

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 36.—Vol. I.

FRIDAY, JULY 20, 1888.

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THE ROSTRUM.

THEOSOPHY, OCCULTISM, AND SPIRITUALISM.

WHAT ARE THEY, AND WHAT RELATIONS DO THEY BEAR TO EACH OTHER?

[NOTE BY SIRIUS.—The above questions are so continually sent to the Editor, with the urgent request that they shall be treated of, and *explained* (were that possible), that I am disposed, in the leading article of this number, to *attempt* the task, and as a preliminary, call attention to the following statements. In treating, *a priori*, of Theosophy, we find by reference to Mrs. Hardinge Britten's "Nineteenth Century Miracles," in the section on "Spiritualism in India," at page 296, a clear historical account of how and when the first New York Theosophical Society was formed. Its original aims and the basis of its views, &c., are plainly given, but at page 297 are equally plain accounts of a subsequent *new departure* made by that society; of its entire change of ideas and aims; a change so foreign, it would seem, to the views of its original founders, that probably not more than half-a-dozen of these remain in association with the society as it now exists.

Since the breaking up and dispersion of the original American Theosophical Society, and its re-formation upon totally different lines of belief, a paper entitled "The Theosophist" has been established, published at Madras, in which the basic beliefs of the Association as it now exists, are represented. It is from the columns of *The Theosophist* that Mrs. Britten's exhaustive account of the Theosophical Society and its avowed beliefs are drawn, and it is to this portion of her great work—"Nineteenth Century Miracles"—that we would direct the attention of those who desire to inform themselves thoroughly on the subject, and become acquainted with its historical bearings.

Meantime, for the satisfaction of those readers of *The Two Worlds* who have plied the Editor with so many requests for present information, I herewith give the letter of an "earnest inquirer," who, in writing to the *Religio Philosophical Journal of Chicago*, quoted at large the views of Mr. Sinnett, whose work on "Esoteric Buddhism" is regarded as an authoritative text book amongst Theosophists. As it will be found that the statements in the quotations in question are in harmony with *Theosophical Pronunciamentos* generally, we cannot do better than call the attention of those whom it may concern to the following letter.]

"In the Journal of April 21st there is an article as to the agreement of Theosophists and Spiritualists, which suggested the idea of quoting from Sinnett's 'Esoteric Buddhism,' showing a radical difference. He objects to intercourse with the Spirit-world, when it does occur, as embarrassing the spiritual development of the disembodied entity.

"In order that what follows may be more intelligible I will give the list of the 'seven distinct principles recognised by esoteric science as entering into the constitution of man.' 1st, the body; 2nd, vitality; 3rd, astral body; 4th, animal soul; 5th, human soul; 6th, spiritual soul; 7th, spirit

"On page 57, speaking of the third principle, the astral body, Sinnett says: 'At death it is disembodied for a brief period, and, under some abnormal conditions, may even be temporarily visible, and is taken for the ghost of the departed person. Spectral apparitions may sometimes be occasioned in other ways, but the third principle, when that results in a visible phenomenon, is a mere aggregation of molecules in a peculiar state, having no life or consciousness of any kind.'

"From page 155 he continues: 'Whatever the willing fourth principle (animal soul) may be when alive, it is no longer capable of active will when dead. But under certain abnormal conditions, it may partially recover life for a time; and this fact it is which explains many, though by no means all, the phenomena of spiritualistic mediumship. The 'elementary'—as the astral shell has generally been called in former occult writings—is liable to be galvanised for a time in the mediumistic current into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state of insensibility during illness, wakes up feeble, confused in mind, taking in impressions, hearing words addressed to him and answering vaguely. Such a state is unassociated with the notions of past or future. It is an automatic consciousness derived from the medium. A medium is a person whose principles are loosely united and susceptible of being borrowed by other beings, or floating principles, having an attraction for some of them or part of them. Now, what happens in the case of a shell drawn into the neighbourhood of a person so constituted? Suppose the person from whom the shell has been cast died with some strong unsatisfied desire, not necessarily of an unholy sort, a desire, for example, to communicate some fact to a still living person. Certainly the shell does not go about with a persistent intelligent conscious purpose of communicating that fact; but the volitional impulse to do this has been infused into the fourth principle, and while the molecules of that principle remain in association, and that may be for many years, they only need a partial galvanisation into life again to become operative in the direction of the original impulse. Such a shell comes into contact with a medium, and something from the fifth principle (human soul) of the medium associates itself with the wandering fourth principle, and sets the original impulse to work. So much consciousness as may be required to guide the fourth principle in the use of the immediate means of communication at hand—a slate and pencil, or a table to rap upon—are borrowed from the medium, and then the message given may be the message which the dead person originally ordered his fourth principle to give, but which the shell has never till then had an opportunity of giving. It may be argued that the production of writing on a closed slate, or of raps on a table, is itself a feat of marvellous nature, bespeaking a knowledge on the part of the communicating intelligence of powers we in physical life know nothing about. But the

shell is itself in the astral world, in the realm of such powers. A phenomenal manifestation is its natural mode of dealing.'

"But, it may be objected, the "communicating intelligence" at a spiritual seance will constantly perform remarkable feats to exhibit the power over natural forces which it possesses. Occult science is very far from saying that all the phenomena of spiritualism are traceable to one class of agents. Little has been said of the "elementals," those semi-intelligent creatures of the astral light who belong to a wholly different kingdom of nature from ourselves. . . . It is by command over the elementals that some of the greatest physical feats of adeptship among theosophists are accomplished; and it is by the spontaneous playful acts of the elementals that the greatest physical phenomena of the seance room are brought about.

"Apart altogether from phenomena that may be put aside as elemental pranks, we sometimes encounter a continuity of intelligence on the part of the elementary or shell that bespeaks much more than the survival of influences from the former life. Quite so; but with portions of the medium's fifth principle conveyed into it, the fourth principle is once more an instrument in the hands of a master. With a medium entranced so that the energies of his fifth principle are conveyed into the wandering shell to a very large extent, the result is that there is a very tolerable revival of consciousness in the shell for the time being, as regards the given moment. But what is the nature of such consciousness after all? Nothing more really than a reflected light. Memory is one thing, and perceptive faculties quite another. . . .

"Once a shell is in the aura of a medium, he will perceive clearly enough whatever he can perceive through the borrowed principles of the medium, and organs in magnetic sympathy therewith; but this will not carry him beyond the range of the perceptive faculties of the medium, or some one else present in the circle. Hence the often rational and sometimes intelligent answers he may give, and hence, also, his invariably complete oblivion of all things unknown to that medium or circle, or not found in the lower recollections of his late personality, galvanized afresh by the influences under which he is placed. The shell of an intelligent, learned, but unspiritual man, who died a natural death, will last longer than those of weaker temperament, and (the shadow of his own memory helping) he may deliver, through trance-speakers, orations of no contemptible kind. But these will never be found to relate to anything beyond the subjects he thought much and earnestly of during life, nor will any word ever fall from him indicating a real advance of knowledge.

"It will easily be seen that a shell drawn into the mediumistic current, and getting into rapport with the medium's fifth principle, is not by any means sure to be animated with a consciousness identical with the personality of the dead person from whose higher principles it was shed. It is just as likely to reflect some different personality, caught from the suggestions of the medium's mind. In this personality it will, perhaps, remain for a time; then some new current of thought, thrown into the minds of the people present, will find its echo in the fleeting impressions of the elementary, and his sense of identity will begin to waver; for a little while it flickers over two or three conjectures, and ends by going out altogether for a time. The shell is once more sleeping in the astral light, and may be unconsciously wafted in a few moments to the other ends of the earth.'

"These extracts hardly do justice to this remarkable book, 'Esoteric Buddhism,' but I fear to make this article too long. Since reading this book and others of like tendency, I am in a perfect quandary as to which explanation of psychical phenomena to accept, Spiritualist or Theosophist. When in contact with a medium, I become confused as to whether I am communicating with the ego of the Spiritualist, or the elemental and astral shell of the Theosophist. Is there any way of knowing or feeling assured that the above ideas are true or mistaken theories?"

Being unwilling to add to this already extended article, I shall reserve all comments on the preceding remarks for what I may be permitted to say in the leader of this number.

SIRIUS.

THE SOULS OF THE CHILDREN.

"Who bids for the little children—
Body and soul and brain?
Who bids for the little children—
Young and without a stain?
Will no one bid," said England,
"For their souls so pure and white,
And fit for all good or evil
The world on their page may write?"

"We bid," said Pest and Famine,
"We bid for life and limb;
Fever and pain and squalor
Their bright young eyes shall dim.
When the children grow too many,
We'll nurse them as our own,
And hide them in secret places
Where none may hear them moan."

"I bid," said Beggary, howling,
"I'll buy them, one and all,
I'll teach them a thousand lessons—
To lie, to skulk, to crawl;
They shall sleep in my lair, like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they'll answer thine."

"And I'll bid higher and higher,"
Said Crime with wolfish grin,
"For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
And ripe for the law to slay."

"Prison and hulk and gallows
Are many in the land,
'Twere folly not to use them,
So proudly as they stand.
Give me the little children,
I'll take them as they're born;
And I'll feed their evil passions
With misery and scorn."

"Give me the little children,
Ye good, ye rich, ye wise,
And let the busy world spin round
While ye shut your idle eyes;
And your judges shall have work,
And your lawyers wag the tongue;
And the gaolers and policemen
Shall be fathers to the young."

"I and the Law, for pastime,
Shall struggle day and night;
And the Law shall gain, but I shall win,
And we'll still renew the fight;
And ever and aye we'll wrestle,
Till Law grows sick and sad,
And kills, in its desperation,
The incorrigible bad."

"I, and the Law, and Justice,
Shall thwart each other still;
And hearts shall break to see it,
And innocent blood shall spill:
So leave—oh, leave the children
To Ignorance and Woe—
And I'll come in and teach them
The way that they should go!"

"Oh, shame!" said true Religion,
"Oh, shame, that this should be!
I'll take the little children,
I'll take them all to me.
I'll raise them up with kindness
From the mire in which they're trod;
I'll teach them words of blessing,
I'll lead them up to God."

"You're *not* the true religion."
Said a Sect with flashing eyes;
"Nor thou," said another scowling—
"Thou'rt heresy and lies."
"You shall not have the children,"
Said a third with shout and yell;
"You're Antichrist and bigot—
You'd train them up for Hell."

And England, sorely puzzled
To see such battle strong,
Exclaimed, with voice of pity,
"Oh, friends, you do me wrong!
Oh, cease your bitter wrangling,
For till you all agree,
The souls of hapless children
A sacrifice must be."

The saints refused to listen,
 Quoth they, "We'll bide our time ;"
 And the bidders won the children—
 Want, Misery, and Crime.
 Thus the prisons teem with victims,
 Till on gallows-tree they die,
 And the souls of murdered children
 Rest in realms beyond the sky.

—*Illustrated London News*, January 29, 1853.

THE JEZREELITES.

A CURIOUS PAGE OF MODERN FANATICISM.

THE self-styled "Queen of the Jezreelites," Esther Jezreel, the leader of the New and Latter House of Israel, died at her seat, The Woodlands, Chatham, June 25th, after twelve days' illness. She was known to her followers as "Queen Esther, the Mother of Israel." Among "the faithful" the greatest consternation prevails, and they have tried in vain to prevent the fact coming to the knowledge of the "Gentiles," as they term the public. The doctrine of this curious body is that they are an elect people, who are to be preserved from the grave and corruption. It is their mission to collect together "the remnant," in various parts of the world, of the people of Israel, who are never to see death; and when the ingathering is complete they are to live for 1,000 years with Christ upon earth, which is to be converted into heaven.

A Sunderland correspondent, who knew the Jezreelites and their doings in Chatham, gives the following details respecting the peculiar sect headed by the deceased prophetess. He says: "The most remarkable of modern uncrowned Queens has just died, and her death is the more unfortunate because her subjects hoped that she was to live for ever. The Jezreelites (or 'New and Latter House of Israel' as they prefer to be called) believe that there are at this present time upon earth 288,000 people who will never see death, and they naturally suppose that the revelation of this truth to them justifies the hope that they are included among the favoured few. Unfortunately they have just lost their second ruler, and this is a clear proof that there are some among them who are but mortal, and must, therefore, have been merely messengers to carry the good tidings to the Elect. The sect was only founded thirteen years ago, but it already numbers many adherents, scattered in many parts of the world. A few have gathered at Chatham Hill, and they have been, till within the last few days, busily engaged in completing one of the most enormous buildings of our time—a building 144 feet in length, breadth, and height, standing like the keep of a great castle upon the summit of the hill, and visible for many miles round.

"The founder of the sect was a soldier. He had read the works of Johnny Wroe and Joanna Southcote, and the idea is said to have occurred to him that he might construct from these a sacred book—'God's Last Message to Man.' He compiled it in India, it is believed, and when he came back to England with his regiment he tried to persuade the Christian Israelite Church at Ashton-under-Lyne (the followers of John Wroe) that the mantle of their late prophet had fallen upon him, but they would have nothing to do with him. He then tried the followers of Joanna Southcote at Chatham, and induced a few of them to believe. With these, James Jersom White (who now changed his prosaic surname for that of Jezreel) founded the New and Latter House of Israel. About this time he married Clarissa Rogers, then a girl of seventeen. This lady, after her husband's death on the 1st of March, 1885, assumed the reins of government. Her people were a trifle hazy as to her right to this dignity, and some of them grumbled, but Mrs. Jezreel, who now called herself 'Queen Esther,' commenced her autocratic reign by bundling out the dissentients neck and crop. The dissentients naturally asked for the return of the money they had poured into the treasury, but it had been spent on the gigantic building on Chatham Hill, and they had to be content with grumbling.

"The deceased Mr. Jezreel (the servant of the Lord, James)

was a more tyrannical ruler than his wife. The people who once came under his sway were held by him spellbound. His eyes seem to sparkle with mesmeric fascination, and his followers were afraid of him. They dared not utter any of the secrets of their sect to outsiders, for Mr. Jezreel had various unpleasant means of punishing breaches of discipline. He took up his residence at The Woodlands, Gillingham, a beautiful villa, a few miles from Chatham. The 'Flying Roll,' or the sacred book of the sect, is incomprehensible jargon compiled by Jezreel from a jumble of mystical scripture texts. To elucidate its mysteries the late Mrs. Jezreel has lately been publishing a serial story in the official organ of the Jezreelites, 'The Messenger of Wisdom and Israel's Guide.'

"The men do not cut their hair. At the private meetings it is combed out and hangs gracefully upon their shoulders, but when they appear in public it is fastened to the top of their heads by an elastic band, and covered with a velvet polo cap, so that the peculiarity is barely noticeable. They all work at their trades, but those who reside at Chatham have to trade in the name 'Jezreel,' paying ten per cent of the profits as tithes into the treasury. The late Mrs. Jezreel has denied that members are compelled to give all that they possess to the church, but there are many who have been 'cut off' now bitterly regretting, from a pecuniary point of view, that they ever saw the departed servant of the Lord. The Jezreelites become remarkably reticent when questioned upon worldly matters. Of their founder they say that his imperfections did not affect the message with which he was inspired. The remarkable feature of their public services is the use of the harp. The harps are played by girls, and the effect of the chords is singularly beautiful. The relation of the sexes among the Jezreelites is another strange feature of their worship. They believe that as woman was the cause of man's fall, so she is to be the means of his restoration, and the estimate of 288,000 includes 144,000 females, who will be one with the man in paradise. Marriages among them are unquestionably discouraged, for it is difficult for a man to select his proper partner. Most of the Jezreelites are temperate, hard-working, intelligent men and women, and seem to be really in earnest."

—*Newcastle Daily Chronicle*.

The following additional particulars concerning the doings of this strange sect may not be uninteresting: Some ten years ago, an "international training college" for Israel's children was founded; preachers were sent out to proclaim that the end of all things was at hand, "the eleventh hour of the third and last watch" having commenced; and preparations were made for the building of the immense temple upon Chatham Hill for the accommodation of the "144,000 of the Apocalypse," as they were gathered together. Various shops were also opened, one of Jezreel's ideas being that the House of Israel should be a commonwealth with all things in common. Jezreel died before the work of building the temple on Chatham Hill was commenced; but his widow and successor took up the project with great energy, and building operations were suspended only a few weeks ago. Mrs. Jezreel cultivated an air of reserve and mystery. She was but thirty years of age. When only eighteen she undertook a preaching tour in the United States. She was the daughter of poor parents who still live at Chatham. She loved to call herself the "servant" of the "House of Israel;" but those who saw "Queen Esther" on horseback, or elegantly attired, driving about in a handsomely appointed carriage, with a pair of spirited horses and liveried groom, hesitated to accept this description literally. Of late Mrs. Jezreel had set up a printing press and begun to edit some publications in the interest of her sect. The saddest feature in connection with this fanaticism is the ruin it has brought upon many families, who having poured their all into the treasury at Chatham, have been compelled, on realising the delusion, to begin life over again.

A SPIRITUALIST SEER.

[*The Tyneside Echo*, in its issue of June 30th, has the following generous and candid account of Spiritualism in Newcastle, and the remarkable gifts of Mr. W. VICTOR WYLDDES, reported on the occasion of his recent visit to that fair city.]

"Although it is only occasionally that modern Spiritualism comes under the observation of the general public, its disciples are numerous and active, and their number increases. In most centres of population throughout the country, Spiritualist associations, with lecture rooms, exist and flourish. In Newcastle the disciples of the Spiritual cult meet in the Cordwainers' Hall, Grainger-street, and when any special attraction is provided, the room is inconveniently crowded by an apparently well-to-do and most intelligent audience. Spiritualism can also boast of a literature of no inconsiderable dimensions, which includes a number of weekly and monthly magazines, the most of them ably conducted. The staff of itinerant lecturers is large, and a fair number of those are men and women whose abilities would enable them to make their mark in any other department of human inquiry.

"Last week my attention was drawn to the public appearances of a Mr. W. Victor Wyldes, who is at present fulfilling an engagement at the Cordwainers' Hall, and as I have listened to two of his addresses, and attended what he terms a psychometric séance, I think the results of my observations cannot fail to be of interest to your readers. Mr. Wyldes is a gentleman about 34 years of age, and is a resident in Birmingham. He received a first-class education, and at the time he was led to an inquiry as to the truth of Spiritualism was a teacher in a public school with every prospect of a successful career. The study of magnetism, and the eloquent and intensely earnest advocacy of Spiritualism by Mrs. Britten, a lady who is well known here to many non-spiritualists, led him to the investigation of the subject, with the result that he is now one of the clearest exponents of the science before the public.

"Mr. Wyldes, in addition to being a teacher of Spiritualism, is a delineator of character, and it was in the latter capacity I saw him on the occasion of my first visit to the Cordwainers' Hall. His delineations, while based on the cranial development, are carried entirely out of the ordinary methods of the phrenologist, and involve a careful examination of the face, eye, mouth, nose, and the hand and fingers; and the character sketches given embraced, in addition to the mental faculties and habits of the subject, much that deals with the condition of the bodily functions.

"Last Sunday evening, Mr. Wyldes, in his address, dealt with the aims and beliefs of Spiritualists, to a large and intelligent company of ladies and gentlemen, and, as a non-spiritualist, I am bound to say that he expounded these with a clearness and precision that left nothing to be desired. Absolute knowledge and conviction, he said, could only be attained by practical investigation of the phenomena. Mr. Alderman Barkas occupied the chair. At the close of the address questions were handed up, and there was no fencing with these or burying them in a cloud of mere verbiage. They were answered in a spirit which showed that the lecturer believed thoroughly in all he advanced. A clergyman present sent up several questions, the answers to which led to some warm expressions of feeling on his part, one more especially, which boldly indicated to him that even the immortality declared in Holy Writ stood in as much need of proof by investigation and personal experience, as does the possibility of communing with the dead by modern Spiritualists.

"Having been invited to what Mr. Wyldes terms a psychometric séance on the following day, I called at the Cordwainers' Hall, and shortly after I got there a middle-aged

lady arrived with whom I was not altogether unacquainted. As this lady has, unaided, conducted a successful business, bringing her into contact with intelligent people for over 20 years, my interest in what was to follow was considerably increased. I was informed that she had called to inquire as to a dead relative, and in accordance with the request of Mr. Wyldes, she had brought with her two articles that had been in the actual possession of the deceased—a pocket-book and a left-hand glove. In a very short time the lady was informed that the party to whom the articles belonged was her son, his name, age, character, and the time of his death being correctly given. He also told her that about a quarter of a century ago she had had a great sorrow, the details of which he would not enlarge upon in the presence of a stranger. To Mr. Wyldes, and to myself in answer to special questioning, the lady stated that every word said was correct. As this lady is more than ordinarily shrewd and intelligent, and has made sacrifices in business and otherwise, on account of her belief in Spiritualism, it is impossible for me to think that she could stoop to any imposture, the more especially as she was altogether unaware that anyone was to be present during the séance.

"In answer to my question as to what he meant by psychometry, Mr. Wyldes replied, 'I understand the term to mean soul measurement, literally interpreted, the innate power of the human spirit to measure or gauge, more or less successfully, the life experience of other human beings with whom the psychometrist may for the time being be magnetically and mentally connected.' In answer to my question as to what limit he put to this power, he said: 'As all mental evolutions are modified and circumscribed by the development of the brain organism utilised for its expression, so the power of a psychometric medium is limited to his natural and acquired sensitiveness of nerve, brain, and co-incident intuition, likewise, by his capacity for setting up a momentary sympathy with another mind or spirit. This power varies according to the physiological and mental condition of the medium. Having discovered the reality of the gift, a psychometrist is invariably safe if he limit himself to the expression of the exact information he gets, for when speculation steps in failure must result. Psychometry is not guess-work, but the scientific demonstration of absolute facts in nature, for the so-called supernatural does not exist in the mind of any "true Spiritualist."

"'Holding, as I do,' he continued, 'that every object any human being has been associated with becomes permanently associated with his or her individuality, and that all embodied and disembodied spirits having mutual sympathy have an irresistible attraction for each other, it follows, granting the psychometric faculty, that a connecting link can be established between them. This was my primary experience at the commencement of to-day's séance, and by the connection formed, I was able to realise the relationship of the possessor of the pocket-book and glove to the lady seeking information, but nothing further. Realising, however, the presence of my Spiritual attendants, you will remember my audible request for help and guidance. Immediately I experienced an overshadowing of a superior intelligence, and my right hand was impelled to move without conscious premeditation, and in this condition the words "Alfred, your son," were written. The sensitive condition governing mediumship differs from the state of so-called control, for in the latter there is a sense of the actual presence of a disembodied spirit, and often clairvoyant vision or converse with the controlling spirit. This last condition supervened, and enabled me to describe the spiritual attributes and home sphere of the communicating spirit, and also a message intelligently understood by the lady. A brief season of unconsciousness next ensued, when, as I was afterwards informed, an intelligence, purporting to be a disembodied spirit, spoke through my lips, and the séance came to an end with satisfaction to the inquirer and

myself as a medium, and I trust with real scientific interest to you.'

"Here I must leave the matter. as this method of calling 'spirits from the vasty deep' is as mysterious to me as it will be to most of your readers, but the fact that such apparently intangible communications are believed in and vouched for by scores of intelligent and otherwise truth-loving and respectable fellow-citizens, and even personal friends, lifts modern Spiritualism and its manifestations into the region of legitimate investigation."

—J. S. R.

A GRAND REFORMER.

THAT grand soul, Père Hyacinthe, and his celebrated wife, are doing a noble work toward the spiritual enfranchisement of all religions. Says a correspondent in the *Christian Register*, who listened to the eloquent priest recently in his plain little church in the Rue d'Arras, Paris. "The sermon was a plea for perfect liberty of thought, for the establishment of a national church system which should include both Catholics and Protestants." The writer further says that "with prophetic eye the bold preacher already discerns the faith of the future."

The speaker is described as being eloquent in the extreme, and the sentiments expressed were made thrilling by the magnetism of a rich voice and a noble presence. The audience was carried to a high pitch of enthusiasm, and at some points in the discourse perfect storms of applause burst forth, especially when he spoke in glowing terms of the good President, M. Sadi Carnot, whereof he expressed great hope that the new dispensationist would be instrumental in bringing about the speedy reign of religious liberty which will allow every soul the divine right of approaching the All-Father in its own way without let or hindrance.

Surely, the times are vastly changed from what they were once—when from a Catholic pulpit an avowed spiritualist is so magnanimously referred to. Truly, the spiritual light, which is flooding this planet at the present time, is reaching the very hearts of intolerance and antagonism, and is stirring it to the very heart. In the meantime, let all true spiritualists learn how best "to labour and to wait."

THE FIRES OF TOPHET BURNING OUT.—Some very acute and learned commentators on "The Infallible Word of God" have begun lately to point out that the term "hell," as popularly defined by Christian preachers, does not occur in the revised version of the Old and New Testaments. In the latter the word "*Hades*" is used, and in the former "*Sheol*," to indicate the place of departed souls; but as scholars do not pretend to know the ancient significance attached to these words, it is no doubt impossible to give them an English equivalent. In a recent issue of *Puck*, a New York illustrated weekly paper, there is a large cartoon, exquisitely printed in colours, and representing "Sheol" and its inhabitants. In the extreme left upper corner is "Hell," a barred and padlocked door in the base of a frowning mountain. The devil is seen sitting on the river bank, looking sadly out of work. A notice board intimates that "This business is removed to Sheol, opposite." Charon is landing a boat-load at the new pier, the passengers waving their handkerchiefs to the poor old devil. Sheol is thus described underneath the picture: "According to the new version of the Old Testament, many respectable people who have been writhing in the old-fashioned Hell will have to be transferred to the pleasant watering-place known as 'Sheol.' This is *Puck's* notion of the evolution of Hell to Sheol." In a pleasant-looking place, with temples, statuary, fountains, streams, trees and flowers, Goethe, Tom Paine, Galileo, J. S. Mill, Darwin, and others, are enjoying themselves. In his "Comments" *Puck* considers it a much more correct thing to reverently suppose that your bitterest enemy or meanest friend has "gone to Sheol, the place of departed spirits," than to harshly consign such people to the place to which they have hitherto been vindictively deported. A most wonderful revolution has been effected in popular ideas on the state of the departed, and it is all due to the influence of the spirit-world during the last forty years. It is a question that none but those who have "gone before" could throw any light on. We thus see the "Word of God" being manufactured from age to age.

CURIOUS SPIRITUAL MANIFESTATIONS IN THE NORTH WEST.

A REVIVAL of a deeply religious character has been of late proceeding among the Indians at one of the Hudson Bay Company's settlements, in consequence of a remarkable apparition testified to beyond the possibility of doubt or question. The Company's steamer, "Otter," from Forts Wrangle and Simpson, brings word to Victoria of an extraordinary apparition which has startled not only the Indians but the white missionaries at Metlakatlah. The mission there was started some years ago by Mr. William Duncan, under the auspices of the Church Mission Society of England. The village has a population of 800 souls, belonging to the Tsimshaen nation of the Pacific Indians. Situated north of the fifty-fourth parallel, the spot is not an attractive one, an Arctic climate prevailing the year round. Mr. Duncan is assisted by Rev. Mr. Collinson and Rev. Mr. Hall, the former taking charge of the Indians on the Queen Charlotte and adjacent islands.

The story told by the officers of the Otter is as follows: One Sunday night several Indians entered the Mission Church to pray. While engaged at their devotions a bright light arose at the altar and soon spread over the whole chancel. Presently five figures, clad in long white gowns, appeared in the chancel and knelt at the altar as if praying. The Indians left the church and gazed awestruck upon the spectacle. Among others Mr. Hall, Mrs. Collinson, and about ten of the whites and domestics of the Mission and neighbouring houses saw the wonderful apparitions, which soon afterwards faded away. Mr. Hall at once opened a prayer meeting. The whole settlement attended, and much religious fervour was manifested and since continued, prayer meetings being held at all hours of the day and night, and the spirit of revival holds full sway over the village. Messengers have left Metlakatlah for the surrounding tribes to relate the extraordinary manifestations, and the revival is spreading rapidly up and down the coast.

The officers of the Otter add that Mr. Hall also told his story to the officers of the United States revenue cutter Oliver Woolcot, which was cruising on the north-west coast of British Columbia. Hall was asked bluntly if he had played a trick on the savages to induce them to flock to the revival services. He answered in ignantly that he never trifled with the Indians in that manner, and said that he was ready and willing to make oath to the facts. Mr. Duncan and Mr. Collinson were absent at the time, but the latter's wife, a refined English lady, was a witness to the sight. Mr. Hall, it may be added, is an earnest and faithful missionary, who went to that country from England a few years ago. He is a young man of thirty, of iron nerve and great determination, and a superior scholar. Some of the Indians report that the same apparitions have been seen twice since, and the excitement is rapidly increasing.—(Cor.)

DEAD BONES.—The religious world ought to rest easy now. The bones of that old Archbishop of Canterbury, Thomas a' Becket, have been found. They were in a rough stone coffin beneath Canterbury Cathedral. A mark has been discovered on the crown of the skull that is said to correspond with the sword-cut the Bishop received which took off the top of his scalp. Thus is Becket identified. What pains the world does take to prove the material side of things! If half had ever been given to find the eternal part of man, no attention would now be bestowed upon the decaying timbers of his earthly abode. Not even those who live and deal in spiritual consolation can get quite away from the bones and ashes of this fleeting life. The problem of immortality seems to be one that the majority of mankind would not solve if they could; but at the same time they have a curiosity in the matter that they prefer shall not grow dull. Not all who are convinced of the soul's endless being are brave enough to say so; there is a charm on the borderland of false that many persons do not try very hard to resist.

ONE who is contented with what he has done will never become famous for what he will do.

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E. W. WALLIS.

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CONCERNING THEOSOPHY,

As taught in "Esoteric Buddhism," "The Theosophist," &c., &c.

To those who have taken the trouble to peruse the Rostrum article of this number I am almost disposed to offer an apology for attempting to analyze such a jumble of inexplicable and unproved statements as are quoted and reiterated in many other writings, claimed to be expositions (?) of Theosophy. It is because I find that the teachings of those who call or write themselves representative "Theosophists" are not generally understood, that I have given quotations, the very character of which should be a sufficient answer to the enquiry of all thinking and intelligent readers concerning what Theosophists themselves claim as their belief.

For the rest, it seems so utterly impossible to disentangle the personalities and non-personalities of the Theosophists' "seven principles;" to find out what they are, and in the next sentence what they are not; what they are each and all doing, and next to learn that they can do nothing at all, that I am as much abroad in attempting to define what each of these seven principles are or are not, as if I were trying to grapple with "the bad mathematics" of the Athanasian Creed, in which one sentence is devoted to the assertion that there are "Three Gods," &c., &c., and the next sentence emphatically assures the reader that there are only one, and not three at all. True, the Athanasian "incomprehensibles" are only "three in one" and "one in three," but the Theosophists boldly launch into the whole three, and add four to boot, and then, by making each of the entire seven, or at least five out of the number, do special work on their own account, they reduplicate the Athanasian muddle at least sevenfold, for the latter (borrowed, of course, from the old Hindoo Trimurti) can, if they please, act as one, whilst the one decent citizen, known as a man, and walking about for a lifetime as a one and indivisible identity, is now cut up into seven parts, one only of which goes where it belongs, namely to the grave; the seventh goes off, nobody knows where, but at any rate gets out of the way; but—oh, confusion worse confounded! What are the other five principles about?

The "second principle" we hear little of, but the third is "a ghost," "an aggregation of molecules in a peculiar state, having no consciousness at all." The "fourth principle"—

although in life "the will," "has no active will when dead," and yet *explains the phenomena of spiritual mediumship*. Presently our theosophic philosopher, becoming more definite, boldly charges one of "the principles" with being "A SHELL," of course, a shell that walks about with nothing inside of it, and can do, say, and talk all sorts of nonsense; deceive, work mischief, and do all manner of evil, but yet "has no real consciousness at all." But stay! the *shell* has a consciousness, and this is how he gets it. "A medium (*vide* Rostrum article) is a person whose principles are loosely united, and susceptible of being borrowed by other beings, or *floating principles*," &c., &c. Coming by and bye to the "fourth principle," we are told "its molecules may remain in association and be partially galvanized into life," and again, "such a *shell* coming in contact with a medium" and "*something* from the fifth-principle of the medium associates itself with the wandering fourth principle [shell], and sets the original impulse to work. . . ."

For all this, and much more of the same kind—in the attempt to exalt the philosophy of so-called Theosophy at the expense of spiritualism—we offer but a few suggestive words. Where do these teachings come from? If from the ancients, it must be asked whether *their* opportunities for acquiring exact knowledge and correct information were so superior to ours that they can be accepted as authoritative teachers, whilst we, with a thousand times more knowledge of the universe and its laws, are all fools and ignoramuses? If we are answered in the affirmative, we must still ask for the PROOF, and once convinced, we will yield, and say, "Our instruments, scientific discoveries, and the entire claim we make for the unbroken march of progress is *nil*, and the ancients knew (God knows how) thousands of things that we have forgotten." On the subject of Theosophy, the Countess of Caithness has written a charming work, entitled "The Mystery of the Ages, or Universal Theosophy." For exquisite language, learning, and research into classical lore, and a perfect transcript of what the ancients *thought*, this volume is the rarest gem of the age, and contains as much as other authors have collected and distributed through whole libraries of classical works; yet when all these are ransacked, what do they amount to? All that can be said is that they are the *opinions*—perhaps the *dreams*, of the ancients. They may be true, but where is the proof that they are so? Many of them are professed allegories, and allegories at best are but FABLES. Is life, here and hereafter, then only a fable? Some of these writings, especially those illustrated by the Countess of Caithness's high and exalted inspiration, are rarely beautiful, lofty in ideality, and sublime in imagination, but they are not proof, neither can they be communicated from mind to mind without the force of a psychological impress, which is not the corner-stone upon which conviction can rest. The authors of "The Perfect Way" have written a most brilliant and exalted view of *their own ideas*, but still they are but *ideas*, and though they may, and do correlate with the ideality of the antique sages, they bring no evidence of truth with them beyond the influence of their own peculiarly organized mental states.

This is not in harmony with the progress of mind in its triumphant mastery of the natural sciences, including the realms of force and the motions of the universe. This is not in harmony with the organism of MAN himself. He may be, and is, made up of a vast variety of material. He exhibits the highest results which *force* can display, in every form of motion. His mind is as complex as his body, and as varied in different degrees of unfoldment; yet, in all man's innumerable phases of physical and mental organism, HE IS ONE, AND ONLY ONE.

Why at death should he be broken up into seven *conscious* and *unconscious* subdivisions? Spirit permeates every molecule of his body, and not an atom can subsist that is not vitalized by spirit. It is plain, therefore, that the spirit is the REAL MAN—aye, and that man is as much a

spirit when robed in matter as he will ever be when he casts it off.

Why, then, should the real spirit, man, be cut up and scattered into seven separate existences because he takes his coat off? But a still more obstinate question arises for solution.

When the *Lucides* of the early magnetizers were first influenced, and the first spirit telegraphy was established at Rochester, New York, men's minds were uninformed upon spiritual laws and existence; hence they were wholly receptive, and brought none of their theories or pre-conceived opinions to bear upon the mediums. Then were the communications pure and unadulterated by human psychology; and then we heard much of the ONE and INDIVISIBLE identity of the spirit man, but absolutely nothing of the one man cut up into seven parts, all and each of whom were acting out little dramas of a mysterious and incomprehensible character on their own separate accounts. In a word—where were the “seven principles” then? Whenever the spirits communicated through *well developed* mediums, they manifested all the same characteristics of the men, women, and children they were on earth. In addition to this, there are, on well-attested record, thousands of instances in which they gave information neither in the minds of the mediums nor of any of the circles grouped around the mediums. The literature of spiritualism is full of evidence on this special point, and if Mr. Sinnett and the Theosophists generally do not know this, and have not made themselves acquainted with this special fact, they have rushed into print too soon, and are not qualified to pose in the character of the people's teachers on so solemn and important a subject as the life hereafter.

Besides giving thousands of test facts that these communicating spirits could transcend the knowledge of either their media, or any persons assembled around them, countless cases of prophecy of future events, not in any human minds, are on record, as given by spirits; in short, the complete identity of the men, women, and children of earth are the special characteristics of spiritual communications the world over—that is, through *well developed* and competent mediums, and it is these facts that have made millions of intelligent and careful investigators believe that the spirit was the REAL MAN, and lived, and progressed as such—an individualized entity, as much as he ever was in the spirit world or the second stage of existence. But what explanation do the idealists give to these solid and corroborative facts? Simply, *that the spirits that communicate with us*, being “ghouls, shells, and gheists,” &c., &c., are unworthy of credit. That they don't know anything, and can't tell truth, and that the powers—be they what they may—*that communicate with us* are all divine, all true, *do* know everything; and, therefore, those that have the facts must not be believed, and those that have simply the theories are alone worthy to be believed. Besides these monstrous assertions, there is a world of allegation made concerning “God in the heart,” “the finding of Christ,” “Christ principles,” &c., &c. But does the saying all this make it so? or does it even imply any practical meaning?

The Methodists—aye, and the fanatics of every sect—have made the same claims. But do their assertions prove anything? The same style of allegation covers the theories of the re-incarnationists. “Your spirits do not teach this doctrine, because they are too ignorant—too low, &c., &c.” “My spirits *do* teach this, because they alone have the truth. . . .” I do not care to give any name to this condition of mind, but I would kindly suggest to all who will descend to my low level of thought, that, whilst at all other periods of human history, communion with the spiritual universe has only been obtained by man either through secret occult practices of questionable value, or by some spasmodic, sudden, and unaccountable outpouring—spiritual epidemics, as it were, vanishing and receding in the same mystery that they came, in the modern spiritual dispensation, we stand

in the broad light of a systematic spiritual science—one that we can cultivate, take part in, and reduce to comprehensible, and possibly to permanent, demonstrations of natural law. By this means we can absolutely trace out and know enough of the second stage of existence to bid the “ghouls, ghosts, and gheists” of uninformed imagination defiance. We can know for ourselves the reality, identity, and actuality of our own spirits, and those whom we have loved and lost. All the faults, errors, mistakes, and follies that at present overshadow the communion of spirits and its exhibitions, are on the human side of the telegraph, and arise wholly from the deplorable states of ignorance and superstition in which we have been kept by false and faithless spiritual—not teachers, but—tyrants; and whilst the march of material arts and sciences is ever forward, onward, and upward over the steep of progress, until the possibility of telegraphic communion between planet and planet even, seems to be no longer a wild hypothesis—must we ever go backward, ever downward into the dark ages to find our religion? Why should we advance into light and life to discover the truths of science, and into the crypts and mausoleums of antiquity to solve the problem of our inevitable future?

Dead men's bones and dead men's thoughts cannot touch the realities of living, spiritual existences; and it is to teach us this grand lesson of eternal progress that spiritualism has come. “Let the dead bury its dead” then. All that is useful, true, and beautiful in antiquity is with us still, transfigured, like the old primeval granite rocks of millions of years ago, into the flowers and bloom of to-day's earth. Listen, then, ye who grope amidst the tombs of dead ages for the arisen spirit of the living present, to the glowing words of the poet, when he says—

“The wintry night of the world is past,
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise.
Their words and deeds like the thunder go:
Can ye stifle their voices? They answer, No.
“Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire?
Or stay the soul when it soars away,
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that grow,
The spirit ascending, all answer, No!”

SIRIUS.

THE PATH FROM MATTER TO SPIRIT.

Being a clear concise guide to all that is at present known of spiritual science, and the facts, phenomena, philosophy, literature, and beliefs commonly called

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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PART III.—GENERAL STATUS OF SPIRITUALISM.

REFERRING our readers to the already published accounts of the movement and its progress, we have only to add, the phenomena have spread more rapidly, and engaged the attention of a much larger number of persons, in America, than in any other part of the world. As Europe, however, claims the palm in this respect, it having been stated, with much justice, that spiritualism has been accepted by a large proportion of the nobility, including persons whose rank, and even royal station, would necessarily isolate their opinions from general discussion, it would be difficult to estimate the extent to which faith in these phenomena has proceeded, either in Europe or any other land, where numbers of the population belong to exclusive castes. In America, the general tendency of the people is democratic. Even religious opinions are swept onward in the same broad streams of influence that prevail in politics and customs. Americans are as prone to proclaim their opinions as certain classes of Europeans are to conceal them; hence it is easier to present the statistics of American spiritualism than those of any other land.

Some time between 1860 and 1861, a Catholic Convention, sitting at Baltimore, Maryland, U.S., and pledged to render correct views of religious progress, reported the number of spiritualists in the United States at eleven millions, one million of whom, it was estimated, were persons recognized as mediums, healers, speakers, or otherwise engaged in the propagandism of their faith. During the year 1878, the author received from reliable sources statistical proof, that the spiritual papers published in England, France, Spain, Holland, and other parts of Europe, pass into the hands of at least ten millions of persons. As the statistics of this movement are amply rendered in the various spiritual works to which we shall hereafter refer, we will simply state that the movement numbers its millions and tens of millions of believers in America and Europe; it has advocates and mediums in India, in the East and West India Islands, at the Cape of Good Hope, amongst the Polynesian Islands, in China, Japan, Egypt, Morocco, Central and Spanish America, Australia, and all the large tracts of land where civilization has made any mark.

In America, and now in England, there is not a single large town, and but very few fair-sized villages, where Sunday meetings of spiritualists are not regularly held, attracting from three or four hundred, to at least a thousand, people. Children's "Progressive Lyceums"—a substitute for the Sunday School—are held in most places where Sunday meetings are convened, and a large range of literature, in the form of Lyceum manuals, etc., is devoted to the instruction of young persons.

As yet, no hospitals have been established for the treatment of the sick by spiritualistic methods; but an immense number of healing mediums, magnetic doctors, and spiritually-inspired physicians—both male and female—abound in every community, some of whom have achieved great successes, curing the halt, maimed, blind, and obsessed, after the Apostolic fashion, and commanding gratitude, respect, and wonder for their remarkable and beneficent powers. As spiritualism has, as yet, no organizations, or concert of action, and as its progress has been marked by the most bitter and determined opposition from all who have not enrolled themselves in its ranks, there has been little or no opportunity to make known the wonderful cures effected through spiritual agency; and as no secular journals would condescend to admit reports of such cures, however well attested, the reader is referred to the literature of the movement, or the journals devoted to its exposition, to find records of the cases alluded to. There are neither schools nor colleges at present established in the interests of spiritualism, but it has been found that a large number of intelligent teachers are believers in the faith, and they doubtless contribute to bending the minds of their pupils in the direction of their own opinions. As to the spiritual rostrums, they have hitherto been supplied chiefly by persons who have become trance mediums, or inspirational orators, under the same *afflatus* that has seized upon suitable instruments, endowed with mediumistic gifts, in other directions. A few of the popular speakers on spiritualism have been clergymen, converted by circumstances from orthodox forms of faith, but the generality of those who have filled the spiritual rostrum, have been mediums, whose gifts lay in the direction of trance and inspirational speaking; and these persons, like mediums for other phenomena, rely entirely upon spirit influence for what they shall say, never preparing their discourses beforehand, and very commonly lecturing from subjects suggested by their audiences.

OF MEDIUMS: HOW MANY KINDS OF MEDIUMSHIP ARE KNOWN?
WHAT CONSTITUTES A MEDIUM, AND HOW CAN MEDIUMSHIP
BE ATTAINED TO?

A medium is one through whom spirits can communicate to mortals, and the speciality which distinguishes a medium from other persons, is believed to be, the prevalence of the

life principle, or that correlation of imponderable forces which we vaguely call "magnetism," "nerve aura," "the life principle," or "the spiritual body." In classifying the varieties of mediumship manifested in the modern movement, the first of these we range under the head of "physical force power;" the second under that of "psychological or mental power." In the category of physical force manifestations, we class the production of raps, spirit voices, music, the movements of ponderable bodies, the tilting of tables, the transport of material substances through the air and into rooms with closed doors; the production of writings and drawings executed by spirits themselves; the release of media from knots and fastenings—in short, every phenomenon involving the direct action of spirits over matter. Under this head also, must be ranged the levitation of the medium's body in the air, the power of resisting fire, and the production of materialized forms and garments.

OF PSYCHOLOGIC MEDIUMSHIP AND SEERSHIP.

Under this category, one of the first and noblest phases of power exercised by spirits through the human organism, is that of seership, or the discerning of spirits. This power is sometimes called "clairvoyance," but as there are persons endowed with clairvoyant faculties who are not necessarily spirit mediums, and who, through the unfoldment of their own spiritual sight, can perceive the "soul of things" without aid from foreign spirits, we prefer to class the power of discerning spirits, as one of the gifts of mediumship, the exercise of which is generally due to spiritual psychology, induced by a human or spiritual magnetizer. When the magnetic sleep is induced by a human magnetizer, the spirit seer beholds such spirits as desire to show themselves, for the purpose of being recognized by their friends. This is the case also, when there is no earthly magnetizer present, and the medium passes into the trance state under influence of a spiritual operator. There is also a large class of seeing mediums, who perceive and can describe spirits so accurately, as to be recognized by their friends, who do not pass into the trance state at all. They *seem* to see the spirits they describe with their natural eyes; but that this is not the case is sufficiently proved by the fact that they may be surrounded by other persons, not one of whom can perceive the spirit presence. Whether entranced, or in a purely normal state, therefore, it is evident that these persons *see* with their spiritual eyes only.

There are some mediums who *discern*, and can accurately describe spirits; who *feel* that description, but have no realization of actual sight. These are evident illustrations of psychologic impression, and form the second link in the chain of phenomena by which spirits are discerned. Spirits sometimes, though very rarely, appear in all the resplendent paraphernalia of their paradisiacal existence. It is given only to a few favoured ones to stand on the mount of transfiguration, and when they do, they are generally in that highest of all trance conditions, which is called "ecstasy." The states of ecstasy are sometimes procured through magnetism—sometimes, but still more rarely, obtained through the ascetic practices common in the East, or among recluses and religious devotees; but the state is seldom obtained in the normal condition of health and sanity, and should not be coveted by those who desire to use their mediumship in conjunction with the demands of everyday life and duty.

Spirits sometimes appear, especially in the moment of decease, in such dense and tangible shapes, that more than one person can see them at the same time; and the next stage of apparitional manifestation is that called "materialization." In this phase of power, spirits gather up from the atmosphere, and especially from the magnetism of a physical force medium, and those who surround him, such imponderable particles as they can crystallize around their own forms into temporary substantiality. Thus they can collect the magnetic aura of blood, bones, flesh, hair, nails, and even garments, and form solid bodies, tangible garments, and

other ponderable objects. These formations, however, can only subsist so long as the operating spirits can collect the force or pabulum of which they are composed from the human beings assembled around them, especially from their medium. When the force thus drawn off is exhausted, the forms are dissipated, the spirit model unclothed, and the spirit again becomes invisible, except to the spirit seer.

Some spirits claim that it is easier to procure garments, hair, and other objects from already existing earthly fabrics, and that these they can obtain readily from earthly sources also; that when fabrics are cut, as given by desire to those present at the circles, they can be kept without dematerializing. We do not deem our present knowledge sufficient to pronounce on these claims. We only know that hair, garments, and other inanimate objects, brought by spirits, have remained intact when given away, whilst the form of the spirit itself has obviously melted out, or dematerialized.

Materializations differ from apparitional forms, inasmuch as though their *make-up* appears to be temporarily solid enough to be seen, felt, and handled by any and all observers, whether they be mediums or not, apparitions or spirits, in the *real spiritual state*—are perceived by those only whose spiritual eyes are opened, or who can be psychologically impressed by spirits to believe they see such and such forms. This psychological impression we believe to be a more common mode of seership than the real apparition of the spirit. It accounts for why the form presented to the eyes of the seer appears arrayed in the garments that have no longer any tangible existence, and wearing the aspect which the spirit bore in the mortal form now perished. The presentations of this nature are given by spirits for the purposes of *identification*, but it must be remembered that though this mode of psychological impression closely corresponds with what is termed ELECTRO-BIOLOGY, in which the subject *sees* whatever the operator wills, it as much requires that a spiritual though-invisible operator should be present to cause the psychological impression and arrange its order, as electro-biology requires that a visible operator should be present to produce the impressions realized by his subject.

To the objection so often urged, that we are, in this very admission, opening the door for the action of thought transference, and granting that the idea of what the subject sees may be produced by a human operator, we answer, the descriptions of spirits as seen by good media are very seldom indeed reflections of the minds of one or more persons present. Most generally, as proved in tens of thousands of instances, they are appearances as unexpected as unasked for and unthought of. Not unfrequently such spiritual representations are accompanied by prophecies, or words impressed upon the seer relative to distant scenes or events not in the minds of those present. These facts—when they occur, as they do constantly—at once quench the idea of thought transference, and imply the action of an intelligent though invisible operator.

Seership then in part consists in beholding such visionary representations as spirit psychologists can impress upon their subjects. We use the term spirit psychologists to signify the real *modus operandi* by which most visions are perceived. They are creations of some attendant spirit's mind, psychologically impressed upon the mediumistic beholder. Such was the *modus operandi* by which the Biblical seers were instructed through visions, and such are the methods employed by spirits in the modern dispensation.

(To be continued.)

SPECIAL NOTICE. READERS, ATTENTION!

SECOND PRIZE ESSAY.

THE SECOND "TWO WORLDS" PRIZE ESSAY has been adjudged by the Board of Directors, and will be published as soon as possible. The present delay is occasioned by the preparation of a fine photo-zinco diagram illustration to be executed by a patent process, and to be sent as a supplement sheet with the paper in which the essay is published. That essay contains an account of one of the most "CRUCIAL TESTS OF SPIRIT POWER AND AGENCY EVER PUBLISHED." (Statement by Professor Alfred Russell Wallace.)

As this essay will furnish one of the most indisputable proofs of spirit agency on record—as it can neither be questioned by sceptics nor denied by the bitterest opponent—the spiritualists desirous of being armed with this unanswerable statement are advised to send in their orders as early as possible for the number containing the SECOND "Two

WORLDS" PRIZE ESSAY. The name and address of the successful competitor will then be given, together with the Essay.

THIRD PRIZE ESSAY.

A PRIZE of ONE GUINEA has been generously contributed by Mr. and Mrs. Goldsbrough, of Bradford, for the best Essay on the following subject:—

"SPIRITUALISM: IS IT A SCIENCE, A RELIGION, OR BOTH?"

Competitors are requested to write on one side of the paper only; to limit their essays to *not more* than four columns of "The Two Worlds," to send them in before, or by the end of July; to number and put a *nom de plume* (name or figure) on their essay; and send with it a *closed envelope* containing their full name and address. This envelope will not be opened until *after* the Committee have decided on the essay to be chosen. As *one only* can be selected, those who desire their essays returned, in case of failure, must send stamps for return postage.—Ed. T. W.

SPIRITUAL EVIDENCE CONFERENCE.

THE above title was given clairaudently by the spiritual guides of Mr. W. Victor Wyldes, the well-known and justly-esteemed psychometrist and test medium, whose untiring labours in the cause of spiritualism are widely appreciated in the Midland counties no less than in the North and other parts of England.

The conference is the direct outcome of a series of private sittings which have been held by a few earnest enquirers for some time past at the Ladies' College, Ashted Row, Birmingham, mainly under the direction and with the gratuitous assistance of Mr. W. Victor Wyldes, whose mediumship is of a very high order, and through whom some marvellous results have been obtained from time to time in the way of physical, mental, writing, and other phenomena.

The conference has, as its *raison d'être*, the following objects, viz.:

(a) To give honest enquirers opportunities to study the conditions of mediumship in its many phases.

(b) To furnish facilities for the higher development of mediums, and opportunities for them to demonstrate their gifts when sufficiently developed.

(c) To provide a properly conducted séance room for developing circles, also suitable rooms for materialization and appliances for spirit photography, &c.

(d) To further the spread of the spiritual philosophy by the circulation of books and papers devoted to the subject, and for this purpose to provide a lending library and reading-room for the use of members.

(e) To afford information and assistance to all genuine enquirers who are animated by a love of truth, and to promulgate, by means of discussions, lectures, and public meetings, a knowledge of the science, ethics, and philosophy of spiritualism.

In furtherance of these objects the committee have arranged for open meetings to be held in the assembly-room at the Ladies' College, Ashted Row, on Sunday evenings, at 6-45, followed by a public séance. Public lectures will be delivered from time to time, and trance addresses through well-known mediums and others.

The reading-room of the conference is comfortably furnished and well supplied with books and progressive literature connected with spiritualism and kindred sciences. It is open daily from 10 a.m. to 2 p.m. for conversation and friendly discussion between scientists, doctors, clergymen, and others interested in occultism and the science of religions, and from 3 p.m. for reading only.

A private room will be provided, at a small charge, for persons who, not being members of the conference, may desire to form their own circles for development and the investigation of phenomena.

Arrangements can also be made for private séances with good sensitives either at the rooms of the conference or at the applicants' own residence.

The photographic room is let to members of the conference by arrangement only.

Mrs. Elliott, who possesses in a wonderful degree the faculty of clairvoyance, magnetic healing, and human sympathy, gives medical diagnoses. Her skill as a magnetiser is attested by many remarkable cures, which have been effected after the ordinary medical treatment has signally failed. Appointments can be made by letter.

Nurses skilled in the art of massage and magnetic healing can be despatched to sufferers in any part of England on reasonable terms.

A healing séance is held with very successful results every Friday, to which the public are invited, so that they may see, hear, and judge for themselves.

The committee wish it to be understood that the only aims of the conference are to benefit humanity and assist one another to search for "more light." Spiritualism, like all other sciences, must stand by its own inherent strength, and its universal recognition as a fact in nature must largely depend upon the spread of its principles by individual effort, search, and experience.

All honest investigators who are animated by a sincere love of truth, regardless of creed or sect, are invited to become members of the conference, for spiritualism knows no creed other than the "love of God," "the brotherhood of man," and the certainty by proof of an ever-progressing life beyond the grave.

The quarterly subscription for members of the conference is 2s. 6d., payable in advance, there being no entrance fee. Applicants should send in their names to the secretary at once. Subscriptions or donations from existing societies or individual wellwishers, however small, will be gratefully acknowledged by the treasurer, Mr. J. Jones.

Further information may be obtained from Miss Power, at the rooms of the conference, 92, Ashted Row, Birmingham; or from Arthur Cottrell, hon. secretary, 67, Grant St., Edgbaston, Birmingham. [Advt.]

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. 92, Ashted Row.—After an address by the controls of Mrs. George, she was controlled by the first wife of her husband, also by the mother of a young girl in the audience. The scene was very affecting; they both seemed to have so much to say in those few short minutes, that the whole was too real to be doubted by any present. Circle for spirit photography on Saturdays, at 6 p.m.—*S. A. P.*

BISHOP AUCKLAND.—The guides of Mr. Mercer gave two very good addresses. Afternoon: "What is Spirit?" Evening: "Can a man be a true spiritualist, and not a divine worshipper?" Both chosen by the audience.—*E. T.*

BLACKBURN.—Annual Flower Services. A large assortment of flowers were arranged about the platform with excellent effect. Mr. A. D. Wilson gave three delightful addresses. Morning: in the Lyceum, he took for subject, "Children and Flowers." Afternoon: "God's goodness revealed in Nature." Evening: "Ministering Angels, with their garlands of love." Large audiences listened to the speaker with rapt attention. The Flower Services were held in aid of the Lyceum Field Day, which will take place on Saturday, the 28th inst.—*A. A.*

BRADFORD. Denholme.—Mr. Wallis delivered three addresses. The afternoon and evening services were crowded, and rapt attention was manifested throughout. Mr. Wallis's guides dealt with their subjects in a masterly manner. They contended that spiritualism alone explained heaven and hell in a manner which harmonized with our experiences and nature; that spiritualism *alone* disposed of death, resurrection, and judgment, in a rational manner, converting death into an angel of light; proving resurrection as generally understood, a relic of barbarous times; and that judgment was passed in the living present, and not in the remote future. Materialism was silenced by the testimony of those who having "cast off the mortal coil," returned from their spirit homes, their voices reverberating along the corridors of time and arches of eternity, declaring there is no death, and because we live so shall you likewise. Miss Patefield gave fairly successful clairvoyance, under extremely trying conditions.

BRADFORD. Milton Rooms.—Afternoon: Mrs. Craven's controls insisted that in order to develop the highest phase of mediumship it was absolutely necessary mediums should develop their inherent possibilities. In the evening they answered questions handed up for consideration, viz., "Spirit Spheres," Spirit Occupations," and "The Use of Tobacco." At great length, they contended that distance measured by miles, as understood by us, did not in reality separate these spheres. To illustrate their remarks, they described the proximity of an intellectual giant to a mental dwarf, who might happen to live next door to him. Although dwelling so near to each other, yet a wide gulf separated them. They lived in different spheres. So it was in spirit life. [Mr. Holdsworth's guides last Sunday propounded exactly the same idea.]

BRADFORD. Ripley Street.—Mrs. J. Smith, of Leeds, took questions from the audience, which she answered satisfactorily, and gave clairvoyance after each service, which was duly appreciated.

BRADFORD. Walton Street.—Two eloquent discourses from the guides of Mr. Hepworth. Afternoon: on "The Communion of Saints." Some good practical ideas were given. The Catholic Church claims to hold communion with the departed, while Protestants who acknowledge it in their creed denounced it in their hearts, thus causing their creed to become a dead letter. Evening subject: "Spiritualism, Fact or Folly," an intelligent oration, chiefly directed to Bible believers. God is no respecter of persons; His laws are immutable. Christians believe that in olden times He permitted angels to return, but their narrow conception will not allow that they return to-day—here is their inconsistency. Each discourse was followed by recognized clairvoyance.—*T. R.*

BURNLEY. Tanner St.—We were disappointed by our advertised mediums, but our good friends, Mr. Grimshaw and Mrs. Clegg, gave their services in the afternoon. At night Mr. Grimshaw gave a lecture on "Death, its Reality and Beauty," after which Mrs. Ridley and Mr. J. Hanforth gave descriptions, which gave great satisfaction.

CLECKHEATON.—Afternoon: Miss Bott spoke well on "Spiritualism." Evening: very cheering on "Love one Another." Miss Capstick gave successful clairvoyance afternoon and evening.—*A. F. E.*

COLNE.—Mrs. Green's guides gave two splendid discourses—afternoon, on "Spirit Communion"; evening, on the words "Gathered Home." After describing home on this side and home in the summerland, homes as they are and as they should be on this earth were depicted. The duties of the rich and the landed proprietor were pointed out, and the failings of those who were responsible for their fellow-men were severely censured. The inutility of sending missions to the heathen when so many were suffering around us was forcibly dwelt upon, and it was shown that spiritualism would prove a panacea for much existent misery, if only followed closely. At the close the chairman remarked that it was twelve months since spiritualism was first introduced into Colne. Mr. Latham, of Burnley, one of the introducers, was present, unknown to most of the audience. He made some appropriate remarks on the extraordinary growth of spiritualism in the town. Very successful clairvoyant descriptions were given at each service, nineteen recognized, twenty-two given.

DEWSBURY.—Mr. Herbert Taylor's guides took for their subjects—"The Nazarene" in the afternoon, and in the evening "The Signs of the Times, Politically, Morally, and Spiritually," which they treated with much forceful feeling. After each address Mr. Taylor (who is quite a young man) gave clairvoyance, in his normal state, and gave good promise of a successful future in this direction. It is to be hoped this young and promising medium may use his gift for the highest and noblest purposes.

FELLING.—Mrs. Robinson, of Newcastle, gave a good discourse from the former part of the subject, "Spiritualism in its Scientific and Religious Aspects," finishing with the scientific, promising to return on August 5th to give the remainder, viz., the religious aspect. Small audiences, owing to the wet weather.—*G. L.*

HECKMONDWICK. Church Street.—July 14: The anniversary services in the Co-operative Hall, July 8th, were well attended, the evening meeting being crowded. Mr. Bush presided, and gave addresses, which

were listened to with much attention, his chief arguments being taken from the Bible, which he said was a stronghold to spiritualism. He dwelt mainly upon Elisha the prophet, and his servant on the hill side, viewing the army that were seeking to take away his life; and Naaman, the leper. In the afternoon, Mrs. Dickenson gave evidences of her powers as a clairvoyant, which were acknowledged by several. Mr. Rowling was the chief speaker, morning and evening, and delivered an able discourse, "Immortality of the Soul in accordance with natural instinct and duty in the light of spiritual teaching." Special hymns were sung by the children and friends, accompanied by an orchestral band of twenty-two performers, who also gave an overture, under the able leadership of Mr. J. W. Dews; the singing being conducted by Mr. Wm. Townend. We had a very satisfactory day, the collections amounting to £8 10s. 3d., the aggregate attendance being 2,000, of which over 200 sat down to an excellent tea, which was presided over by the ladies of the society. July 15: Owing to Miss Patefield's absence, Mrs. Clough gave very good addresses. Afternoon: "Blessed are the poor in spirit." Evening: "The home that is given unto us," and was listened to with good attention by a large audience, the room being full.—*J. C.*

HETTON. Miners' Old Hall.—Mr. Joseph Eales gave a grand address on "Man's Duty towards Spiritualism," which was well received.

HUDDERSFIELD. Brook Street.—A welcome visit from Mrs. Groom, whose eloquent guides discoursed in the afternoon on "What is Spirit?" and in the evening on "Spiritualism and its Triumphs." Both subjects were treated in an interesting and able manner, especially in the evening, keeping a large audience in rapt attention throughout. At the close, her guides recited three poems on words given by the audience, viz., "Excelsior," "Beauty," and "Spiritualism," when it might be said we were carried into the poetic world, concluding with clairvoyance, giving some thirty descriptions, all but three recognized. We were glad to observe a good improvement in attendance, in spite of unfavourable weather.—*P. R. G.*

LEEDS. Psychological Hall.—The guides of Mr. Plant took three subjects from the audience, "What relation are Dreams to Spiritualism, and have they any true prediction?" "Mortality and Immortality;" "Is Christianity a life or a dogma?" The guides spoke on the three, and dealt with them cleverly and powerfully. Evening subject: "The atonement of Christ: Had it any effect over the earth?" Afterwards eighteen clairvoyant descriptions and other good tests were given. The room was full. A very harmonious gathering. Mr. Plant kindly consented to give our Society a meeting on Monday, July 16th.

LEIGH. Railway Road.—Morning: The guides of Mr. J. Salmon gave a very interesting address on "The spirit world." In the evening they gave a short lecture on "The higher spheres of life," afterwards giving six spirit surroundings, five recognized. The hall was full, and the people seemed well pleased.—*T. C.*

LONDON. 125, Barking Road, Canning Town.—A fair attendance. The controls of Mr. Vale spoke on "Is Spiritualism Diabolical or Divine?" which was handled in such a masterly manner that the audience seemed well satisfied.—*P. W.*

LONDON. 309, Essex Road, N.—Capital attendance. Conditions being favourable, Mrs. Hawkins' clairvoyant descriptions and advice were above the average. At the conclusion, Mr. Hawkins was controlled by the spirit of Nelly Power, who answered a series of questions as to her position in the spheres, and consented to materialize at the first favourable opportunity.—*J. H. J.*

LONDON. Hyde Park.—Owing to continuous rain, no meeting was held, but all being well, next Sunday at 3-30.—*W. O. D.*

LONDON. Marylebone.—Morning: The weather being unpropitious, few attended. Mr. Hawkins employed his healing power. Two friends, by the exercise of their medical gifts, made the meeting very profitable. Evening: The guides of Mr. Mathews gave an address on "Inspiration," which was much appreciated. After which several clairvoyant descriptions of spirit friends and their surroundings were given; nearly all recognized. Mr. Clack earnestly related some of his experiences in his investigation of spiritualism, and how precious to him was the result.

LONDON. Peckham.—Mr. A. M. Rodger on "Spiritualism and Secularism." Little opposition being forthcoming, Mr. Rodger gave some interesting experiences in his investigation. Mr. Mann and others also spoke. Evening: Mr. R. J. Lees delivered an excellent address upon "Search the Scriptures," which gave much food for reflection. He maintained that the Bible is a vast storehouse of spiritual wealth, and proceeded to show many misconceptions which prevail. The Bible had been given to man through fallible means, by spiritual agencies, in the same manner as spirits to-day communicate with man. Many interesting questions were submitted, and were well answered. As an advocate of spiritualism, from a biblical standpoint, Mr. Lees must be accorded a high position. We cordially invite London spiritualists to bring their orthodox friends on Sunday evening next to hear Mr. Lees on "Is Spiritualism Anti-Scriptural?"—*W. E. L.*

LONDON. Progressive Association, 24, Harcourt Street.—At 3-30. Owing to the rain the attendance was mainly of a few staunch adherents, and the discourse took a conversational form, levelling the force of strange spiritual experience against a good man, but doctrinally blind, letter-killed. Next Sunday, besides the teaching of control and expatiation on the dormant uses of a certain waste product, it is expected that after a Roman recitation, a young speaker will give striking facts and figures in relation to war.—*Cor.*

LOWESTOFT.—At the annual monthly attendance of Mr. T. Dowsing, of Framlingham, at Daybreak Villa, at the afternoon meeting, the subject chosen for discourse was "The End of the World, or the second coming of Christ." At the evening meeting the subject was, "The Foundation of Morals." After the evening meeting, Mr. J. Jones, of London, who was a visitor, and an old friend of Mr. Dowsing, was solicited by the Lowestoft friends to present to him a copy of "Betwixt Two Worlds," with the following inscribed on the inside: "Presented to Mr. T. Dowsing, by the Lowestoft Spiritualists, on his 11th Anniversary of Mission Work amongst them, July 8th, 1888." Mr. Jones, in presenting the volume, expressed his appreciation of Mr. Dowsing, whom he had known more than thirty years as an earnest worker for humanity. Mr. Dowsing, in replying, said it was gratifying to receive the volume

from the hands of such an old and respected friend, and the book was a record of the labours of a true medium, whom he had known from his earliest development, and would be of great assistance in adding to his collection of spiritual literature for lending to intellectual investigators.

MANCHESTER. Downing Street.—Mr. J. Armitage, of Batley Carr, speaker morning and evening, taking ten questions from the audience in the morning, and nine at night. Two splendid lectures were listened to by good audiences.

MANCHESTER. Psychological Hall.—A numerous gathering to hear two very pleasing discourses given through Miss Walker. Afternoon: "The Future Destiny of Man." Evening: "Man, Know Thyself," both subjects being well handled, the audience appreciating them very much. Clairvoyance was also given at each meeting, being very clear. Several descriptions not recognized when given, were acknowledged before the close of the meeting.—*J. H. H.*

MIDDLESBRO'. Newport Road.—10-30: Miss Wilson (Batley) spoke on "Man's Duty." While grand cathedrals were built in which to offer a pretentious worship, many were perishing for lack of knowledge and the bare necessities of life. Miss Wilson gave five clairvoyant delineations, four being promptly recognized. The first name, approximate age, and cause of death mostly accompanied; also a beautiful personal injunction. 6-30: subject, "Spiritualism the Need of the Age." Six descriptions, four recognized. The names of Mrs. Brown and Mr. Metcalf should have appeared in committee list.—*S. B. S.*

MONKWEARMOUTH.—Mr. Kempster's guides took a subject chosen by the audience, "The Creation of Man," which they handled in a very able manner. The guides of Mrs. Kempster, jun., gave twenty delineations for the first time publicly, thirteen recognized.—*G. E.*

MORLEY.—The guides of Mrs. Connell gave very able addresses in the evening on three subjects given by the audience. We believe a few more lectures of this stamp will convince orthodox believers. Successful clairvoyant delineations were then given. Mrs. Connell has kindly consented to give clairvoyant tests on Monday, July 23rd, in the Mission Room, Church Street. Friends will please make it widely known.

NEWCASTLE-ON-TYNE.—Mr. Lashbrooke delivered an eloquent and powerful address, entitled "From state to state the spirit walks" (Tennyson). A large audience assembled to hear Mr. Lashbrooke for probably the last time, as he is leaving this country for the Cape in a few weeks. Many will regret the loss of such a valuable worker, whom we can ill afford to lose, and the best wishes of a very large circle of friends will follow him to his new home.—*P. S.*

NORTHAMPTON.—July 8th. Two grand discourses 2-30 and 6-30, by the guides of Mr. Wyldes. Subjects: "Progress and occupations of spirits in the spheres," also "Spiritualism: what it teaches to benefit mankind, intellectually, socially, and spiritually." On Monday, 8 p.m., "The origin of evil." All three subjects were ventilated thoroughly, showing the guides were master minds. Psychometric tests at the close of the latter two addresses, which were startling. Mr. W. seems determined that what he advances shall be thorough and correct, any one showing an inclination to deny his reading, are soon made to admit the truth, which gains well merited approbation.—*T. H.*

NOTTINGHAM.—Mr. Wyldes gave two eloquent addresses; in the morning from three subjects selected by audience. Evening: "Spiritualism" versus "Thought Reading" (so-called). This was a logical and destructive treatment of Stuart Cumberland's theories. The speaker denied the position and claims of "Thought Readers," and challenged them to reveal what the psychometric medium does. To illustrate, Mr. Wyldes took three objects belonging to non-spiritualists, not the property of the persons who handed them up, and gave a delineation of the mental characteristics of the owners. These were striking in their nature, and fully endorsed by the parties or the actual owner. Mr. W. pointed out how the conditions differed; no *personal contact*, passive and submissive will, and unison with the operator. Much interest displayed.—*J. W. B.*

OLDHAM.—The first anniversary services in our new temple were held, when Mrs. E. H. Britten delivered most appropriate and impressive addresses to large congregations. The choir, under the leadership of Mr. Davenport, rendered in a praiseworthy manner several anthems, &c. The solo, "Ora Pro Nobis," by Miss Chadderton, was given with taste and feeling, and won general approval. The collections amounted to £8.—*J. S. G.*

PENDLETON.—The controls of Mr. G. Wright dealt with questions from the audience in the afternoon, and in the evening gave a very interesting address, entitled "The Mistakes of Moses." The audience were deeply interested in the remarks made, all of which were well to the point, and very argumentative.—*J. E.*

RAWTENSTALL.—Two splendid discourses were given by the guides of Mr. Postlethwaite. Subject in the afternoon, "Christianity before Christ." Evening, "The World of Science." Rawtenstall and Haslingden friends combined on Saturday afternoon, the 14th inst., and took a pleasant ramble into Haslingden Grange, in the clough (called Hell Clough), by the kind permission of the farmer. Upwards of forty folk partook of refreshments at the farm, strolled by the stream, and admired the beautiful scenery. Returning, they gathered under the bay trees and sang, when the guides of Mr. Hodgson discoursed on "The Daisy of the Field" very feelingly. The spirit friend of Mr. J. Lang spoke a short time on "The Animal, Vegetable, and Mineral Kingdoms" quite scientifically, followed by the control of Mr. Golden, who referred to the beauties of Nature. The inspirer of Mr. Greenwood closed, arguing for the existence of a Supreme Spirit. Everyone enjoyed the outing, and returned home better for the hour's communion with Mother Nature.

ROCHDALE. Blackwater Street.—Half-yearly meeting, Tuesday, July 3rd. We are, financially, in the same position as we were at the beginning of the year. The following officers were elected: Mr. John Rushworth, president; Mr. J. H. Telford, secretary. Sunday, July 8th, Mr. G. Smith, Keighley, gave two very interesting discourses—subjects chosen by the audience. Afternoon: "Faith, Hope, and Charity," and "Life Hereafter." Evening: "The Chosen Few." He delivered them to the greatest satisfaction of all.—*J. H. T.*

SALFORD.—Sunday being very wet, we had a poor attendance. In the afternoon we had a circle, which was very interesting. At

6-30 Mr. Lee Bone answered six questions sent up, which gave satisfaction to a good audience. Miss Blake has promised to fill July 22nd for Mrs. Doley, who is unwell.—*T. T.*

SCHOLES.—Cottage meeting at Mr. Rhodes' house. Mr. Wainwright's guides gave an eloquent address in the afternoon; and Mrs. Roberts gave twelve clairvoyant descriptions, eleven recognized; and at night, the guides of Mr. Wainwright took a subject from the audience, and handled it well and satisfactorily. They also gave psychometric delineations of character. Mrs. Roberts gave eleven clairvoyant descriptions.

SHEFFIELD.—Mrs. Eyre's controls. Afternoon subject, "The kingdom of heaven within you," was listened to with great interest. She afterwards gave clairvoyant descriptions, most of which were recognized. Evening: subject, "Spiritualism—its use and abuse." She explained to a large and attentive audience the advantages of living a truly spiritual life, on the contrary the evils of the abuse. She gave many clairvoyant descriptions, mostly recognized; several were asked if they intend to cross the water soon? It was so. She gave suitable advice in each case; also said, there was one in the audience suffering pain in one leg, the lady came forward and had it removed.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, 11th, Mr. J. J. Corry spoke on "The use of spiritualism" in an able manner. Clairvoyance and psychometrical reading followed, when he was very successful. One remarkable test ought to be mentioned, as it not only proves the immortality of man, but utterly annihilates "Thought Reading" as accounting for spiritualistic phenomena. He gave a very minute description of a spirit form, gave its full name, and also most of its characteristics when on earth, and then told the gentleman to whom he gave the description, that the form was that of his uncle. Thereupon the gentleman said that to his knowledge he never had an uncle of that name, "but," said he, "I'll ask my father." The next day, after having seen his father, he corroborated everything that had been told him. Sunday, 11 a.m., Mr. W. Davison spoke for a short time, on "The diversity of homes" very nicely. Successful clairvoyance followed; he also rendered a solo. Evening, 6 p.m., Mr. Jos. Stephenson spoke, on "The advantages of spiritualism," in an eloquent and spirited manner. Questions were asked and answered, to the satisfaction of an appreciative audience.

SOWERBY BRIDGE.—Miss Keeves being with us, a memorial service was held, on "The passing to the higher life of our dear sister and co-worker, Mrs. Thomas Gaukrodger." The guides expressed deep sympathy with the members of the bereaved family. They were exhorted to follow in the footsteps of the one they had lost, as her life was worthy of emulation. As a spiritualist she has been most consistent. Many will miss her kindly presence, but we have the comforting assurance that she still lives, and loves those she has left, and is not lost, but gone before.—*Miss T.*

SUNDERLAND. Centre House, Silksworth Row, High Street.—Mr. Ashton, of Newcastle, presided at the opening of the above rooms, when Mr. Armstrong gave a short address on "Investigation of Spiritual Phenomena" in a very fine style. Afterwards Mr. Westgarth gave one of his popular lectures from Mr. Armstrong's subject, which the audience seemed to like very well. A very fair audience. The above gentlemen heartily congratulated us on the hall we have secured, and trust we may prosper in our undertaking.—*G. W.*

WIBSEY.—At 2-30 and 6. Mrs. Mercer took for her subject, "Where are the dead?" which was dealt with in an able manner. Then Miss Parker gave seventeen clairvoyant descriptions, eleven recognized. In the evening Mrs. Mercer spoke on "What think ye of Christ?" This was instructive and interesting. She is a good help to the cause. Miss Parker gave fifteen clairvoyant descriptions, fourteen recognized.—*G. S.*

RECEIVED LATE. Bradford: Addison Street.—Owing to Mrs. Smith's absence, a circle was formed and a pleasant time spent, a friend from Plymouth related his experiences. Mr. Hopwood's guides in the evening gave a good address. Healing meeting held on Thursdays, at 7-30, free to all, the sick invited.—Leeds Institute: Mr. Rowling gave two nice addresses on "The philosophy of a future state," and "How he became a Spiritualist," concluding with clairvoyance.—Leicester: Healing circle, conducted by Mrs. Bass. Evening: Mr. Sainsbury's guides spoke ably on mother's love and the love of the Heavenly Father. Good attendance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—A large attendance of members and friends to hear Mr. A. D. Wilson, who placed himself thoroughly *en rapport* with his youthful audience, and successfully enchaind their attention.—*A. A.*

BRADFORD. Walton Street.—July 8: Marching, calisthenics, recitations, and classes as usual. Attendance not so good, probably owing to the fine weather, and the fact that Mrs. Britten was at Walton Street. Several scholars just came inside and then marched off to Walton Street.

BURNLEY.—Small attendance, on account of the holidays. Opening hymn and prayer by conductor. Marching and exercises gone through. We had a good day, and all passed off well and in harmony.—*W. M.*

FELLING.—The president and a few members opened a Lyceum in connection with the Spiritual Investigation Society, which was very well attended by both children and teachers.—*G. L.*

LEICESTER.—At 10-30. Opening hymn; prayer; recitation by Master F. Smith; marching and calisthenics; catechism of health; lesson; closing hymn and invocation. Present: 22 children, 6 officers, 3 visitors. *W. J. Ogden.*

MACCLESFIELD.—Present 33; conductor, Mr. G. Rogers; guardian, Mr. Taylor. Opened with hymn and prayer. Usual gold and silver chain recitations, marching, and calisthenics, gone through in a pleasing manner. This is the largest attendance we have had, and we trust that we shall continue to progress. After the Lyceum, the following officers were elected for the ensuing half-year: conductor, Mr. G. Rogers; assist. con., Mr. S. Hayes; guardian, Mr. J. Taylor; sec., Mr. W. Pimblott; treasurer, Mr. G. Rogers; musical con., Miss Lovatt; leaders, Messrs. J. Fisher, C. Challinor, and Misses Lovatt and Pimblott. Our worthy conductor intended to take us to Gawsorth, but owing to the rain the trip was postponed. Monday evening we had an enjoyable social gathering, at which nearly all the Lyceum were present, and a few of the congregation. Songs were given by Mr. J. Fisher, Mr. C. Bennison, and Miss Rogers, and a few words from the

guides of Mrs. Rogers. We thank our conductor very much for the refreshment which he provided. We think these meetings ought to be held more frequently, as they create a kind feeling between the children, and help to draw us all closer together and more in unity with one another.—*W. P.*

MANCHESTER. Psychological Hall.—Attendance not quite up to average. We are making rapid improvement in the silver and golden-chain recitations, also marching and calisthenics being gone through exceedingly well. The musical part of programme, however, needs special mention. Under the tuition of our organist (Mr. Smith) we are making grand progress, the children reciprocating the kindness of their tutor by heartily co-operating with him to ensure success.—*J. H. H.*

NOTTINGHAM.—Good attendance of officers and members. Prizes, kindly supplied by Professor Seymour, of Colchester, were awarded to Ada Yates, J. H. and Annie Clayton, consisting of two microscopes and handsome volume, by Rev. — Wood, "Homes Underground." Very enjoyable session was spent. At a leader's meeting, held at the close of Lyceum, it was resolved to hold a Lyceum party at Gedling, on the Thursday before Bank Holiday. Lyceum members free. Visitors cordially invited to participate. Adults, 8d.; children, 4d. Donations towards free tea for members gladly acknowledged.—*J. J. A.* [Address reports to 61, George Street, Cheetham Hill.]

OLDHAM.—Some time was spent in rehearsing a new "descriptive" hymn tune, to be given at the open session (see notice). As music is an indispensable part of the Lyceum, we shall be glad to have as many solos and duets as possible. All must begin at the bottom of the ladder ere we ascend to the top; and should any exhibit "false modesty," either for recitations, singing, alternate readings, &c., it will but injure ourselves, and effectually stop a present development of important faculties. The late and celebrated Charles Mackay gives this motto: "Faith, patience, and perseverance will in time win the day." Let every Lyceumist lay this to heart, and begin their work afresh!

PARKGATE.—Morning: Mr. Kitson gave instructions in marching and calisthenics, which were enjoyed by all. Pleased to report our anniversary a success. Good audiences afternoon and evening; judging from appearance all enjoyed the proceedings. Mr. Kitson's addresses enlightening us as to the working of the Lyceum, and the necessity of training the young to know themselves, and lead them into the paths of truth and love. Afternoon: hymn, invocation, Mr. Kitson. Golden-chain recitation, musical reading; recitations by Masters J. Lambert and G. T. Roebuck; Misses Rosa Nix, A. Hobson, and Dora Thompson. Hymn: Miss A. Hobson and Mrs. Hobster. Address by Mr. Kitson. Dialogue: Masters A. Marriott and W. Hobster. Invocation, Mr. Kitson. Evening: Hymn, invocation, Mr. Kitson. Golden-chain recitation, musical reading; recitation by Mr. J. Lambert. Dialogue by Misses F. Fetherstone and Wilkinson. Address by Mr. Kitson and invocation. Remarks from the chairman.—*E. H.*

SOUTH SHIELDS.—Present, 6 officers, 26 children, and 2 visitors. Gold and silver chain recitations, marching and calisthenics, gone through in a pleasing manner. Miss Wilkinson, Lyceum guardian, rendered a solo; recitations by D. Wright and H. Marshall; solo by conductor; closing hymn and invocation by Mr. Burnett, conductor.

SUNDERLAND.—Opened with hymn and invocation, followed by silver chain recitations, after which Miss White sang a hymn; and we had recitations from the scholars, then marching and calisthenics, afterwards forming our classes and closing with hymn and invocation. Mr. Moorhouse, conductor, Mr. Wilson, asst. conductor.

PROSPECTIVE ARRANGEMENTS.

BERMONDSEY.—Sunday, 22nd July. Horse Shoe Hall, 214, Kent Road, S.E. (corner of Surrey Square). The Bermondsey Society of Spiritualists will re-commence their services at the above hall; Mr. Wallace, trance speaker. Mediums and friends are welcome.—*J. D. H.*

BRADFORD. Birk Street.—Flower Service, July 29th, to be conducted by Mr. and Mrs. Hargreaves. We shall be glad to receive flowers from any friends, which will be distributed amongst the sick persons in the neighbourhood and hospital.—*Miss Hargreaves, 607, Leeds Road.*

BRADFORD. Milton Rooms, Westgate.—At 2-30 and 6, July 22nd, Mrs. Wallis, of Manchester, will lecture and give clairvoyant descriptions.

BRADFORD. Walton Street Spiritual Church, Hall Lane.—July 29, we intend to hold our Flower Service, which will be conducted by the guides of Mrs. Russell. Trance addresses, followed by clairvoyance. Special hymns and anthems will be sung by an efficient choir. Friends not able to attend can aid us by sending bouquets of flowers, which will be distributed to the sick and needy at the close of the services. Collections, afternoon and evening, in aid of the Church funds. All remittances, in aid of the spiritual work, thankfully received.—*T. Russell, 191, Bowling Old Road.*

FELLING.—The committee and members intend holding a public Tea and Entertainment on Saturday, July 21st, in the Spiritual Hall. Tea on the tables at five o'clock p.m. Adults (to tea and entertainment), 8d. each; children, half-price. Hoping to see as many of our Shields, Sunderland, Wardley, and Gateshead friends as can make it convenient to spend a night with us.—*G. L.*

LONDON SPIRITUALISTS' NOTICE.—Extension of out-door work in London. Spiritualists residing in Westbourne Park, Kilburn, North Kensington, who are in favour of the above object, please meet at the second gate of the Kensal Green Cemetery, Kensal Road, on Sunday morning next, at eleven o'clock, for the purpose of holding a meeting.

MANCHESTER. Downing Street.—July 29th: Mr. Wallis will lecture on the open space opposite Bennett's clock, off Hyde Road, at 2-45 p.m.; subject, "The Spiritualism of the Bible." At 10-30 and 6-30 at Co-operative Assembly Rooms. Evening subject (by request), "A reply to Talnage."

OLDHAM LYCEUM.—The Second Public Session will be held at 2-30 on Sunday afternoon, July 29th. The children will go through their "exercises" physical and spiritual, after which Mr. Peter Lee, of Rochdale, has kindly consented to speak, especially to the children. This is a grand opportunity for all friends and parents to investigate the Lyceum system, and will we trust, not be overlooked by them.

PECKHAM. Winchester Hall.—July 22nd: at 11 a.m., Mr. Utber W. Goddard will speak on "Explored Christianity," "Personal Responsibility," and "Vicarious Atonement." Discussion invited. At seven, Mr. R. J. Lees, on "Is Spiritualism Anti-Scriptural?"

SALFORD. 48, Albion Street.—On bank holiday, August 6th, this Society have arranged to have a Picnic, by hurries, to Molyneux Brow (in a field engaged of Mr. Smith), to start from the Society Room at twelve o'clock prompt. Tickets for adults, 8d. each, and provide their own refreshments, which are to be had very reasonable in the district. Tickets for children, 6d. each. The children will be supplied with cake, buns, and milk free. We should be very glad to meet friends from the surrounding district on that day.—*T. T.*

YORKSHIRE DISTRICT COMMITTEE.—At the last meeting held at Batley Carr, June 25th, it was decided to hold the next meeting at Leeds Psychological Hall, on Sunday, August 12th, at 10-30. After the usual business, dinner will be served. Then a special meeting will be held for the purpose of considering the best means of making the above committee a more useful, powerful, and representative body. The committee extend a hearty invitation to all who feel interested, and hope that friends will manifest an interest by their presence at this meeting. To commence at two o'clock. Tea will be provided. The following officers were elected at last meeting: President, Mr. Pickles, Keighley; vice-president, Mr. Robinson, Beeston; secretary, Mr. Whitehead, Bradford; treasurer, Mr. Armitage, Batley Carr.

PASSING EVENTS.

A member of a church not far from Bradford, consulted Mrs. Goldsbrough, of Bradford, on June 2nd, being then so ill that he could scarcely walk, all the patients then waiting giving way for him. On the 5th Mrs. Goldsbrough received a gratifying letter, thanking her for the "magical cure" effected (this is his own phrase). Now for the sequel. On the Monday he met the minister of his church, who expressed his astonishment at the cure, requesting him to tell by what means it was effected. Briefly he told him he had consulted Mrs. Goldsbrough, a spiritualist. The clergyman is a firm believer in faith healing, but he told him he must never go there again, and attributed the cure to his Satanic majesty. From this dictum the churchgoing member dissented, and told him that he was surprised he should utter such nonsense, and asked if good could spring from evil? In any case he should go back again, and urge other sufferers to do the same. Later on he met a member of the same church, who was equally surprised; to him he related what the parson had said, but wonderful to relate, this pillar of the edifice entertained a very different opinion. He too was ill, and requested this young man to take a lock of his hair to Mrs. Goldsbrough, that he also might find relief from suffering, evidently quite willing that his Satanic majesty might become his temporal physician, if not his spiritual guide. Here are two shining lights of the orthodox faith differing in their opinions as to the agency by which this young man was cured! One cries "the devil;" the other says "nothing of the kind." *The cure they cannot deny.* 'Tis the old story. All reformers were stigmatised by the priests of their day. Jesus himself was denounced as being in league with the prince of devils. Mrs. Goldsbrough, you are in good company. "Fight on, brave toiler for the right; the battle, though fierce, shall be won."

We give the list of mediums and speakers this week for the guidance of secretaries of societies, a free advertisement, which our medium friends appreciate. We are unable, however, to comply with the wishes of many of our friends, who desire us to state that they are clairvoyant, test or business mediums, &c. We shall be happy to publish their "cards" at the rate of 2s. 6d. per line per quarter; terms, payment in advance.

We last week stated that meetings would be held at Denholme for the first time, we have since heard, that about four years ago, meetings were organised by the spiritualists from Walton Street, Bradford, Mrs. Gregg and Mr. Morrell being the speakers. The meetings being crowded and successful then, as they were on Sunday last. We thank our informant.

The bad weather seems to have been general. Reports from all quarters speak of it, but in spite of rain, attendances were good.

We are indebted to some unknown friend for an advertisement in the columns of the *London Daily Telegraph*. It will please that friend to know that we have received a number of applications for specimen copies.

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 Mr. D. W. Ashman, 22, Queen Street, West Hartlepool
 Mrs. Bailey, 47, London Street, Southport
 Mrs. Barr, Hednesford, Staffordshire
 Mrs. Beanland, Kippax Place, Close Lane, Richmond Hill, Leeds
 Miss E. A. Blake, 56, Holland Street, off Orchard Street, Pendleton
 Mr. J. Boocock, 4, Bradley Street, Park Road, Bingley
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
 Mrs. Butterfield, Bank Street, Blackpool
 Mr. E. Bush, 5, Legram's Lane, Bradford
 Mrs. Butler, Club Row, Cononley, via Leeds
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley
 Miss Caswell, 29, Northgate, Dewsbury
 Mr. Clayton, 63, Manchester Road, Bradford
 Mr. and Mrs. Colley, 12, Cambridge Row, Chapeltown Road, Leeds
 Mrs. Connell, 4, Ashfield Terrace, Oxford Rd., off Meanwood Rd., Leeds
 Mr. J. J. Corry, D'Arcy Street, Harton Fauld, South Shields
 Miss Cowling, 46, York Street, Bingley
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
 Mrs. Crossley, 29, Lombard Street, King's Cross, Halifax
 Mrs. Dennings, 3, Back Lane, Idle
 Mrs. Dickenson, 15, Kippax Mount, Close Lane, Richmond Hill, Leeds
 Mr. T. Dowsing, tailor, Framlingham
 Mr. A. Duguid, 314, High Street, Kirkcaldy
 Mr. T. Espley, c/o Mr. Tomlinson, 5, Kaye St., Manchester Rd., Bradford
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
 Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate
 Mr. U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction
 Mr. W. Goddard, 14, Princes Mews, Princes Sq., Bayswater, London, W.
 Mrs. Goldsbrough, 28, Great Russell St., off Preston St., Bradford (advt.)
 Mrs. Green, 86, Hill Street, Heywood
 Mr. T. Greenall, 221, Brunshaw Road, Burnley
 Mrs. Gregg, Oatland Terrace, Camp Road, Leeds (see advt.)
 Mr. J. G. Grey, 11, Charlotte Street, Askew Road, Gateshead-on-Tyne
 Mrs. Grieves (Synthiel), 18, Wrenbury Street, Liverpool (see advt.)
 Mrs. Groom, 200, St. Vincent Street, Birmingham
 Mrs. Hargreaves, 607, Leeds Road, Bradford
 Miss Harris, 16, Heber Street, Keighley
 Miss Harrison, 21, Drawton Street, Manchester Road, Bradford.
 Miss Hartley, 20, Ash Street, Keighley
 Mr. and Mrs. Hawkins, 195, Euston Road, London (see advt.)
 Mr. Hepworth, 36, Alfred Place, Camp Road, Leeds
 Mr. Thos. Houldsworth, 21, Moss Street, Keighley
 Miss Hollows, 14, Mount Street, Rochdale
 Mr. Hoperoff, 3, St. Luke's Terrace, Canterbury Road, Kilburn, London
 Mr. Wm. Hopwood, 33, Wilberforce Street, Swaine Green, Bradford
 Mr. Hunt, care of Mr. Taylor, 41, Borough Road, North Shields
 Mrs. and Miss Illingworth, Æolus Place, Bowling Back Lane, Bradford
 Mr. Walter E. Inman, 9, Long Henry Street, Sheffield.
 Mrs. Ingham, Ferncliffe Cottage, Utley Green Head, Keighley
 Mrs. Jarvis, 3, Brayshaw Yard, Lumb Lane, Bradford
 Mr. W. Johnson, 146, Mottram Road, Hyde
 Miss Jones, 2, Benson Street, Liverpool (see advt.)
 Miss Keeves, 11, Antill Road, Grove Road, North Bow, London, E.
 Mr. A. Kitson, 55, Taylor Street, Batley
 Mr. James Lomax, 2, Green Street East, off Railway Road, Darwen
 Mr. J. C. Macdonald, 225, Liverpool Road, Patricroft, Manchester
 Miss Alicia Mawdsley, 25, King Street, Rawtenstall.
 Mr. J. Metcalfe, 7, Bradford Road, Otley.
 Mrs. Menmuir, 8, Sheepscar Place, Skinner Lane, Leeds
 Mr. and Mrs. Murgatroyd, 10, High Dale Terrace, Idle, near Bradford
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 Mr. G. Wright, 3, Wentworth St., Palmerston St., Beswick, Manchester
 Mr. Wyldes, 92, Ashted Row, Birmingham (see advt.)
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