

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 38.—VOL. I.

FRIDAY, AUGUST 3, 1888.

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Ashington Colliery.—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row. **Bacup.**—Meeting Room, 2-30, 6-30: Service of Song, "Little Minnie." Sec. 137, Hartley Terrace, Lee Mill.

Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.

Batley Carr.—Town St., Lyceum, 10 and 2; 6: Mr. Espley. Sec. Mr. J. Armitage, Stonefield House, Hanging Heaton.

Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.

Beeston.—Temperance Hall, at 2-30 and 6: Miss Walton. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Road, Leeds.

Belper.—Jubilee Hall, 10 2, Lyceum; 10-30, 6-30: Mr. Hopercroft. Sec. Mr. H. U. Smedley, Park Mount.

Birmingham.—Ladies' College, Ashted Rd.—6-45. Healing Séance every Friday, 7 p.m. Sec. Mr. A. Cotterell.

Bishop Auckland.—Temperance Hall, Gurney Villa, 2 and 6: Mr. J. Scott. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.

Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30. Sec. Mr. Robinson, 124, Whalley Range.

Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30 and 6: Mr. C. Holmes. Sec. Mr. Poppleston, 20, Bengal St. Spiritual Rooms, Otley Rd., at 2-30 and 6: Open. Sec. Mr. M. Marchbank, 129, Undercliffe Street.

Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Armitage. Sec. Mr. M. Jackson, 35, Gaythorne Road.

Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Miss Musgrave. Sec. Mr. E. Kemp, 52, Silk St., Manningham.

Upper Addison St., Hall Lane, Lyceum, 9-45; 2-30 and 6-30: Mr. Murgatroyd. Sec. Mr. Smith, 227, Leeds Rd.

Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Illingworth and Mr. Boocock. Sec. Mr. Tomlinson, 5, Kaye St., Manchester Rd.

Birk St., Leeds Rd., 2-30 and 6: Miss Patefield and Mrs. Hargreaves. Sec. Miss Hargreaves, 607, Leeds Rd.

Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6: Miss Tetley. Sec. Mr. Smith, 1, Barkerend Fold, Barkerend Rd.

Burnley.—Tanner St., Lyceum, 9-30; 2-30 and 6-30: Local. Sec. Mr. Cottam, 7, Warwick Street.

Burslem.—15, Stanley St., Middleport, at 6-30.

Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.

Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.

Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.

Cleckheaton.—Water Lane, 2-30 and 6: Mr. Rowling and Miss Caswell. Sec. Mr. Eades, Westgate.

Colne.—Cloth Hall Buildings, 2-30 and 6-30: Mr. Swindlehurst. Sec. Mr. T. B. Hey, 3, George Street.

Cowms.—Lepton Board School, 2-30 and 6: Mr. Hepworth. Sec. Mr. Whitfield, Peace Hall, Lepton.

Darwen.—Church Bank Street, at 11, Circle; at 2-30 and 6-30: Mr. Mr. J. S. Schutt. Sec. Mr. G. W. Bell, 30, Marsh Terrace.

Dewsbury.—Vulcan Rd., 2-30 and 6: Local. Monday, 7-30. Hon. Sec. Mr. Sainsfield, 7, Warwick Mount, Bailey Carr.

Exeter.—Longbrook St. Chapel, 10-45 and 6-45. Sec. Mr. A. Hopkins, 9, Market Street.

Felling.—Park Rd., 10, 2, 6-30. Sec. Mr. G. Lawes, Crow Hall Lane, High Felling.

Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.

Glasgow.—15, Kirk St., Gorbals, 11-30 and 6-30. Closed. Sec. Mr. A. Drummond, 8, Newhall Terrace.

Gravesend.—36, Queen St., at 6: Mrs. Graham.

Halifax.—1, Winding Rd., 2-30, 6-30: Mrs. Wallis, and on Monday, 7-30. Sec. Mr. Feagill, 12, Bracken Hill, Pelton.

Hanley.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.

Heckmondwike.—Church St., at 2-30 and 6: Miss Harrison. Sec. Mr. J. Collins, Northgate.

Hetton.—Miners' Old Hall, Lyceum 2; at 6: Mr. Kempster. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.

Heywood.—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.

Huddersfield.—3, Brook St., 2-30 and 6-30: Mr. Wallis. Sec. Mr. P. R. Green, Wood Terrace, Primrose Hill.

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Albion Hall, at 6: Mr. Ringrose.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Britten. Sec. Mr. Ball, 17, Shaw Street.

Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Miss Keeves. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30 and 6-30: Mrs. Midgley. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.

Leicester.—Silver St., at 10-30, Lyceum; 3, Healing; 6-30. Thursday, at 8. Cor. Sec. Mr. C. W. Young, 84, Norfolk St.

Leigh.—Railway Rd., 10-30 and 6: Mr. Mayoh. Sec. Mr. Salmon, 24, Bradshawgate.

Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. Tetlow. Discussion at 3. Sec. Mr. Russell, Daulby Hall.

London.—Bermondsey.—Horse Shoe Hall, 214, Old Kent Road, S.E. (corner of Surrey Square), at 7: Mr. Wallace, Trance Speaker. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey, S.E.

Bow.—5, High St., Thursdays, at 8-15.

Canning Town.—125, Barking Rd., at 7: Mr. Vale.

Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.

Holborn.—Mr. Coffin's, 18, Kingsgate St. Wednesday, at 8.

Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mrs. Cannon. Tuesday and Friday evenings, Séance, 7-30, Mrs. Wilkinson.

Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.

Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing, Mr. Goddard, jun., Clairvoyant; 7, Mr. Clack. (Aug. 12, Mr. Swatridge's farewell address.) Tuesday, Mrs. Wilkins,

8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Four minutes from Edgware Rd. Station, Met. Ry. Sec. Mr. Tomlin, 21, Capland St., N.W.

New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.

North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

Peckham.—Winchester Hall, 33, High Street, 11 and 7, Mrs. Yeeles. 2-30, Lyceum. Sec. Mr. Long, 99, Hill St.

99, Hill St., Wednesday, 8, Séance, Mrs. Cannon. Thursday, 8, Spiritual Meeting and Healing. Saturday, 8-30, Discussion Class.

Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, at 7-30, "Shelley" Circle, Open Meeting. Tuesday, at 2-30 to 4-30, Investigation Circle, Mrs. Spring.

Shoreditch.—85, Scawfell St., Hackney Rd. E., Saturday, 7-30: Mr. A. Savage, Clairvoyance, &c.

Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.

Walworth.—102, Camberwell Rd., at 7-30.

Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.

Macclesfield.—Free Church, Paradise St., 2-30 and 6-30: Mr. Walsh. Sec. Mr. S. Hayes, 20, Brook Street.

Manchester.—Co-operative Hall, Downing St., 10-30 and 6-30: Mrs. Groom. Sec. Mr. W. Hyde, 89, Exeter Street, Hyde Road.

Collyhurst Rd., 2-30, 6-30: Miss Gartside. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.

Mexborough.—At 2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.

Middlesbrough.—Spiritual Hall, Newport Rd., 10-30, 6-30: Mr. Creighton, and on Monday. Sec. Mr. Stirzaker, 101, Grange Rd., W. Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.

Morley.—Mission Room, Church St., at 6: Mrs. Dickenson. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.

Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mrs. Wade. Sec. Mr. Holland, 125, Colne Road, Burnley.

Newcastle-on-Tyne.—20, Nelson Street, 2-30, Lyceum; 6-30: Mr. Ald. Barkas. Open-air Services, weather permitting, Quay Side, 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger St.

North Shields.—6, Camden St., Lyceum, 2-30; 6-15. Sec. Mr. Walker, 10, Wellington St., W.

Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.

Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.

Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, and 2; 3, 6-30: Mr. W. Johnson. Sec. Mr. Gibson, 41, Bowden St.

Openshaw.—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6. No information. Sec. Mr. J. Cox, 7, Fern Street.

Oswaldtwistle.—3, Heys, Stone Bridge Lane, at 2-30 and 6-30. Sec. Mr. Humphreys, 70, Market Street, Church.

Parkgate.—Bear Tree Rd. (near bottom), at 10-30, Lyceum; and 6-30. Sec. Mr. C. Ruebeck, 60, Rawmarsh Hill, Rawmarsh.

Pendleton.—Co-operative Hall, 2-30, 6-30: Mr. Pemberton. Sec. Mr. Evans, 10, Augusta St.

Plymouth.—Notte St., at 6-30: Mr. Leeder, Clairvoyant.

Portsmouth.—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.

Rawtenstall.—10-30, Members; 2-30 and 6. Sec. Mr. J. A. Warwick, 2, Baldwin's Buildings.

Rochdale.—Regent Hall, 2-30 6: Messrs. Price and Sutcliffe. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.

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Salford.—48, Albion St., Windsor Bridge, 2-30, 6-30: Mr. Standish. Wednesday, at 7-45: Local. Sec. Mr. T. Toft, 45, Florin St., Seedley, Pendleton.

Scholes.—At Mr. J. Rhodes', at 2-30 and 6.

Saltash.—Mr. Willisroft's, 24, Fore St., at 6-30.

Sheffield.—Cocoa House, 175, Pond St., 2-30 and 6-30. Sec. Mr. Hardy. Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.

Skelmanthorpe.—Board School, 2-30 & 6. Sec. Mr. N. Peel, Emley Park.

Staithwaite.—Laith Lane, 2-30, 6: Miss Caswell. Sec. Mr. Meal, New St.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Gray. Sec. Mr. Forster, 34, Brinkburn St., Tyne Dock.

Sowerby Bridge.—Lyceum, Hollins Lane, 6-30: Mrs. Green. Sec. Miss Thorpe, Glensfield Place, Warley Clough.

Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.

Sunderland.—Centre House, high end of High St., W., 2-15, Lyceum; 6-30: Mr. Wilson. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.

Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. Forster.

Tunstall.—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. R. Whittle, 8, Samuel Street, Hindsford.

Walsall.—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.

Westhoughton.—Wingates, 2-30 and 6-30. Sec. Mr. Pilkington, 66, Chorley Rd.

West Pelton.—Co-operative Hall, at 10-30, Lyceum; 2 and 5-30: Mr. J. Livingstone. Sec. Mr. T. Weddle, 7, Grange Villa.

West Vale.—Mechanics' Institute, 2-30 and 6: Mr. Parker. Sec. Mr. T. Berry, Greetland, near Halifax.

Wibsey.—Hardy St., at 2-30 and 6: Miss Wilson. Sec. Mr. G. Saville, 17, Smiddles Lane, Munchester Road, Bradford.

Willington.—Albert Hall, 6-30: Mr. Mercer. Sec. Mr. Cook, 13, Railway Terrace.

Wisbech.—Lecture Room, Public Hall, at 6-45.

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THE ROSTRUM.

ANOTHER CHRISTIAN MINISTER ON THE RAMPAGE AGAINST SPIRITUALISM.

It is with the deepest regret that we feel compelled to turn from the vast mass of valuable and interesting literature, day by day accumulating around us, on the subjects of Spiritualism and Reform, to notice the utterances of a man whose gross and vulgar abuse of millions of his fellow-creatures—simply because they happen to differ from him on points of religious belief—have been vented to a congregation of persons who came to him to learn the doctrines of the meek and lowly Jesus, of whom the man in question professes to be a follower.

As a duty to the noble, learned, and respectable persons—thousands of whom in this land alone—are openly avowed believers in the faith this Christian minister insults, we enter upon the repulsive task of showing how far bigotry, ignorance, or self-interest—perhaps all three combined—can carry a man who is placed in the position of one of the people's teachers on the solemn issues of life here and hereafter.

In the *Lancaster Observer and Morecambe Chronicle* of July 13th, is a column headed as follows:—

"DR. ROSS ON SPIRITUALISM.—On Sunday evening last, the Rev. H. Ross, LL.D., of Lancaster, preached on the subject of 'Spiritualism,' to a tolerably good congregation."

The first part of the raid which the Christian *exemplar* makes upon the spiritualists, reads as follows:—

"What are the Spiritualists but enemies of Christianity? What are Infidels but enemies of Christianity in their ideas? They are both very liberal indeed, both very free and easy in their religious opinions—so liberal and free that they will throw away the Bible; so liberal and free that they will give away the throne of eternal justice; so liberal and free that they will give God out of the universe; so liberal and free that they will give their own souls to perdition, and also the souls of their friends; so liberal and free that they will sing Christian hymns to beguile the unwary into their nets. 'Progress,' they cry, 'progress.' They talk of their new religion, but 'there is nothing new under the sun.' Spiritualism and Infidelity are as old as the hills."

In these few sentences are to be found some statements as new to the spiritualists as they are to the truth. The reverend falsifier's classifications of the spiritualists and the infidels, is rather a compliment than otherwise, seeing that the infidels, whom the long dark dreadful history of Christianity, its cruel dogmas, impossible creeds, and unproved assertions, have driven out of the Church, are often found amongst the best and most learned men of modern times. That is no insult, although it is, in a *truly Christian* spirit, evidently designed to be so. But what does this man mean by "free and easy" religious opinions? Which is the freest and easiest—that which in the teachings of

spirits declares that every soul that has committed sin must pay the penalty in his own person, and make atonement for himself, or that which, in the Articles of Faith,*—which every Christian minister is obliged to subscribe to—affirms that all sin, "original and actual," is wiped out by the blood of Christ, and that, on the "free and easy" condition of belief in him? That is something of a free and easy religion, which by texts, tracts, creeds, organizations,—which cost millions annually—provides perfect immunity from the consequences of all sin, and opens heaven even to the red-handed murderer on the gallows, providing only that he believes, that the death of an innocent being has paid the penalty for all the wicked and guilt-stained souls that believe in and worship the Christian's God.

We are not now dwelling upon the history, consequences, or present effects of such a doctrine, but simply asking the common sense of any moral or justice-loving mind, which is the "free and easy" religion—spiritualism, with its stern and unbending doctrine of personal responsibility and personal atonement, or modern Christianity, with its vicarious atonement through the blood of one innocent being, for all the sins and wickedness of countless millions of Christian believers? The same argument will apply to the ridiculous statement that they—the spiritualists—"give away the throne of *eternal justice*;" "give God out of the universe;" "give their own souls to perdition, and those of their friends!" We are very happy to say, the preacher that utters these abominable and absurd untruths, is far more likely to be giving *his* soul to perdition than any of the *just*, God-loving, and worthy spiritualists that we are acquainted with, and if there is any force in the ninth commandment, we would advise the rev. slanderer to look to it, and determine how far his famous vicarious atonement excuses those who bear false witness against their neighbours. Dr. Ross then proceeds to say:—

"Why, even before the time of Christ the Brahmins knew something of this so-called Spiritualism, and Christ thunders forth His indignation against it, and says, 'And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.' Strong and forcible language this, coming from the Lord God Almighty. Dare any here set God at defiance, by listening to the Spiritualists and their doctrines of Devils?"

Perhaps this paragraph contains some of the most extraordinary statements his *reverence* (?) makes. Why of course, "before the time of Christ the Brahmins had this so-called Spiritualism." Had they not their "Chrishna?" with a history *so exactly* like that of Christ, that if Chrishna had not *happened* to have lived some good many centuries *before* Christ, the Christians would have said *the Hindoos had actually* pirated the history of Christ. As, however, Chrishna—aye, and seven other Hindoo "incarnate gods"—*did* happen to live ages before Christ, those wicked "Infidels," whom the Reverend Ross commences by denouncing, actually reverse the picture, and go so far as to say that the history of Christ has been pirated from that of Chrishna; also, that

* Vide Athanasian and Nicene Creeds, and the 10th, 11th, 12th, 13th, 15th, 17th, and 18th of the thirty-nine Articles on which the State Church of England is founded.

the spiritualism of the other incarnate Gods of India so closely corresponded with that of Christ, that the most ancient temples of India are covered with sculptures of the same miracles, SAID to be performed by Christ centuries later than the dates of those temples. But this is not all. Not only did India have this "so-called Spiritualism" ages before Christ, but so had Egypt, Greece, Rome, Persia, and many other ancient nations. Besides their spiritualism, nearly all these nations had their incarnate gods too, all working miracles, and miracles so closely resembling those recorded in the New Testament, that if those incarnate gods had not lived and worked their miracles hundreds—nay, thousands—of years before Christ, nothing would have ever prevented the Christians—in their trusting and *child-like faith*—from insisting that all these histories had been pirated from Christ, instead of being all only wonderful *coincidences*! Still they are wonderful, so astonishing in fact, that it is just such things—proved too by indubitable history—which make "infidels;" and seeing how wide and vast this infidelity prevails, surely it would be better for a Christian minister to be explaining these historical *mysteries*, than to employ himself in slandering his fellow-mortals! There is another point that the reverend gentleman seems to have forgotten altogether. Christ says, that the works he does others shall do also. Does Dr. Ross do these same Christ-like works? And again: in the last chapter of St. Mark, Christ is made expressly to say, *that those that believe in him "these signs shall follow," &c., &c.* Of course such a staunch follower of Christ as Dr. Ross, must be able to give all the signs enumerated in that famous chapter. If he does not, what right has he to assail those who do? If he does not, what right has he to call himself even a believer in that Christ, who expressly declares those signs shall be a proof of belief? Therefore it is, that all the world has a right to say, before they are prepared even to regard Dr. Ross as a Christian, "Where are your signs, oh most reverend LL.D.?" We would next ask him, when Christ "thundered forth his righteous indignation and said, '*and the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people?*'" Those who, like the present writer, are pretty familiar with Biblical lore, have been accustomed to look for this passage in Leviticus, and find it spoken by Moses. Now considering that Dr. Ross again and again insists on the infallibility of the Bible, he seems rather loose upon its authorities, as he first puts those words "thundered forth" in the mouth of Christ, and then adds, "Strong and forcible language this, coming from the Lord God Almighty." Now Upham, in his famous "History of Witchcraft," expressly says that there are no words in the Hebrew language used by the ancient Jews, that correspond to "familiar spirits." We shall hereafter quote Upham on this point in full; meantime, who does Dr. Ross mean to say spoke the words he has quoted? He first says, Christ: then, the Lord God Almighty: the Bible says, Moses. Prof. Upham says, King James of England, *to whom the Bible compilers were so complaisant as to introduce the words 'familiar spirits, witch,' &c., &c., simply to please this remarkable witch-finding monarch.* The next remark which we can notice of our meek and gentle Christian minister is, that he calls spiritualism, "the doctrine of devils." What the Devil's peculiar doctrine is, Dr. Ross perhaps knows more about than we do. We have heretofore thought the Devil's doctrine was that which fills the jails and felons cells; that which cheats, swindles, and defrauds. That which makes bank defaulters; robs widows and orphans; fills its own pockets with the life and labour of hapless sewing women; grows rich out of the woe and wretchedness of "miserable London," and allows slums, alleys, garrets, and cellars, to fester along with palaces filled with splendour and luxury. If "the doctrine of devils" is not at the bottom of all this, then we know not what else to call it, except it is the

fruits of Christian rule. We know we live in a *Christian* land and under the domination of Christian laws. If we ask, who are all the felons in jail, the miserables out of it, and the endless lists of criminals whose doings and trials fill our daily journals *ad nauseam*, we are informed they are all Christians—not a few of them ministers, teachers, and professors of Christianity.

Christian traders are the "sweaters" that rob the poor; Christian *gentlemen* are the cheats, swindlers, horse racers, prize-fight promoters, bank defaulters, &c., &c.; as to the spiritualists, perhaps theirs is "a doctrine of devils," *because* they are scarcely ever to be found in the jails, penitentiaries, bankruptcy courts, police courts, on the turf, in the gaming house, or prize-fight ring. Anyone may know this, for whenever one who believes in spiritualism *does* chance to step aside, no matter what he or she may have done, no matter how slight the evidence against them, convicted they *are sure to be*, and there is not a newspaper in the land that is not full of *that one spiritualist's* shortcomings, nor a pious Christian but what puts down his daily paper, full to repletion of the wickedness and crime of this Christian country, and holds up his hands in holy horror at the reported misdemeanour of the *one spiritualist*!

The bereaved mourners that have been comforted; the guilt-stained souls, trusting to be washed clean "in the blood of the Lamb," that have been warned back from the career of vice; the little children that are trained in the solemn doctrines of personal responsibility; the thousands of cures of the hopeless sick; the triumphant deaths of the assured spiritualists; the high, happy, HOLY communion that goes on between the beloved of earth and the higher life; all this is "the doctrine of devils," according to the man whose master commanded him to give just such signs, and perform just such works, if he desired to be accepted as a true Christian. It avails not to follow this LL.D.'s jumble of scripture texts, misapplied falsehoods—wholly unproved—and abuse lavished on the spiritualists, whose ranks include kings, queens, princes, nobles, statesmen, scientists; the wise, the great, and the learned, as well as the plain, the humble, and the common sense peasant. We give but one more sample of what is reported as falling from the lips of a man who calls himself a teacher of religion, and whose profession would entitle him to be considered as a *gentleman*. When speaking of the many estimable ladies and gentlemen, often amongst the most refined, cultured, and interesting of the community—those on whom the gift of mediumship has fallen—this is the reverend LL.D.'s language:—

"Now, supposing you are in great trouble and perplexity, and you go to a spiritualistic meeting to consult one of these so-called mediums to get the so-called spiritual world opened to you. The darkness startles you. The mystery there is about the place startles you. The sickly, scraggy-looking medium startles you, and you become nervous and anxious and excited and unstrung, and ready to believe any lie and to receive any wrong impression. The medium's bony fingers begin to twitch and tremble with excitement, as he hears one rap, two raps, three raps. A phosphoric pen is handed to him, and the writing glistens in the dark, and he professes to hand you a message from the spirit world. Perhaps when in the flesh the so-called spirit was an educated person, but now he is a spirit he cannot spell correctly. And yet poor deluded dupes believe in that lying medium."

Except to convict this man of one more monstrous violation of the ninth commandment, such disgusting stuff as the above calls for no comment. We deny that writing mediums, or any mediums, but those through whom materializations are given, uniformly sit in the dark, or ever write with *phosphoric pens*, whatever that may mean. For all the rest, we are far more ashamed of the man that uttered it, than of any act, word, or work, as yet associated with the name of spiritualism, and we can only add in closing down upon a whole newspaper column more of such writing, endorsed by the reporter as Dr. Ross's "*excellent discourse*," that if *that* is the style, tone, taste, and language befitting a Christian pulpit, we are no longer at a loss to discover what is "the doctrine of devils."

A RESPECTABLE LIE.

"A RESPECTABLE lie, sir! Pray, what do you mean?
Why, the term in *itself* is a plain contradiction.
A lie is a *lie*, and deserves no respect,
But merciless judgment and speedy conviction.
It springs from corruption, is servile and mean,
An evil conception, a coward's invention;
And whether direct, or but simply implied,
Has nought but deceit for its end and intention."

Ah, yes! very well! So *good morals* would teach;
But *facts* are the *most* stubborn things in existence,
And *they* tend to show that *great* lies win respect,
And hold their position with wondrous persistence.
The *small* lies, the *white* lies, the lies *feebly* told,
The world will condemn both in spirit and letter;
But the *great*, *bloated* lies, will be held in respect,
And the *larger* and *older* a lie is the better.

A respectable lie, from a *popular* man,
On a *popular* theme, never taxes endurance;
And the pure, golden coin of *unpopular truth*,
Is often *refused* for the *brass* of *assurance*.
You may dare all the laws of the land to defy,
And bear to the truth the most shameless relation;
But never attack a *respectable lie*,
If you value a name, or a good reputation.

A lie well established, and hoary with age,
Resists the assaults of the boldest seceder;
While he is accounted the greatest of saints,
Who silences reason and follows the leader.
Whenever a mortal has *dared* to be wise,
And seize upon Truth, as the soul's "*Magna Charta*,"
He always has won from the lovers of lies,
The name of a fool, or the fate of a martyr.

There are popular lies, and political lies,
And "*lies that stick fast between buying and selling*,"
And lies of politeness—conventional lies
(Which scarcely are reckoned as such in the telling).
There are lies of sheer malice, and slanderous lies,
From those who delight to peck filth like a pigeon;
But the *oldest* and far *most respectable* lies,
Are those that are told in the name of Religion.

Theology sits like a tyrant enthroned,
A system *per se* with a fixed nomenclature,
Derived from strange doctrines, and dogmas, and creeds,
At war with man's reason, with God and with Nature;
And he who subscribes to the popular faith,
Never questions the fact of divine inspiration,
But holds to the Bible as absolute truth,
From Genesis through to St. John's Revelation.

We mock at the Catholic bigots at Rome,
Who strive with their dogmas man's reason to fetter;
But we turn to the Protestant bigots at home,
And we find that their dogmas are scarce a whit better.
We are called to believe in the wrath of the Lord,
In endless damnation, and torments infernal;
While around and above us the Infinite Truth,
Scarce heeded or heard, speaks sublime and eternal.

It is sad—but the day-star is shining on high,
And Science comes in with her conquering legions;
And every respectable, time-honoured lie,
Will fly from her face to the mythical regions.
The soul shall no longer with terror behold
The red waves of wrath that leap up to engulf her,
For science ignores the existence of hell,
And chemistry finds better uses for sulphur.

We may dare to repose in the beautiful faith,
That an Infinite Life is the source of all being;
And though we must strive with delusion and death,
We can trust to a love and a wisdom all-seeing;
We may dare in the strength of the soul to arise,
And walk where our feet shall not stumble or falter;
And, freed from the bondage of time-honoured lies,
To lay all we have on the truth's sacred altar.

—Lizzie Holten.

THERE is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—*Plato*.

A GREAT deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained obscure because their timidity has prevented them from making a first effort.—*Rev. Sydney Smith*.

A DEVOUT thought, a pious desire, a holy purpose is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation.—*Dr. Cumming*.

"THE TWO WORLDS" SECOND PRIZE ESSAY.

The Board of Directors having met on the third Wednesday in June, and duly charged their Sub-Committee on Prize Essays to select the one which, according to their judgment, best met the subject proposed, the prize of One Guinea, contributed by R. Fitton, Esq., 44, Walnut Street, was adjudged to Mr. Harry A. Kersey, 4, Eslington Terrace, Newcastle-on-Tyne, for the following paper.

THE BEST CERTIFIED EVIDENCE OF MODERN INTERCOURSE BETWIXT THE TWO WORLDS, THE NATURAL AND THE SPIRITUAL.

I do not propose to write an essay, but to offer proof. In my opinion intercourse betwixt the natural and the spiritual worlds does not depend upon philosophy, and no number of essays could prove it; only conclusive facts can do that. This world has been flooded with baseless theories, which have collapsed before one small clearly-demonstrated fact, and no amount of brilliant eloquence has been able to save the doomed theory. Therefore, if an irrefragable fact is of any use, I offer one, and *The Two Worlds'* Committee can use or decline it at pleasure.

In June, 1885, as I was about to visit London, and the psychographic writing obtained through the medial powers of Willie Eglington being then much talked about, I wrote to him a few days previously, and arranged for a séance. Subsequently, I purchased at the shop of Messrs. Mawson, Swan, and Morgan, in Grey-street, Newcastle-on-Tyne, a double slate, hinged at one edge, and opening like a book; the frame is of beech, with raised deal panels. When closed it measures 9 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$ in.; the outer rim of beech is $\frac{3}{4}$ in. wide and $\frac{1}{8}$ in. thick, as will be seen by the accompanying illustrations. The slates are inside the frame, and the exposed surface of each slate measures 7 $\frac{1}{8}$ in. by 4 $\frac{1}{2}$ in. The hinges are of brass, and securely screwed on to the beech framework with four screws to each hinge. The frame is properly morticed together at each corner, and the whole forms a strong, firm, and compact article, and left perfectly plain as finished by the maker, no varnish or paint having been added. On the day of my departure, in the presence of a friend of mine (Mr. E. M. Watson, of Ridley Place, Newcastle), I thoroughly cleaned the slate, by washing and rubbing it dry; I then bored two holes in the beech frame with a gimlet, and inserted a $\frac{3}{8}$ in. iron screw into each hole, countersunk the holes so that the screw heads went down into the wood and did not stand up or project in any way. The screws penetrate one frame and a good portion of the other, so that when screwed home they hold the frames so firmly together that nothing can penetrate between them. I was careful to avoid making the holes extend quite through the other frame so that the screws might not be got at or withdrawn in any way from that side. All this can be seen on reference to the illustrations, as well as the fact that I made one screw hole on the long side of the frame furthest from the hinge, and on proceeding to make the other one in a similar position at the other end of the frame, I found signs of the wood cracking. As such would spoil my design, I desisted, and made the second screw hole close by, but round the corner (so to speak) on the end piece of the frame. After this, I placed a small crumb of slate pencil between the slates, and screwed them firmly together. The slate was then packed in my portmanteau for safe transit.

On the day after my arrival in town, Monday, June 29th, taking my closed double slate with me, I proceeded to keep my appointment with Mr. Eglington at twelve at noon at his apartments, 6, Nottingham Place, W. We sat for our experiments in a small back room at a square table in the centre of the room. The full light of a June day at noon streamed in at the window, and no attempt was made to lower a blind or lessen the amount of light in any way. I showed Mr. Eglington my slate, but did not open it; I explained my wishes, but he rather demurred to it. He said

that it was a severe test, and that it was very doubtful if any writing could be obtained within it. When I saw how his face fell I surmised from his manner that he would like to back out of it, and yet at the same time did not like to give a positive refusal. Knowing from past experience the necessity of making a medium feel perfectly at home and comfortable if you want the best phenomena, I tried to win his confidence, and explained that I did not come to test him; that a former sitting I had had with him fully convinced me of his genuine mediumship, and that if he failed now it would not make me any less a spiritualist, for I had long ago made sure of my facts as I went, therefore the vagaries of any medium would not disturb my attitude. My chief object I said was to obtain evidence under scientific conditions which I could exhibit to my friends in the north, and which I could testify to without any demur or reservation whatever. Finally his reluctance gave way on my assuring him that if no writing came, I should not be the least surprised, as I knew the test to be a stringent one. Mr. Eglington then placed a slate of his own on the table, and putting a crumb of pencil under it placed his hand on the slate and asked if his spirit friends would write in my closed slate. Upon looking at his slate the words "We will try," were found thereon. Then he took my closed slate and held it just under the edge of the table—in fact, it was not far enough under to be entirely out of sight, and so I kept my gaze steadfastly on the part in view. He asked me if I wanted anything particular written. I replied that all I wanted was an intelligent message written in the screwed-up slate. After sitting thus for fifteen or twenty minutes nothing took place, and I began to think that I had not succeeded in completely winning the medium's confidence, for as he possessed power sufficient to obtain writing in a locked slate which was kept in his rooms constantly, I felt certain that if I could only get the right conditions, I might obtain the same in my screwed-up slate, which he had not seen previously. Casting about in my mind what to do, it occurred to me that Mr. Eglington had not seen the inside of the slate, and therefore a suspicion might linger in his mind that a trick might possibly be tried to be played upon him. As there was still no apparent prospect of getting any results, I invented an excuse in order to set his mind at rest if my surmises were correct. I therefore suggested to him that possibly the piece of pencil which I had inserted might not be sufficiently magnetized, and that probably we might get better results if I exchanged it for a piece from a small heap of such lying on his table. To this he assented, and gave me my slate. Taking from my pocket a small screwdriver, four inches long, which I had brought purposely with me, I withdrew the two screws, requested him not to touch the slate whilst open, and kept it out of his reach so that he should not do so. I opened the slate, took out my own piece of pencil and inserted a similar piece from the heap before named, and in so doing I took care that he should see the inside of the slate, but not touch it. I called his attention to the fact of the slate being perfectly clean, and I embraced the opportunity to write my initials and the date at one corner of the slate; I closed and screwed up the slate securely as before and returned the screwdriver to my pocket. As I was in the act of handing the slate to Mr. Eglington, he said that he would try, with both of us holding it above the table. I most gladly assented, as it had not left my grasp since I screwed it up, and I accepted this as a proof that he felt more at home with me, and was getting interested in the experiment. I now held the slate at one end, grasping it at each corner, thus assuring myself that *IF screws could be withdrawn or hinges taken off*, it could not be opened without my knowing it. He held it similarly (see illustration B). The side was uppermost which contained the heads of the screws. I placed my thumb on one to keep it from being touched, and I watched the other, near Mr. Eglington's hand, narrowly,

the whole time. In a short space of time, I was pleased to hear the sound as of writing going on inside the slate, and felt, most distinctly, the vibrations caused thereby. The slate certainly was not open at this time, and there were Mr. Eglington's hands holding it close before my eyes, in full daylight. The writing ceased; three tiny raps sounded on the slate, and Mr. Eglington stated that it was finished. Remarking that I could allow no one to open the slate but myself, I took it, and again taking the little screwdriver from my pocket, I withdrew the two screws therewith. On opening the slate, I found the following message, written partly on one side, and partly on the other (see illustration C):—

"We trust this writing will convince your friends that we have the power of writing under exceptional conditions. We have done this at great expense."

It will be seen that the two last lines run into each other, but are easily decipherable, but the great fact was this: *there was the writing which a few minutes before was not there*. I secured the piece of pencil, and since my return home I have cut a small groove in the inside of the frame, and have glued the piece of pencil in it (see illustration C). On one end two facets are worn, as might be done by use in writing, and the writing itself is certainly pencil writing. Mr. Eglington appeared very pleased, and expressed himself to that effect. Further experiments followed, with good results on other slates, but I will confine myself to the foregoing. As to me, it is a clear proof of the action of mind apart from matter, *as we know it*, and forcibly demonstrates that intelligences unseen by us are around us, and can communicate with us if we but give them the opportunity; for although I had the slate in my grasp from the time of closing it to that of opening it again, that it was in full view all the time in broad daylight, that no one but our two selves was in the room; that Mr. Eglington did not even touch the slate when open, in fact, was not within two or three feet of it, I had taken such care to check any possibility of "malobservation," that it is hardly possible to rationally detect a flaw in the proceedings. If my senses deceived me, surely the screws did not, and if the screws unscrewed themselves, or the hinges took a stroll on their own account, surely either sight or feeling must have caught them in the act, not to speak of the possibility that the sense of hearing might have detected them in their little gambols.

These same senses tell me that Mr. Eglington did not move, and I believe them; also, if he had, he could not have performed the writing under such conditions. I know that he was not prepared beforehand, for he did not know of my experiment till I submitted it to him, and reason tells me that if he had it would not have helped him to do aught by trickery. That the slate was changed, was an impossibility, for I had four marks of identification: first, the maker's name in type on the inside of the frame, viz., "L. and C. Hardtmuth, No. 45"; secondly, my initials and date, written inside by myself only a few moments previous to the spirit writing taking place; thirdly, the seller's private mark in pencil, denoting the price on the outside of one of the panels (this has got rubbed and is now faint, and although it can easily be seen I am afraid it is not distinct enough to photograph clearly); and finally, the little misfortune in the slight splitting of the frame, necessitating the change in inserting one of the screws, forms the best evidence that it is the same slate which I purchased here in Newcastle-on-Tyne, and that I have not been deceived in any direction.

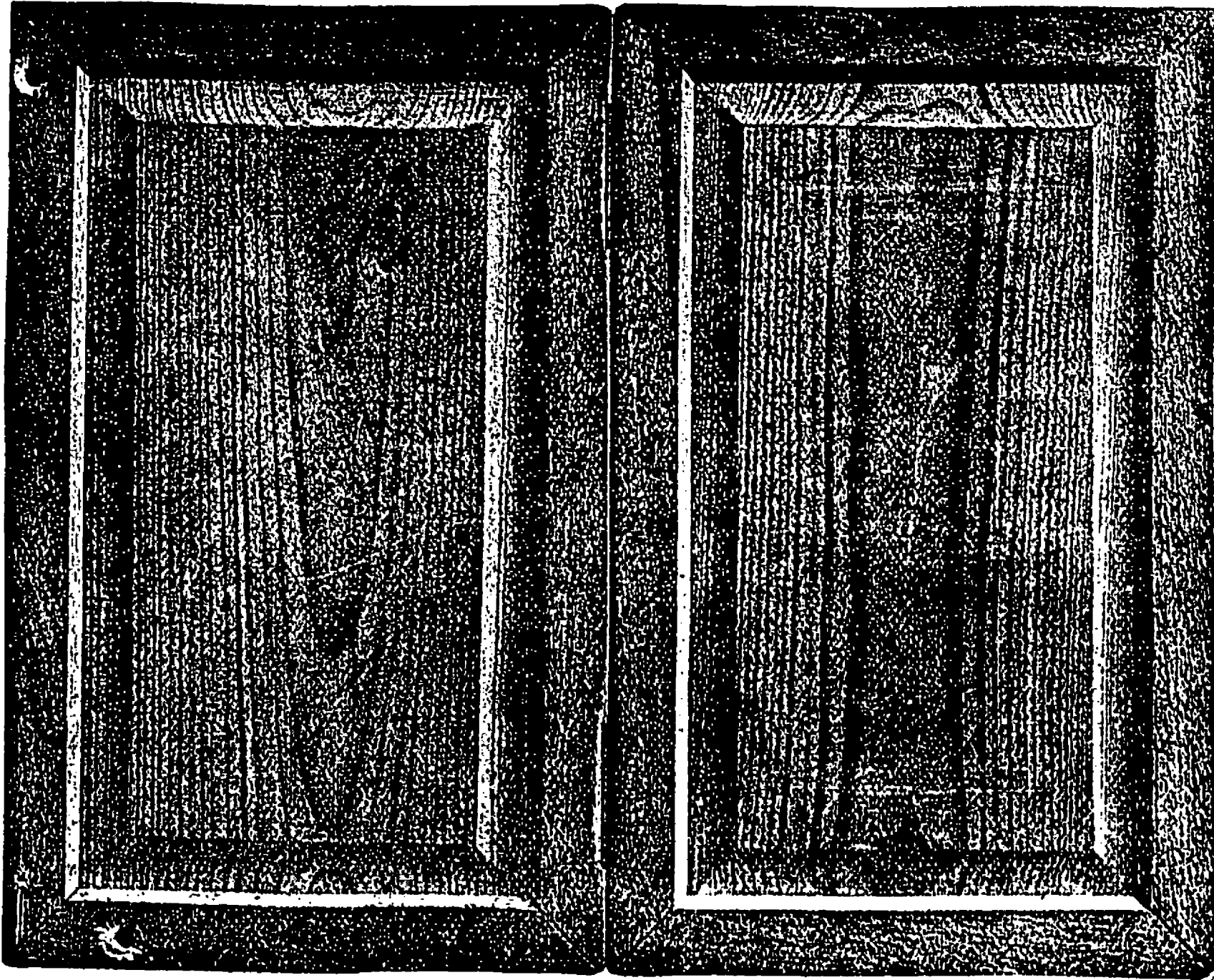
I have exhibited this slate a few times from a public platform, and challenged anyone to show rationally how it could be done other than as I claim, but as yet none have had the hardihood to do so, or the courage to denounce me as a public liar.

During the recent visit to this city of that illustrious scientist, Dr. Alfred Russell Wallace, I showed it to him, and after duly questioning me, he strongly urged me to publish a record of it, as he considered it one of the most complete

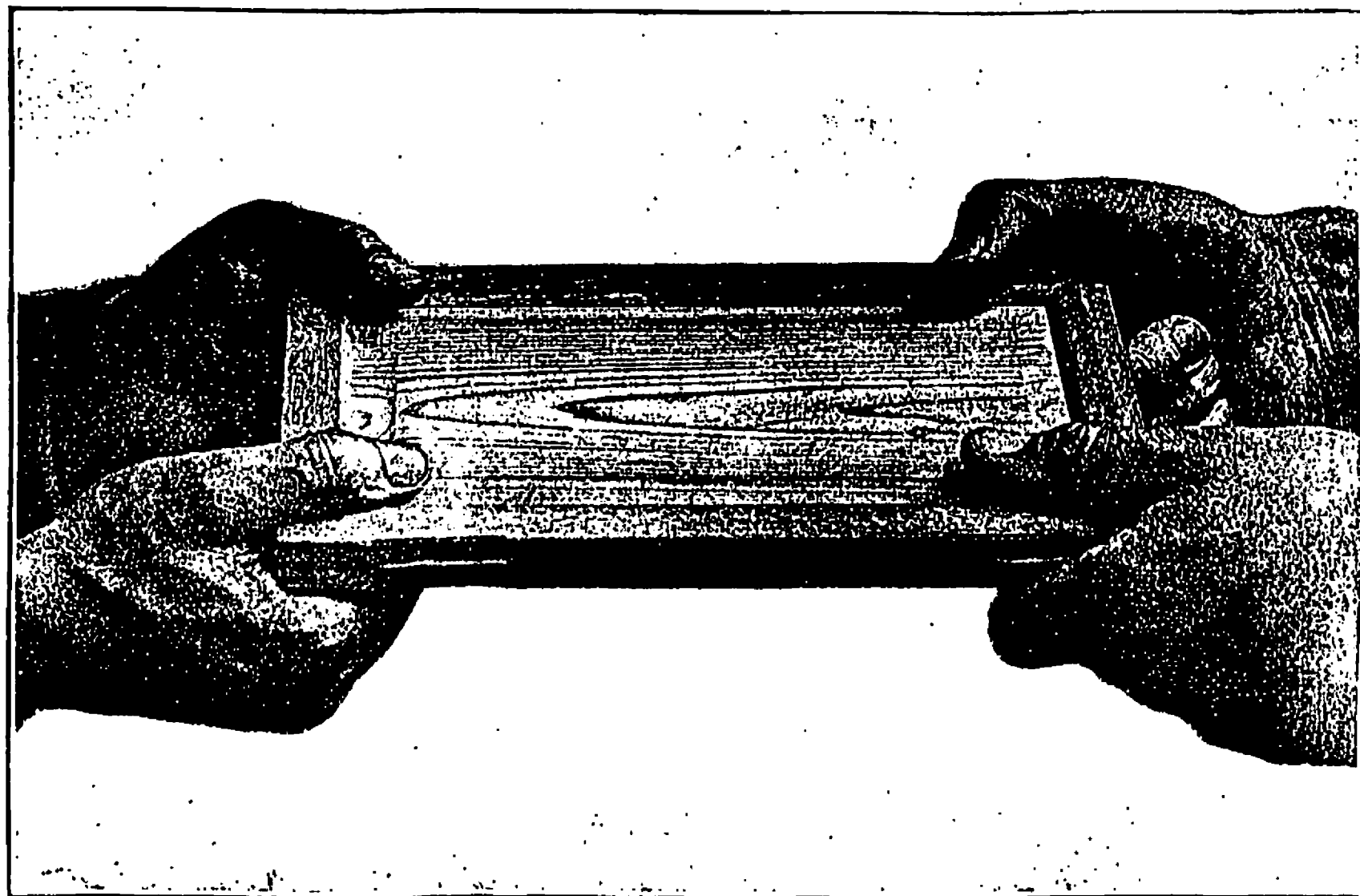
EXPERIMENTS IN PSYCHOGRAPHY,

IN THE PRESENCE OF W. EGLINTON.

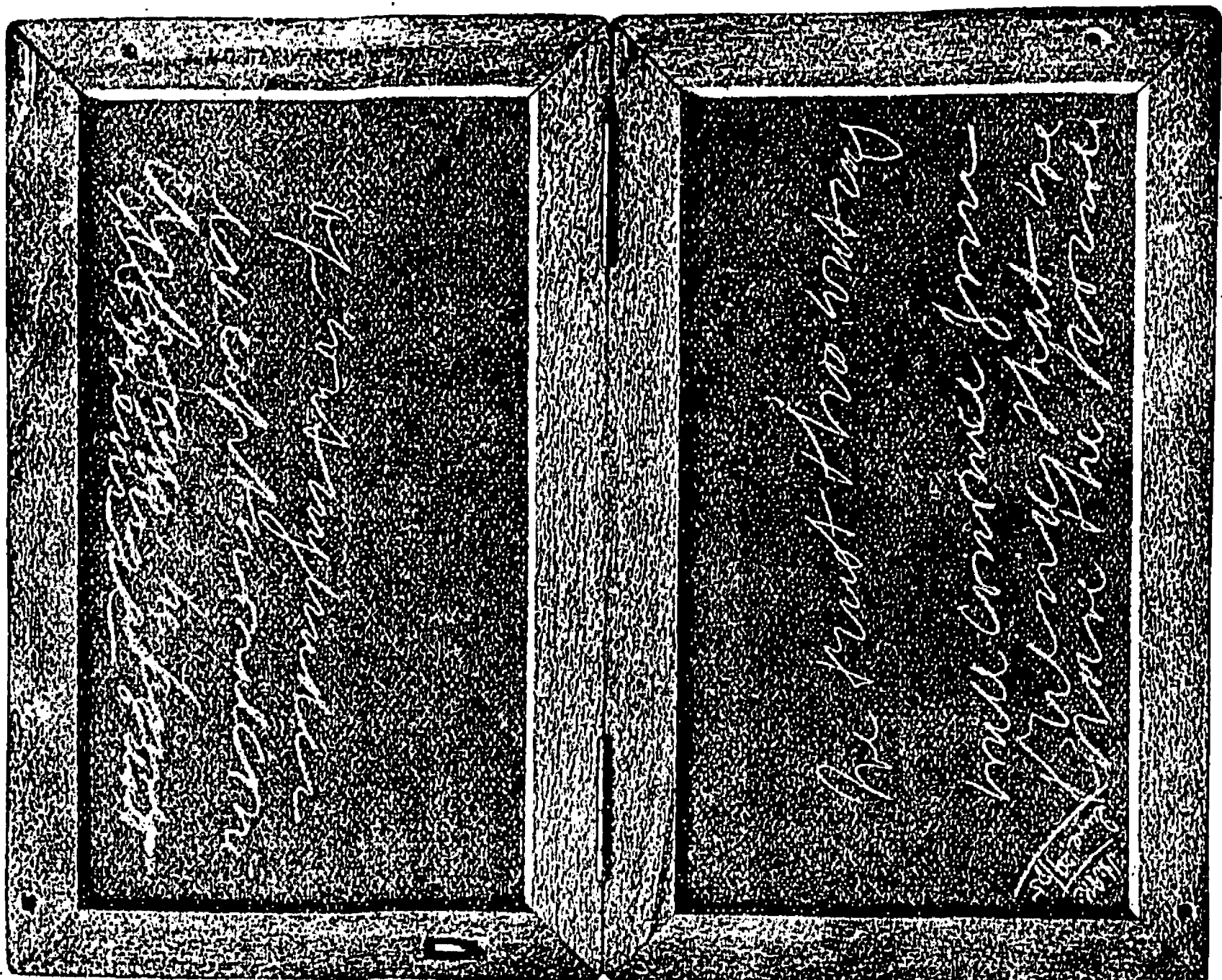
A



B



C



By H. A. KERSEY, ON 29TH JUNE, 1885.

proofs that he had seen or heard of. In deference to his wishes, I embrace the opportunity offered by "*The Two Worlds*," and submit a proof of "Modern intercourse betwixt the natural and the spiritual worlds," as to the truth of which I am ready to testify upon oath in a court of law, if called upon to do so.

I know not if my surmises respecting Mr. Eglington's frame of mind were correct, the success attained rather points to it, but I never mentioned what was passing through my mind at the time, and I do not think he knows of it to this day.

I am indebted to Messrs. P. M. Laws and Son, photographers, and Mr. Andrew Reid, publisher, of this city, for the excellent illustrations accompanying this article.

HARRY A. KERSEY.

4, Eslington Terrace,

Newcastle-on-Tyne, June, 1888.

I hereby certify that I saw Mr. Kersey prepare and screw up the double slate, mentioned in the foregoing paper, previous to his visit to London in June, 1885; that I assisted him in so doing, and that he informed me of his object to obtain writing in it under those test conditions, and on his return, I recognized the slate as the same one he took away with him.

ED. M. WATSON.

17, Ridley Place,

Newcastle-on-Tyne, June, 1888.

[NOTE.—The fine illustration of the slates, used in the above experiment, has been most generously prepared, and presented as a supplement to this number, by the writer of the essay, Mr. Harry A. Kersey, of Newcastle-on-Tyne.]

PASSED TO THE HIGHER LIFE.

On June 27th, 1888, Mrs. Grace Gill, of 193, Colne Road, Burnley, passed to the higher life, and was interred at All Saints' Church. Though for many years she did not associate herself with any special religious sect, when spiritualism was introduced to her family she became a convert to its high and holy truths; and if it is right for our orthodox friends to rejoice in their friends' happy death-bed scenes, surely we may be allowed the same privilege in speaking of the departure of our dear friend, whose larger hope rendered the near approach of the death angel a subject of triumph to her and of interest to all who surrounded her. From the time when she became a confirmed spiritualist her heart and soul were in the movement, and from her various residences in Manchester, Rawtenstall, and Burnley, she would walk miles each Sunday to listen to the glad tidings from the angel world.

When our friend became too weak to follow up this custom, I made it both my duty and pleasure to visit her every week, and give her what little comfort I could. She was always a cheerful patient, longing to go to the better land, and fully conscious of the angelic love and watchfulness that surrounded her. Just as she was passing away, her daughter was controlled by glorious spirits, who not only cheered the moments of departure, but waited until the spirit passed out of the mortal form and accompanied it to the realms of the blest in the higher life. The scene was equally affecting and impressive, and will never be forgotten by those who witnessed it.

The services, conducted by the curate, in the church seemed, indeed, cold and cheerless, in comparison to our beautiful philosophy, and it was not until we got to the grave and sang our own inspiring hymns of hope and love that our souls were lifted up to the bright home to which our beloved friend had passed on. We laid the form to rest, strewed with the flowers she so much loved, and we know that the influence of her good and pure spirit will as surely be with us, now that her earthly cares are ended, as when she lingered amongst us in pain and weakness. We know

she is a bright and happy spirit now, for she was a good and true woman on earth; and of such is the kingdom of heaven.

The following poem, in compliance with the wish of Mrs. Gill, is here given. Simple and unpretending as the lines may appear, they are the expressions of many a heart, lifted up from the racking cares and heavy burdens of a weary earth life, by the holy influence and cheering consolations of the loved ones gone before:—

A LITTLE TALK WITH ANGELS.

A LITTLE talk with angels; how it smooths the rugged road;
How it seems to help one onward, when I faint beneath my load;
When my heart is crushed with sorrow and my eyes with tears are dim,
There's naught can yield me comfort like a little talk with them!

I tell them I am weary, and I fain would be at rest,
That I'm daily, hourly longing for the land so bright and blest;
And they answer me so tenderly, in tones of purest love,
"We are coming soon to take thee to our happy homes above!"

I know the way is long and dark to yonder far off clime,
But a little talk with angels makes me strong to bide my time;
And thus the more I know of them—the loved ones gone before—
The more my weary spirit longs to reach their happy shore.

Then let me wait, with patient trust, till God's appointed time,
And breathe a hymn of thankfulness for the home that will be mine;
When in our Father's dwelling place, the land of heavenly rest,
I'll sweetly talk with angels in the mansions of the blest.

SPIRITS, AND THEIR WORK.

THE FIRE TEST.—At the last spiritual convention held at Cincinnati, the reports, as published in the *Daily Times* and other papers, state "Mrs. Isa Wilson Porter, under control of an Oriental spirit, held her bared hands and arms in the flames of a large coal oil lamp. She also heated lamp chimneys and handled them as readily as she would in their normal condition, and made several gentlemen cringe and some ladies screech by slightly touching them with the hot glass. The test was made under supervision of a committee of doctors and well-known physicians, who reported at the conclusion that previous to its commencement they examined the lady's hands and arms, and that they were in their natural condition, and that her pulse beat was seventy; while the test was in progress the pulse indicated forty; after its conclusion the pulse beat was sixty-five; the arms and hands were a little red, but unscorched, and the hair upon them not even singed. This incident seems weak in the description, after witnessing the fact of tender flesh and blood held in such a flame for several minutes." These tests were repeated several times during the convention under the same medical supervision.

APPARITIONS OF THE DEAD.—Prof. Barrett, of the London Psychical Research Society, states that: "It has been demonstrated almost as certainly as has been the law of gravitation, that scores of cases have occurred where some persons in one town, have, at a certain hour or minute, seen the figure of a friend flit across the room, and have afterwards discovered that at that very hour and minute the friend breathed his last in a distant town, or, may be, in a foreign country. Now these cases are inexplicable by any formula of science, yet that they have happened is scientifically proved."—*Journal of Man.*

DR. DARWIN, who died in 1802, wrote these prophetic lines: "Soon shall thy arm, unconquered steam, afar, Drag the slow barge, or drive the rapid car." Bulwer wrote in his "Strange Story": "For how many centuries lay unknown the virtues of the loadstone? It was but yesterday that certain forces became to men genii more powerful than those conjured up by Aladdin; that light at a touch springs forth from invisible air; that thought finds a messenger swifter than the wings of the fabled Afrite." Had he lived ten years longer he would have added that sounds are made to travel 100 miles in a second; and who will say that the future is not "big with discoveries" yet more wonderful, according to our interpretation of that word? Who will limit the illimitable? We do not see the oak in the acorn; we do not detect in the egg the bill and feathers of the bird. It is safe to prophesy that the marvels of spiritualism will yet be as palpable and familiar facts as that the steamship can move ten miles an hour against tide and wind, or any other discoveries which only a single generation ago would have seemed marvels utterly incredible.—*Mr. S. C. Hall's "Retrospect of a Long Life."*

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

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Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, AUGUST 3, 1888.

OUR SECOND PRIZE ESSAY

AND CRUCIAL EVIDENCE OF SPIRITUAL AGENCY.

THE article presented in this number of *The Two Worlds* as a PRIZE ESSAY will be certain to disappoint some of our readers, from the fact that it offers nothing *sensational* for their delectation.

At the first reading, the remarks that will certainly issue from each malcontent lip will be, "What is there new or wonderful in a few words of writing obtained between closed slates? Hundreds of such things are reported constantly in the American papers, and have been duplicated here by the score. The message itself is inconsequential, and the narrative neither remarkable for beauty or interest." How thoroughly well we are prepared for these comments, may be realized by the fact that we anticipate them. But the matter does not end here. There is another side to the picture, and to that we now purpose to call the attention of every thinking reader. All the revolutionary thought that spiritualism has evoked during the last forty years, the stupendous revealments it has brought concerning the life hereafter, and the amazing discovery, nay, the proof it has given of the existence of an unseen universe permeating the seen, perhaps originating it, certainly vitalizing it—even as the soul is the life of the body—all this depends *solely* for acceptance on the CRUCIAL EVIDENCE OF SPIRITUAL AGENCY, and this crucial evidence is not forthcoming in every reported phenomenal case. When little Catherine Fox—a child of some nine years old—said to the invisible rapper at Hydesville, forty years ago, "Now, Mr. Splitfoot, do as I do;" and shook her little hand in the air five times, the knocker rapped with every movement. The child cried, "Oh, mother, *it* can see, and *it* can hear." This was CRUCIAL EVIDENCE. These sounds SHOWED that their invisible author saw her movements, heard her voice, and understood the meaning of human language. What can see, hear, understand, and intelligently obey human language but MIND? aye, and mind accompanied by such force as can signal answers? What—ever has or can exhibit mind, accompanied by force, and with the intelligence that can understand and answer spoken language but man, or the spirit that was in man? Here, then, was a convincing test fact that the knocker was the spirit of a man, or something precisely on the same plane of intelligence as that of the child.

Eloquence and poetry, even logic and argument, may impress the hearer's mind, but are not proofs of the assertions made. But FACTS—facts that cannot be contradicted, and bring with them crucial evidences of mental, human, though invisible agency—these are worth more in proving the continued existence and intelligence of the human soul than the writings of ten thousand antique nations, or the sermons of as many living ecclesiastics. And this is precisely the position in which Harry Kersey's slate writing through Mr. Eglington stands to-day.

Here is a gentleman whose ample means and social position place him above all chance of suspecting that he has any *interest* in advocating his belief. To aid in the promulgation of that belief, Mr. Kersey has given for years—as is well known to a large community—most generously of his means, time, labour, and good name. Here, then, we take away all the influences which ordinarily move mankind in maintaining a special course of action.

Thoroughly convinced of the facts of spiritualism himself, all he requires is some proof to offer to the sceptical world, that shall be outside of and beyond all possibility of human contrivance or human agency.

Mr. Kersey, an experienced spiritualist of many years standing, knows, as does the writer of this article, that interested, unprincipled, and impecunious frauds drift into the ranks of spiritualism, and because it is a world-wide and *popular* (not an unpopular) cause, so they find it a rare field for the exercise of their unscrupulous villainy, and are willing to try their skill on either side that will pay best, whether it be in exposing its weak points, *à la* Cumberland and Bishop, or in simulating its phenomena by prepared tricks.

On the other hand, half-developed media find themselves possessed of some sort of power, and rush into its exhibition, supplying with excited imagination what they lack in genuine medial power.

Professional mediums may be tempted by necessity to supplement spirit power by their own contrivances, when from ignorance of the laws of control it cannot be obtained, and private mediums may be tempted to the same course by the desire to oblige *exigéant* enquirers, or from ignorance of how to discriminate between the promptings of their own minds and that of a foreign influence.

We say thus much in order to leave the largest possible margin for all that enmity, prejudice, or antagonism, can urge against the claims of the spiritualists. Meantime, history, and the experience of thousands of competent and careful observers, have proved that there are, and have been, thousands of genuine mediums in both professional and private life; persons who would suffer any loss, disgrace, or obloquy, sooner than practise deception, or *knowingly* impose their own mentality upon that of the spirits. Nevertheless, in an age when fraud abounds, wherein every daily journal is filled with reports of deception and wrong practised upon the unsuspecting, and that by professing *Christians* and so-called *religious* persons, the spiritualists have no right to expect that their ranks shall remain free from the harpies that live by preying on society. We know, too, of scores of cases in which unscrupulous cheats and swindlers have pressed into our ranks for the mere purpose of betraying the cause they pretended to assist. Meantime, the spiritualists, honest in their own dealings, and confident in the stability of their cause, are not always sufficiently on their guard against error, deception, or imposture. Spiritualism is as yet very new and young; its vast and world-wide forces are unorganized. Its writers, exponents, and adherents have been too busy in defending their sacred truths from the attacks of bigotry and the self-interest of crafts, to organize schools, found institutes, or establish methods for the detection of fraud or the erection of the standards of truth. Hence it is, that error may pass by unchallenged, and reports made in perfect good faith require to be weighed and measured with the utmost acumen and consideration. Not

then for the sake of our opponents—for we know that in God's own time all opposition to that which we believe to be God's revelation will cease—not for the sake of the schools who are too proud to acknowledge any new facts they have not originated; nor yet in consideration for the Church, whose occupation will be gone when the people are their own priests, and know the facts of the spiritual universe for themselves—but for the sake of good, true, honest spiritualists themselves, we wish to see investigations conducted on the most careful lines; facts lifted above the obnoxious clouds of possible deception, and the proofs of spirit agency placed on such corner stones of irrefragable evidence that opposition can be laughed to scorn, and half developed pretenders to medial powers be compelled to prove their pretensions before they demand credence from their associates. The case offered in the plain matter-of-fact and circumstantial article, selected by *The Two Worlds'* committee as the prize essay of this number, meets all these requirements.

No MORTAL HAND could have written one letter—nay, made even one scratch upon the slate, manipulated as Mr. Kersey has described in his testimony—and yet, on that same slate, and under these same conditions, here are intelligent words, a connected sentence, written in human language and style! Who did it? If not a human spirit, then the phenomenon, and the demand for crucial scientific enquiry, appeals all the more forcibly to every reasoner and thinker in the world. Of course, it is easy—as the *last* desperate resort of antagonism—to look in Mr. Kersey's face and say "You are a liar! although you have no motive, object, or prompting for being so—although you have everything to lose and nothing to gain by being so—although up to this time all men have trusted you, believed and honoured you, and every soul with whom you have come in contact for forty years of life would stake their worldly interests on your honour and reputation.

"You could not have been deceived under the circumstances narrated, but as you assert *that* which I have not hitherto admitted, and as there is no other earthly escape from belief that a spirit, powerful and intelligent, wrote on your slate, so—you *must* be a liar, or—I am one in calling you so." Believing that about one half of the population of Newcastle-on-Tyne would rise up to declare their belief that Mr. Kersey could not be a liar, and that his accuser could not be anything else, so we now leave the case to stand on its own merits, affirming, without fear of contradiction or denial, that in the circumstances reported in the prize essay of the present number, is a proof beyond all challenge, denial, or carping criticism, that an intelligent, invisible, and superhuman power wrote a message between closed slates under such conditions as to make human agency or intervention IMPOSSIBLE.

THE PATH FROM MATTER TO SPIRIT.

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

MODERN SPIRITUALISM.

BY EMMA HARDINGE BRITTEN.

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PART V.

WE are now about to call attention to those spiritual gifts existing, in a greater or less degree, in every human being; and though these may be quickened by mediumistic power, such gifts are natural attributes of the soul, and exist independent of susceptibility to the influence of spirits. The first of these gifts is a naturally impressible temperament, capable of perceiving hidden things without the ordinary processes of observation and reasoning.

This power is sometimes called "intuition," or *teaching from within*. . . . Those who are thus gifted can readily detect character, especially if their first impressions are regarded. The first effect which is made upon a sensitive

spirit is the lightning-shock of spiritual perception, which *never deceives*. The secondary modes of reason and judgment often oblige us to change or modify *first impressions*, but no other sources of knowledge are so true or reliable. By these impressions we often realize the approaches of joy or sorrow, danger or misfortune. They hint of lurking treachery, concealed guilt; in short, they are the piercing glances of the soul into the soul realm of being, and their monitions should always be respected, and, when possible, followed out.

OF DREAMS.

The perception of hidden or distant objects, the solution of knotty problems, the reception of truthful impressions from spirits, and the faculty of observing allegorical representations of coming events, through dreams, are all attributes of every living soul; and whether these powers be called into frequent exercise or not, there is scarcely any individual whose life history has not been marked with one or more of such revelations in slumber.

There are some forms of representation which accompany certain individuals through life, and, in the shape of "visions of the night," portend coming events with accuracy. Thus there are persons who look for the approach of sickness when they see in dreams certain insects, scenes, or animals. The necessity of scaling great heights, or creeping through perilous passes, are visionary representations which accompany some persons through life, and significantly depict the nature of their earthly mission. We do not design to write a treatise on dreams or attempt any explanation of the philosophy of sleep, but the subject forms one of those experiences of the human spirit which the philosophy of spiritualism alone can explain. In the literature of the subject, these midnight visions will be found discussed, hence we only allude to them to range the soul's powers in their appropriate order.

CLAIRVOYANCE.

Clairvoyance is one of the soul's faculties normal to man, and capable of being exercised without the aid of a foreign spirit. It is simply spiritual sight, and takes cognizance of hidden and distant objects, discovers scenes and persons which may have passed away, and not unfrequently beholds visionary representations of future events.

Clairvoyance may at times open up the spiritual sight without any known or apparent cause, or it may be induced by animal magnetism, putting the body to sleep, holding the physical senses in abeyance, and permitting the soul to exercise its more exalted spiritual power, of which clairvoyance is an attribute.

Another of the soul's normal faculties is the power of *sensing* the nature of things by touch. This gift is called psychometry, and enables the sensitive, or psychometrist, to perceive the character of those who have come into contact with any objects they touch. Thus, a lock of hair, letter, picture, or any material substance, however enclosed and concealed from sight, when held in the hand or applied to any nerve centre, will disclose the nature of the object held, and often the character of those who have come in contact with the object examined.

ELECTRO BIOLOGY.

Again: The human spirit can influence another, whether present or absent, by strong psychologic will. A psychologist has but to concentrate his will upon another, and provided that other be sufficiently receptive, the psychologist can infuse his thought into his subject's mind. If the two are magnetically assimilated to each other, the operator can magnetize and even cure his subject at a distance, and in some instances compel him to any course of action desired.

THE DOUBLE.

Another remarkable phase of soul-power is the capacity to quit the body either in slumber or deep abstraction, and sometimes consciously, but more frequently without consciousness or volition, appear in places distant from the body in the form known amongst the Scotch as the

"Wraith," by the Germans designated the "Döppel Gänger," and amongst spiritualists generally, called the "double," or "living spirit." Spirits still embodied have not only been seen in this way, but have caused confusion and perplexity amongst investigators by giving communications after the fashion of disembodied spirits. Also, the "Double Goer," or "living spirit," has not unfrequently been seen as a luminous second self, or misty "photosphere," hovering around those who give off a strong charge of magnetic aura.

THE SPIRITUAL HEALER.

The last attribute of the embodied spirit of which we can now speak, is the power of healing by magnetic passes, or psychologic will. Some individuals are so strongly charged with magnetic force, that they give it off involuntarily, and become reservoirs of power to heal or affect any susceptible persons whom they approach. These are natural magnetizers, and the excess of the life principle they possess, when accompanied by the benevolent desire to benefit their fellow creatures, makes them healers to an extent which in olden time would have been regarded as miraculous. Even the garments they have worn, or the objects they have touched, are redolent of their hidden virtue; and when they WILL to magnetize any inanimate substance, they can impart to it almost as much virtue as they can give off in their own persons.

Having now touched upon the principal phases of soul-powers which have been as yet demonstrated in the new dispensation, we shall endeavour to give the best instructions we have received from spirits, both as to the nature of mediumship and its methods of culture.

MEDIUMISTIC POWER.

All human beings are triune in their organic structure—that is, they are endowed with bodies fashioned of matter; an imponderable spiritual body, the nature of which is force—force itself being the assemblage of all the imponderable elements, such as magnetism, electricity, light, heat, &c., the aggregate of which is LIFE; and an innermost or intelligent spirit, the attribute of which is WILL.

During our mortal career, the second or medium principle, which we call LIFE, is the vitalizing element of matter; but at death it accompanies the spirit, and becomes its spiritual body—in fact, it is by the withdrawal of this element from the material body that death ensues. Now, it is in some speciality of quality, as well as quantity, of the "life principle," that medium power resides.

The life force, like magnetism and electricity, of which it is the vital combination, has dual modes of action, that is, positive and negative, attractive and repulsive; and the prevalence of one or other of these modes divide up the human family into three classes, the first of which includes persons vitalized by powerful magnetism of a positive quality, rendering them magnetizers, psychologists, controllers, and leaders of others. Persons of the second class are also vitalized by an excess of life force; but this, being of the negative quality, is given off rapidly, ebbs away in rapid flow at every pore, and consequently the subject attracts to himself the magnetism of others, rendering him susceptible, and liable to become influenced, not only by the magnetic aura of animated beings, but also of other objects in nature. Such persons are mediums; and whether their controlling intelligences are magnetizers still embodied, or the spirits of magnetizers enfranchised from the fetters of mortality, the two classes stand related to each other as subject and operator, and according to the quality, quantity, and disposition of the life forces in each, or according to the preponderance of the animal, mental, intellectual, or spiritual elements of temperament in each—so are the different phases of mediumship evolved, and special classes of spirits manifest, through various forms of mediumship, in equally varied phases of phenomena.

The third class into which we deem the race susceptible of being resolved may be termed "neuters," the quality of their life forces not being exhibited in any sufficient degree

to range them under the category either of magnetizers or subjects, positives or negatives. They may be good or bad, wise or ignorant, intellectual or the reverse; but they are not mediums, simply because their organic structure is so vitalized that the life forces act in equilibrium, and do not give off that special pabulum which enables spirits to control them, or use them as batteries for spiritual telegraphy.

It will be seen from these remarks that we regard mediumistic power as a purely organic qualification; in fact, we deem it the result of a certain physical combination of matter and force, and however it may secondarily operate as an effect upon the mental or moral proclivities of the medium, it is from the physical, and not the psychical, realm of human nature, that medium power is evolved; and the intellect and *morale* is no more to be regarded as a gauge of mediumistic power than the colour of the hair or the texture of the skin.

Of the Culture of Mediumistic Powers.—As observation has proved that the class we entitle "neuters," or those in whom no signs of medium power have been exhibited, may yet possess and unfold them by certain methods of culture, we shall proceed to give such directions as have hitherto been found most effective for this purpose.

(To be continued.)

A CHILD MEDIUM.

Hall's Journal of Health, for May, contains the following report of a singular case, over which several well-known Pennsylvanian doctors and learned professors are puzzling themselves greatly. The Editor of the journal in question says "a little Dutch girl, Lizzie Zink, ten years of age, a pupil attending the public school in Lancaster, Pennsylvania, lives in the house of Moses Ober, the well-known farmer. The child is subject to periods of apparent sleep, and her condition during these periods excites the wonder of the neighbourhood in which she lives. Of late, she has been subject to peculiar states of semi-consciousness, which some of the neighbours pronounce to be a trance.

At these times Lizzie possesses wonderful mind power. Her reasoning force never leaves her, but, on the contrary, becomes stronger. While at school, a short time ago, the teacher, S. E. Weitzel, discovered her to be in a comatose state. When she came into school she told a playmate that the spirit of an old woman had been following her, and the child, with her eyes tightly closed, cried: "Gey weck," the Dutch for "go away." When requested to open her eyes she said the spirit was holding them shut with her finger.

Teacher Weitzel, becoming alarmed, sent for Farmer Ober, and a number of neighbours hearing of the condition of the girl went to the schoolroom and began an investigation of her state. Figures were placed on the blackboard, and, notwithstanding the fact that her eyes were closed, she readily named all of them correctly. With the same precision she repeated words which were written upon the blackboard by the teacher. All questions were answered without hesitancy. Letters and figures were written on the floor with chalk at different points, and the girl told in every instance both their location and character. When a picture of the school building containing a group of the scholars was placed *behind* the sleeper, she immediately told what it was, and named the figures of the teacher and a number of her favourite playmates who appeared in the group.

When Farmer Ober made his appearance, without a word or signal of any kind announcing his coming, a bright smile spread over the girl's face and her whole appearance changed. She cried out joyfully: "Oh, Mr. Ober, I am so glad you have come." When Lizzie's eyelids were raised, it was found that the pupils were turned up in her head, leaving nothing of the eyeballs discernible but the whites. The child was taken home, and remained in the same

state for several hours, during which a vast number of people visited and tested her, as before described. She has been all her life subject to these trances, and the same strange exhibition of super sensuous power. The people in her vicinity call her "bewitched." Some spiritualists visiting her, insist, that she is simply *the magnetic subject of the spirits*, and a fine medium.

When we remember that Mrs. Cora Richmond, Miss Doten, Miss Fannie Davis, and numbers of other well known and excellent mediums had similar experiences in childhood, this little one's case ceases to be a mystery, and it is only to be hoped that she may not fall into ignorant and superstitious hands.

WARNINGS OF DANGER.

By J. W. DENNIS, ESQ., OF BUFFALO, N. Y.

To the Editor of "THE SOUL."—In the fall of 1887, I had my trunk packed for a journey to Chicago. I intended to go by the way of the Lakes, on a steamer that I own a considerable interest in; but my guardian angel, my first wife, spelled out through a tipping table, "Do not go by boat 'Cuba' to Chicago;" so I went to Chicago by the railroad. During that trip of the "Cuba" to Chicago, she and other boats encountered one of the worst storms of the season, in which seven or eight vessels and steamers were lost, and about twenty-five lives. Who knows how much our angel friends care for us?

About 1857 and 1858 I was in the city of Chicago, and, as I knew Capt. John Wilson and Chief Engineer Gibbs of the steamer "Lady Elgin," a vessel that plied between Chicago and Lake Superior, I went on board to visit. Both Capt. Wilson and the engineer urged me to take the round trip with them. I returned to my hotel, packed my satchel, and at nine o'clock that night I went down to the steamer, intending to take the trip for pleasure. As I reached the gang plank that leads from the dock to the steamer, I felt so strangely nervous that I could hardly force myself down the plank to the deck, and when I reached it, I instantly ran back on to the dock. Out of breath and frightened, I sat down for a few moments, and tried the second time to go on board; but I could get no farther than the bulwarks, before some unaccountable force and dread drove me back again. I got out of sight of the boat as soon as I could, for fear that the captain or engineer would see me and almost force me, through kindness, to go with them, and went back to my hotel. When I awoke in the morning, the newsboys were crying out: "'Lady Elgin,' 300 passengers lost! all the crew drowned!" And such was the case. The schooner *Augusta* collided with her, and sank her within three hours from the time I left her, and three hundred people, most of them citizens of Milwaukee, were lost, also the captain and engineer.

Col. Robert Ingersoll turned upon a man who told just such a story as the above about the "Lady Elgin," and asked him if he thought God had warned him, and saved his *one* life, and drowned three hundred; and also asked why this great and good God had not saved the lives of all instead of one, perhaps the most useless life of the lot?

I say that, in my case, *I was the only one that was in a proper condition to accept and be influenced by the spirit world about me*; in other words, *I was then and am now a medium*, and the warning was conveyed by such a ministering spirit as could reach me.

I REGARD the dignities of kings and princes as the motes in a sunbeam; the value of gold and jewels as that of a broken platter; dresses of the finest silks I regard as the scraps of silk given as presents. I regard the collective chiliocosm as the letter "A." The different expedients in religious practice I regard as a mere raft to carry over the treasure. I regard the state of perfect mental equilibrium as the true standing ground, and all the various forms of apparitional existence as the changes of vegetation during the four seasons.—*Buddha.*

LYCEUM JOTTINGS.

AN ABSTRACT PREPARED EXPRESSLY FOR THE SCHOLARS AND TEACHERS OF THE SPIRITUALISTS' PROGRESSIVE LYCEUM.

[NOTE.—In future issues of *The Two Worlds* this column will be devoted to LYCEUM JOTTINGS, for the benefit of Lyceums and their teachers.]

SPIRITUALISM.

What is spiritualism?—An educator, which has led us into new fields of thought, and kept lighted the lamp of reason.

How may we regard the different phases of spiritualism?—We may compare them to the foundation of a mighty edifice which, to be lasting, must be laid deep and strong.

What do investigators wish?—For phenomena, and say that for spiritualism to live and be a power in the land; that each fact must be demonstrated to their full satisfaction.

What is the object of spiritualism?—To demonstrate that man is a spirit, and show that the harvest of life will be in accordance with his endeavours.

What is a medium?—The window through which the light from another world shines.

Why are different manifestations of spirit power given?—To prove to all an immortal existence.

What is the spiritualists' platform?—The demonstrated knowledge of immortality; the belief in continual progression; that we, passing to spirit life, can, under certain conditions, return and communicate with mortals.

Why is spiritualism a science?—Because under proper investigation, in accordance with its established laws, the truth of spiritualism and its claims can be demonstrated to the mind of man.

How is spiritualism a philosophy?—Because we can reason upon it; it presents ideas for consideration, it outlines for us a moral code of conduct, and if followed sincerely will lead us to diviner heights of knowledge, as well as of happiness and experience.

What benefit is derived by communication with the life that now is and that which is to come?—By benefiting alike both mortal and spirit.

How does it benefit mortals?—By learning of the spirit-world; by coming into communication with their arisen friends, and accepting an idea of what the life to come means for every human being.

How does it benefit the spirit?—By not only bringing them in communication with their loved ones on earth, but teaching them from observation and experience the laws within the human mind.

What do we learn by intercourse with our ascended ones?—That a school of learning is established where both the mortal and spirit may learn something of the lessons of life, gain a knowledge of the laws of the universe, and recognize the established fact that there is running through all life a grand and eternal law which links mind to mind, and which governs the entire race.

What are the mental phases of mediumship?—Clairvoyance, the unconscious trance condition, partial consciousness, entrancement.

Why is it a religion?—Because it demonstrates the existence of God the Spirit, the immortality of the soul, and directs humanity to the importance of a strictly good life.

What is phenomenal spiritualism?—That which appeals to the external senses of mankind; it is produced by the agency of magnetic and electrical forces.

What is magnetic force?—The fine spiritual part of all things in the universe.

What is the electric force?—It is of like nature to the magnetic, only that it holds its position more in the physical, it being a vital fluid of a physical nature.

What are the phenomenal phases of mediumship?—Magnetic, as physical force is used through and by the medium in imparting mental and physical health or magnetism to the patient, the movement of objects or physical mediumship, independent slate-writing, the production of forms, known either as materialization or etherealization.

What are the mental phases of mediumship?—Automatic writing, where the hand of the medium is used independently of the brain; writing mediumship, where the brain is impowered by thought, quickly conveyed through the hand to the page; inspirational mediumship, wherein the brain of the medium is quickened, its best mental vigour set in operation and controlled by spiritual intelligences who direct upon it their own mental vigour and force, and thus give to the world their own grand thoughts.

What is understood as the revelation of spiritualism?—A revelation of spiritual truths by finite minds in various grades of advancement, subject to the limitations and imperfections of finite minds, and to be tested before being received by the reason and conscience of those to whom it is addressed.

Of what use is this revelation?—To set the human mind free; free to think, speak, accept, or reject whatever is offered as truth, from whatever source, and free to act also with the one limit that every man shall respect the rights and interests of others—shall do unto others as he would have them do unto him; and shall in this sense love his neighbour as himself.

How has an open communion with spirits involved spiritualists?—They have been denounced as dealing in sorcery, witchcraft, and magic. Holding communion with spirits has been condemned as a heinous crime, and the practice repressed by judicial legislation.

We should view spiritualism as the redeemer of the human family from all pre-supposed ideas of future conditions of happiness and misery; also that humanity enters at the birth of the spirit on earth upon an endless march toward the great central spirit of the universe. We can see through all the ages that have gone, the great central fact that angels have been our watchful controls, and spirits have been and will ever be with us, eager to impart to us lessons of progression. Let us use all the facts in our experience toward laying the foundation of spiritualism that will outlast time itself, and endure till we are lost in the eternal round towards the infinite.

—ALONZO DANFORTH in *The Better Way*.

CHRONICLE OF SOCIETARY WORK.

BEESTON.—Mrs. Hellier gave two discourses. Afternoon on "Substitution for sins, or the vicarious atonement," showing clearly that spiritualists know that every one must be his own saviour by good actions. Evening: "The divinity of man" was spoken on, listened to attentively and seemed to give great satisfaction. Clairvoyance was given at each service very successfully.

BERMONDSEY. Horse Shoe Hall, 214, Old Kent Road (corner of Surrey Square).—Mr. Walker's control gave an address on "The philosophy of spiritualism," subject chosen by the audience, which seemed to be thoroughly appreciated; after which four clairvoyant descriptions were given, three recognized; a fair attendance.—*J. D. H.*

BIRMINGHAM. Ashted Row.—July 22nd, Mr. Wollison's controls gave grand ideas on "The philosophy of death," followed by descriptions of spirits. One gentleman seemed desirous of creating a disturbance, he asked to have the tail of the spirit described. The intended insult was received intelligently by the control, who gave a splendid illustration of the power of a soft answer to turn away wrath. 29th, Mr. Mason dealt with "Spiritualism: the liberator and elevator of mankind." An ancient monk took control, and gave an elevated view of the subject. Clairvoyant descriptions were given by Mr. Mason normally.—*S. A. P.*

BISHOP AUCKLAND.—The guides of Mr. J. Eales gave an address on "The past and future of spiritualism," which was well received. August 5th, Mr. J. Scott will give a farewell address, as he leaves soon for America.—*E. T.*

BLACKBURN.—Mrs. Wallis's guides spoke with their usual force and eloquence on Sunday to good audiences.

BRADFORD. Ripley Street.—The guides of Mrs. Ellis gave two good discourses to a fair attendance. Afternoon: "Unity is strength, and knowledge is power." Evening: "Come, let us reason together, for all things are good that worketh to them that love and fear God." Clairvoyance followed each discourse, all recognized.—*T. T.*

BRADFORD. Walton Street.—Our annual flower service proved very satisfactory to all concerned. The guides of Mrs. Russell gave two stirring addresses. Afternoon subject: "Flowers, and their emblematical relationship to man," showing the innocency and humility of the beautiful flowers that lift their heads to welcome the glorious sun, closing to the silvery rays of the moon. The rose and lily bud, bloom, and seed, indicating to man purity and fruitfulness, the essence of true humanity. Evening subject: "Development and Education," showing that all would be benefited by mental and moral culture. By obtaining knowledge, minds become more receptive to spirit influence. Each address was followed by satisfactory clairvoyance; good advice given; attendance very good. We thank numerous friends for their patronage, for the plants kindly lent, and the many bouquets given, which were distributed to the best of our ability at the close. Our labours were crowned with success.—*T. R.*

BURNLEY.—A good day with Mr. J. Metcalfe, of Bradford, who gave clairvoyant and psychometrical descriptions, which were well approved, and satisfied large audiences afternoon and evening.—*J. R.*

CLECKHEATON.—Miss Harrison gave great satisfaction in two discourses, on "The Prophets of Spiritualism." Thirty clairvoyant and character descriptions given, mostly recognized.

CROMFORD AND HIGH PEAK.—Morning: subject, "Immortality." The general notion of what was immortal was not clear. Man changed daily in mind as well as body, and this did not cease at death. The ignorant, bigoted, and falsely-trained must put away their childish things, ere they can become part of the harmonious truth-bearing witnesses. It were better far to lay the foundation now than to put it off for some future day, and expect another to do it. Evening: "Are the ancient teachings suitable as a standard for our guidance?" The control said, No. Progress, development, and education declared the ancient teachings suitable only for their own day, serviceable as a foundation on which to erect present knowledge; who would think of erasing Herschel and Newton's discoveries, to go back to Copernicus; or to strike out our discoveries in electricity, health, and the higher tone of our morality? The joyous songs of truth and freedom sounded the alarm, and were being cheerily responded to.—*W. W.*

COLNE.—Miss Cowling's afternoon subject was "Where is heaven, and what do they do there?" Evening subject: "What is home without a mother?" Two interesting discourses, listened to by large and appreciative audiences, the room being filled on each occasion. Spiritualism is making rapid strides here, in spite of the hatred and malice shown by a small band of Christian workers, so called, who have distributed Talmage's sermon against spiritualism, by hundreds of copies. We do not fear the attack. After each service clairvoyant descriptions were given successfully, together with delineations of character. Some remarkable tests.

DARWEN.—Mr. J. Mayoh gave two splendid addresses on the "Immortality of the soul," and "The practical religion of the Christian faith." The subjects were listened to by intelligent and appreciative audiences. We feel sure the cause will prosper with such men as him at the fore.—*G. W. B.*

DEWSBURY.—Monday, July 24: Miss Keeves' guides gave a splendid address, on "Who are the world's true reformers?" Those are the truest reformers who choose to think for themselves and put their thoughts into action. Many of these have been called infidel, though believing in a God of wisdom and love, but denying that the characteristics the church taught were in any measure true of Him. If man would become a reformer, he must be prepared to accept contumely, scorn, and contempt. Reform must begin at home, each reforming himself and herself, becoming citizens and patriots in the best sense of the term, making the religion of humanity the basis of reform, until man be redeemed from wickedness and rise to heights sublime. Sunday last, Miss Musgrave gave two good addresses, the subjects being handled in a very effective manner.—*W. S.*

ECCLSHILL.—Evening: A very nice meeting with a few friends, when Miss Crowder, of Yeaton, gave fifteen clairvoyant descriptions, twelve recognized.—*C. H.*

FELLING.—The guides of Mr. C. Campbell gave a most eloquent address on the subject: "If the Bible be true, what is the use of Spiritualism?" chosen by the audience, after which he gave a splendid poem from the subject—Abraham Lincoln, Garfield, Washington, and Gordon, which was highly appreciated by a very fair audience.—*G. L.*

GLASGOW.—Morning: Mr. Macdowell read an interesting paper on "Spiritual intuition," afterwards favourably discussed by Messrs. Griffin, Drummond, Finlay, and others. Evening: Mr. G. Walrond discoursed on "Spiritualism and its teachings." Some orthodox doctrines were philosophically handled, and shown to be as absurd and pernicious as they are superstitious and mythical. It was contended that inspiration was as universal to-day as ever, and not limited to a few Hebrew patriarchs who, many think, monopolized it, as if it were a patented article of their own invention. The uses and teachings of spiritualism as a religion of progress and morality were demonstrated.

HECKMONDWIKE.—The guides of Mrs. Connell spoke on "The woman of Endor," showing how many now go to mediums for worldly purposes, and take their conditions with them. Evening subject: "Death—its reality and beauty," being two very good discourses. Clairvoyance, which followed, was successful. A good audience listened very attentively.—*J. C.*

HETTON.—Mr. J. T. McKellor gave a good address on "Spiritualism as an Invaluable Aid to Christianity." After the address, Mrs. Dawson, of Shields, gave twelve delineations, nine recognized, and all well received.—*J. T. C.*

HUDDERSFIELD. Kaye's Buildings.—Mrs. Crossley gave two very homely addresses to crowded audiences, ending with successful clairvoyant delineations.—*J. H.*

HUDDERSFIELD. Brook Street.—The guides of Mr. Schutt delivered two powerful and stirring discourses from the subjects "The Purposes of Man," and "The Breath." At the close of each discourse his ever-welcome guide "Ned" gave a few parting words of advice in his own "canny" way.

LANCASTER.—A splendid day with Mr. Swindlehurst, who prepared the way for Mrs. Britten next Sunday. A crowded hall.

LEICESTER.—Mrs. Barr, of Hednesford, lectured to a good audience on "Is life worth living?" The control divided the address into six parts, the man of business, a poor seamstress, the mother, the miser, the Sunday school teacher, and the labourer. Upon each very effective discourses were founded, and listened to with marked attention. At the conclusion a hearty vote of thanks was passed, and suitably acknowledged.—*J. B.*

LONDON. Marylebone.—Morning: Very good attendance. Mr. Hawkins employed his healing power. The control of a friend gave a short address on "The Divinity in Man." A stranger (not a spiritualist) offered a few remarks, and strongly advocated those principles which form the true basis of spiritualism. Evening: Mr. Hopcroft's guides, after an invocation, answered five written questions sent to the chairman. It would be impossible to do justice to the manner in which they were answered; suffice it to say the audience (which was a good one) expressed themselves highly pleased. The guides expressed their delight with the influence pervading the hall. A few clairvoyant descriptions, &c., given were readily recognized. Mr. Darby (who presided) urged upon us the necessity of recognizing our responsibilities as spiritualists.—*Cor.*

LONDON. Progressive Association, 24, Harcourt Street.—Discourses were given on social things and miracles. Meetings next Wednesday and Sunday, 3-30.

LONDON. Open-air work.—**KENSAL ROAD** (near the Cemetery). Mr. J. Hopcroft gave a telling address upon the evidences of the truth of spiritual phenomena to a numerous audience. Much opposition was offered by the followers of the Christian Evidence Society, which was ably replied to. Next Sunday at 11-15 prompt.—**HYDE PARK** (near the Marble Arch). Mr. J. Burns gave an excellent address. Subject: "How I became a spiritualist," to the largest gathering of the season. Mr. Vale also spoke. Next Sunday at 3-30.—**VICTORIA PARK.** Morning: A most successful meeting was held, one of the best of the season, first-rate speaking.—*W. O. D.*

LONDON. 309, Essex Road, Islington.—Mrs. Cannon delivered an invocation. Mr. U. W. Goddard read a paper, written by himself, upon deep research and intellectual attainment. At request of friends from a distance, Mr. Wilkinson gave some remarkable clairvoyant descriptions with undoubted success.—*J. H. S.*

LONDON. Winchester Hall, High Street, Peckham.—Address, followed by discussion at the morning meeting on "Spiritualism and Christianity." Opened by Mr. J. Veitch. Several friends participating. Evening: Mr. Iver Mac Donnell gave an address on "Prayer." Sunday next, Mrs. Yeates at 11 a.m. and 7 p.m.—*W. E. Long.*

MANCHESTER. Downing Street.—Questions of an interesting character were instructively answered by the guides of Mr. Wallis in the morning, and at night a crushing reply to Dr. Talmage, whose libels were exposed, and his illogical position forcibly demonstrated to a full audience.

MANCHESTER. Out-door meeting.—Mr. J. Boys presided efficiently; Mr. Johnson repelled the charge that spiritualists were atheists, and declared the fatherhood of God and brotherhood of man. Mr. Wallis dealt with the biblical aspect, and was followed by Mr. Boardman and others, whose names did not transpire. A good company assembled and harmony prevailed, save for one or two slight interruptions.

MANCHESTER. Psychological Hall.—Two excellent discourses by the controls of Mr. R. A. Brown. Afternoon, "The work of spiritualism and the duties of spiritualists." Evening, "Spiritualism, materialism, and orthodoxy; their differences and parallels compared." Miss Bletcher sang a solo, which greatly pleased the audience.—*J. H. H.*

MIDDLESBROUGH. Spiritual Hall.—Mrs. Green, in trance, gave a sweetly pathetic address on "The world of spirits." That world was open now, as in apostolic days; unbelief and misbelief were the chief barriers. Both the realm of genius and of the gutter afforded scope for ministering spirits. The human spirit possessed increasing powers of assimilation, and nature knew of no annihilation. Mrs. Green gave nine examples of normal clairvoyance (a gift from girlhood), some of

which were promptly recognized. An inspired poem concluded. 6-30 : Profound and practical oration, "Divine revelations;" beautiful poem; good clairvoyance; full hall.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Hoey's guides gave a grand address. The subject was chosen by the audience—"What think ye of Christ?" which they handled in a very able manner. Twenty-three delineations were given, 14 recognized.—*G. E.*

MORLEY.—Mr. Bradbury gave an interesting discourse on "Who, or what are angels?" He answered a few questions in a pleasing and highly instructive manner, which could not fail to give satisfaction. Miss Tetley closed the meeting with a beautiful prayer.

NELSON.—Our engaged speaker failed us, owing to sickness; we had therefore, to fall back upon local workers, and secured the services of our esteemed lady friends, Mesdames Best and Bailey, who gave great satisfaction. These accidents do not always lead to disappointment, but are a means of bringing out latent energies. Notice.—Mrs. Monday desires her son (of whose whereabouts she has no knowledge) to return home, as his father has embarked for Australia.

OLDHAM.—On Wednesday evening a tea party was held, when 80 members and friends were present. Mr. James Hilton gave a number of songs in character; instrumental music by Messrs. Slater, Jackson, Sutcliffe, and Wainwright; Messrs. Thorpe, Saxon, and Standring also contributed towards the entertainment. A statement of the financial position of the Society was read. Mr. W. H. Wheeler presided.

PENDLETON.—Afternoon: Mr. T. Postlethwaite spoke on three subjects, the most important being on "Evolution." Evening: The controls selected their own subjects—"The Difference between Spiritualism, Mesmerism, and Fortune Telling"—which was exceedingly well treated, and by lucid definitions the palpable differences were made clear to every one.—*J. E.*

ROCHDALE. Regent Hall.—Mr. P. Bradshaw gave two discourses. Afternoon subject: "The Bible of Nature." Evening subject: "Death, and what after it," which seemed to give general satisfaction. Clairvoyant descriptions after each discourse were very successful.—*G. S. D.*

SALFORD.—A large audience. Mr. Le Bone related his experiences, which were very interesting. Mr. Tetlow gave psychometric delineations with great success. Mr. Clark delivered a pithy address, leaving four other mediums willing to oblige had time permitted. Mr. Tetlow informed the strangers how to form a circle at home. Sunday, 29th, 2-30, Miss Hollows's subject: "Catch the Sunshine," a very able address. 6-30, subject: "Lazarus and the Rich Man," dealt with to the satisfaction of a good audience. Both afternoon and evening, Miss Schofield gave wonderful clairvoyant descriptions. In the evening all were immediately recognized. A cordial vote of thanks to the ladies closed.—*T. T.*

SCHOLES.—Cottage meeting at Mr. John Rhodes's. The guides of Mrs. Roberts spoke on "The Future Home." She gave six clairvoyant descriptions, five recognized. In the evening, the guides of Mr. Wainwright spoke on "What Advantage hath Spiritualism over Orthodox Christianity?" very fluently, and made it a grand success. Mrs. Roberts's guides gave nine clairvoyant descriptions, eight recognized.

SHEFFIELD.—Mrs. Naylor, a young and promising medium, made her first public appearance. Afternoon subject: "Spiritualism." Her controls used her in such a way as to astonish all who listened to the beautiful discourse. She afterwards gave successful clairvoyant descriptions. Miss Busher, another promising young medium, kindly gave some clairvoyant descriptions. They both took part in the evening service, before a large and intelligent audience.—*T. W.*

SOUTH SHIELDS. 19, Cambridge Street.—25th: Mr. Pesco gave an able address. Mrs. Davison and Mrs. Peters both gave satisfactory clairvoyant descriptions of spirit friends, the descriptions being very minute, and many names given. 29th: at 11, Mr. J. Wilkinson and Mr. J. J. Corry addressed the meeting, showing the necessity of personal responsibility in our actions to secure future happiness. At 6, Mr. Burnett presided. The Misses Wilkinson pleasingly rendered solos. Mr. W. Westgarth answered the question, "Are mediums under spirit influence, or unconsciously drawing the thoughts from the audience when giving addresses?" which was chosen by the audience. He spoke very eloquently throughout. A large audience.—*A. P. F.*

SOWERBY BRIDGE.—A remarkably good address was delivered by Mr. Hepworth on "Spiritualism, a Fact or a Folly." The discourse was listened to with rapt attention by a moderate audience. Mr. Wilson presided.—*Cor. Sec.*

SUNDERLAND.—10-30: Mr. Livingstone gave an interesting lecture on "Spiritual Structure" to a fair audience. Evening: Mr. Livingstone gave another of his popular lectures on "Who shall Roll away the Stone?" which was greatly appreciated.—*G. Wilson.*

WESTHOUGHTON.—Afternoon: A social meeting. Evening: Mr. J. Boulton gave an address on "The Beauties of Thankfulness," which was interesting, and listened to attentively. Mrs. Ralphs read from *The Two Worlds*, and gave invocation. Sunday next, Miss Jones, "Psychometrist," of Liverpool.—*J. F.*—[Please send reports to Mr. Wallis.]

WIBSEY.—Mr. Espley spoke well, under control, on "Bibleism versus Spiritualism." He is likely to become a useful medium, having given six clairvoyant descriptions, five recognized. Evening subject: "Pure religion and undefiled;" ably dealt with. Nine clairvoyant descriptions, seven recognized.—*G. S.*

LATE. Bradford, Birk Street.—Mr. and Mrs. Hargreaves conducted successful services; hall packed at night. Thanks are returned for flowers and plants sent. Canning Town.—Mr. Rodgers explained why he is a spiritualist, and won repeated applause. Mr. Pain was successful with psychometry. Newcastle.—Mrs. Britten's inspirers lectured to large audiences Sunday and Monday, in their usual eloquent, chaste, and cultured style. Leigh.—Mr. G. Wright spoke on subjects from the audience in an interesting manner, to a crowded audience. Macolesfield.—Mrs. Groom's guides discoursed earnestly and ably; successful clairvoyance at each service; Lyceum, usual programme. It was resolved to hold an open session in about four weeks: all friends invited. [Kindly send reports earlier.—*E. W. W.*]

MARLEYBONE. 24, Harcourt Street.—Special Meeting, August 8th at 3-30. Mr. Dale and others will explain the objects of the association. Mediums invited; refreshments provided.

BRADFORD. Spiritual Lyceum, Addison Street.—The committee have taken a larger room, in Lower Earnest St., off Diamond St., near to St. James's Market. Other notices in due course.—*J. J.*

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—The Field day was unfortunately wet, and rain came down heavily as we reached the field. Nothing daunted, we returned to the hall, where a large number of friends from other towns were waiting to receive us. The hall was soon filled to overflowing, and it was a sight worth remembering to see the merry youngsters indulging in all sorts of games, or dancing to the strains of the band. At 7 o'clock most of the children departed, and their elders spent the evening in enjoyable games and dancing.

FELLING.—Third Sunday Lyceum; present 30 children, 5 officers, and 2 visitors. Mr. James Hall, conductor, opened by singing and prayer, gold and silver chain recitations, marching, and musical readings, all of which were gone through exceedingly well.—*G. L.*

HECKMONDWICK.—Attendance, 49; hymn 69; musical reading. Silver-chain recitations, 40, 42, 50, after which Misses E. Hoyle, A. Ogram, and M. H. Hargreaves gave recitations. Miss H. Hoyle, reading. Songs, by Mrs. Lobley and Mr. J. Burden. Calisthenics and marching executed in good style. Closing hymn and prayer.—*G. D.*

IDLE.—The following officers were elected for the Lyceum for the next six months, commencing July:—Conductors, Miss H. Denning and Miss J. G. Coleman; guardians, Miss M. Robinson and Mr. T. Shelton; leaders, 1st group, Miss H. Denning and Miss M. Robinson; 2nd group, Miss J. G. Coleman and Mr. T. Shelton; 3rd group, Mr. T. Renton and Mr. H. Garnett; musical director, Miss K. Murgatroyd; watchman, Mr. T. Renton; guard, Mr. H. Garnett; librarians, Miss E. Denning and Miss M. Murgatroyd.

MANCHESTER. Psychological Hall.—Attendance good; silver and golden-chain recitations gone through nicely; marching and calisthenics done exceedingly well; formed groups; closed with hymn and invocation. During the session two sons of our organist gave a couple of duets, which were highly appreciated.—*J. H. Horrocks.*

OLDHAM.—Morning: Rehearsal and usual services. The second public session at 2-30 was highly successful. The alternate readings and "golden chain" questions and answers gave much satisfaction. The new "descriptive" hymn tune, in which the children clap hands, keeping time with the words of the chorus, does much to inspire a love of correct harmony. Recitations were given with spirit by Misses E. E. Meekin, Mary McEntery, M. A. Gould, P. Horrocks, Annie Entwistle, and Masters W. and J. Saxon, A. and J. Chadwick, besides a dialogue by Misses Heywood and Saxon. Mr. P. Lee addressed the children, who manifested great interest and enjoyment during the whole proceedings. At 6-30 Mr. W. H. Wheeler, chairman, read from "Visions," by "M. A. (Oxon.)," which was much appreciated by the numerous audience. Mr. Lee lectured on "Mesmerism, in relation to Spiritualism," giving a careful compilation from standard authors, as well as from personal experiences. We noticed a well-known local mesmerist in the audience, besides many "amateurs." Miss L. Taylor rendered a solo very effectively. A strong influence was present, and was remarked upon by many. A hearty and vigorous day throughout.—*W. H. W.*

PARKGATE.—Morning: seven officers, thirty-nine members, one visitor. Afternoon: seven officers, forty-five members, one visitor. Usual programme gone through.—*E. H.*

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST, 1888.

BRADFORD: Birk Street.—5, Miss Patefield and Mrs. Hargreaves; 12, Mr. J. W. Boocock; 19, Mrs. Jarvis; 26, Mr. and Mrs. Murgatroyd.

COWMS.—5, Mr. Hepworth; 12, Miss Wilson; 19 and 26, Open.

GLASGOW.—5, Hall closed, Excursion to Carron Glen; 12, Morning, Mr. G. Walrond; Evening, Mr. D. Anderson; 19, Morning and Evening, Mr. E. W. Wallis; 26, Morning, Mr. J. Robertson; Evening, Mr. G. Finlay.

IDLE.—5, Mrs. Beardshall; 12, Mr. T. Holdsworth, (anniversary); 19, Mrs. Hargreaves and Miss Patefield; 26, Open.

LANCASTER.—5, Mrs. E. H. Britten; 12, Mr. Swindlehurst; 19, Mrs. Groom; 26, Miss Hartly.

MANCHESTER: Assembly Room, Co-operative Hall, Downing Street, Ardwick, at 2-30 and 6-30.—5th, Mrs. Groom; 12, Mr. George Wright; 19, Miss Walker; 26, Mr. J. S. Schutt. Mr. J. S. Schutt, Morning open air meeting, Devonshire Street, Hyde Road, at 10-30 a.m.

NEWCASTLE-ON-TYNE.—5, Alderman Barkas; 12 and 13, Lyceum Anniversary Services; 19, 20, 26, and 27, Mr. W. V. Wyldes.

PENDLETON.—5, Mr. Pemberton; 12, Mr. Johnson; 19, Mr. Wright; 26, Mr. Tetlow.

ROCHDALE: Blackwater Street.—5, Local; 12, Mr. Smith, Keighley; 19, Local; 26, Mr. Walsh, Blackburn.

SUNDERLAND: Centre House.—5, Mr. Wilson; 12, Mr. Forster; 19, Alderman Barkas, in the Avenue Theatre.

BRADFORD. Ripley Street.—A flower service will take place on August 5th, when Mrs. Illingworth and Mr. Boocock will occupy the platform.—*T. T.*

CLECKHEATON. August 5th.—We open our new room, the Odd-fellows' Hall, Westgate. Mr. Rowling, of Bradford, and Miss Caswell, of Dewsbury, will assist. Shall welcome all friends from a distance.—*A. F. Eades, Westgate.*

DENHOLME.—Three services on Sunday, August 12th, by Mr. E. W. Wallis. By request one service will be devoted to a discussion on the Bible. Full particulars next week.

GLASGOW.—The members and friends of the association take their annual outing to the Carron Glen, on Sunday next, 5th August. Train leaves Queen Street at 8-30 prompt. Return tickets, 2s. 6d. each, to be had at the station. Children less than half-fares. An open-air séance will be held, weather permitting.—*G. W. W.*

HALIFAX. Lyceum anniversary.—The committee announce their second anniversary on Sunday, August 12th, in the Mechanics' Hall. At 2-30, a service of song, entitled "Little Minnie, or the Sunshine of a Sister's Love," will be rendered by the children, assisted by an augmented choir and instrumentalists. Reader, Mr. Ringrose. At 6 p.m., address by Mr. Ringrose. Collections will be made on entering the Hall. We hope friends of the cause of truth and progress will rally round, and give us that support which is so essential for carrying on the work of the Lyceum. The committee desire to make it self-supporting. Monday, the 13th, at 7-30, in the society's room, Winding Road, a service of song, entitled "Frozen to Death," will be given. Reader, Mr. Ringrose.—*J. K., Sec.*

IDLE.—Anniversary tea and celebration August 11th and 12th. A tea and entertainment will be provided by the members on August 11th—adults, 6d., children, 3d., entertainment, 2d. Tea on the tables at 4-30. Sunday, the 12th, Mr. T. Holdsworth, of Keighley, will give two addresses. Mr. A. Carr, of Keighley, chairman on the 11th and 12th.

LONDON. Annual Excursion of Spiritualists.—It is arranged to spend a few hours in Epping Forest, visiting Dick Turpin's Cave and other places of interest, on August 12th, having an early tea and meeting same place as last year—under the trees near the "Robin Hood," at 5-30. Several friends will address the meeting. It is hoped that the day will be fine. All are welcome. Return tickets from Liverpool St. Station, 1/-; stations further east at less fares. Trains run at short intervals during the whole day. Come and let us "know each other" *here*.

LONDON, E. Canning Town Association, 22, Trinity St., Beckton Rd.—Aug. 5th, Séance, medium, Mr. James Paine. Admittance by ticket only. Medium wanted for Sunday, Sept. 2.—*H. A. C.*

LANCASTER. Athenæum, St. Leonardgate.—Mrs. Emma H. Britten, on August 5th. Subjects: Afternoon, "The Coming Religion;" evening, "A Reply to the Rev. Dr. Ross's Recent Attack upon Spiritualism." Chair to be taken at 2-30 and 6-30 p.m. by Mr. Councillor Molyneux. Reserved seats, 6d. (Lodge Street entrance); body of the hall, 3d. each.

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

SUNDERLAND. Centre House.—Monday, Aug. 6th, Lyceum annual picnic to Dawden Dene. We should like to have as many friends as possible with us wishing to come. Those desiring to join will please give their names in on Sunday. Tickets for train and tea 1s. each.

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

SPEAKERS' APPOINTMENTS FOR AUGUST, 1888.

Mrs. Britten: 5, Lancaster; 12, Middlesbrough; 19, Sowerby Bridge; 26, Keighley.
Mrs. Craven: 5, Keighley Lyceum; 12, Nelson; 19, Bradford (Otley Road); 26, Huddersfield (Kaye's Buildings).
Mr. F. Hepworth: 5, Cowms; 12, Milton Rooms; 19, Halifax; 26, Open.
Mr. Hopcroft: 5, Belper; 12, Blackburn; 19, Darwen; 26, Stamford. All letters addressed from 6th to 20th to 107, Avenue Parade, Accrington.
Mr. Postlethwaite: 5, Halifax; 12, Miles Platting; 19, Rawtenstall; 26, Nelson.
Mrs. J. M. Smith: 5, Open; 12, Open; 19, Bishop Auckland; 26, Bradford (Ripley Street).
Mrs. Wallis: 5, Halifax; 12, Parkgate; 19, Macclesfield; 26, Sowerby Bridge.
Mr. Wallis: 5, Huddersfield; 12, Denholme; 19, Glasgow; 26, Blackburn.

PASSING EVENTS.

We have been requested to publish the following appeal: "We desire to bring under your favourable notice the case of Mr. Robert Harper, one of the earliest and most active pioneers of the spiritual movement. For more than a quarter of a century Mr. Harper has been an active worker, both by tongue and pen, in this great cause. His occupation of a commercial traveller has carried him periodically to most of the large towns in the United Kingdom, and he has freely given his services in lecturing for many of the provincial societies, and in London occasionally. Mr. Harper was a prominent official of the British Association of Progressive Spiritualists, and was one of the committee which created the British Association of Spiritualists, out of which the present London Spiritual Alliance was founded. He was for about 20 years president of the Birmingham Spiritualists Society, and was never missing when financial deficiencies had to be made up. After serving one firm in Birmingham for 27 years, he came to London to take what seemed a better position, but which unfortunately proved a failure, and for the last 15 months he has been unable to obtain a re-engagement. Under these circumstances his friends think it advisable to appeal to spiritualists generally to raise a fund, to pay off some small debts he has been obliged to contract, and to assist in the removal of his family to the

United States, where there appear to be better prospects of remunerative employment for himself and family. The Glasgow Society has given Mr. Harper a very high-class testimonial to take to America, and have subscribed £5 to the fund. Any contribution to this fund will be received, and acknowledged in the spiritualist journals, by G. B. Clark, M.P., House of Commons; E. Dawson Rogers, Rose Villa, Church End, Finchley, London, N.; Thomas Shorter, 70, Lady Margaret Road, London, N.W.; James Robertson, 19, Carlton Place, Glasgow; E. W. Wallis, 61, George Street, Cheetham Hill, Manchester; A. Phelps, 23, Augustus Road, Edgbaston, Birmingham; and B. D. Godfrey, 16, Craven Street, London, W.C." Subscriptions already received: Glasgow Spiritual Society, £5; A Friend (London), £5; N. Fabian Dawe, Esq., £5; Wm. Tebb, Esq., £3; Dr. Clark, M.P., £2 2s.; A. Glendinning, Esq., £1 1s.; Major-General A. Phelps, £1; P—, £1; E. Dawson Rogers, £1; Thos. Shorter, Esq., 10s.; A Friend (Liverpool), 10s.; A Friend (Bacup), 10s.; séance at Mr. E. W. Wallis's, 5s.

We regret to learn from Mr. J. James, of 24, Spencer Street, Hebburn Colliery, that Geo. Nicholson (late of Seghill), one of the oldest spiritualists in the north of England, passed to the higher life on July 30th. His mortal remains will be interred on Sunday, Aug. 5th, when it is hoped all spiritualists in the district will make it their duty to attend.

A remarkably interesting and thrilling romance has been given through the mediumship of Mr. T. Postlethwaite, and reported, entitled "Roxana; or the Dawn of Day." Arrangements will be made for its publication in book form. Particulars will be published shortly.

Mr. D. Younger will not be at home for consultation until the first week in September. Friends will please notice.

Mr. Swatridge most gratefully acknowledges receipt of £5 from a spiritualist.

Mr. Hepworth, trance and clairvoyant medium, through some misunderstanding with Burnley society, finds himself at liberty for August 26th. Should any society require his services for that date please write at once to 36, Alfred Place, Camp Road, Leeds.

Mr. G. Smith, of 85, Burlington Street, Keighley, writes: In order to better fit myself for the work as platform speaker I have a strong desire, urged by my guides, to read more spiritual literature than I can get in our paper, and would be extremely glad if I could beg or borrow the following books, as I am too poor to purchase them, viz., Mrs. E. H. Britten's "Nineteenth Century Miracles," Gerald Massey's "Lectures" and "Natural Genesis," "Isis Unveiled," Oxley's "Egypt," or other scientific books. I promise to take care of any book kindly lent.

A report having been circulated about the districts that Mr. Schutt had evaded the challenge thrown out to him to debate by a Skelmanthorpe local preacher, he took advantage of his visit to Huddersfield to emphatically contradict the statements made. Mr. Schutt wrote the gentleman in question, that he would meet him at Huddersfield on the following conditions: That after Mr. Schutt had been paid his railway expenses out of receipts, the balance should be voted, after expenses had been paid, by the audience, to any local charity that was thought most deserving. Mr. Schutt is still ready to accept above. The other side, however, wanted Mr. Schutt to go to Skelmanthorpe, *pay his own expenses*, and to debate in a room filled with his opponent's adherents. Comment is useless. Your readers may draw their own conclusions, seeing especially that Mr. Schutt was the challenged party.—*F. R. G.*

Spiritualism appears to be developing greatly in the open spaces, public parks, and commons open for the holding of public meetings in London. In Victoria Park, E., at eleven o'clock every Sunday, the veteran speaker, Mr. Emms, lectures and answers questions on spiritualism. In Hyde Park, W., Mr. and Mrs. Drake and friends uphold our views every Sunday, at 3-30. Towards the North, in Regent's Park, Messrs. Darby, Yeates, and McKenzie are steadily at work, with increasing interest and numbers, every Sunday, at 7 p.m., while on Clapham Common, over the Thames, both forenoon and evening, the co-workers, Messrs. Goddard and Cannon, sometimes assisted by other friends, are doing good work. Thus, in the north, south, east, and west we are waking up the people to a knowledge of what true religion is.

We note with regret that our earnest-hearted and energetic friend and co-worker, Mr. Lashbrooke, is leaving the country for the Cape, to earn his livelihood. It is a curious commentary on the condition of the cause (which can ill afford to lose its able and honest advocates) that our speakers are driven abroad to find that support which they need. Morse, Wright, Howell, Colville, Lashbrooke, Harper, and Brown, besides many others, who might all be actively devoting themselves to the work of promulgating a knowledge of spiritualism in this land, are practically starved out of it, and among strangers win that recognition and support denied them here. Mr. Howell, in Manchester, publicly replied to the question, "Why do all our best speakers go abroad?" answering for himself that he went because he could live there and pay his way, which he was unable to do in this country. A generous cause will be generous towards its workers.

TALMAGE ON THE RAMPAGE.—We have had the article on Talmage set in three pages, suitable for a four-page tract, leaving the front page blank for societies to print their monthly plan of speakers upon, or other announcements. We can supply 500 for 2s. 6d., or 1,000 for 4s. 6d. We hope to be able to use a large quantity of these, and shall be glad to receive orders at once.

Mr. J. Bent, 1, Town Hall Lane, Leicester, desires to know if Mrs. M. E. Williams, of New York, is the same Mrs. Williams, of London, whose maiden name was Barnes.

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