Greek and Roman periods. If it be possible to indicate progress either in the quality of thought or style of this medium's spiritual accomplishments, then let me state that upon each visit we are intronounced into grander and more beautiful thought-arcanas, almost idealistic in concept. While having not a particle of sympathy with mere imitation in rostrum work, let me advise the literary aspirants of England, and especially those who desire to educate humanity, as public expositors to emulate (without rivalry) the clear, scientific exposition, the exalted and impassioned style of this gentleman. I have often noticed in listening to some of our thoughtful mediums that fairly good ideas lose their effect by careless, confused, and ungrammatical presentment.—W. H. R.

NORTHAMPTON.—Mr. Drake, of London, gave us three services. Morning: Market Square, subject, "Jesus, a spiritualist and a medium," to a large and attentive audience. Afternoon: Oddfellows' Hall, on "The Practicability and Utility of Spiritualism." Evening: "A Spiritualist's Idea of God the Father, compared with the Christian's Idea." He showed how repulsive the Christian teaching about God is to thinking people, and then he drew a picture of God the Father from a spiritual standpoint, and it makes you feel as if you would like to draw nearer to Him.

NORTH SHIELDS. 41, Borough Road.—Mr. Henderson related his experiences, and answered a large number of questions.

NORTH SHIELDS. Camden Street.—Mr. Forrester, of East Jarrow, discoursed upon the "Philosophy of Spiritualism," giving out practical remarks to spiritualists, locally, urging all to put their shoulder to the wheel of progress and endeavour to make spiritualism a living flame in North Shields. The discourse throughout was very rich, embodying great thought, which seemed to be eagerly relished by those present. So impressed are we by Mr. Forrester's abilities that we look soon for a return visit.

NOTTINGHAM.—Our meeting was thinly attended, owing, doubtless, to Mrs. Barnes being at Leicester. Mr. Taylor addressed the evening meeting, and the writer gave a brief description of the Solar System, basing the remarks on the words in Genesis, "And he made the stars also." Next Sunday—Anniversary services. Children take part both morning and evening. Afternoon at 2-30. The Lyceum will render the service of song, "Rest at Last." Collections in aid of Lyceum funds. Party at Scout Lane Farm, Thursday, July 10. Tickets, 9d. each. Please give us your hearty support.—J. W. B.

OLDHAM.—Mr. E. W. Wallis's guides devoted the evening to answering questions, which were of a varied description, and the replies appeared to give general satisfaction. Afterwards the half-yearly meeting of members took place for the election of officers, &c. Mr. E. Rayner was re-elected president, and the following were elected committee-men: Messrs. Thorpe, J. Mills, Gibson, Taft, and W. A. Mills. The other officers will be elected by the committee.—J. S. G.

OLDHAM. Duckworth's Assembly Rooms.—Mr. Ringrose lectured twice to appreciative audiences. Astrological delineations were strikingly correct. Our friend is a normal speaker, and does not disdain the use of notes. Much practical original argument was given, and a very pleasant day was spent. The election of officers was undertaken at the close, a full list of which will be given next week.—W. H. W.

PENDLETON. Hall of Progress.—A pleasant day with Mr. Hepworth, of Leeds, who gave good and enlightening addresses to respectable audiences. The sympathetic way in which they were delivered seemed to take effect on the audience, and all declared that they ought to have more mediums of this class on our platforms. Ten excellent clairvoyant delineations during the day, nine being recognized.—J. G.

RAWTENSTALL.—Last Sunday was our third anniversary services and we determined to launch out to take our spiritualism out to the people. We believed that eighteen hundred years of preaching, peace on earth and good will towards men, and love your neighbour as yourself, had taught people to respect other people's opinions, and that we could trust ourselves in our Christian friends keeping for our anniversary, and in this we were not disappointed, our friends generally were respectful, attentive, and conducted themselves as becometh men and women; true, some childish young men tried in the evening to disturb the meeting, but their conduct was not approved by the people. We had very good audiences, and they had an opportunity of listening to discourses which for argument and logical reasoning they never heard before. To attempt to report Mr. Swindlehurst's lectures would be presumption on my part; all I can say is that they were grand, lofty and spiritual, and held the audience as it were spell-bound, and in due time the fruits of those discourses must manifest themselves. The subjects were, morning, "Where are the dead?" Afternoon, "Believe not every spirit, but prove the spirits." Evening, "Nature's uncrowned kings." Mrs. Yarwood gave clairvoyance at each service. Friends came from far and near, and we realised by the collections £9 2s. 10d., for which we tender our grateful thanks to all who so generously assisted us.

SALFORD.—We were again without a speaker through some mistake or other. We had another experience meeting, led by our esteemed friend, Mr. H. Ross, several others following and relating thrilling accounts of spiritual work done in their time. One spoke about our late brother, S. Brierley, which was very good, and a proof in favour of spiritualism.—D. J. C.

SCHOLES. Silver Street.—In the absence of the speaker planned, Mr. E. Wainwright gave eloquent lectures, in a satisfactory manner. Afternoon: "Truth and Happiness." Evening: "Spiritualism—Past and Present," concluding with good clear clairvoyant tests.—T. S.

SOUTH SHIELDS. 19, Cambridge Street.—27: Usual developing circle. 29: Mr. Westgarth's guides gave a very instructive address on "The ways and means of spirit controlling mediums," explaining how the mesmerist has power over his subject, so has the control over the medium, even though a long distance apart.

STOCKPORT.—Afternoon: Miss Walker's guides spoke on "Forward, the day is breaking." Spiritualists should be up and doing. As the flowers, etc., rest during the night, that when the sun shines they may be ready to drink in his rays and feel his invigorating influence, so must man rest to regain his lost energies; and, as spiritualism had rent the veil asunder, so the old relics must be cast aside, and nature in all its purity be looked upon as God. Man is imperfect, but progressive; and all are playing a part in the great drama of life, and each one must ascertain and perform their duty that they may hear the loved ones' greeting, "Welcome, brother (or sister), thou hast played thy part well; thy name is enrolled on the scroll of time, thy footprints shall be seen by faltering ones and give them fresh courage." Each one must carry his own cross. Evening subject: "Spiritual and Material Universes." Man is a portion of the divine being, and the universe is his. All are equal, no matter of what nationality, and instead of warring with each other they should join hand and heart in the work of education and reform to assist those who were earth-bound, and help to uplift the fallen, ever remembering that love, truth, and purity should reign supreme. Clairvoyance at each service.—J. A.

WESTHOUGHTON. Wingates.—Afternoon: Mrs. Horrocks' guides spoke on "Who touched me?" Evening subject, "The elected ones, who are they?" Clairvoyance at each service to small audiences.—T. H.

WIBSEY. Hardy Street.—A good day. The guides of Mrs. Ellis gave interesting discourses on spiritualism which were much appreciated. The guides of Mrs. Roberts gave clairvoyance in a clear and distinct manner, all recognized.

RECEIVED LATE.—Heckmondwike, Thomas Street: Mr. Hopwood discoursed ably on "Mesmerism" and "Naaman and Gehazi." Officers were elected on June 17. President, Mr. A. Crowther; vice-president, Mr. G. H. Clegg; financial secretary Mr. T. Crowther; cor. sec., Mr.



G. Woolley; treasurer, Mr. S. Hughes; doorkeeper, Mr. Benson; committee, Messrs. Benson, Cheesborough, and Hendry, and Mesdames Nicholson, Hoyle, and Halmshaw.—Sowerby Bridge: Miss Thorp gave a practical address on "Duty," attentively listened to. She gave (normally) a very commendable reason for her appearance on the platform, saying she had been brought up in that lyceum, and thought she ought to be able to show something for her tuition and reasons for her belief. This is encouragement for others to do likewise.—Monkwearmouth: Disappointed by Mr. Simms we held a circle, and a few clairvoyant descriptions were given by Mr. Nicholson, mostly recognized.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BLACKBURN.**—June 22, conductor, E. Campbell; present, 74 scholars, 6 officers. The morning was devoted to teaching; group 1, on "phrenology," by T. Tyrrell; group 2, "Spiritualism for the Young," by G. Howarth; group 3, an address by R. Burke. 29: conductor, E. Campbell, 76 scholars, 7 officers. Entertainment by children; songs by Misses Lord, Whittaker and Kenyon. Recitations by Masters Hopper and Stevenson, Miss Canavan. Reading by Mr. Bertwistle; some clairvoyance given by Chas. Trainer.—C. H.

**BURNLEY.** North Street.—Attendance: 40 and 10 visitors.

**CLECKHEATON.** Walker Street, Northgate.—The newly-appointed superintendents (Messrs. Hodgson and Paulkit) commenced their duties this morning. Invocation by Mr. Hodgson. Chain recitations gone through, Mr. Hodgson illustrating and giving the meanings of words and sentences. All seemed highly satisfied. We are pleased that a few young women have volunteered as teachers. May their labours be crowned with success. Scholars 26, officers 6, visitors 4.—R. H.

**HECKMONDWIKE.** Banket Hall Street.—Invocation by Mr. Ogram. Musical readings and chain recitations well gone through. Recitations by Masters Crowther and W. Fox. Reading by Mr. T. Crowther. Calisthenics led by Mr. Crowther and Miss Jackson. Present, 23 scholars and 7 officers. A most happy session.—T. B.

**HECKMONDWIKE.** Thomas Street.—Attendance 24, and 4 visitors. Hymn and prayer. Singing, marching, and calisthenics were well done, though there is room for improvement. Hoping we shall not tire in well doing.—F. W. H.

**HUDDERSFIELD.** Brook Street.—Attendance excellent. The session was mostly taken up in the half-yearly election of officers, concluding with marching, &c.

**HUDDERSFIELD.** 3, John Street.—A good attendance. We were put to some inconvenience by having to hold our session in the ante-room as we had the large room decorated for the flower service. We added 3 names to our register and had 7 visitors. Usual programme. Chain recitations were well rendered. A lesson in geography was given by our esteemed friend Mr. Wood, illustrated by views. A pleasant session.—G. H. D.

**LONDON.** Marylebone. 24, Harcourt Street.—Usual programme. Reading, Mr. Collins. Marching and calisthenics led by C. White. Recitations by Miss White, Lizzie Mason, Ettie Mason, and Maud and Bertie Towns. Attendance good.—C. W.

**LIVERPOOL.**—Attendance, officers 7, children 42, visitors 11. Recitations, "The Pet of the Fold," Reginald Stretton; "Mr. Tom Black and White," Eva Love.—Florence Morse.

**MANCHESTER.** Psychological Hall.—Upwards of 70 present, including a few friends from Stockport, this being their first visit to a lyceum. They expressed themselves highly delighted with the varied programme, and feel desirous of starting one in Stockport. We earnestly hope they will put their thoughts into definite form, and commence at once. Wishing them every success, we anxiously await the result. Our session was closed with a benediction by one of our Stockport friends.—T. T.

**MACCLESFIELD.**—June 22: Morning session, conducted by Mr. Bannison. Reading by Mr. C. Challinor. Recitations by Polly and Willie Houlton, and a solo by conductor were nicely given. Marching and calisthenics led by Mr. W. Challinor. Small attendance, a good number being on their holidays. Wednesday, June 25, was the day chosen for our annual field treat, but the rain poured down so hard that we abandoned the intended trip to Gawsorth, and had a nice enjoyable time in the lyceum room, all kinds of games being indulged in. June 29: Morning and afternoon conductor, Mr. Pimblott. Miss Dickens sang a solo, and Mr. C. Challinor gave a reading. A number of mistakes were made in the exercises at the afternoon session by neglecting to look at the leader.—W. P.

**OLDHAM.** Spiritual Temple.—Open sessions were held at 10 a.m. and 2 p.m., which were very well attended. The usual programme was gone through in an excellent manner, leaving nothing to be desired. Recitations were given by Misses H. Gould, Sutcliffe, Calveley, and Gibson, Mr. J. T. Standish, Masters E. Berry, W. Berry, L. Mills, and Salter. Solos by Miss F. Rayner and Messrs. Wallis and Rayner. Great praise is due to Mr. Spencer, conductor, and Mr. Garforth, guardian, and also to Mr. Davenport, Miss A. Rayner, and the instrumentalists for their exertions. Mr. Wallis, in a few choice remarks, congratulated us on the efficiency and order shown, and the pleasure he had of taking part with us.—J. S. G.

**OLDHAM.** Duckworth's Assembly Rooms.—The Discussion Class combined its forces with the Young Ladies' Group, in order to listen to our friend Mr. Starkie, of Openshaw, who gave some good tests. Master Frank Shaw recited well, and the calisthenics were performed with encouraging efficiency.—W. H. W.

**PENDLETON.**—Morning: Attendance, 15 officers, 24 scholars, and 3 friends. Conductor, Mr. Evans. Invocation by Mr. Wardle. Usual programme gone through very well. Recitations by Ben Worthington, John Jackson, J. H. T. W. Boys, George Boys, Rebecca Poole, Jane Fogg, and Elizabeth Tipton. Duets by Misses L. Armstrong and Miriam Pearson, Jane Fogg and Elizabeth Tipton; also by J. Jackson, B. Clarke, and J. Jibson. A dialogue, by Jackson, B. Clarke, and J. Jibson, entitled "James the Lyceumist." Classes were taken by Mr. Hunt on phrenology and Miss Armstrong the juniors. Invocation by Mr. Hunt. Afternoon: Present, 15 officers, 28 scholars, and 2 friends. Opened by Mr. T. Crompton. Invocation by Mr. Ellison. Marching and calisthenics gone through. Invocation by Mr. Poole.—W. H. Evans, secretary, 32, Sedan Street, off Lissadel Street.

**SALFORD.** Southport Street.—June 22: Morning, 34 members, 1 visitor. Invocation by Mr. Jos. Moorey. Marching and exercises.

Closed by Mr. Heggie. Afternoon: 33 members, 4 visitors. Recitations by Misses Kate Cowburn and M. A. Barron. Mr. Arlott made a few remarks. Closed by Mr. John Moorey. 29: Morning, good attendance. Usual marching and exercises gone through well. Afternoon, decent attendance; opened by Mr. John Moorey. His control asked us to pay attention to and obey all that our conductors say. Many recitations were given, and a hymn and chorus by a few scholars. The following officers were elected for the ensuing six months: (The conductor will be elected on July 13th by the members of the society, and will be duly announced); assistant conductor, Miss Cockins; marching conductor, Mr. D. Arlott; conductor of exercises, Mr. W. Livesey; secretary, Master Alf. J. Tyldesley; treasurer, Miss M. J. Barron; organists, Miss Lottie Cockins and Master James Heggie; visitors of the sick, &c., Mrs. Cockins and Miss M. A. Barron. The Lyceum is short of funds, and it was agreed that a box be taken round the Lyceum once a month; and at other times to be placed in some position in the Lyceum for contributions which any one may feel disposed to give. Sessions closed by Mr. John Moorey.—M. J. B.

**SOUTH SHIELDS.** 19, Cambridge Street.—Attendance fair, on account of the weather. G.-c. r. and musical readings gone through. Recitations—"The little shoes," B. Lowery; "The bellringer and the angels," Jos. Griffiths. Closed with hymn and benediction.—L. P.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR JULY.

**BELPER:** 6, Lyceum Anniversary—speaker, Mr. W. Walker; 13, local; 20, Mrs. Britten; 27, local.

**BRADFORD** (Bentley's Yard, Bankfoot): 13, Mr. Lee and Miss Carvley; 20, Mrs. G. H. Marshall; 27, Mrs. Whiteoak.

**BRADFORD** (Harker Street, Bowling): 13, Mr. Whitehead; 20, Mrs. Mercer and Mrs. Whitley; 27, Mrs. Bannison.

**BRADFORD** (Walton Street): 13, Mr. Rowling; 20, Mr. Boocock; 27, Mr. Bowens.

**BRIGHTON:** 13, Mr. E. W. Wallis; 20, Miss Harrison; 27, Miss Walton.

**BURSLAM** (Coleman's Rooms, Market Place): 6, Mrs. Horrocks, of Heywood, at 2-45 and 6-30; 13, Mr. Macdonald, of Hanley.

**HUDDERSFIELD** (3, John Street): 13, Mrs. Russell; 20, Mrs. Crossley.

**HUDDERSFIELD** (Brook Street): 13, Mr. Wheeler; 20, Mr. Boardman; 27, Mr. Johnson.

**LEEDS** (Psychological Hall): 13, Mrs. Stansfield; 20 and 21, Mr. J. Westhead; 27, Open.

**LIVERPOOL:** 13, Mrs. Wallis; 20, Mr. J. J. Morse; 27, Mrs. Green.

**LONDON** (Stratford, Workman's Hall, West Ham Lane): 13, Mrs. Record (Miss Keeses); 20, Mrs. Yeeles (late of Wisbech); 27, Mr. J. Veitch.

**LONDON** (Marylebone, 24, Harcourt Street): 13, Mr. T. B. Dale, "Astrology, its Laws and Uses"; 20, Mr. R. Wortley, "The Struggles of Life, Natural and Spiritual."

**NORTH SHIELDS** (Camden Street): 13, Mr. Moorhouse; 20, Mr. McKellar; 27, Mr. J. Scott.

**OLDHAM** (Spiritual Temple, off Union Street): 13, Mr. J. J. Morse; 20, Mr. Swindlehurst; 27, Service of Song, "Rest at Last."

**WIBSEY:** 13, Mrs. Marshall; 20, Mr. Raisbeck; 27, Mrs. Ellis and Mrs. Roberts.

Mr. G. A. WRIGHT desires us to intimate that all letters for him must be addressed to 7, Hoxton Street, Gillingham, Bradford.

**BATLEY CARR.** Town Street.—Saturday, July 12, a public tea and entertainment will be given by the youngest members of the lyceum, in aid of the building fund. Tea at five o'clock. Tickets for tea and entertainment, 6d.; entertainment, 3d. We hope friends will come forward and encourage the little ones in their endeavour to help the cause.

**CLECKHEATON.** Walker Street, Northgate.—Anniversary services, Sunday, July 13. Mr. Campion will give three addresses. Tea provided for visitors. All are welcome. Come in large numbers, and let us have a good day.—W. H. Nuttall.

**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.

**HECKMONDWIKE.** Thomas Street.—Lyceum tea-party and anniversary, Saturday, July 12. Tea-party and entertainment, admission 6d.; entertainment only, 3d. Recitations, and dialogues by eight Lyceum scholars, "Cheesecakes and Tarts," and "The Neighbours, or Quiet Lodgings," by permission of the publishers, Messrs. Abel Heywood and Son, Manchester. Sunday, July 13: Mr. G. A. Wright will address the Lyceum in the morning; at 2-30, he will speak on "The Future of Spiritualism." Clairvoyance at the close. At 6 p.m., six subjects from the audience will be dealt with. Psychometry at the close. Monday, July 14, Mr. Wright will lecture on "Love in a Cottage." Heads examined at the close. A tea will be provided on Sunday at 4d.—F. H.

**LEEDS.** Spiritual Institute.—Monday, July 7, Mrs. Gregg will speak at 7-45 p.m. We hope friends will turn up in good numbers. Sunday, 13, Mr. T. H. Hunt will deliver addresses. At 2-30 p.m. Subject, "The Aim and Objects of Spiritualism"; at 6-30 p.m., "The Nature and Destiny of Man." Monday, July 14, at 7-45 p.m., subjects from the audience. We anticipate good meetings, and trust friends will be in good time. Seats free. Collection. All are cordially invited.

**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. Wainor, 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 Dauby Hall, from any member of the committee.—S. S. Chiswell, N. R. Maginn, and J. Parkinson, Pic-nic committee.

**LONDON.** 102, Camberwell Road, S.E.—A séance will be held the first Sunday in every month at 8 o'clock. Mr. Vango, medium.

**LONDON.** King's Cross, Claremont Hall.—July 6, Mr. Reed will lecture on the fallacies of Theosophy, dealing with the controversy in the *Agnostic Journal* with especial reference to an astronomical mistake in the "secret doctrine," and Mr. Mead's attempt to explain it away.

**LONDON. Peckham South London Spiritualists' Society.**—"Healing," "healing." A circle for curative purposes and the development of healing mediums will be held every Friday evening, at the rooms, 30, Fenham Road, Peckham. Commence at 7-30. All friends welcome. Open circle for inquirers on Wednesdays at 8-15, and on Sunday, July 13, Mrs. J. M. Smith, of Leeds, will give addresses, clairvoyance, and psychometry, at Chepstow Hall, at the morning and evening services. Friends, please note change of secretary's address to W. E. Long, 36, Kemerton Road, Loughboro' Junction, S.E.

**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?

**MANCHESTER.** Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public Circles every Sunday morning, at 10-30; and every Tuesday and Thursday, at 8 p.m., for spiritualists only. Admission 2d. The above hall will be closed on Sunday, July 6th.

**NATIONAL CONFERENCE OF SPIRITUALISTS.**—On Sunday, July 6th, three sessions will be held in the Co-operative Buildings, Downing Street, Manchester, at 10-30 a.m., 2-30, and 6-30 p.m. The object of these meetings will be to discuss the principles of "modern spiritualism," promote unity in its ranks, and general propagandism. The two first sessions will be devoted to resolutions and reports from delegates of allied societies; the evening to short speeches from appointed speakers, amongst whom will be Mrs. Hardinge Britten, Messrs. J. J. Morse, E. W. Wallis, W. Johnson, J. B. Tetlow, &c., &c. President, J. Lamont, Esq., of Liverpool. The Manchester Spiritualist Society, of Tipping Street, have generously closed their meetings to aid the Conference and contribute all the assistance in their power. The promoters of this great work make the attempt at considerable sacrifice to themselves in obedience to the request of the spirit world, and in earnest hope of promoting its noble and exalting dispensation on earth. The order of proceedings announced in another part of this paper will be carried out as faithfully as possible. Strict order, decorum, and harmony will be required from every visitor. The three meetings will be free and open alike to spiritualists from far and near, visitors and strangers. As great expenses will be incurred by the few, collections will be in order from the many. And friends interested in the cause of spiritualism must remember that much of the future of this great movement may depend upon the conduct and issue of this NATIONAL CONFERENCE.

**NEWCASTLE-ON-TYNE.**—Alderman Barkas on "Hypnotism," Sunday, July 6. Mrs. Geo. Corbett, 13th.

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

**PENDLETON.**—July 6, Mrs. Wallis, speaker, at 2-30, subject: "Social and spiritual signs of the times." At 6-30, subjects from the audience.

**SALFORD SPIRITUALISTS' BAND OF HOPE** intend to walk in procession through Salford, on Saturday, July 12th, led by their new banner (which is expected to be ready for the occasion). They will then proceed to their meeting room (Southport Street), and hold the quarterly tea party, etc. All teetotal spiritualists are invited to take part in the procession. We hope to have a good programme for entertainment.—A. J. T.

**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.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**A VISIT TO THE SHIP CANAL.**—Special notice to delegates and others. Arrangements have been made by the pro tem. committee whereby a party of spiritualists may visit and inspect the works of the Ship Canal, on Monday morning, the 7th inst. It will be necessary that the number of those who wish to take advantage of this permission should be known and communicated to the managers of the Canal works not later than Saturday, the 5th, hence those visitors to the Conference desirous of availing themselves of this privilege should write or telegraph to Mr. Wm. Britten, The Lindens, Humphrey Street, Cheetam Hill, Manchester.

**AN EARNEST WORKER** asks, "Could not the Conference undertake to commence a 'sick and benefit fund' for worn-out mediums and speakers? What has the worker, who devotes his time and energies to the service of the cause to look forward to under existing conditions? Starvation, the workhouse, or dependance on the charity of others, seems the only prospect!!"

**DEAR MADAM,**—I have a suggestion which I should like to make and that is, I think it would be a good idea for individual spiritualist to adopt some device, say in the form of a scarf pin with letter or letters on, so that we, as spiritualists, would the more easily recognize one another. If you have no objection and your readers care to interchange views on the matter, it might lead to the adoption of the same, or something which would equally answer the purpose.—I remain, yours truly,  
J. M. RICHARDSON.

**CORRESPONDENTS WANTED.**—The editor of *The Longton County Times and Echo*, commenting upon a letter appearing in his paper respecting spiritualism, says he will afford space within reasonable bounds for a discussion on the subject. He says: "During the past few years spiritualism has made very great progress, but thirty years ago its followers were scoffed at and jeered, treated with contumely and contempt, much the same as the followers of what was then a new religion were treated by the Jews nigh nineteen hundred years ago. Christianity is the sequence of Judaism—do the spiritualists say that the religion of the spheres is the outcome of Christianity? Judaism developed nothing, brought nothing to maturity, it was prophetic of

the Messianic Kingdom, but the Jews refused to believe in the fulfilment of that prophecy when Christianity asserted that the time arrived for the Jewish dispensation to be superseded by the new one. Do the spiritualists say that the teaching of eighteen hundred years is wrong, and that it is their mission to supersede it? If such is the case they will find that a task of appalling magnitude lies before them. Though Christianity has not been able to eradicate the Jewish religion, it has made a progress probably without a parallel, and stands to-day the most progressive religion in the world. The professed teachers of Christianity would find it as profitable to confute the teaching of spiritualism in our midst as to convert the heathen, and so possibly prevent members of their own flocks from being led to embrace 'the religion of the future.'" We notice Mr. Swindlehurst and another friend have useful letters in the *Accrington Times*. Much good can be done by careful and judicious letters to the papers of an explanatory kind.

We have much pleasure in calling the attention of our readers to the list of new agents for the sale of the Alofas remedies, which will be found advertised on the last page. These popular medicines are being appreciated by the public to such an extent that the managers find it increasingly difficult to keep pace with the demand for them. We have read many letters containing entirely *unsolicited* testimonials from grateful people attesting the benefits they have received from the Alofas preparations. Mr. Younger is constantly employed attending patients, and is performing a wonderful work, curing the sick, and doing good. We would recommend those who are unwell to look through the list of agents and procure the needed medicine, and feel confident they will gain permanent relief from their ailments.

**TEST GIVING: SHOULD IT BE PUBLIC OR PRIVATE.**—Mr. Geo. W. Walrond writes: "The public 'test' work in America is, in my opinion, doing a deal of harm to public spiritualism. It drives away intellectual people I find. I discontinued it largely in Montreal, and secured a good representative audience and membership. Private 'tests' are essentially needful. Investigators require something more than the philosophy, and in private consultation or family sances 'tests' are all the more reliable."

**TO CORRESPONDENTS AND QUESTIONERS.**—Several letters of suggestion and questions of interest have been crowded out by press of other matter. All will receive attention as soon as possible, but our friends are kindly requested to remember the limitations of our space, and to exercise a little patience in the matter of receiving answers.—Ed. T. W. Re Mrs. Swift, Gawthorpe. Too late. Next week.

**PASSED TO THE HIGHER LIFE.**—It is with the deepest possible regret that I record the "passing away," on the 23rd of June, of Mr. Isaac Burgess, the esteemed and valued treasurer of the Macclesfield Spiritualists' Society, which office he faithfully filled since its inauguration. He was always to the front working in his quiet unobtrusive manner, and undoubtedly he will be much missed. With both spiritualists and non-spiritualists he was agreeable and chatty, and all who knew him were delighted when in his presence. It is a question whether he had a single enemy. His loss will be sadly felt in our society, and we shall be fortunate if we are able to find another friend to perform the duties with the same alacrity and zeal that he exhibited. Expressions of sympathy, in which we sincerely join, were frequent for the bereaved family as the body was conveyed to the Macclesfield Cemetery on the 26th of June.—W. Pimblott.

**MR. WALTER HOWELL's** friends in this country will be pleased to know that he expects to arrive in England on or about the 12th or 13th of September next, and to remain here until June, 1891. He will be glad to receive calls for lectures during his stay. Address him at Titusville, Pa., U.S.A.

**BELIEVERS IN SUBSTITUTION THE ONLY TRUE CHRISTIANS.**—At least such is the opinion of the author of the following choice specimen of orthodoxy, which as a hand-bill was distributed in Hyde Park last Sunday, as a counter-blast to the efforts of the spiritual speakers there: "Beware of Spiritualism, Theism, Christadelphianism, Unitarianism and Swedenborgianism. *These false teachers All deny Substitution! Spiritualists are the greatest blasphemers of all*, because they say that the spirits of the departed have returned and told them that the vicarious atonement of the Lord Jesus Christ is a horrible delusion, and that every soul must atone for its own sins, *thus making God a liar*, who emphatically declares, 'It is the Blood that maketh atonement for the soul,' Lev. xvii. 11, and 'Without shedding of Blood is no remission,' Heb. ix. 22. 'When I see the Blood I will pass over you,' Ex. xii. 13. 'Christ our passover is sacrificed for us,' 1 Cor. v. 7. This is the gospel, and we defy any of the above-named children of Satan to give us anything better. The Bible says, 'The Lord hath laid on Him (Jesus) the iniquity of us all,' and 'The dear Lord Jesus bare our sins in His own body on the tree,' 1 Pet. ii. 24. This is Substitution, and we defy these modern blasphemers to prove that it is not. 'Some shall depart from The Faith giving heed to seducing spirits, and doctrines of devils,' 1 Tim. iv. 1. Such are The Spiritualists and the other false sects mentioned above. Dear Reader Beware! lest you be led away by the error of the wicked, and be found amongst their number!! 'God Now Commandeth all men everywhere to repent,' Acts xvii. 30. And believe the Gospel 'And let him that nameth the name of Christ, depart from iniquity,' 2 Tim. ii. 19."

SO WE ARE BLASPHEMERS because we affirm that every soul must atone for its own sins, and that the substitution theory is a horrible delusion. Some people tell us that it is not necessary to believe in the vicarious atonement to be a Christian, but the author of the above tract quotes the letter and the spirit of Scripture to prove that none are Christians who do not believe it. Christianity is based on blood, substitution is its corner-stone, and the infallible authority of the Scriptures is its chief pillar. We refuse to believe all three propositions, and we are not afraid.



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