

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 241.—VOL. V. [Registered as a
Newspaper.]

FRIDAY, JUNE 24, 1892.

PRICE ONE PENNY.

THE PROGRESSIVE LITERATURE AGENCY,
(Established 1878).

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PLATFORM GUIDE.

SUNDAY, JUNE 26, 1892.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30.
 * **Armley (nr. Leeds).**—Temperance Hall, 2-30, 6: Mr. & Mrs. Hargreaves
Ashington.—Memorial Hall, at 5: Mr. J. Clare.
 * **Ashton.**—44, North St., Hall of Progress, 2-30, 6: Mr. B. Plant.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Circle.
 * **Barrow-in-Furness.**—82, Cavendish Street, at 11 and 6-30.
 * **Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30, Mr. Armitage.
 * **Batley.**—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mrs. Whiteoak.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Local.
Bingley.—Russell St. (off Main St), 2-30, 6, Mrs. Jarvis.
Birmingham.—Oozells St. Board School, 6-30. Thursday, Members, Broad Street Corner Coffee House.
 * **Smethwick.**—43, Hume Street, 6-30.
 West End Chambers, Broad St. Corner.—11, 6-30. Monday, Members' Circle. Thursday, at 8, Clairvoyance and Psychometry.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
 * **Blackburn.**—Old Grammar School, Freckleton St., 9-15, Lyceum; 11, Circle; 2-30, 6-30, Mrs. J. Stansfield. Monday, 7-45.
Blackpool.—Mr. Milner's, 81, Albert Rd., 6-30. Wed, Private Circle, 7-30.
 * **Bolton.**—Bradford St., Lyceum, at 9-30; at 2-30 and 6-30, Mrs. E. H. Britten (Anniversary).
 * **Knowsley St., Central, Lyceum, 10; 2-30, 6-30.**
Bradford.—Walton St., Hall Lane, 2-30, 6: Mr. Parker. Mon., 7-45.
 * **Otley Road, at 2-30 and 6: Mrs. Wade.**
 * **Little Horton Lane, 1, Spicer St, 2-30, 6: Mrs. Hoyle.**
 * **Milton Rooms, Westgate, 10, Lyceum; 2-30, 6.**
 St. James's Church, Lower Ernest St., 2-30 6-30: Mr. A. Moulson. 448, Manchester Rd., 2-30, 6: Mr. Todd & Mrs. Webster. Tues., 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mr. Lund. Wednesday, at 7-30.
 * **Birk Street, Leeds Rd., 2-30, 6.**
Bowling.—Harker St., 11, 2-30, 6, Mrs. Boston. Wed., 7-30.
 Norton Gate, Manchester Road, 2-30, 6. Tuesday, 8.
 West Bowling.—Boynton Street, at 10-30, Circle; at 2-30 and 6, Mr. Boocock. Monday, 7-45. Thursday, 8, Circle.
 * **Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mrs. Craven.
 * **Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6, Mr. E. W. Wallis.
 * **Robinson St., Lyceum, 9-30; 2-30, 6, Miss Patefield.**
 102, Padiham Rd, 2-30, 6. Tuesday & Thursday, Developing, 7 30, Local Mediums. Wed., 7-30, Private Circle.
 * **Guy St., Gannow Top, Lyceum, at 10; 2-30, 6, Miss Cotterill.**
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
 Canton.—29, Rennie St., 6-30: Circle. Wed., 7, Developing Circle.
Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30 and 6, Mr. Peel.
Cleckheaton.—Walker St., Lyceum, 10; 2-30, 6.
 * **Colne.**—Cloth Hall, Lyceum, at 10; 2-30 & 6-30, Mrs. Green.
 * **Cowms.**—Spiritual Rooms, at 2-30 and 6.
 * **Darwen.**—Church Bank St., Lyceum, 9-30; at 11, Circle; 2-30, 6-30, Mr. J. C. Macdonald.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6: Mr. A. Pearson.
Foleshill.—Edgewick, at 6-30. Monday, at 8, Circle.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8. 1, Team Valley Ter., off Askew Rd., W., 11, 6-30. 79, Taylor Terrace, at 6-30. Wednesdays, at 8.
Glasgow.—3, Carlton Place, 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30 and 6: Miss Harrison, and on Mon, 7-30.
Heckmondwike.—Assembly Room, Thomas St., at 10, Lyceum; at 2-30, 6, Mrs. Mercer. Thursday, at 7-30.
 * **Blanket Hall St., Lyceum, 10; 2-30, 6, Mrs. Bentley. Monday, 7-30. Public Circles, Mon, Sat, 7-30. Members', Tues, Thurs, 7-30.**
 * **Heywood.**—Moss Field, Lyceum, 10; 2-30, 6, Miss J. Bailey. Wed., 7-30.
Hollinwood.—Factory Fold, at 2-30 and 6-30: Mr. Ruuacres.
 * **Huddersfield.**—Brook St., Lyceum; 2-30, 6-30, Mr. W. Johnson. Institute, 3A, Station St., 2-30, 6-30.
Hull.—Friendly Societies' Hall, Albion St., 7. Visitors welcome.
Hunslet (Leeds).—Goodman Terrace, Hunslet Road, at 2-30 and 6, Mr. Long. Monday, at 7-45, Members' Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6, Spanish Friend.
 * **Assembly Room, Brunswick St., 2-30, 6: Mrs. Wallis, & on Monday.**
 * **Lancaster.**—Atheneum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.
Leeds.—16, Castle Street (off Wellington Street, near G.N.R. Station), 2-30 and 6-30: Mr. W. Galley. Monday, Clairvoyance.
 * **Institute, 25, Cookridge St., Lyceum, 10-30; 2-30, 6-30.**
Leicester.—Liberal Club, Town Hall Sq., 2-30, Lyceum; 10-45, 6-30. Closed for Outing.
 Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.
 67½, High St., at 6-30.
Leigh.—Newton Street, at 2-30 and 6-15.
Liverpool.—Daulby Hall, Daulby Street, Lyceum, at 2-30; at 11 and 6-30, Mr. J. B. Tetlow.
London.—Camberwell Road, 102.—At 7-30. Wednesdays, at 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-30, Public Séance; at 3, Lyceum; at 7, Mr. W. O. Drake. Wednesday, at 8-30, Public Séance, Messrs. Long and Coote, Clairvoyance and Psychometry.
Clapham Junction.—132, St. John's Hill, at 7, Mr. Cable; at 8, Psychometry. Wed., 8, Mrs. Ashton Bingham, Physiognomy.
Custom House.—113, Argyle Road, E.: Tuesdays, at 7, Open Circle. No admittance after 7-15.
Forest Hill.—23, Devonshire Rd., 7: Mr. Long. Thursday, 8.
Islington.—Wellington Hall, Upper Street (closed till Sept.).

- Islington.**—10, Park St, Monday, 8, Healing.
Kentish Town.—8, Wilkin Street, Grafton Road, Monday, at 6, Reception, Mrs. Spring; at 8, Dawn of Day open meeting.
Kentish Town Rd.—Mr. Warren's, 245, 7: Mr. H. Hunt. Thurs, 8, Mr. Hensman. 1st Sunday in every month, Mrs. Spring.
 * **Manor Park, Essex.**—14, Berkley Terrace, White Post Lane, morning meetings closed for out-door work, re-open October 2nd. Last Sunday in month, 7-15, Reception for Inquirers. Friday, 8-15, for Spiritualists only, the Study of Mediumship. 1, Winifred Rd, First Sunday in month, 7-15, Reception for Inquirers. Tuesday, 8-15, Inquirers' meeting.
Marylebone.—86, High Street, at 11, Mr. Hunt; at 7, Mrs. Wallace (from U.S.A.), "Redemption by Wisdom." Thursday, at 7-45, Séance, Mrs. Spring. Saturday, at 7-45, Séance, Mrs. Mason.
 * **Notting Hill.**—124, Portobello Road. Tuesdays, at 8, Mr. Towns. **Open-air Work.**—Finsbury Park, Sunday, 11-30, near Band Stand.
Peckham.—Winchester Hall, 33, High Street, at 11 and 7. Monday, at 8, Study. Thursday, at 8, Healing.
Shepherds' Bush.—14, Orchard Rd., Lyceum, 3; 7, Mr. Portman. Tues, 8, Mrs. Mason, tickets only, from sec. July 3, Mr. J. M. Dale.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8
Stockwell.—4, Sidney Rd., Tuesdays, at 6-30, Free Healing.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. R. Wortley.
Longton.—Post Office Buildings, King St., 2-30, 6-30.
 * **Macclesfield.**—Cumberland St, Lyceum, 10; 2-30, 6-30.
 * **Manchester.**—Temperance Hall, Tipping St, Lyceum, at 10; at 2-45 and 6-30, Mr. R. A. Brown. Mondays, at 8, Public Circle. Thursdays, at 8, inquirers welcome; collection.
 Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, open.
 Edinboro' Hall, near Alexandra Park Gates, 3, 6-30: Mr. Sutcliffe. 12, Grosvenor Square, Lower Broughton, Fridays, at 8.
 * **Middlesbrough.**—Spiritual Hall, Newport Rd, 2-30, Circle; 6-30. Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10, 2; 2-30, 6, Mr. Mason.
 * **Nelson.**—Bradley St., 2-30, 6: Mrs. Marsden.
 Albert Hall, 2-30, 6-30: Mr. Nutter. Saturday, 7-30, Public Circle.
 * **Newcastle-on-Tyne.**—20, Nelson Street, at 2-30, Lyceum; at 10-45 and 6-30, Mrs. Gregg, and on Saturday, June 25th, at 7-30. Quay Side, at 10-45.
Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.
North Shields.—6, Camden St., Lyceum, 11; 6-15, Mr. J. Murray.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Local.
 * **Nottingham.**—Morley Hall, Shakespeare St, Lyceum, 2-30; 10-45, 6-30, Anniversary Services, Mrs. Barnes.
 * **Masonic Lecture Hall, 10 45, 6-30: Professor Timson.**
 * **Oldham.**—Temple, Bridge St, Union St., Lyceum, 9-45, 2; 2-30, 6-30, Lyceum Floral Service.
 * **Hall, Barblam Place, Horsedge St., Lyceum, 10 and 2; 3 and 6-30, Mrs. Crossley, & on Mon. Thurs, 7-45, Public Reception Circle.**
Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 2-15; 10-30, 6-30, Mr. G. Featherstone.
 * **Parkgate.**—Bear Tree Rd, 10-30, Lyceum; 2-30, 6, Mr. Victor Wyldes.
 * **Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. J. H. Owen.
Radcliffe.—Spiritual Hall, 1, Railway St., 2-30, 6-30.
 * **Rawtenstall.**—10-30, Lyceum; 2-30, 6, Mr. H. Taylor.
Rochdale.—Regent Hall, 2-30, 6. Monday, 7-30.
 * **Water Street, at 2-30 and 6-30. Tuesday, at 7-30. Penn St., 2-30, 6: Circle. Wed., 7-30, Private Circle.**
Royton.—At 2-30 and 6: Mrs. Warwick. Wed., 8, Public Circle.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 * **Albion Hall, Ecclesall Road, at 2-30 and 6-30.**
Shipley.—Liberal Club, 2-30 and 6: Mrs. Beardshall.
 * **Slaiithwaite.**—Laith Lane, at 2-30 and 6.
South Shields.—16, Cambridge St., 6. Tues, 7-30, Mr. Wm. Westgarth. 21, Stevenson St., Westoe, at 6. Wed., 7-30.
 * **Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30, 2-15; at 6, Mr. J. J. Morse (Anniversary).
Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.
Stockport.—Hall, Wellington Rd., nr. Heaton Lane, Lyceum 10; 2-30, 6-30, Mr. Lomax. Thursday, Private Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Lyceum Reception.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Thornhill.—86, Edge Lane, at 2-30 and 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mrs. Peters.
 * **Walsall.**—Central Hall, Lyceum, at 10; 11 and 6-30.
Westhoughton.—Wingates, at 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
 * **West Vale.**—Green Lane, 2-30, 6: Mr. W. Stansfield.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Miss Gartside.
Wibsey.—Hardy St., at 2-30, 6. Thursday, at 7-30.
Wisbech.—Lecture Room, Public Hall, 6-45: Mr. D. Ward.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Windhill.—Cragg Road, 2-30, 6.
Yeadon.—Town Side, at 2-30 and 6: Mr. Hopwood.

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CONTENTS.

Spiritualism, Theosophy, and Christianity.....	301	Is Spiritualism a Religion?	307
lone; or the Egyptian Statue. Chapter IV.....	303	Objections to Spiritualism Answered, and A Plea for Further Investigation	307
Florence Marryat's "There Is No Death"	304	The People's Letter Box.....	308
The Gospel of Humanity	305	Platform Record	309
The Need of the Hour	306	Prospective Arrangements	310
		Passing Events and Comments ..	312

SPIRITUALISM, THEOSOPHY, AND CHRISTIANITY.

SOME time ago I contrasted Spiritualism and Theosophy. Since then I have devoted some time to reading Spiritualistic works, among others, one by the gifted Duchesse de Pomar, entitled "A Midnight Visit to Holyrood." This work refers to a message received from the martyred Queen Mary Stuart, who, though dead, yet speaketh. Not only to those who are cheerless and disconsolate, but to those in the vanguard of the spiritual army, glorying in the hope of the life immortal, this book brings spiritual consolation, the ideas being vitalised, as it were, by a rich radiance of intense spirituality and flowing freely with sweetness and rhythmic beauty.

What a contrast there is between the teaching of Spiritualism and Theosophy! The law of Karma is ruthless, remorseless, with almost an inexhaustible capacity for cruelty in its persistency, characterised by an absence of mercy, and, in the darkness of despair, for want of a more merciful remedy, grinds us in the machinery of the material universe with relentless fate.

Karma, or the law of consequences, lies crouching like a tiger, on the astral plane, waiting to be projected into matter in order to recommence once more its unmerciful work of retaliation. It has been said that the spirit spheres are analogous, but dissimilar, to our earth, and are constituted of more attenuated matter, hence we are justified in assuming that man in the spirit world will be more acutely sensitive than he is here, and, if so, that the spiritual sphere of existence would be a more suitable place for him to work out his Karma than the mundane sphere.

The writer has no cognition whatever of having had a pre-existence, and to punish him for an offence which he has no knowledge of having committed would be contrary to the eternal principles of justice, consequently this clumsy method of the elimination of evil should be rejected as being incredible. We are, I think, justified in asking for some reasonable proof of the assumptions which have been put forward for some years past.

We might ask, "What proof can be adduced that there are any Oriental adepts who are exalted above others, and who can unfold the secrets of the universe?" "If there be Mahatmas, and if they have any message to give to the world, then why do they remain as dumb and inert as a combination of pictures on the wall? and why do they shroud themselves in impenetrable mystery and secrete themselves in places unapproachable, so that we are deprived of a fair and open investigation?" "Why does not Koot Hoomi, or some other one of the brotherhood, come forward and give us tangible proof of their existence?" These questions are not asked flippantly, but, on the other hand, have more than ordinary signification, because educated people are not likely to accept the assertions of Theosophists that Mahatmas do exist, when we can neither discover them nor their whereabouts. To put forth teachings as having emanated from "the Masters," and to deny us the opportunity of an open investigation, will be viewed by impartial minds with disfavour and suspicion. To my mind the present Theosophical teachings are merely a *rechauffé* of the spiritual philosophies of the East which have accumulated for ages. Spiritualistic seers have considered it a solemn duty to deliver their message broadcast to the world for the benefit of humanity, to be

known of all men how their spiritual gifts were developed, and how they came *en rapport* with the astral light.

Let us examine the cardinal doctrines of Theosophy, in order to ascertain how far they are consistent with the light of reason. In the first place, we shall bring forward an objection to the doctrine of re-incarnation, which is, we think, unanswerable so long as reason occupies the position of umpire in deciding what is right and wrong. If I understand the teaching of Theosophy correctly, it would lead us to believe that the soul is the cause and not the result of physical organisation. Also that, broadly speaking, every re-incarnation occupies about two thousand years. Let us then go back to primeval man—we care not how many thousands or millions of years—and we shall find that the multiplication of the human race goes on so rapidly and re-incarnation so slowly that the demand for souls would be out of all proportion to the supply. The inevitable conclusion is that this theory will not bear examination, because souls must have been provided in some other way than by re-incarnation. And if so, then disorder is introduced into the Creation.

There does not appear to be much difference between the Buddhistic and Christian theories as to how man becomes possessed of a soul. I understand that Christians believe the Creator dispenses souls, during the period of gestation, in much the same way as a booking clerk would distribute railway tickets, which is an undignified theory. Christians do not seem to take into consideration the number of children who are brought forth in all sorts of wickedness, in which, if their theory is correct, the Creator would be a direct participator. There must be some other way of accounting for life. The author of "The Light of Egypt," who is an an Initiate, says that the deific atom which constitutes man travels upwards from the crude fire rocks of cosmic evolution, conquering each state through which it ascends in its progressive toilsome journey. This appears to me the more reasonable and God-like way of accounting for the spiritual essence of which man is possessed, because it is the outcome of a great law.

I believe that in the ages unborn the human race will go on progressing in higher spheres until eventually the deific atom shall triumph over all the forces of evil. Some find it difficult to understand how a man can have an *eternal* existence without having *pre-existed*, but a little careful thought will show that the difficulty is largely imaginary. When a seed has been planted and has undergone the various stages of vegetation there will be a flower, but this flower never had a pre-existence, and as man is the complement of the whole creation, or in other words spirit blossomed, there is no more occasion for him to have had a pre-existence than for the flower, because he has ascended through cosmic evolution, and only requires suitable environment in the spirit world in order to have a never-ending existence.

Indeed, there does not appear to be any valid reason, save the lack of suitable environment, why the lower animals should not also have a never-ending existence, because to my mind every animate body is actuated by one universal life principle, but as seers give us no reason to believe that they will have a suitable environment we may reasonably assume that they do not exist eternally, and that their spirit essence will be absorbed in the great spirit forces of the universe, it may be to supply man with mental force in his heavenward career in the everlasting cycle for evermore.

To imagine that man, the climax of the creation, will have to undergo another mortal birth, and learn his alphabet once more without any knowledge of having done so before, is an outrage on reason and common sense. The order of Nature leads us to believe that there is progression but no

retrogression in the scale of cosmic being. We are told by Theosophists that youthful genius and infant prodigies are the result of re-incarnation. In replying to this, I shall quote from an article of mine which appeared in a contemporary some years ago. "Buffon says that 'genius is an infinite capacity for taking pains.' I do not accept this definition in its entirety, but I believe it to be substantially true. Nature works for a balance, and when one organ is abnormally developed it will be at the expense of another." When Nature distributes her gifts unequally, and gives us a prodigy in literature, music, painting, or sculpture, the history of the past teaches us that the faculties will be unevenly balanced. The most unobservant must have noticed that when Nature dispenses her gifts in equal proportions, a man will not rise above mediocrity unless by diligent study and assiduity. When Nature unduly changes her conditions the possibilities of some of the faculties of the human mind are amazing, but one might just as well say that Nature is incapable of putting forth the marvellous possibilities of electricity, as to say that she is unable to put forth youthful genius without the aid of re-incarnation. As an argument in behalf of re-incarnation, we have what is called the "re-awakened memory theory." At one time the gifted author of "The Light of Egypt"* believed this doctrine, but his greater spiritual experience has led him to publicly renounce it, and he has shown how it is a delusion.

We now come to the climax of Theosophical absurdity, namely, the seven principles of man. Let any one of average intelligence attempt to conceive of a man exploding at death like a bombshell into seven pieces, and roaming through the universe by instalments! When a man is dismembered in this world the one conscious individuality always remains, and as spiritual law is merely a higher state of natural law, it is reasonable to assume that our individuality in the spirit world will go on from one degree of excellence to another according to the never-ending law of progression. The teaching of the seven principles of man is opposed to the dictates of reason, and that which is opposed to reason should be rejected, because reason is the mirror of the soul, casting off its reflections through the intellectual faculties of the mind, and when these are properly adjusted to the harmonial law of our spiritual natures make man divine.

I can somewhat faintly apprehend the Spiritualistic teaching of how the soul becomes liberated from the body, and how the Spiritual affinities and magnetic forces (or, in other words, the life-principles) are attracted and absorbed from the muscles, bones, nerves, and blood, by the unyielding dominating positive influence of the spirit, thereby emerging at first a simulacrum of a being of ethereal lightness, having resemblance to the natural body, and afterwards by the everlasting law of crystallisation, drawing from the elements around it, until eventually it acquires a spiritually substantial body, with the power to transcend the law of gravitation, and scale the atmosphere by volition. This I can have some conception of, because the permutations of Nature are going on continually, and it is noticeable that man, the highest form of Nature, can become permutably Spiritualised, but the Theosophist's seven principles appear to my mind to be the outcome of wild hallucinations, of a distorted imagination, which is unable to reason with clearness and precision. But of what avail is our protest when Theosophists will persist in subordinating intellect to meaningless incomprehensible Buddhistic phrases? Some Theosophists have a wonderful capacity for adopting the subtleties and hermeneutics of Buddhism which no man could resolve into common sense, and yet, when a fact was brought forward some time ago in Spiritualism with reference to a communication received by the Duchesse de Pomar from the late high priestess, we were told in an arbitrary and high-handed manner that their watchword was "Incredulity," refusing to give the truth a trackway to revolve in the orbits of their circumscribed minds. Buddhism may have been beneficial to humanity in the heyday of its youth, but it is now like a sapless tree in the stage of decomposition, having no more life-giving qualities to put forth, and its followers, being destitute of more advanced spiritual knowledge, try to restrain and circumscribe modern Spiritualism. The doctrines of esoteric philosophy may appear plausible to the languid enervated minds of the Orient, but when the hard-thinking Occident knows that they are unreasonable, they can have little more than a butterfly existence, and can be only kept before the public by the intellectual ability of one who has found Theosophy

*This work can be had at this office for 7/6, post free 8/-.—Ed. T. W.

a harbour of refuge opening up amid the dangerous shoals and rock-bound coast of Atheism. If I understand the teaching of Theosophy correctly, man will be re-incarnated again and again, until all evil shall have been eliminated, and then he will have perception but no apperception, and enter into Nirvana as a God, floating, lotus-like, in universal consciousness through the immensity of worlds. But how perception can exist apart from apperception is to me a Theosophical riddle as unsolvable as the Christian's Trinity. The ultimate destiny of man as here represented is, we fear, like the mirage of the desert, or the fata morgana of the Mediterranean, pleasing to the eye but disappointing in reality.

If we appeal to reason we shall conclude that man when once individualised will be individualised for ever. The writer is an eclectic, is neither a Spiritualist nor a Theosophist, but he unhesitatingly affirms that the teachings of Spiritualistic seers have brought far more consolation to mankind than have those of Theosophy.

The question might be asked "How do we know that the descriptions given of the spirit world by seers are not the creation of a diseased imagination, picturing its phantoms and unsubstantial shadows conjured up by the misdirected activities of the brain, and having no more reality than reflections in a mirror?" I will answer this by an illustration. On one occasion I went to the top of Snowdon to admire the picturesque landscape which presents itself to the eye of the observer. When I stood surveying that magnificent panoramic view, and classifying the phenomena around me, it might have been asked how did I know that the objects which I saw outlined on the horizon were what they appeared to me to be? My reply would be, because others could see and classify them as I had done, which unmistakably proved that I was not suffering from hallucination, and so the overwhelmingly confirmatory testimony of all those who have come *en rapport* with what the Hermetic philosophers called the "astral light" is conclusive proof that the descriptions given by them of the spirit world are not delusions and unrealities. It is true that many refuse to believe in Spiritualism, glibly delivering an adverse opinion, without ever having spent a moment in the investigation of its phenomena. As people's minds are differently constituted, and the same evidence will not convince all, so we can only hope that the time is not far distant when narrow-minded prejudice will be swept into oblivion. Whenever a wholesale condemnation is made without proper investigation we can safely formulate this axiom, that the unbelief of some people in Spiritualism is exactly in the ratio of their ignorance of the subject.

No Spiritual philosophy in the history of the world has ever been able to grasp with clearness the probabilities and possibilities of man's environment in the unseen universe, or to satisfy the yearnings of his soul for a key to open the arcana, except Spiritualism, and the teachings of its seers are priceless spiritual gems, which I defy the world to equal in lustre. We know there are some who deny that knowledge can be obtained of an existence beyond the grave, but if credible human testimony is to be relied upon, or to have any value whatever, and the whole world be not one gigantic falsehood, then, undoubtedly, Spiritualism has proved the continuity of life after death, and the evidence is impregnable, unassailable, and indestructible. In *Lucifer*, for May, I noticed a statement to this effect, "So-called Spiritualism has been unable to cope with either the science or the religion of the day." Spiritualism is the only science which has ever yet demonstrated the existence of the individuality after death.

Theosophy is a kind of spiritual kaleidoscope, which is continually resurrecting a man in a new form until, eventually, he might well say in despair—"Who am I?" and "What next?" And as for Christianity, it is like the blind leading the blind, ever groping in starless darkness. To say that Spiritualism is not able to "cope with the religion of the day" is a misrepresentation. When Christianity was in existence the same length of time as Spiritualism its adherents were much less numerous. Spiritualism is built upon a rock of imperishable facts which can never pass away, but if a man could look away down through the vista of time, we venture to affirm that Christianity, in the form it now presents, will be regarded as a belief in barbarian violence. The cardinal doctrine of Spiritualism is that a man must work out his own salvation either in this world or in some other. The cardinal doctrine of the Christian religion is that salvation can only come by a special interposition of Providence; and many also believe that until this interposition takes place a man has no more power to

shape his destiny than he has to arrest the hurricane in its career of desolation and death.

To my mind it is not by fitful *special* interpositions, but by great laws that work is accomplished in the spiritual domain by that marvellous Being who dwells in stupendous greatness, adorned by all the stars that gild the heavens, and by whose laws suns and systems of suns and constellations march through illimitable space, marking time on the dial of the universe with unerring precision. This great doctrine of Spiritualism, whereby a man must work out his own salvation, is the foundation of Eastern writings, but Buddhism and modern Theosophy have smothered it with meaningless verbiage leading to endless confusion. Spiritualism can not only cope with the religion of the day, but it is the only religion which can give satisfactory proof of its basic claims. Nineteenth-century Christianity cannot re-enact the day of Pentecost, but mediums in our time have spoken in unknown tongues, and I believe that the principle upon which they spoke was exactly the same as it was on the day of Pentecost. Can the adherents of any religion on earth except Spiritualism become transfigured and soar through supernal spheres, dazzling our mortal sight with the splendour of the spiritual universe? Spiritualism teaches that ministering spirits act as media or intermediary agents between earth and heaven, man and God. On the other hand Christianity teaches the theological figment of salvation by faith. The doctrine of salvation by faith is a wicked one, because it puts a premium on wickedness, by holding out hope to a man who lives a life black as Gehenna, that at the last hour he can be pardoned, and walk up to the throne of God robed in the garment of an angel. If a man intends to reside in a foreign country and came in contact with an inhabitant of that place, he would naturally enquire of him what are the habits, customs, and aspirations of the people, and what are the prevailing conditions, social and moral, by which they are governed? Now if we apply this to the spirit world we shall find the concensus of opinion of those who have communicated with our earth is that the only effectual salvation is to have our moral and spiritual natures evolved out of the evil conditions with which we are encompassed, and to feed the hungry, clothe the naked, succour the widow and orphan, uplift the fallen, sympathise with the sorrowing in their mental distress, speak words of cheer to the struggling in the battle of life, inspire to noble actions, endeavour to establish the unrestrained and unconstrained spiritual brotherhood of man, stand by the bed of the dying, speak words of comfort to the departing one, and to prepare a highway in the desert for our God. These are the injunctions of Spiritualism, and they constitute the essence and embodiment of the teachings of the great Nazarene, but since his time there has been such an amount of hair-splitting of doctrines that no man could reconcile them. If the Nazarene were to again appear on this earth, redivivus, and see all the Christian sects, I believe that he would say to them with uplifted hands, in the full solemnity of his holy spiritual mission, "The apostles and martyrs I know, and the unsectarian workers of righteousness in the universal brotherhood of man I know, but, for mercy sake, tell me, who are you?"

In conclusion I may say that, whilst unsparing in criticism of doctrines which appear to be false, yet I do not feel even the shadow of animosity towards any one who may differ from me in belief.

My earnest wish is that we may all so live, that when the time comes for us to dismantle mortality and be mantled with immortality, the voice of the angel of death may be heard with the melody of angelic welcome in our ears, calling upon us to come up to the heavenly spheres of imperishable beauty in the immutable worlds of immortality, where glory after glory shall unfold itself in the immensity of God, there to be participators in the knowledge and wisdom of the benefactors of humanity, who are now treading the celestial paths of eternal progression, and as each age rolls round in the cycles of eternity may we also in our immortal development be taking one step after another on the march to the dignity of God.

PRO BONO PUBLICO.

ARE YOU GOING TO THE CONFERENCE AT BURNLEY ON Sunday, July 3rd? It will be one of the most important gatherings of Spiritualists ever held. We hope to see friends from all parts of the country, and should be happy to welcome London Spiritualists. Many delegates and associates are expected. Burnley friends are hopeful, enthusiastic, and expect a most successful gathering.

IONE: OR, THE EGYPTIAN STATUE.

AN ASTRAL ROMANCE.—BY J. J. MORSE.

Author of "Wilbram's Wealth," "Righted by the Dead," "Cursed by the Angels," "O'er Sea and Land," "Two Lives and their Work," &c.

CHAPTER IV.

I BECOME A MAN HUNTER.

EVERY one of the inmates of Steeton Hall was in deepest sadness over the tragic ending of Ione's life, and what aggravated the depth of the parents' grief was, that they could frame no reason to explain her presence on the cliffs alone at such a dangerous point. Mrs. Steeton was entirely prostrated with the poignancy of her sorrow, and it was well nigh impossible to afford her even the slightest comfort. Poor soul! how she felt can only be understood by the mother who had seen her youngest laid in death when all seemed to promise most for happiness and life.

Mr. Steeton, a fine portly man of advancing years and commanding presence, felt the blow keenly; but with the utmost fortitude restrained all expression of his sorrow when mingling with the stricken family. But the deepened lines upon his face, and the occasional tremor of his voice, betokened the presence of the anguish he was too proud to exhibit.

With every delicacy I ventured to question him as to Ione's friendships, especially during their recent travels abroad. My inquiries were all fruitless, for it was evident that either there had been nothing to conceal, or else everything had been concealed with consummate skill. Confident as I was of foul play, I was yet more than ever perplexed as to how the mystery could be unravelled.

There had been the necessary inquest, with its abortive verdict of "Found dead;" the detectives had questioned every one about the place without result, and had then departed full of mysterious "clues," which, after experience showed, rested upon nothing, and led nowhere.

Then, too, there had been the funeral. The Steetons being much beloved by all the common folks, as well as the resident gentry, there was a large assemblage at the house and the churchyard, and when the heavy clods fell with a dull clash upon the coffin lid, down there in the little rest-house where all mortality comes at last, I, too, joined my tears with those who wept alike from love or sympathy.

Two months have passed and there is still no clue to the cause of Ione's death. I had devoted much time in endeavouring to ascertain if any man answering to the description of the one shown in my vision had been seen, but no one like him had been observed. I had visited the scene of the tragedy, and was startled to find it exactly coincided with my vision in every particular, but beyond that, I could find no satisfaction.

I was confident that my curious vision could be relied upon; for was not Hilton Hall just as it had appeared to me? Was not the death of Ione—her name even—just as my vision represented them? While, too, there was that grim Egyptian statue in the drawing-room. Assuredly, all these things were here, around me—even as I had seen them months before.

Many times I was on the point of telling Hilton Steeton of my vision, but the fear of being thought ridiculous restrained me from so doing. Yet every day the burden of keeping my secret grew more and more oppressive; what to do I knew not.

I had maintained a discreet silence upon my love for Helen Steeton, though God knows how hard a trial it was, until unable to endure it longer, I determined to test my vision to the utmost by instituting a search after the man whom I was sure was the murderer.

Having thus resolved, I excused myself from a further trespass upon the hospitality of my new friends, and announced my intention of revisiting the Continent. My resolve was a disappointment to the family, especially so to Hilton, who tried to persuade me to defer carrying it into execution, but this I declined to accede to. Indeed, a nameless something, which I was unable to resist, was urging me on—so go I would, and did.

I remember how, the last evening of my stay having arrived, Hilton and myself—after the family had retired—sat a while in the smoking-room for a final cigar and chat, when I casually remarked:

"It pains me much to leave you, for I have a presentiment that the next time I enter this house it will be as the bearer of sad news."

"In what matter?" queried Hilton.

"Concerning Ione," I answered.

"Have you discovered anything?" questioned my companion.

"No,—er, yes, that is—oh, please do not ask me," I answered in evident confusion. Hilton paused a moment or two, and then said earnestly:

"For God's sake, Sydney, tell me what you know or surmise. If the mystery of that poor girl's murder— I mean death—can be unravelled, I would give my life to have it done. At times I am irresistibly impressed that she was murdered. Indeed, if I were given to morbid fancies, I could almost swear I have heard her voice whispering to me in the night." As he spoke, his face turned deathly white, great beads of perspiration stood out upon his brow, and in a hollow voice said: "There, good God, Sydney, there it is again; she was killed—oh! my sister, my sister," and his head sank between his hands, while great tears rained from his eyes.

To say that I was deeply agitated is to say but little, for this appeared to me as further proof of the truth of my own experiences. As soon as we could both control our emotions, I said:

"My departure does concern your sister's death, I admit. Whether I am entering upon a wild and useless chase, heaven only knows! Yet, I think, success will crown my attempt. Why, I will tell you now. You remember, Hilton, I told you of my illness, and how, finding life so tedious in that little coast village, I determined to travel to other points, finally resolving to visit France, Italy and other countries? Well, the cause was not altogether a desire for change; but was, in large part, inspired by a desire to escape from the recollection of a terrible experience which befel me soon after my holidays commenced, over there in B—. I have never related this to mortal soul before, it has been the one secret of my life—but it concerns Ione, it concerns you all," and as the remembrance of the vision, and all the hours of pain it had caused me, rose up before my mind, I became so deeply agitated that it was impossible for me to proceed. Hilton, now more than ever interested, and well nigh as agitated as myself, soothed me as best he could, but begged me to tell him all; therefore, in some fashion, I know not how, I told him the story of the vision at fullest length.

He carefully noted all the details of persons and places, compared dates, and when my recital had concluded, expressed his complete and utter bewilderment. The two sisters, the portraits, the statue, were all plain enough, and he saw I was too deeply in earnest to think I did not believe in the reality of the vision. He was deeply impressed and utterly astounded—but completely failed to identify any such man as I described.

I next communicated the real purpose of my departure, to trace out the man whom I believed had caused Ione's death. For some moments he sat still in deep thought, then with a full drawn sigh, as of silent and interior determination, he rose to his feet, clasped my hand, and in the most significant voice said, "I will go with you."

The next day we both left Steeton Hall for London.

(To be continued.)

FLORENCE MARRYAT'S "THERE IS NO DEATH."

AN ADDRESS BY JAMES ROBERTSON.

BEFORE the question of Spiritualism, in its modern phase, got talked about, Florence Marryat was accustomed to see, and to be very much alarmed at seeing, certain forms that appeared at night, and got well ridiculed for her pains. She became the wife of Colonel Ross Church, and had been in India for some years, but towards the close of 1860 the state of her health necessitated her being sent back to England. She had returned several years before Spiritualism was brought under her immediate notice. She had heard it mentioned as a dreadful wicked thing—diabolical to the last degree—by others as a most amusing pastime for evening parties or when one wanted to get some fun out of the table, but she was not charmed nor tempted to pursue it. Spiritualism, it seemed to her, must be either humbug or a very solemn thing, and she neither wished to trifle with it or be trifled with by it, and after twenty years' continued experience she holds the same opinion. "I have proved Spiritualism *not* to be humbug," she says, "therefore I regard it in a sacred light, and it is a matter of constant surprise to me to see the indifference with which the world regards it." That it *exists* is an undeniable fact. Men of science

have acknowledged it, and the churches cannot deny it. If they argue the impossibility of the return of the dead they deny the records which form the only basis for their religion. No greater proof can be brought forward of the truth of Spiritualism than the truth of the Bible, which teems and bristles with accounts of it from beginning to end.

In February, 1873, Mr. Henry Dunphy, of the *Morning Post*, gave her an interesting account of some of the séances he had attended, and said to her that the time had arrived for her to investigate Spiritualism, and that he could introduce her to a medium who would show the faces of the dead. Along with Annie Thomas, the novelist, an intimate friend, who was staying with her at the time, as eager as herself, they called on Mrs. Holmes, an American medium, then visiting London—a medium who, like almost all others, has been called a fraud. They objected to take Mr. Dunphy's introduction, preferring to go *incognito*. They removed their wedding-rings and presented themselves at Mrs. Holmes' door, giving their names as Miss Taylor and Miss Turner. Mrs. Holmes did not receive them over graciously, as sceptics, eyeing them over coldly. The night was bitter, snow lying thick on the ground. It was a public séance, but no other sitters than themselves arrived, so that Mrs. Holmes offered to return their money as there were not likely to be manifestations on account of the inclemency of the weather; but Annie Thomas had to return to her home in Torquay the next day, so they begged the medium to try at least to show them something, as they were very anxious on the subject. Full of curiosity and anticipation, but scarcely thinking they would see any face they could recognise as having been on earth, they waited till nine o'clock in hopes that a circle would be formed, and at last Mrs. Holmes consented to sit with them alone, warning them several times to prepare for a disappointment. After satisfying themselves that no one was concealed in the room, or could enter it, they sat down before a square of black calico, in which was cut a square hole about the size of an ordinary window. There was no singing nor noise of any sort, and they could have heard the slightest rustle in the next room; they were almost tired of waiting when something white and indistinct, like a cloud of tobacco smoke or a bundle of gossamer, appeared and disappeared again. The white mass advanced and retreated several times, and finally settled before the aperture and opened in the middle, when a female face was seen distinctly above the black calico. What was their amazement to recognise the features of Mrs. Thomas, Annie Thomas's mother, who had been a near neighbour of Captain Marryat's, and was therefore well-known to Florence Marryat, who recognised her at once, as of course did her own daughter. The witness of two people to any occurrence is considered sufficient in law, but in society the testimony of a thousand on some subjects does not count for anything.

Annie Thomas was much affected and Florence Marryat awed at the appearance of the old lady. One thing that puzzled the latter was the cap she wore, which was made of white net, quilled closely round her face, unlike anything she had seen her with in life. She whispered this to Annie, who said it was the cap she was buried in. Mrs. Thomas possessed a very pleasant but uncommon-looking face, with bright, black eyes, and a complexion of pink and white, like that of a child. It was some time before the daughter could be persuaded to let her go.

Other matters transpired at that first séance which, to use Brewster's words, upset the philosophy of a lifetime. Had it turned out a failure, well, Spiritualism might have been to her, as to many, an imposture, but so much came of the most unlooked-for and surprising kind that she went on and on, seeing and hearing things that are to the world utterly impossible.

And now, it is my purpose to place before you for a few nights the most important items that are to be found in this new volume, "There is no Death." I am simply going to read it for you, and pick out one or two connected narratives. I want all of you to possess the volume and read it for yourself, then hand it to some one else that is interested in this great question. I have read nothing, as I have said, so likely to bring not only conviction but consolation. It is a record of facts simply told, and I, as a Spiritualist of fifteen years' experience, feel that nothing has been exaggerated, because I have sat with many of the people that have helped her on the way, and know the value of her testimony. If the publication of these remarkable experiences helps any one to *know* of a future life, rather than the vague thing called "hope and trust," which is all the church can give them

indeed the value of the volume is beyond price. There is subject matter for a dozen lectures. Now, however, I want to tell the story of "My Spirit Child." If I tried more than this in one address I would only confuse. More of this next week.

THE GOSPEL OF HUMANITY.

[Some months ago, returning from Walsall one Sunday evening, I entered the waiting room at Wolverhampton, and found a group of young men carrying on an animated conversation. Near the door a young lady was engaged in an all-absorbing talk with a tall clergyman who appeared to be deeply interested. Presently I judged from the expressions I heard that these people were Fabian Socialists, and introduced myself as one of that body. It transpired that they had been holding a public meeting, and the young lady, who was evidently expressing her views pretty positively to the preacher, had been the speaker of the evening. I learned that she was Miss Conway. She had received her education at Girton College, and had sacrificed very favourable prospects in life, and left her home and friends to come down to the Potteries to become a school teacher, out of deep sympathy with the suffering poor, that she might go amongst them and help as far as possible in the work of their elevation. As I looked upon her brave and resolute face, her clear fearless eyes, and listened to her ringing melodious voice, I felt—"Here is, indeed, a worthy, true-hearted reformer, one who will do good and help to hasten the coming day of human emancipation." Some weeks ago Miss Conway visited Burnley, and lectured there to a large and enthusiastic audience. She dealt with practical questions, and we think our readers will be interested by her advocacy of the Gospel of Humanity.—Ed. T. W.]

Miss Conway, who had a hearty reception, said that enthusiasm in young minds was proverbial, and she was afraid that after seeing the title of her lecture in which she, as a Socialist, claimed that Socialism was the gospel of humanity, they would think she was no exception to the rule. But if they had seen the sights that she had witnessed they would think that there was need for a gospel of humanity. We were now going through a transition of thought. The people had been treated with a gospel which concerned itself with the death of man, and with the good time that was to come after death. They had preached of a heaven and hell in a world hereafter; to her mind they had to wake up and see that

HEAVEN AND HELL HAD BEGUN HERE

and were round about them, and that they had to work for heaven here. And she claimed for Socialism that it was the gospel of humanity. Some might say that that gospel was preached to the world 2,000 years ago. She was not there to deny it. But Socialists had three great principles, and she would ask those who believed in the teachings of Christ whether those principles were antagonistic to those teachings, or the direct outcome of them. The Socialist realised that no section of humanity could enter into spiritual development by relying on the death and degradation of another. Secondly, the Socialist desired the full development of man, and he realised that before humanity as a whole could come to that full development, each single member of the body politic must be fully developed, physically, mentally, and spiritually. He therefore waged unceasing warfare against any system, whether industrial, physical, or educational, that in any way militated against the full development of each man, woman and child. Thirdly, he did not relegate this hope of perfection to another world. He said we must fight for the perfection of mankind here upon earth, and have nothing to do with systems which made it eternally impossible on earth. The one right upon which society would be based in a Socialist state would be the

SACRED RIGHT OF DEVELOPMENT.

They should not consider any other right worth the name. As George Macdonald said, "We want you to be as beautiful as God meant you to be." She believed with Walt Whitman that the seed of perfection was born in every living thing. They would not have in a Socialist state phrases like "Good enough for them." In a Socialist state the great masters of industry would have only two ideas to work upon. First, to make only what the community really needed, and secondly, how could the men and women working under them have the very best possible conditions of labour. Looking at the world as it was to-day, they found that the whole of our social life was based upon the so-called sacred rights of property. In the Government they had first of all the House of Lords, or the House of Landlords, whose one aim and object was to take from the land even the small burden that it now bore. We had 109 members of our present House of Commons directly connected with the same interests, and they had the vast bulk of the rest of the House of Commons entirely interested in the private property of that other instrument of production, capital, while to represent the great four-fifths of the nation there were about half a dozen men, not with the newest ideas in

their heads, and not working men's representatives in the fullest sense of the word. Under a Socialist state there could only be fighting in the interests of mankind. But could we be proud of our opium war, and the Egyptian war? Our soldiers had spilled their blood in the interests of the sacred rights of property, and had destroyed the sacred rights of men to be men. We must feel ashamed of our work in Central Africa. Our soldiers were sent out not to open markets in the interests of the community, but in the interests of the capitalist. Over and over again markets opened in India and elsewhere had been used to lower the wages of our own people, as the cotton operatives well knew. Under our industrial system the workers were completely in the hands of the employing classes, compelled to sell their labour force that they might live.

WAGE SLAVERY WAS A FACT

and not a phrase. They were first of all dependent upon their employers for leave even to earn a bare subsistence wage. Except in so far as Socialistic legislation had stepped in through the factory acts or through the trade unions, they had no safeguards for the conditions of labour, and as human nature was at present, under the competitive system they must have laws to protect the rights of labour. They were also dependent upon their employers for the direction of their labour, a thing to which they did not pay sufficient attention. The fact that the workers were dependent upon the employers for permission to work, and for the direction of their work, caused them to make things which were worse than useless. They talked about supply and demand, but it was the demand backed by hard cash that was supplied and not the real need. Far larger consignments of flannel went to the West End of London with its thin population than ever went to the East with its thousands of ill clad children. Then these people set the workers to make things for themselves which were not good enough for them (the employers). They got them to make paper boots, shoddy clothes, and build jerry houses; they got them to make cheap cotton, which took them quite as long to make as to make good cotton. They set them to make a dozen yards of worthless calico, when one yard of good stuff would do. They ought to consider whether it was not time to take the power of directing labour out of the hands of a few who did not use labour for the real needs of the community. Concluding, she said the workers were beginning to see these things, and they had awakened to the great truth that they were one body. They realised as a democratic nation that they could no longer leave in the hands of one-fifth of the nation the power of life and death for the other four-fifths, and no longer leave in their hands control of the instruments of production, land, and capital. The first thing they had to do was to get

A PERFECT POLITICAL MACHINERY.

They would have to get rid of such relics of feudalism as the House of Lords, and they must get real people's representatives into the House of Parliament. If the Labour Programme came from the House of Commons the people would listen to it, but while it was outside they could not get them to think it was anything but a mere idle thought and dream. Therefore it was necessary they should send their own men to Parliament, and have payment of members. There was the second ballot and at the same time an extension of the franchise till we more nearly approximated to adult suffrage. There was also the question of women's franchise, and they must get the land in the hands of the people by the imposition of ground values, and at the same time they would be able to get the labour into the hands of the country. She urged the municipalisation of as many local industries as possible, the adoption of the fair contract clause by the Town Councils and all governing bodies, and the construction of relief works by County Councils for the out of workers, and with a fair day's wage for a fair day's work.—*Burnley Gazette.*

MINISTERING ANGELS.—The Rev. Mr. Clark, of Xenia, Ohio, startled his congregation a few Sundays ago by declaring in one of his sermons that it was a precious doctrine with him to believe and know that all God's people had ministering angels, who had power to come back to this world and encourage and comfort all such as put their trust in him; and that these ministering angels were unquestionably those who had once lived with them, and taken an earthly interest in them. He claimed that he had a right, though a Methodist minister, to this faith; claiming that John Wesley and Adam Clarke, two of the greatest exponents of the church, had long ago taken this position.—*Independent Age.*

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SENT POST FREE TO ALL PARTS OF THE WORLD for 12 weeks for 1/6; 6 months for 3/3; one year for 6/6.

FRIDAY, JUNE 24, 1892.

EDITOR AND GENERAL MANAGER:

E. W. WALLIS.

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

THE NATIONAL FEDERATION CONFERENCE AT BURNLEY.

Next week we shall publish the official programme of the proceedings, giving all amendments and resolutions, &c., to be brought before the Conference. See also the Prospective Announcements in this issue.

SPECIAL AND IMPORTANT NOTICE.

The Directors of "The Two Worlds" Publishing Company Limited have decided to issue an EIGHT-PAGE SUPPLEMENT, without extra charge, to every purchaser of *The Two Worlds* of Friday, July 8.

This Supplement will contain a full account of the DEMONSTRATION and CONFERENCE at BURNLEY, together with a digest of the speeches made at the several meetings.

We trust this public spirited action on their part will be rewarded by a large increase in the numbers sold. Order at once.

THE NEED OF THE HOUR.

BROTHERLY UNION FOR WORK.

THE near approach of the National Federation annual Conference prompts us to draw attention to the urgent need which exists for reform within our ranks. "United we stand, divided we fall" is a truism which has become so familiar as to almost lose its significance, yet over and over again in the twenty years of our connection with Spiritualism, we have seen its truth exemplified in the growth, development, and collapse of societies. As thus: A few earnest individuals have felt it to be their duty to proclaim the spiritual "glad tidings," and at great sacrifice they have succeeded in establishing a society. All works well for a time. Then grumbling, discontent, and contention arise, frequently owing to the fact that what have been called "six minute Spiritualists" are put into office, who speedily seek to run the society. They lack the experience and knowledge of Spiritualism and mediumship, which the originators of the society possess; those originators are snubbed and opposed until in sheer weariness they withdraw, and leave the society to be directed by the ambitious, probably earnest and enthusiastic, but inexperienced newcomers, with the general result that after a few months of effort, having driven away those who commenced the work, they grow tired of the struggle, the debts they have incurred frighten them, they become conspicuous by their absence, the society falls to pieces until some of the old workers come back (some never return), and a new start is made, and success again rewards the more united and harmonious committee. The keynote of success in all societies is

EARNESTNESS, UNITY, AND WORK.

It does not matter what a committee may do; they may advertise, put the most attractive speakers on the platform, create a sensation with some new phenomenal medium, blow the trumpet, beat the drum, and try all manner of expedients, but *unless there is harmony and goodwill among the members and the committee, unless there is enthusiasm, attention to details, and a generous spirit displayed, neither spiritual results will ensue, nor financial success be secured.* Psychometry reveals the actuality of the "soul sphere." Many people are sensitive, and without knowing how or why, intuitively "sense" the "conditions" of places they visit, and when such people go to halls or churches, where jealousy, envy, ambition, contention, and ill-will prevail, they feel the inharmonious, and are not attracted to the meetings where such a state of things exists; hence the smaller audiences. Where a cheese-paring policy prevails, that spirit influences the audiences, and they give sparingly. A niggardly spirit destroys sympathy; hence smaller collections, and the downgrade is followed with ever accelerating speed.

When shall we, as Spiritualists, learn the lesson so constantly forced upon us, that

WE GET WHAT WE MAKE CONDITIONS FOR?

Unless inspiring and sympathetic conditions are given, how is it likely that a medium, who is necessarily largely dependent upon conditions, can receive rich, exhilarating, and spiritually sustaining inspirations? From all we can learn there are *more* Spiritualists in London now than ever—there is more widespread interest and more investigation going on, and yet *public spiritualism* has dwindled down into a vanishing quantity. What meetings there are are generally small, held in uninviting quarters, and conducted in no very attractive fashion. Contrasted with the large and enthusiastic gatherings which we can remember, this state of things is simply disgraceful. In some places in the provinces there is a decided tendency to a similar state of things, while in other centres the public work is growing and the cause kept well to the front.

We do not hesitate to affirm that this collapse of the public propaganda work is due in the first place to the unworthy spirit which grudges to pay workers for their time and services, and in the second to the desire for domination on the part of individuals who, if they cannot rule, will do their best to *ruin*.

The world is wide, there is room enough for all and work for all, why then should there be jealousies and heart-burnings?

Another great cause of the decadence which is going on in some places is the failure on the part of many to recognise

SPIRITUALISM AS A MORAL AND SPIRITUAL REFORM.

Depend upon it, we can never build a temple or found a world-wide system on mere negations, sensations, or scientific formulas. If we are to win men and women into our ranks we must move their hearts as well as appeal to their heads; we must feed their hungry souls as well as tickle their organ of wonder; we must *move* them to tears, to repentance, to reform, to zeal for human good, and nothing can fire their enthusiasm so much as that which supplies their religious needs. We must work more for

SPIRITUAL RESULTS.

Better a small society with harmony and love than a large one with discord and hatred.

Can Spiritualists unite for a common cause, animated by a common purpose, to secure spiritual development and further the cause of human progression? That is the issue before us. The National Federation looks towards that end. What is needed is character, worth, ability, and zeal. The Conference should move most carefully. The time is critical. We are passing through a crisis. Those who attend the Conference will, we feel assured, come with the spirit of goodwill, to second and support the efforts now being put forward to draw us together. We trust there will be a tolerant spirit. The Constitution adopted last year is not perfect; it was largely an experiment. Constitutions ought to be most liberally interpreted; they should not be fetters, but helps. The Federation is a union of societies and individuals who are desirous of helping and encouraging each other, that being so, they should work with as little friction as possible. The executive have given much time, money, and service unselfishly to the work, animated by the sole desire to promote concord, union, and usefulness. They have done their best under discouraging circumstances, and will have a good record to show. Hitherto time has been spent in preparing the machinery, but next year ought to witness a much greater development of the practical benefits of the Union, and missionary labours should be extended. We trust the time of the Conference will not be taken up with mere dry business details; such matters should be disposed of as quickly as is consistent with fair consideration, leaving time for discussion of vital principles, suggestions for future work, and consideration of the great question, "How can we individually and collectively best promote the knowledge of the facts and the adoption of the truths of Spiritualism, so as to lead to spiritual reform and increase of happiness on earth?"

The field for work is indeed great, and the number of workers are even yet very few, but those who have spent themselves in the Labour movement may at least derive satisfaction from this solid fact, viz., that as the result of the work done many thousands of homes are brighter than they were, many mothers' anxieties are a little less than they were, tens of thousands of children are better fed and clothed than they were, and thousands of men have more leisure than they had, which—good luck to them—they are turning to good account.—Tom Mann.

IS SPIRITUALISM A RELIGION?

A FRIENDLY correspondent writes:—

To be quite frank, it is as a *religion* that I find Spiritualism rather disappointing. I know I am under the disadvantage of seldom hearing platform addresses—I can only judge by what I read, and on reading John Page Hopps' discourse on "God in the Streets of London," for instance, I am struck with an elevation of tone and a spirituality running through it which are often absent from Spiritualistic utterances. And yet the Spiritual philosophy is *grand*. Then how is it that it fails so often to satisfy me? I am neither emotional nor ultra religious, and yet I want something which I do not get, nor do I think I am exceptional in this.

The above extract touches a weak spot in our movement. Like Mr. Leyland, the writer pleads for the higher Spiritualism. We have been forced into opposition so much that we are in danger of becoming too exclusively iconoclastic. We have been so opposed by Materialists that we are apt to grow hard, and, in endeavouring to defeat antagonists, dwell too exclusively on the plane of external evidences, and do not sufficiently encourage "the witness of the spirit." To meet the demand of an age which "seeks a sign" we have drifted into sensationalism, and in doing so, the higher aspects of Spiritualism have suffered.

Speaking personally, if Spiritualism is not a religious movement, we wish to drop out. If it is not to help us in life's battle to attain the higher levels of love, sympathy, and helpfulness, we shall sorrowfully turn away. It is because we feel and know that it is capable of giving support, comfort, and guidance under all circumstances to those who rightly apprehend its message that we labour in the ranks. Human nature is many-sided. Man is naturally gifted with sentiments and emotions which need satisfaction just as much as the intellectual faculties require development. There is perhaps a tendency in our movement to encourage the latter, and to extol knowledge at the expense of intuition and aspiration.

Theosophy has attracted a number of minds for a while, because it attributes to the soul in man many of the occult experiences which some people too readily refer to "the spirits," and professes to teach how to culture and employ these "soul powers," but its Eastern methods lead to no great success. It is not by "retiring from the world" that power "to overcome the world" is to be gained.

More attention might well be given to aspiration, devotion, reverence, and praise, but religion is after all a personal matter. It is life, love, expression, service, inspiration, exaltation and sacrifice.

Growth is slow, and only those who are on the look out for the hidden beauties, find them. Outward forms and ceremonies are valueless. The *spirit* of service dignifies and adorns the humblest duties. Daily life becomes religious, and its petty details are exalted into worship when *love* inspires the thought and deed. Many persons grow weary of the conflict of *opinion*, the ceaseless round of debate, dispute, condemnation, critical contention, and argument. They look for *rest*, and long for a final test, some authoritative decree which will enable them to settle down calmly to a definite course of worship, with clear convictions, and no doubts. The Romish Church offers to such minds a haven of refuge, rest, and peace.

After the angularities of Secularism with its negations, and positive, unemotional hard-headed personalities, we can well understand Mrs. Besant's sensitive and sympathetic nature (trained in the Church of England with its culture and refinement and religious sentiment) turning to Theosophy, which offered her congenial surroundings and satisfied her aspirational nature (temporarily at least) with its altruism and philosophy of soul life.

Spiritualism, however, is phenomenal, philosophical, and religious. They who *seek* will find in it the priceless gem of truth, whose beauty will satisfy their æsthetic natures, and whose revealing ray will illumine life here and hereafter, making manifest the working of that Divine Intelligence who doeth all things well; and by its ministry of angels and the development of the angelic in mortals lead on to the establishment of the Kingdom of Heaven on earth. All the same, we think that Spiritualist meetings and services might be vastly improved, and that the higher aspects of our religious life and its needs ought to receive more attention, so as to make Spiritualism a more decided power for good.

OBJECTIONS TO SPIRITUALISM ANSWERED, AND A PLEA FOR FURTHER INVESTIGATION.

A paper read before the London Spiritualist Federation.

OPPONENTS point to the exposures of mediums, and declare Spiritualism to be therefore humbug and trickery. The Spiritualist is the last to say that there has been no trickery or delusion. Wherever there is anything in this world precious, there is a counterfeit. Many charlatans have tried to get money out of people by pretended mediumship, but all this is not Spiritualism. Even if every professional medium were proved to be a cheat (and it is not possible to do this), it would not affect Spiritualism in the least. The true, pure Spiritualism is built upon the phenomena in our own homes, at family circles, where there is little probability of fraud; and also in the individual spiritual communion of many of us when alone. Then we are said to be over-credulous; but this objection falls to the ground when we consider that multitudes of all classes—some hard-headed scientists—have been convinced by their own experiences.

But may not telepathy, mesmerism, thought-reading, or unconscious cerebration explain the phenomena? That some may be thus explained is possible, but neither any of these singly nor all taken together will explain the whole.

Is not Spiritualism forbidden by the Bible? No. The Bible is full of it, but even if it were, that would not prevent us seeking to know if it be true. The Bible has been proved inaccurate, and wrong, and misleading, in many points; therefore, to the impartial mind it is no longer an infallible revelation, though containing much to be admired, and valuable as a record of the occult wonders of the past.

But others urge—there seems to be so much deception, so many contradictions, so much absurdity, in this mediumship. How can we ever learn any truth from it? Everything has its spiritual side. There is a spiritual side to all Nature. There is therefore a spirit world surrounding and permeating the natural world. The only way the one can act on the other is through the psychic forces employed in mediumship, and which are the connecting links between the two worlds. As human beings have so many imperfections, they naturally attract at first many imperfect spirits, and hence absurdity and deception. But the very desire for truth which causes them to investigate, also draws to them higher spirits, and arouses the Divine Ego within them—the God within—which in common humanity is almost dormant. Thus they will be protected and guided through all, if they only love truth.

But could we not escape these deceptions of spirits by avoiding Spiritualism? No. All the world, without knowing it, is influenced by the spiritual world. This is the cause of the immense power of religions, men being psychologised by the other world. Only by love of right, love of truth, and invoking the Divine within each, can we resist the evils of demoniac obsession, either in Spiritualism or outside it.

What benefits are to be derived from Spiritualism? The knowledge that we all live after the death of the body, that we make our own happiness or misery by our actions, that the soul has no fixed states, but progresses for ever. That we shall meet our loved ones again. That all that is good, pure, loving, and true, cannot be destroyed. Only imperfections, evils born of ignorance die, all else is immortal.

The most weighty objections come from scientists of a psychical research order of mind. These men have given considerable attention to such matters, but either from the prejudices of a materialistic education, or from want of mediumistic qualities, cannot obtain that conclusive evidence they desire before admitting the truth of Spiritual existence. Scientists admit much now, which a few years ago they treated with lofty scorn; and many believe in telepathy, or the inter-action of minds at a distance. They admit hypnosis; some even go as far as clairvoyance, as that admirable book "Phantasms of the Living" proves. It is extremely difficult to answer some objections raised by these people, because they just contain that germ of truth which makes them plausible. Telepathy is no doubt true. There is an action of mind upon mind, but the Spiritual theory alone covers the whole ground. When these "phantasms" move solid objects or can be touched and handled, they become more than hallucinations, they are objective. Telepathy may explain some phantasms of the living, but it cannot explain phantasms of the dead; any effort to make it do this is to stretch the theory to breaking point.

Telepathy may explain premonitions occurring a few hours before the time of fulfilment, but will not explain

prophesy of events months before even the train of circumstances that caused them were set in motion. Plenty of such facts I have had in my own experience.

Hypnotism may demonstrate the existence of secondary personalities, or even of a higher life, and may explain some of the phenomena of spirit controls, but it cannot explain hauntings of the dead, nor the deceptions sometimes practised upon good people by undeveloped spirits. When we look at the far-reaching powers of these spirits, have we the self-conceit to think that we can alter or re-arrange people's affairs months beforehand? To suppose that the human spirit, unaided while incarnated, has such powers, is an absurdity. Do we see it exercised outside of Spiritual mediumship? Again, how is it if the mental phenomena are produced by the higher self, as Theosophists allege? How is it that this higher self tells lies and masks itself in the various personalities of the dead? Some may say it is because we expect the dead to come. They are mistaken. Many scientists in their investigations have expected and earnestly desired any other answer than that, so opposed were they to the Spiritual theory. But in spite of all the telepathic wishes of such investigators the intelligences stuck to their guns, and announced themselves as the spirits of departed human beings. The only way of finding out the truth about Spiritualism is by personal investigation, and the London Federation are determined to make a new departure. Seeing that the time is not yet come, as we hoped, for united action in the Central Hall, we are determined to revive the old times, by getting together a body of educated people to investigate thoroughly on scientific lines. Little of this kind has been attempted for the last twelve years. We know nothing yet as we ought to know. Our speakers keep telling us of the doings of Crookes, Wallace, and the old veterans. Let us emulate their example and sit down to patient investigation.

Why is further investigation necessary? It may be said that this work is being done by the Psychical Research Society. No one recognises more than I the splendid work they are doing, but it is an elementary one. They are acting upon the dictum of Sir D. Brewster, "Spirit is the last thing I will give in to," and rightly so from their standpoint. They seek first to explain our phenomena by recognised scientific methods, and only when all these methods together fail to cover the ground will the Spiritual explanation be allowed. This is a necessary method if the scientific world is to be convinced. But Spiritualists have gone over all this ground, we want to penetrate further. If we can get a number of experienced, intelligent, and *unprejudiced* Spiritualists to go into this further investigation, we shall obtain great and fresh light. We *know* the phenomena are real, we know that *some beings* outside ourselves do communicate, and that some of them are departed human beings, and this is about all we do know. Can we be content to rest there? Do we not want to know the nature of these beings, and to learn something *definite* about that world or state beyond the grave? Think what new light these phenomena carefully studied will throw upon science—what new properties of, and what fresh light upon, the nature of matter. A flower is brought from a neighbouring garden into a séance room. We are told it is dematerialised, its elements are in the room invisible; then suddenly it grows up out of nothing. A book or instrument is brought through walls and closed doors. A form—the form of one we loved—grows up in the room, apparently out of nothing, and seems to be completely solid and material, and then dissolves before our eyes. How about the properties of matter, oh science? Is there nothing here for fresh investigation, is there nothing of interest? If such liberties may be taken for a few moments with material laws, what could not be done with disease, with lengthening life, with smoothing the passing over called death, if we only understood these higher laws? What psychical chemistry, what new aspects to all science, what new views on all the events of life—on vice, crime, law, everything? And then the world beyond—oh! that we could know something of its nature.

This is the great objection of many educated minds to our subject. I was talking two days ago to a gentleman, a great traveller, and quite free from prejudice. "Ah!" he said, "but suppose it is true, you get no further." We get no further? Why? Because we love frothy declamation, ignorant oratory, and love to air our prejudices, instead of sitting down patiently to investigate, and to learn of the phenomena themselves. I have little doubt that many will think me very ignorant, and that they know all about these things. They know *what* spirits come, what the other world is like,

how all phenomena are produced. My friend! I have gone in and out amongst you all for years. I am a medium myself, and have had as sublime messages and manifestation as most people; I have listened to many who *think* they know. I have weighed the Theosophical cut-and-dried-creed, and I have heard descriptions of the mighty dead and their abodes from some of our finest trance speakers, and I am assured that neither I nor any one knows that which is the great secret of humanity. We know, as I said before, the phenomena are real; we know that unseen intelligences come to us; we feel assured we shall live, and that there is another life. And, I venture to say, no one on this earth to-day knows more than this, however he may fancy he does. This, then, is the need for investigation. The past history of the world proves that scientific investigation is the *only* means to get at any truth. I believe, firmly, if this investigation is taken up and patiently and wisely persevered with, the great secrets of the spirit will be revealed in time. Help us then, friends, to make a beginning, however humble. Help us, encourage us, and join us. We Spiritualists have got *something* that the religionists, talkers, and writers have not. We have got phenomena, and we have communed with the spiritual. Here, then, is ground for hope; only work on in this direction, and I believe the great secrets of life and death will one day be discovered, and be the crowning glory of science. We wish to get new members, both in town and country. All who wish to help, please address me as below.

4, Portland Terrace, N.W. A. F. TINDALL, A.T.C.L.

THE PEOPLE'S LETTER BOX.

THE DEVELOPMENT OF MUSIC IN OUR SERVICES.

DEAR SIR,—The question has been lately forced to the front from a variety of sources, "How is it that so much latent musical talent is allowed to remain dormant when its development would certainly add to the interest and attractiveness of our meetings?" I am far from being alone in the view that the generality of our services are from a musical standpoint rather repellant than otherwise. Good music, or as it has been termed, "the heavenly art," is the constant attraction to large numbers of people to visit places of worship. The services are made bright and cheerful by this means, the worshippers themselves realise a purer aspiration and inspiration, and if you have a truth worth preaching, people would come to hear with less diffidence did they but know that a good choir occupied a fair share of the service. In furtherance of some effort towards improvement in this direction, I would suggest the formation of a district musical union, formed of musical sight singers, in all centres of spiritual activity. I feel confident that there are a sufficient number of ladies and gentlemen who would gladly welcome the opportunity for service in this direction. The formation of local choirs would be made more easy by the existence of a district choir, from which much valuable aid might be derived. I am aware one difficulty would arise at once—that of expenses. In the formation of such unions, composed as they are certain to be of the rank and file of the labouring classes, thought must be given to the also the of purchase of music, which, no doubt, would be considerable, also the cost of travel to rehearsal, which, of course, would be compelled to be centralised, would necessitate other expenses. Constituted as these unions would be, of those who could not individually bear these expenses, it would, perforce, rest upon the generosity of others who might see the advantage to be gained to the cause of our adoption by the establishment of such a necessary aid to its progress and higher spiritual culture. With the conviction that such an effort will not lack sufficient monetary support, I invite all who would join such a movement in the West Riding of Yorkshire to drop me a line as to the most likely day for a preliminary meeting, what voice and sex, and, if possible, bring a "Spiritual Songster" with them. As I obtain the various addresses I shall be able to centralise a place of meeting. It would be unwise to call this meeting during the next three weeks in consequence of the National and Local Federations holding their meetings, and followed by the Bingley camp meetings, at which I should be glad to see all my musical friends assisting in the song of praise in the open air. Trusting my suggestions may receive due consideration, I remain, yours fraternally, Wm. Stansfield, 3, Upper Mount Street, Warwick Road, Dewsbury.

ASTROLOGY AND SPIRITUALISM.

DEAR SIR,—"Dum Spiro Spero," in his letter in *The Two Worlds*, June 10, wishes for proof that man's career is influenced by the planets. I have had proof, which is satisfactory to me, that the planets have an influence upon man, or that an astrologer is able to point out that which will guide and assist him through life. Some years ago I had my nativity, and also that of my son and daughter, read by the late Professor Scott, late of Oxford Road, Manchester, and some of the incidents then predicted have come true, and others have yet to come. What I was then told has guided me in many ways—in fact, we are able to get assistance from other sciences as well as astrology, such as palmistry, phrenology, and kindred subjects. "Man, know thyself," never appealed to me with greater force than it did a few weeks ago, when I, with a few friends, met Madame Henry, of 2, Rumney Street, Stockport Road, Manchester, at a private meeting. That lady read the hands of the friends present, and also examined the heads of one or two; and from the hand alone she was able to read many incidents in the past, give advice for the present, and predicted for the future. I am of the opinion that if we could read our own bodies aright, we would glean such information as would help us to pass through life with greater success.

T. S.

PLATFORM RECORD.

ASHINGTON. Memorial Hall.—Evening, Mr. Wilson's guides favoured us with the very important subject, "What are the advantages of Spiritualism?" The lecture was enjoyed by a good attendance.—Wm. Pringle.

ASHTON. 44, North Street.—A good day with Mr. Taylor and Miss Saxon. Audience very good.—G. C.

BIRMINGHAM.—Thursday, Mr. Victor Wyldes interested a large audience at the Broad Street Corner Coffee House. Psychometric delineations remarkably accurate. Sunday evening, Oozells Street. Mrs. Manton spoke under control upon "The Beauties of Spiritualism," followed by good clairvoyance. Meeting packed, many failing to get seats.

BOLTON. Knowsley Street, Central.—Afternoon, Mr. Sutcliffe conducted a very interesting circle. A few words of encouragement from Mr. Ormrod and Mr. Hunter, for which we tender our best thanks. Evening, Mr. Sutcliffe spoke on "The Religion of the Future," in a very able manner. Successful clairvoyance at both services; also a few psychometric tests. We congratulate Mr. Sutcliffe on the progress he has made since his first visit.—H. Hatton, sec.

BRADFORD. 448, Manchester Road.—Morning: Splendid circle, 37 present; and Miss Firth spoke on "Biblical Spiritualism," and from the hymn, "If I am right, Thy grace impart." Capital discourses, followed by good clairvoyance, to good audiences.

BRADFORD. St. James's.—Mrs. Webster and Mr. Todd, speakers, to good audiences. Evening subject from the audience, "The Efficacy of Prayer," was well handled and much enjoyed. Mrs. Webster's clairvoyance was most successful. Friends, rally round, and make another effort to help on the chariot of progress. We are very short of workers.

BRIGHOUSE. Oddfellows' Hall.—Afternoon: The inspirers of our local, Mr. Sidebottom, discoursed very ably on "Poor puny man, in ignorance of the life hereafter," giving much food for thought. Satisfactory psychometry. Evening: Mrs. Waterhouse, another local, under control, gave a stirring address on "Thy will, my God, be done," showing the necessity and wisdom of living worthy and useful lives. Clairvoyance very good. Mr. Kilburn again showed courage as chairman, in place of our president, and gave a splendid reading from *The Two Worlds*.—J. S., cor. sec.

BURNLEY. Hammerton Street.—Mr. Tetlow was our speaker. Small audience in the afternoon, the downpour of rain would no doubt be the cause.

BURNLEY. Guy Street.—Mr. J. Nuttall's excellent and interesting discourses were well received by the audiences, on "The Use and Abuse of Mediumship," and "Spiritualism the Philosophy of Life," treating it from a social, domestic, and political standpoint. Good psychometry.

BURNLEY. 102, Padiham Road.—Mr. Davis' guides gave good discourses, especially in the evening from subject, "God, the same yesterday, to-day, and for ever," listened to with rapt attention by a good audience. Good clairvoyance and psychometry at each service.—J. W.

CARDIFF.—June 12 and 13: Brother E. W. Wallis treated us to three fine, thoughtful, and effective addresses at the Town Hall, upon "Why weep'st thou, there is no death?" "Spiritualism a necessity of the age," and "Spiritualism a revelation and religion." After the latter a number of questions were ably answered. We distributed 250 *Two Worlds* (Missionary Number) among strangers, and trust much seed will have fallen upon good ground. The meetings were fairly well attended, and the spirit pervading them instructive and elevating. June 19: At our own hall. Service conducted by Mr. E. Adams, several strangers being present as a result of the Town Hall meetings. Members' séance afterwards, led by Mrs. Billingsby, who gave several interesting and successful clairvoyant descriptions.—E. A.

DARWEN.—The movement here is prospering in very truth. The hall, which will accommodate between 300 and 400 persons, has been tastefully decorated, and on Sunday last the anniversary services were held with most successful results. The Lyceum in the morning had a splendid session, and several pounds were contributed by the children. The morning circle was largely attended, and some striking clairvoyance by local mediums gave much pleasure. About £8 was collected at these two meetings. Afternoon and evening the hall was crowded out; almost as many were turned away at night as were admitted. Miss Janet Bailey's clairvoyance was remarkable. The accuracy of her statements caused quite a sensation at times. Every description was recognised, between 20 and 30 being given. One unique feature of the services was the excellence of the singing. The choir, under Mr. Sudall's able direction, sang with taste, expression, and finish; they rendered difficult anthems with apparent ease. It was real harmony—true music. Several solos were rendered by Mr. Whittaker, a local gentleman, a tenor singer of excellent ability. His voice is clear, sympathetic, and powerful; he can manage it exceedingly well, and his sweet singing gave delight to all. With such conditions it would be a wonder indeed if the speaking was not of a high order, and the addresses by the inspirers of Mr. E. W. Wallis were spoken of in terms of warm praise. The organ was most ably played by a gentleman, a schoolmaster, who kindly gave his services. Mr. Sudall, president, made an efficient chairman, and the earnestness and enthusiasm of the auditors was practically manifested by their liberal contributions, over £6 being collected in the afternoon, and the grand total of the day's donations reached £22 16s. 0d. This is thought to be a "record." Has it been surpassed by any other society's anniversary collections on one day? Tea was provided and a good number stayed. Many Blackburn friends and some from Bolton were present. The ladies worked well; indeed everyone seemed to try who could do most in the happiest spirit. Success was deserved.

FOLKSHILL.—June 5: Mrs. Richards, of Leicester, medium, morning, when her guides gave beautiful short addresses on our duty in life so as to help us on in spirit life. Good clairvoyance, mostly recognised. Evening, subject from the audience, giving great satisfaction. June 12, and 19, Mr. Grant, medium, subjects from the audience, "How, or what is the best means of getting to God?" and "Are our Homes anything to compare to the Homes on the other side?" Developing circle on Monday, at 8 o'clock.—W. Cowley.

HALIFAX.—A report has got abroad somehow that our society is going down. Such a cry is always injurious. Of late we have had no difficulty in raising funds, and probably this is a cry to stop our progress, but I think after the following statement it will have no effect. I have been a Spiritualist over twenty-two years, and have taken part in most of the processions and demonstrations in Halifax and district, and on Whit Monday last we had the best and most numerous procession yet held. The Lyceum engaged an excellent brass band, the money to pay for which was raised by voluntary subscription before the day, and some 400 or 500 scholars, teachers, and friends marched through the main streets to our new building grounds and back to the rooms in Winding Road, where coffee and buns were served. At four o'clock we re-assembled and marched through the town again to a field at Pellon, where we all enjoyed ourselves thoroughly, waggons being provided for the young ones. Marching and calisthenics were gone through beautifully to the strains of the band, which also played for dancing until dusk. This day's proceedings have made a good impression on the Halifax public. The following Sunday the Lyceum was crowded, and over 20 new scholars enrolled; it was the largest attendance of the year. June 19: Our room was packed to hear Mrs. Crossley at both services. Why talk about going down when we can have such meetings as these in summer time? Twelve months ago we purchased a plot of ground in Rhodes Street, at a cost of nearly £500. We have just purchased a new supply of hymn books at a cost of £55, and are raising an organ fund by weekly donations. We have at present over £9, with several odd pounds promised on demand as soon as the other necessary funds are raised. We have over £80 in the bank, therefore where are we going down to? we are going down Winding Road yet, but hope soon to go up to Rhodes Street. We never had as many subscribing members as now, and the spirit of investigation seems to be all alive in the town. The Nonconformists are forming a council to try what combination will do to improve matters in our town, and we are invited to send representatives to this council according to the number of our members, and be recognised as one of them. Is that going down? I am only sorry we cannot yet be recognised in the National Federation of Spiritualists, as at present the majority of our members are against it. Hoping the above will clear away all doubt as to our going down, and stop the cry which may injure us.—From yours fraternally, Barker Downborough, 55, Wheatley Lane, Halifax.

[We hope your members will strengthen the National Federation ere long by becoming affiliated. That will be another step upward.]

HECKMONDWIKE. Blanket Hall Street.—Our anniversary was celebrated on Sunday last. Mr. Wm. Galley, in congratulating our society, wished us every prosperity in the cause of truth and right. He did not know his subject before entering the room, but a clairvoyant eye saw it on the platform, viz., "Feed My Lambs." He gave many touching scenes of how in the past these lambs have been fed; several illustrations caused much emotion in the congregation. Mr. Russell gave a very sympathetic address to the children. Evening, Mr. Galley took five subjects from the audience, which gave him plenty of scope. His replies caused much comment, were warmly praised, and gave every satisfaction.

HOLLINWOOD.—A very profitable day with Mr. Eardley, of Manchester, psychometrist, clairvoyant, &c. In the afternoon we formed a circle, which gave satisfaction. Evening subject, "Glad Tidings." A very good lesson if only followed out. Psychometry and clairvoyance, which proved very true.

LEICESTER. Lecture Hall, Liberal Club, Town Hall Square.—June 12, Mr. Pinkney lectured on "Why does a man die?" June 19, Mr. H. Clark on "Is Spiritualism a negative faith?" Both lectures were much appreciated, for which we accord both speakers our thanks. June 26, we shall have an outing, so the hall will be closed on that day; we start from the hall about 10 o'clock for Longcliffe and hope to hold a meeting in the open air. Shall be glad to meet all Spiritualist friends who are within easy distance.

LEEDS. 16, Castle Street.—June 12, our opening day in new hall was very successful. Mrs. Menmuir's guides gave good satisfaction to an intelligent audience, also on Monday night. June 19, a good day, Mrs. Mercer's guides did us good service with good audiences. Clairvoyance at each service, also Monday night, the 20th, Mrs. Levitt gave her services for the benefit of the new hall to a good audience. Clairvoyance good.—C. L.

LEICESTER. 67½, High Street.—Miss Wesley's guides did justice to the subject, "Is life worth living?" Undoubtedly so; but we must first knock down that great obstacle which is so frequently confronting and baffling our every attempt to live, in its truest sense, viz., the idol, "self." It is in striving to uplift and cheer poor humanity that we are enabled to say boldly, "Life is worth living." After meeting very good.

LONDON. 311, Camberwell New Road, S.E.—Sunday morning: Séance. Excellent attendance. Evening: Mr. W. E. Long read a spirit communication disclosing a plan of work for our public propaganda, which was enthusiastically received by a crowded assembly. We want to replace our present formula by a real spiritual communion, where the ministry of angels to humanity may become a living reality; in fact, to establish the religion of the spirit, which shall feed the hungry souls who are seeking their daily bread of life. I am convinced if this is done we should not hear of our meetings in London being so poorly attended, or closing for want of support. Friends in sympathy are requested to attend on Sunday, July 3, at seven o'clock.—W. E. Long, hon. sec.

LONDON.—Open air work. Finsbury Park. An attentive gathering heard Messrs. Darby, Jones, and King; other friends distributing literature. We are glad to record that the people hear us gladly, and we do not now experience boorish opposition. We are careful to state facts of our own experience and knowledge, inviting all to investigate for themselves.

LONDON. Wandsworth. Spiritual Hall, 132, St. John's Hill, Clapham Junction.—Mr. Cable, of Pendleton, gave some interesting sketches of the lives of those present, proving himself a clever psychometrist.

LONDON. Spiritualist Federation. Open Air Work. Hyde Park (near Marble Arch).—The weather again prevented our speaker from being present, but the writer made himself busy giving away literature, and was pleased to meet the secretary of Hunslet (Leeds) society, who helped him. We hope next Sunday's field day will be a great success and the weather fine. Many Spiritualists are expected, and we are glad

to hear that at least one of the periodicals of the cause has asked for a shorthand report. Now is the time, friends. Turn up in great numbers, and remember the future of Spiritualism here rests with you.—Percy Smyth, organiser of open air work for London Federation.

LONDON. 86, High Street, Marylebone.—Mr. H. Hunt lectured on "The Mission of Spiritualism."

LONDON. Forest Hill. 23, Devonshire Road.—Last Thursday Mrs. Bliss's guides gave a splendid séance, which gave great satisfaction. On Sunday, in the absence of Mrs. Stanley, Mr. Bertram gave an address.

LONDON. Shepherd's Bush, 14, Orchard Road, Askew Road, W.—Crowded meeting. Welcomed our old friend Mrs. Wilkins, whose guides answered numerous questions of a spiritual nature. Followed with good clairvoyance, to the evident satisfaction of all. Mr. Yates, secretary of the Leeds Society, Hunslet, paid us a fraternal visit. Numbers could not gain admittance.

LONGTON.—June 12 and 13: Mrs. Richards, of Leicester, conducted services, giving, on Sunday, two capital discourses, and on Monday we held a public circle, each service followed by clairvoyance. Longton friends speak in great praise of the ability of this lady. June 19: Our local friend, Mr. Lucas, conducted the services, giving excellent discourses, which were much appreciated.—A. S.

MANCHESTER. Edinboro' Hall.—Mr. Armitage took four questions from the audience, and gave interesting and impressive answers. We can truly say Mr. Armitage is a noble worker for the cause. Saturday next the society intend holding the half-yearly tea-party and dance in the Edinboro' Hall. Tea at 5 o'clock prompt, dancing at 6-30. An efficient band will be in attendance. Tickets, for tea and dance, 1/-; dance only, 6d. We hope to see a good number of old friends and new. Sunday afternoon next, usual half-yearly members' meeting. All are expected to be present.

MANCHESTER. Tipping Street.—Mrs. Green's discourses were principally of a very pleasing and instructive character. Clairvoyance, for which she is noted, was really astounding. One, a sailor drowned at sea, afterwards recognised, but did not know what had become of him. The Misses Maslin and Shuffleton rendered their duet in beautiful style. The Service of Song has been postponed.—P. S.

NELSON. Albert Hall.—Mrs. Heys, of Burnley, spoke on "Life, Death, and Immortality," and "The Revelation of the Future." Subjects were ably dealt with and gave great satisfaction, many declaring that the evening address should be re-delivered from many platforms. Mediums willing to come to Nelson for a small fee, or railway expenses only, will please communicate with Mr. Blackledge, 58, Maurice Street.

NELSON. Bradley Fold.—Mr. Buckley discoursed on "Spiritualism, a friend to man," and "Angel Visitants." Both subjects ably dealt with. Psychometry good. Audiences moderate, but well pleased.—J. W.

NEWCASTLE-ON-TYNE.—June 19: Ladies' Sunday. Very successful service, conducted entirely by lady members of our society, and giving great satisfaction.

NEWCASTLE-ON-TYNE. — Out-door annual Moor demonstration, Sunday, June 19. The fates were for us again, notwithstanding the rains of previous days, and our gloomy forebodings. The sun shone out brightly, and the rain went away for both our afternoon and evening gatherings. Large crowds assembled and attentively listened to the speakers, Bros. Stevenson, Wightman, Murray, Harris, Lashbrooke, and Robinson. Reams of literature were distributed by Bros. Brown, Henderson, and Stevenson, jun. Thanks to our friends of *The Two Worlds*, *Medium*, and *The Key*, who so liberally supplied us. Good to the cause of truth must follow such work.—B. H.

NOTTINGHAM. Masonic Hall.—June 18: A goodly number of friends and enquirers at Mr. Wyldes' meeting for psychometry, at which he fully sustained his reputation. Details given were very minute, and in many cases only confirmed after considerable reflection. The speaker was repeatedly applauded when what appeared to be failure was turned into signal success by the sudden recollection of incidents which had passed from the mind, proving, if nothing else, that the medium was not "brain picking."—J. F. H.

NOTTINGHAM. Morley Hall.—Mr. Wallis read from Matthew vi. Mrs. Barnes's guides spoke from the words "If thine eye be single, thy whole body is full of light, etc." The address emphasised the necessity for cultivating the habit of thinking and speaking well of others. When words may not be listened to, a kindly deed silently performed will be sure to bear fruit. We are sending Mr. Wm. Wallis as delegate to the National Federation. We heard with regret of the passing on of our friend Mr. Sands. His earth career has ended early; but his knowledge of the after life will have prepared him for the change. Friends will bear in mind the Anniversary Services on Sunday next, June 26, 2-30 and 6-30. No morning service.—J. W. B.

OLDHAM. Bartlam Place.—Thursday: Public circle. Mrs. Johnstone officiated to a small audience. Sunday: Grand lectures by Mr. Wheeler. Afternoon subject, "Spiritualism, a mental corrective." Evening, "Danger Signals." Some excellent advice was given about circles and the development of mediumship. Mr. Wheeler shows symptoms of becoming a moralist in time.—V. T.

OPENSHAW. Granville Hall.—Miss Jones conducted a successful circle in the morning; good psychometry. Evening subject, "The Gospel of the Living God." Very good audience. June 12, members' meeting to select officers for the coming six months, when the following were duly elected: President, Mr. Turner; vice-presidents, Mrs. Garbett and Mr. Parry; treasurer, Mr. J. Boardman; financial secretary, Mr. Farmer; corresponding secretary, Mr. Pierce; auditors, Messrs. Manson and Pierce; book-stall keepers, Messrs. Orme and Garbett; room arranger, Mr. Reed; librarian, Mr. Pierce.

RAWTENSTALL.—Miss Cotterill related her experience from childhood to womanhood, giving every proof of her being a medium from a child. Evening: Her work in the slums of London. Although very young, she has the consolation of having been the means of raising some poor downcasts to a higher standard of morality. Let us hope that every true Spiritualist will follow that example.—T. Cook.

ROYTON.—June 15: Usual public circle, conducted by Mrs. J. A. Stansfield, who related how, from being a Catholic, she became a Spiritualist. Her interesting life-story was listened to very attentively. Very good clairvoyance. Sunday, June 19: Mrs. Hyde spoke on "God is our Shepherd, and ye shall not want," and "Where are our loved ones?" Both were well delivered. We hope it will not be long before

we have Mrs. Hyde again. We are having our first tea party on Saturday, June 25, for members and friends only.—D. H. G.

SOUTH SHIELDS. 21, Stevenson Street, Westoe.—Wednesday night, 15th, usual meeting. Sunday the 19th, Mrs. Young's guides gave a stirring discourse on "The Mystery of the Return of the Spirit," proving very satisfactorily to strangers present that there is a possibility of communion with departed friends. A lively discussion took place on "Mesmerism." After meeting, pleasant half-hour spent.

SOWERBY BRIDGE.—Very successful meetings have been held lately, although numbers have been small. Mr. Ringrose officiated for Miss Thorp in his usual humorous, interesting, and happy style, which caused several to remark "I wish he came oftener." Mr. P. Lee also was greatly enjoyed. There is much to learn from his addresses, they are particularly instructive. Mrs. Hoyle (a former resident) spoke acceptably and gave good clairvoyance. Her addresses are good and sometimes eloquent. Mr. and Mrs. Clegg, of Bradford, paid their first visit, and spoke very well to a thin audience.

STOCKPORT.—Mr. Pilkington's control related his experience in the spirit world, showing the necessity of a good life and the cultivation of spiritual gifts while in the physical form. Night: "Whence came God?" and "Is Spiritualism of God?" The first, which has perplexed philosophers in all ages, was well reasoned out, and the divine origin of Spiritualism clearly proved. The theories invented to account for modern spirit phenomena were reviewed and refuted. Fair attendance. Members' half-yearly meeting, June 26.—T. E.

WISBECH.—Usual monthly open meeting for the purpose of bringing out our young speakers, who were very backward in coming forward. Addresses were given by Messrs. Ward and Weaver, and Mrs. Yeeles. Clairvoyant delineations.—W. H.

RECEIVED LATE.—Bradford, West Bowling: Mr. Campion discoursed ably, urging Spiritualists to be more practical.—Glasgow: Mr. G. A. Wright spoke well on "Spiritualism" to good audiences. His psychometry was wonderful.—Cleckheaton: Miss Crowther spoke well and gave excellent clairvoyance.—Manchester, Collyhurst: Mr. Crutchley spoke on "Thought transference," and Mr. Moorey gave successful psychometry.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BOLTON. Knowsley Street.—Usual programme. Invocation from Mr. Rigby. Marching and calisthenics. Recitation from Miss Jackson. Fair attendance. Wand practices to be resumed on Monday.—H. H.

BURNLEY. Robinson Street.—A very pleasant session. Invocation by Mr. Walton, conductor. Marching. Calisthenics led by Miss A. Green. Liberty group discussed "The Fundamental Principles of Mediumship," the leader, Mr. Whittaker, giving a lucid and instructive explanation of several phases. Attendance moderate.—J. Dent, sec.

HECKMONDWIKE. Blanket Hall Street.—Anniversary session. Invocation by Mr. Ogram, recitation by Miss S. A. Whitehead, calisthenics led by Miss S. A. Whitehead. A happy session. Present, 28 members, 6 officers, and 3 visitors. Our motto is onward and upwards.

LEICESTER. Bishop Street.—Satisfactory attendance, and good session. Singing practice. Reading well rendered by Master W. Wells; followed by Mr. Allin's address on "His Travels in Ireland," which will be continued.—J. M.

LIVERPOOL.—June 12, Sunday afternoon: Flower Service, in commemoration of the seventh anniversary of the opening of Daulby Hall. The platform was beautifully decorated with plants and flowers, which were brought in handfuls by the children. A splendid programme of songs, chain recitations, also recitals by several children, well rendered. Marching, conducted by Mr. Stretton, very good. Short address by Mrs. Wallis, which was much appreciated. June 19: Children 39, officers 9, visitors 5. Address by conductor, on Lyceum motto, "Love, Truth, and Wisdom," preceded by appropriate songs, chain recitation, etc. Group lessons by leaders. Chain march directed by Mr. E. J. Davis.

LONDON. 311, Camberwell New Road.—A very good muster. The usual session of hymns, recitations, &c., with a very pretty reading about the cruelty of taking birds' nests, of the love of God even to so small a creature as the bird, and the joy of the child's parents when they see the child's victory over temptation.—G. J.

PENDLETON.—Morning session conducted by Mr. Crompton. Usual programme, including marching, gone through in a grand manner. Recitations, by Annie and Esther Winder, well delivered. Junior class taken by Jane Fogg and Minnie Brooks, and the seniors by Mr. Crompton. Present, 4 officers, and 24 scholars. Afternoon: Present, 8 officers, and 42 scholars. Mr. Moulding conducted usual programme.

STOCKPORT.—The usual programme briskly performed, and closed with singing practice for Lyceum, on July 3.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—3, Mr. Newton; 10, Mrs. Jarvis.
 BATLEY CARR. Town Street.—10, Mr. Boocock; 17, Mr. J. Kitson; 24, Mr. Armitage.
 BATLEY. Wellington Street.—3, Mr. Lund; 10, Mrs. Hoyle; 17, Mr. and Mrs. Hargreaves; 24, Mr. Metcalfe; 31, Mr. Peel.
 BINGLEY. Russell Street.—10, Mr. Pawson (anniversary); 17, Camp meeting; 24, Mrs. Jarvis.
 BRADFORD. Little Horton Lane.—5, Mr. and Mrs. Hargreaves; 10, Mrs. Beardshall (flower and song service); 17, Miss Walton; 24, Mrs. Bentley.
 BRADFORD. Otley Road.—10, Mrs. Craven; 17, Mr. Newton; 24, Mr. Hepworth; 31, Mr. Rowling.
 CLECKHEATON.—3, Mrs. Mason; 10, Mrs. Sunderland; 17, Mrs. France; 24, Mr. Parker.
 HALIFAX. Winding Road.—3, Mrs. Hoyle; 10, Mr. Hepworth; 17, Mr. J. W. Sutcliffe; 24, Mr. Campion; 31, Mr. W. Galley.
 HUNSLET. Goodman Terrace.—3, Mr. J. Kitson; 10, Mr. J. Lund; 24, Mr. Boocock; 31, Mr. Lund.
 LEEDS. Institute.—3, Mrs. Beardshall; 10, Mr. Armitage; 17, Mr. Johnson; 24, Mrs. Craven; 31, Mr. Boocock.
 SHEPLEY. Liberal Club.—3, Mr. Boocock; 10, Mrs. Mercer; 17, Mr. Pawson; 24, Mr. G. Galley; 31, Mrs. Hoyle.

ASHINGTON.—3, Mr. J. Graham; 10, Mr. J. Stevenson; 17, Mr. J. Hall; 24, Mr. W. Davison; 31, Mr. McKellar.
 BELPER.—3, Lyceum anniversary, speaker, Mr. W. Walker; 10, Local; 17, Mr. G. Featherstone; 24, Mr. W. Rowling; 31, Local.
 BRADFORD. Bentley Yard, Bankfoot.—3, Mrs. Jarvis; 10, Mrs. Clough; 17, Mr. Wainwright; 24, Miss Myers; 31, Mrs. Russell (Flower Service).
 BRADFORD. 448, Manchester Road.—3, Mr. J. Metcalfe; 10, Mrs. Marshall; 17, Mrs. Thornton; 24, Miss Firth; 31, Mr. Todd and Mrs. Webster.
 BRIGHOUSE.—3, Closed for Conference; 10, Mr. Robert White; 17, Miss Patefield; 24, Miss Walton; 31, Miss Walker.
 FELLING.—3, Mr. Rostrom; 10, Mr. J. G. Grey; 17, Mr. J. Clare; 24, Mr. J. Berkshire; 31, Mrs. R. Peters.
 HECKMONDWIKE. Blanket Hall Street.—3, Mrs. Wrighton; 10, Miss Myers; 17, Mr. and Mrs. Galley; 24, Flower Service, Mr. and Mrs. Hargreaves.
 HUDDERSFIELD. Brook Street.—3, Closed for Conference; 10, Mr. Geo. Featherstone; 17, Mrs. J. M. Smith; 24, Mr. Johnson; 31, Mr. Sam Featherstone.
 LIVERPOOL.—3, Mr. W. J. Rae; 10, Mr. E. W. Wallis; 17, Mr. Morse; 24, Mr. Tetlow; 31, Local. Our committee have decided not to select speakers for 1893 until September next. They consider it far too soon to make a selection at present.—Jas. Russell, hon. sec.
 LONDON. Stratford, West Ham Lane.—3, Mr. J. Burns; 10, Mr. G. D. Wyndoe; 17, Mrs. Stanley; 24, Open; 31, Dr. Reynolds.
 MANCHESTER. Collyhurst.—3, Miss Gartside; 10, Mrs. Smith; 17, Open; 24, Miss Jones; 31, Open.
 MORLEY. Cross Church Street.—3, Mrs. Thornton; 10, Mr. Webster; 17, Mr. Oliffe; 24, Mr. and Mrs. Bradbury; 31 Mr. Champion.
 NORTH SHIELDS.—3, Mr. J. Gardner; 10, Mrs. Peters; 17, Mr. J. Wilkinson; 24, Mr. R. Grice; 31, Mr. J. Wilson.
 SOWERBY BRIDGE.—3, Mr. Wm. Galley; 10, Mr. W. Johnson; 17, Mrs. Wade; 24, Miss Thorpe; 31, Mr. Rook.
 TEAM VALLEY.—3, Mr. R. Rutherford; 24, Mr. A. Pearson.
 TYNE DOCK.—3, Mr. McKellar; 10, Mr. Davison; 17, Mr. T. Wright; 24, Mr. J. Murray; 31, Mr. J. Stevenson.
 WHITWORTH.—3, Circles; 10, Mrs. Johnstone; 17, Mr. Buckley; 24, Miss Walker; 31, Mr. Postlethwaite.
 YEADON.—3, Mrs. Bentley; 10, Mrs. Beanland; 17, Mrs. Connell; 24, Mr. Dawson; 31, Mrs. Mercer (Anniversary).

CONFERENCE MATTERS.

ANNUAL CONFERENCE of the Spiritualists' National Federation will be held in the Mechanics' Hall, Manchester Road, Burnley, on Sunday, July 3, 1892. President, S. S. Chiswell, Esq., Liverpool. Sessions at 10-30 a.m. and 2-0 p.m. Business: Opening address by the president, secretary's and treasurer's reports, the presentation and consideration of amendments to the Constitution, and resolution upon matters of general importance to the movement. Brief speeches on the above by delegates and associate members of the Federation will be in order. At six p.m. a grand public meeting. Chairman, S. S. Chiswell, Esq. Brief addresses will be delivered by a number of well-known speakers and mediums. Admission—Tickets for reserved seats for the entire day, 1s., to be had from Mr. James B. Tetlow, 140, Fitzwarren Street, Pendleton; Mr. Nutter, 64, Helena Street, Burnley; or the secretaries of societies in Burnley and other places, and at the doors on conference day. Admission to unreserved seats, 2d. Delegates and associates will be admitted at Manchester Road entrance. On Saturday July 2, a grand procession at 3-0 p.m., headed with band and banners. Tea-party in the Spiritual Hall, Hammerton Street, at 4-30, and a conversazione in the Mechanics' Hall at 7-0 p.m. Tickets—Tea-party and conversazione, adults, 1s; children under 14 years, 6d.; conversazione only, adults, 6d.; children, 3d. For the convenience of intending visitors we give the following particulars re accommodation, &c.: Mr. Thornton's, Bridge Street, 3 single beds at 1/3 each, and 2 double beds at 1/- each; Mrs Riley, Esley's Hotel, Standish Street, 7 beds, 1/3 single, 2/- double; Barlow's Temperance Hotel, Curzon Street, 8 beds, single 1/6, double 2/-; The Empress Hotel, Market Place, 14 beds at 3/- per bed; Berry's Temperance Hotel, St. James's Row, 8 beds, 1/6 single or 2/6 double; Cronkshaw's Hotel, Grimshawe Street, 18 beds, 1/6 single or 2/- double. These charges are for beds; they do not include victuals. You will notice 1/3 single, 2/- or 2/6 double; it means it will be so much cheaper if two can go together. The Empress and Cronkshaw's are the leading hotels in the town.

Special Notice: Next Saturday, the sub-committee of the Conference will meet in Hammerton Street Room, June 25, at six o'clock prompt. Business very important.

Mr. Mason, of Burnley, writes: "Societies and Lyceums please notice that we are wishful to make everybody comfortable, and have provisions that will supply the natural wants as well as the spiritual. In order to do this we want all societies to send in the probable number likely to attend; also all Lyceums to send the number that will require buns and coffee. Please do your best, and Burnley will do its best."

I should be pleased to know the addresses of secretaries who have not received handbills announcing our Conference. There must be many secretaries' addresses that I have not got, as I have sent out only to about 100 societies, and there are 134 in the list. Dinners and teas (Conference days): For the convenience of visitors, there have been arrangements made for dinner and tea in the Hammerton Street Room. Price: Adults, 8d. each; children, 4d. each. It is hoped that the Lyceumists and others who intend taking part in the procession will be at Hammerton Street Room in good time. This appeal is made to those who live away from Burnley. We want a big field day. So don't forget to be present.—J. B. Tetlow.

BELPER.—Through an unforeseen circumstance, the Lyceum has been compelled to postpone the anniversary to Sunday, July 3.

BINGLEY CAMP MEETINGS.—The above meetings will be held on the 17th of July, on the Ravenroyd Farm, one of the most picturesque and charming spots on the banks of the Aire, almost overshadowed by the ancient and historic Druids' Altar. It is intended to provide refreshments on the spot to prevent separation of the friends, and give them

every possible liberty of enjoying the beauty of scenery in this neighbourhood. Services at 11, 2, and 6. Much valuable assistance has been promised, and it is expected that far more interest will be displayed this year than in either previous years. A grand tea meeting, on Saturday, the 16th, in the Society's Meeting Room, Russell Street. Tea at 5 p.m., 8d. After tea an interesting evening will be spent, inclusive of clairvoyance and psychometry by Mrs. W. Stansfield, and a public exhibition of phrenology by Mr. W. Rowling, of Bradford. Admission to meeting alone, 2d.—W. Stansfield, organising secretary.

BOLTON. Bradford Street.—Anniversary services, June 26. Mrs. E. H. Britten at 2-30, "Spiritualism, the new reformation," at 6-30, six subjects from the audience. At 9-30 open Lyceum sessions.

BRADFORD. Walton Street, Hall Lane.—Saturday, July 9: A splendid ham tea at 4-30, and a grand entertainment of songs, glees, quartettes, recitations, and dialogues. Tickets, 9d.; to entertainment only, at 7, 3d. Anniversary, Sunday, July 10. We trust it will be a red letter-day to our church. A number of talented ladies and gentlemen from different choirs will assist in rendering solos, quartettes, and anthems, accompanied by an efficient string band. Friends, rally round, we are endeavouring to make it a success. The trustees are desirous of reducing the liabilities of the church, and clearing ourselves of the burden, that our place may be made free. Bradford Spiritualists could then boast of having one church to call their own. We hope our collections will be silver, and those that can spare it, gold. Friends wishing to help us can do so by forwarding anything to assist in the tea on the Saturday, or towards our collections on the Sunday, which will be properly acknowledged.—Address Walton Street Spiritualist Church, or Thos. Russell, 191, Bowling Old Lane, Bradford.

HALIFAX. Wiuding Road.—Saturday, July 2: A grand "Free Tea," to members only. Half-yearly meeting will follow, and the election of officers for the next half-year. Every member is expected to be present.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—June 25: Tea at 4-30. Entertainment at 7 of songs, readings, recitations, and dialogues, entitled "Minding the baby while the wife goes out," and "Off Duty." By kind permission of Mr. A. Heywood, of Manchester. Tea and entertainment, 6d. and 3d.; entertainment only, 3d. Proceeds for Lyceum.

KRIGHLEY. Assembly Rooms.—Social Spiritual Brotherhood. On behalf of the above society I request that all speakers having engagements with us will let me know their dates, so that I may complete the plan for this year (1892) as, owing to unfortunate and unforeseen circumstances, we have lost the register of engagements made with speakers. Unless the above request be complied with on or before June 30th, we shall consider dates—of which we have not been notified—cancelled, and shall engage other speakers.—T. Hogarth, secretary, 17, Chelsea Street, Victoria Road, Keighley.

LEEDS. Institute, 25, Cookridge Street.—This society gives up possession of rooms at the above address on June 30, after which date the society will hold services every Sunday in the Psychological Hall, Grove House Lane.—Cor. sec.

LEICESTER. Bishop Street.—An outing has been arranged for June 26 to Longcliffe, starting at 9-30 a.m.—J. Moody, cor. sec.

LIVERPOOL. Daulby Hall.—June 27, Monday, at 8 p.m., Mr. N. R. McGuin, member of the Daulby Hall Debating and Literary Society, will read a paper entitled "Is Spiritualism a Religion or a Science?" to be followed by discussion; hope to have a good attendance.—E. J. D.

LONDON. 15, Victoria Road, Kilburn, N.W.—Tuesday evening séances discontinued until further notice.

LONDON. 311, Camberwell New Road.—The annual summer outing by brakes to Keston Common, on Monday, July 11, at 9 a.m. Tickets (including tea) 3s. 6d.; must be applied for by Wednesday, July 6. Spiritual meetings during the day. Half yearly meeting on Sunday, July 3, at 8-30; important business.—J. E. Long, hon. sec.

LONDON. King's Cross.—Sunday evening next at 7 p.m. July 10 and 12: Séance. A few sitters wanted for the above dates. Apply to secretary, 107, Caledonian Road. T. H. Hunt, medium.

LONDON. 245, Kentish Town Road, N.W.—June 26: Mr. Horatio Hunt. "The Nature and Destiny of Man." July 10: "The Problem of Spirit-Communion." Thursday following each, séance. Tickets, 1s.

LONDON. Portman Rooms.—July 5: Mrs. E. H. Britten on "The Great New Reformation." Chairman, T. Everitt, Esq., at 8 p.m. Tickets, 3s., 2s., and 1s. [See advt.]

MANCHESTER. Moss Side, Duke of Edinboro' Hall, opposite Alexandra Park Gate.—Sunday services at 3 and 6-30 p.m. All mediums with open dates on and after July 3, apply, with terms, to secretary, W. Hesketh, 23, Sewerby Street, Moss Side, Manchester.

MR. AND MRS. WALLIS are now booking dates for 1893. Address, 12, Grosvenor Square, Lower Broughton. Early application is necessary.

MR. JOHN WALSH, 4, Broomfield Place, Wilton, Blackburn, having entirely recovered, will be happy to resume his platform duties in 1893, and is now booking dates. Societies, please note.

MR. V. WYLDERS.—June 26, Parkgate.

MORLEY.—Lyceum members will provide a public tea, Saturday, July 2 at 5 p.m. Tickets 4d. and 6d. Cordial invitation to all.

MR. A. W. TAYLOR, of 30, Truman Street, Nottingham, offers his services as an inspirational speaker. We are not quite certain if his dates are from now till July 6 inclusive, or from July 28 till August 12. Write him and inquire. Mr. Taylor is an educated gentleman, a "science demonstrator," and should be utilised.

MR. VICTOR WYLDERS desires to intimate to secretaries and committees that he is now booking engagements for 1893. Phases—Inspirational and public test psychometry. Address: 25, Crompton Road, Nechells, Birmingham. [See Advt.]

MR. J. J. MORSE desires to intimate to his friends that he is now booking dates for 1893. Early applications are necessary. Address him at 80, Needham Road, Liverpool.

NEWCASTLE-ON-TYNE.—Mrs. Gregg, Saturday, June 25, at 7-30, and Sunday, 26, 10-45 and 6-30. Short addresses and clairvoyant delineations.

NOTTINGHAM. Morley Hall.—Lyceum Anniversary, Sunday, June 26. Special singing, reciting, a solo by Miss Carson, etc., will make these very enjoyable services. Friends be present at 2-15 and 6-30 prompt, and give us encouragement. Collections, to give the members their annual free outing. Annual boat trip to Attenboro'. We anticipate

even a more successful and enjoyable gathering than last year. We shall go by a large boat up the canal to Beeston, and then along the "silvery" Trent. Music, harmony, and goodwill will accompany us, and so, I hope, will many readers of this notice. Conditions: (1) All to be in the boat (at the Wharf in Lenton Boulevard) by 2-15 prompt. (2) Members of the Lyceum, free; the paying of the boat fare (6d.) to be optional with the adults. (3) Visitors over 12 years of age 1/6, including tea and fares; under 12, 1/-. The date of this event of the season is Thursday, July 7, the second Thursday following the anniversary.—J. J. Ashworth.

OLDHAM. Temple.—Lyceum: Floral services, Sunday, June 26, at 2-30. At 6-30 a service of song, entitled, "The Basket of Flowers." Reader, O. Garforth. Half-yearly meeting at the close. Saturday, June 25, there will be a tea-party in connection with the Thursday evening's circle. Tea at 4-30 p.m.

ROYTON Society has a few dates open for 1892, and are prepared to pay 5s. and expenses to any medium within 15 miles. Letters to David H. Greaves, 204, Middleton Road, Royton, cor. sec.

SOWERBY BRIDGE.—Anniversary services, June 26. Morning: open session, calisthenics, and marching. Addresses by Mr. Morse afternoon and evening. Special hymns and anthems. Tea provided for friends. Morning 10-30, afternoon 2-15, evening at 6 o'clock.

STOCKPORT.—On July 3 the Lyceum will take up the whole day, 10-30 and 2-30 open sessions, 6-30 solos, duets, choruses, recitations, readings, and short addresses by Mr. Jonah Clarke, of Waterloo, and other friends. The Lyceum and the spirit friends call on the parent society to do its duty on the occasion.—T. E.

PASSING EVENTS AND COMMENTS.

READ the reports of the doings at Darwen and Halifax.

SOME SOCIETIES are closing their halls on July 3rd for the Conference. We hope others will do likewise.

THE CLERK OF THE WEATHER will, we trust, be kind to us on Saturday and Sunday, July 2 and 3, for our demonstration and Conference at Burnley, and we anticipate a very large gathering.

CONGREGATIONALISM AND UNITARIANISM are dying out in Cornwall. "One great cause," says a writer in *The Cornubian*, "has been the neglect of the children of the members." A hint to the wise is sufficient.

LONDON.—Copenhagen Hall is closed for the summer months. No reports of the work in Regent's, Victoria, or Finsbury Parks reach us, but workers are busy there every Sunday. Next Sunday, a large gathering of open-air speakers is expected in Hyde Park.

BETTER MUSIC.—We have pleaded again and again for better singing and music. Mr. Stansfield's suggestion in "Our Letter Box" is a good one. At Darwen on Sunday the singing was an inspiration, it did every one good. We hope the Conference will decide in favour of a new hymn book, including the words of the "Songster."

PARKGATE (near Rotherham).—Although the Society are forced to remove, and will be without a hall, they are determined not to be beaten. The trouble is uniting the friends, and they have fastened a piece of land for a building, and with a good hall of their own they should soon have a flourishing society.

SUNDAY CONCERTS IN THE VICAR'S GARDEN.—A step in the right direction is announced by the *Christian World*, which says that the vicar of Barking (Rev. H. H. Henson) has issued notices to his parishioners inviting them to visit his garden on Sunday afternoons. He has engaged a military band to discourse sacred music, and expresses a hope that those who are at a loss for a quiet and shady place in which to smoke and chat on Sunday afternoons will accept his invitation.

TO CORRESPONDENTS.—Walter Woods. The discussion was closed a month ago, it is now too late to re-open it; other questions are to the fore at present. We are trying to present the facts and philosophy of Spiritualism, and desire to build up our own position. Traddles.—Part II, as soon as possible. V. Tuke.—Yours to hand, affirming that your statements were true, and not inaccurate, as affirmed by Mr. Shaw; but we have already explained the matter, and cannot go any farther. Clyde.—Too late; next week.

A WRITER in the *Colne and Nelson Times* refers to our comments upon Rev. Leyland's sermon on "The Higher Spiritualism," thus: "After abusing the profession of the ministry in no measured terms, and indulging in silly personalities concerning Mr. Leyland's mode of conduct, the writer strangely enough concludes by saying he is 'at one with Mr. Leyland on many points,' and that Spiritualists are equally desirous of fostering a love for the higher Spiritualism. This 'reply' by the Spiritualist 'medium' throughout only forms the subject for still further and more severe raps at Spiritualism than have already been given in this neighbourhood, and we are not surprised to learn that the Rev. T. Leyland will make the matter the subject for another discourse at his church next Sunday evening." Apparently Mr. Leyland may charge Spiritualists with being dupes, and Mediums with imposture, with impunity, and must not be taken to task. We neither abused the ministry nor indulged in "silly personalities." It is amusing to note how ready these advocates of the "higher" Spiritualism are to take offence when anyone dares to differ from them. Surely their "higher" attainments should teach them philosophic calmness.

NAMES AND ADDRESSES OF SECRETARIES OF SOCIETIES.

[We are indebted to Mr. J. B. Tetlow, Hon. Sec. of the National Federation, for the following list.]

Aberdeen—Mr. J. Clark, 50, Esslemont Avenue
Accrington—Mr. J. Holmes, 10, Commercial Street, Church
Armley—Mr. W. McLean, 14, Le Gang, Armley
Bacup—Mr. G. E. Howarth, 190, Rochdale Road
Barrow-in-Furness—Mr. Holden, 1, Holker Street
Batley—Mr. J. W. Webster, Lady Ann Road, Soothill
Batley Carr—Mr. J. Armitage, The Mount, Hanging-heaton, near Dewsbury
Beeston—Mr. Jos. Rhodes, 27, Dunbar Street, Roxburgh Road, Leeds

Belper—Mr. H. U. Smedley, Park Mount
Bingley—Mr. Fred Wood, 11, Alma Terrace, Morton
Blackburn—Mr. S. Robinson, 124, Whalley Range
Bolton—Bridgeman Street Baths: Mr. T. Turner, 171, Blackburn Road, Bolton. Mr. J. Pilkington, 72, Union Road, Tong Moor. Mr. Henry Garratt, 251, Bridgeman Street. Spinners' Hall: Mr. George Parkin, 21, Winter Hey Lane, Horwich
Bradford—Bentley Ward: Mr. G. Galley, 21, Rooley Lane, Wibsey, Bankfoot. Bowling: Mrs. Peel, 141, College Road, Little Horton Lane: Mrs. Booth, 5, Little Horton Green. Milton Rooms: Mr. A. Marshall, 11, Talbot Street, Lister Hills. Otley Road: Mr. J. Burchell, 59, Otley Road. Walton Street: Mr. Thos. Russell, 191, Bowling Old Lane. St. James' Lyceum: Mr. A. Pitts, 23, Sloane Street, Birk Street. Birk Street: Mr. H. W. Raybould, 312, Leeds Road
Brighouse—Mr. J. Shaw, Woodland Place, Birdsroyd, Raistrick
Burnley—Robinson Street: Mr. N. Lathom, 216, Colne Road. Ham-merton Street: Mr. J. Nutter, 64, Helena Street, Fulleage. Guy Street: Mr. E. Watson, 7, Palm Street
Burslem—Mr. W. Walker, 15, Stanley Street, Middleport
Byker—Mrs. Hoggs, 16, Spencer Street, Heaton
Cardiff—Mr. Robert Mark, Merchants' Exchange, near Pier Head
Cleckheaton—Mr. W. H. Nuttall, 31, Victoria Street
Colne—Mr. Ed. Hoskin, 1, Bankfield Street, Greenfield Road
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Darwen—Mr. Hartley Holgate, 49, Hindle Street
Exeter—Mr. R. Shepherd, 13, Longbrook Terrace, Longbrook Street
Felling—Mr. J. Dobson, 12, Elswick Street, Gateshead
Foleshill (Edgewick, Coventry)—Mr. Oliver Wilkinson, Park Terrace
Glasgow—Mr. Thomas Watt, 148, Paisley Road West
Halifax—Mr. F. A. Moore, 23, Colin Street, Pellon Lane, Halifax
Haslingden—Mr. Ed. Coupe, 37, Prospect Hill, Grave Road
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Heywood—Mr. W. H. Duckworth, York Street
Hollinwood—Mr. P. J. Ormerod, 21, Factory Fold
Huddersfield—Brook Street: Mr. Jos. Briggs, Lockwood Road, Folly Hall. 3, John Street: Mr. A. Fowler, Almonbury Bank
Hunslet—Mr. Ed. Yates, 9, Hertford Street, Waterloo Road, Hunslet
Idle—Mr. G. T. Stewart, 40, Victoria Buildings, Undercliffe, Bradford
Keighley—Social Spiritual Brotherhood: Mr. T. Hogarth, 17, Chelsea Street, Victoria Road
Lancaster—Mr. George Jeffreys, 25, Garnett Street, Dry Dock
Leeds—16, Castle Street: Mr. C. Levitt, 3, Accomodation Place, Green Road. 23, Cookridge Street: Mr. F. Hepworth, 151, Camp Road
Leicester—Liberal Club: Mrs. S. A. Shepherd, 8, Lower Free Lane. Mr. Samuel Parson, 152, Highcross Street. 67½, High Street: Mr. J. Allsford, 2, Lothair Road, Aylestone Road
Liverpool—Mr. Russell, Daulby Hall
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Morley—Mr. B. H. Bradbury, Alpha House, Fountain Street, Bruntcliffe, Leeds
Nelson—Mr. D. H. Buller, 80, Smith Street
North Shields—Mr. J. T. McKellar, 10, Howden Road
Newcastle-on-Tyne—Mr. R. Ellison, 14, Alexander Terrace, Gateshead-on-Tyne
Nottingham—Morley Hall: Mr. Burrell, 48, Gregory Boulevard. Masonic Hall: Mr. Hawes, Colville Street
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Moldgreen, near Huddersfield, July 4th, 1891.

Dear Mrs. Goldsbrough,—I feel, dear madam, that I cannot find words to express my thanks for the cure you have succeeded in effecting in my case. I have suffered, for many years, with an *Ulcerated Stomach, Weak Heart, and a very bad Liver*. I despaired of ever being made right again. When I came to you at first (nearly two years since) I was reduced, through long suffering, to nothing but skin and bone (as the saying goes), and *scarcely able to walk about*, and if I had not persevered with your treatment, which I felt from the commencement to be slowly but surely restoring me, there would have been no cure, but to-day, I am happy to say, I am *completely cured* of the above ailments, and in the enjoyment of *excellent health*. Life to me is now *worth living*; I feel I could spend the remainder of my life in spreading your name and fame throughout the wide world.

Your very grateful friend,

MISS J. BEDFORD.

No. 4.

11, Russell Street, Carr Lane, Windhill, June 1st, 1891.

Madam,—It is with much gratitude that I inform you that my cough has entirely gone, through your skilful treatment and the efficiency of your Cough Mixture that you gave me last Saturday. In three days I was liberated, but this cough seemed to irritate the old wound a little, where the enlargement has been, as it was not entirely well, but all the humming noise has gone, and I believe through your skill and the efficient power of your medicine in due time shall be restored to my wonted health and strength. From experience I have every confidence in your treatment, so you may prescribe as you think best, as you know my complaint. I return many thanks for benefits received at your hands already.

Yours truly,

W. BARNETT.

No. 5.

George Street, Ravensthorpe.

Dear Madam,—Please find enclosed an expression of thankfulness for the skilful and effective cure you have made upon me, having previously been under three doctors, and all failed to do me any good (one a most eminent doctor), but after being under him nine months, he came to my house to examine me the second Sunday in August, 1889, and the result was this, he told my wife that he may be able to prop me for a short time, but I could not get better again. After hearing my wife say that he used the word "prop" I began to think it was time to try some one else, and I tried your treatment and you have cured me of liver and stomach complaint and also a bad ankle, thanks to Mrs. Goldsbrough, and I hope you will live to a very long age to do good to suffering humanity.—I am, yours faithfully,

A. BILTCLIFFE.

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