

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JUNE 21, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Campion.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Green.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Armitage.
Bailey.—Wellington St., 2-20 and 6: Mrs. Connell.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Beardshaw.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mr. Rowling.
Birkenhead.—84, Argyle St, 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Gregg.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Grimshaw.
Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. T. W. Woods.
Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mr. Lund.
Otley Road, at 2-30 and 6: Mrs. Craven.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Walton.
Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Schutt.
St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Marshall.
448, Manchester Rd., 2-30 and 6: Mr. W. Galley.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Open-air Services. Wed., 7-30.
Birk Street, Leeds Rd., 2-30 and 6: Mr. Haley and Mrs. Ormerod.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Crowther. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30 6: Mrs. J. M. Smith.
Burnley.—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Wallis.
Robinson St., Lyceum, 9-30; 2-30, 6. Speaker wanted.
Bread St., Lyceum, at 10; 2-30, 6. Mon., 7-30.
102, Padiham Road, 2-30 and 6-30: Mr. T. Greenall. Tuesday and Thursday, Developing, at 7-30. Wed., 7-30, Discussion.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6 30.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6 30.
Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6: Mr. Dawson.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6: Miss Patefield.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cowms.—Spiritual Rooms, 2-30 and 6: Mrs. France. Wednesday, at 8, Circle.
Darwen.—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. J. B. Tetlow.
Denholme. 6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6-30: Mr. Pearson, Clairvoyant.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Howell, and on Monday, 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30: Mr. E.W. Wallis.
Haswell Lane.—Mr. Shields's, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Russell. Thursday, at 7-30.
Blanket Hall Street, Lyceum at 10; at 2-30 and 6: Mrs. Jarvis. Monday, 7-30. Tues., Wed., & Thurs., Members' Circles.
Heywood.—Discussion Hall, Adelaide St., 2-45, 6: Mr. G. F. Manning. Thursday, at 7-45, Public Circle.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. Hepworth.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Craven.
Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. T. Hindle.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6: Mr. J. C. Haigh.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6 30: Mr. Jones.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Hopwood.
Institute, Cookridge St., Lyceum, 10; 2-30 6-30: Mrs. Sager.
Liccester.—Liberal Club, Town Hall Square, at 2-30, Lyceum, at 10-45 and 6-30.
152, High Cross St., at 2-30, Lyceum; 6-30.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, "The Principles;" 3, Lyceum; at 6-30, "The Need for Federation," by A. F. Tindall. Wednesday, 8-15, Members' Circle. Thursday, at 8-15, Address, Questions, and Healing. Sunday, June 28, 8-15, Bi-annual Meeting.
Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Weed-meyer. Tuesday, at 7-30, Séance.
Olapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Rd, at 7: Mr. Veitch.
Thurs., 8, Séance, Mrs. Bliss. Saturday, 8, Developing Circle.
Islington.—Wellington Hall, Upper Street, at 6-45.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs., 8, Mrs. Spring.
King's Cross.—48, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—184, Copenhagen St., N., 10-45, open; 6-45, Mr. J. Talisien, "A Brotherhood of Teachers in Spiritualism."
Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.
Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.
Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Rev. Dr. F. R. Young, "The Uses and Dangers of Spiritualism." Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Mrs. Spring.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Open-Air Mission.—Hyde Park, at 3. Several good speakers.
Peckham Rye, near Band Stand, 3-15. Support the workers.
Finsbury Park, near Band Stand, at 11-30. Rally round.
Victoria Park, at 11.
Wandsworth Common, near Foot Bridge, at 11-30.
Battersea Park, near Band Stand, at 3-30.
Peckham.—Winchester Hall, 33, High Street, at 11 and 7. Friday, Free Healing, 8.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 8; at 7: Mr. Astbury. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Allen.
Longton.—44, Church St., at 11 and 6-30: Mr. Grocott.
Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. E. H. Britten.
Collyhurst Road, at 2-30 and 6-30: Mrs. Horrocks.
Edinburgh Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Sutcliffe.
10, Petworth Street, Cheetham, Friday, at 8-15.
Mezborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 2, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30
Morley.—Church St., Lyceum, 10 and 1-45; 2-30 6: Mrs. W. Stansfield.
Nelson.—Sager St., 2-30, 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Town Moor Demonstration.
North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15: Mr. J. Rutherford, "God in Humanity." June 28, Mrs. White, Clairvoyant.
41, Borough Rd., at 6-30: Mrs. White, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Timson.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10 45 and 6-30: Mrs. Barnes.
Masonic Lecture Hall, 10-45, 6-30.
Oldham.—Temple Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Peter Lee.
Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2; at 3 and 6-30: Mrs. Crossley.
300, Lees Road, Wednesdays, at 7-30.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. H. B. Boardman.
Parkgate.—Bear Tree Rd., 10-30. Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the C.-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Leader.
Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30: Mr. H. Price.
Ruwenhall.—10-30, Lyceum; 2-30 and 6.
Rochdale.—Regent Hall at 2-30 and 6.
Michael Street, at 2-30 and 6. Tuesday, at 7-30.
Penn St., 2-30, 6: Floral Services. Miss Walker. Wednesday, at 7-30, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30: Mrs. Hyde. Wednesday, at 7-45.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mr. Bloomfield.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Woodcock.
South Shields.—85, George Potts St., at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mrs. J. A. Stansfield.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Miss Pimblott. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6 30.
Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Charlton.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6.
Walsall.—Central Hall, Lyceum, 10; 11, 6-30: Mr. Victor Wyldes.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Felton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6: Mrs. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. Johnson.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THEOSOPHY, ITS ORIGIN AND FOUNDERS.

THIRD AND CONCLUDING PART.

IN our two preceding articles on the above subject we have given all the details that are requisite for the present writer's purpose, namely—to disentangle that unnatural alliance which some persons, ignorant of the subject, attempt to make between Spiritualism and Theosophy. The only connection that ever existed between these two cults, the Editor has plainly detailed in the early history of the latter movement. For all the rest we refer enquirers to the writings of the Theosophists on the one hand and their professed opponents on the other. Our aim in this final summary is to show the impassable lines of demarcation which divide these two subjects, and in so doing, though we must recur to much matter already before the world in published form, the importance of the matters treated upon must be our excuse for this essential reiteration.

We may add that the following extracts are quoted from *The Two Worlds* leaflets, nearly all of which are written or compiled by the Editor of this paper:—

WHAT SPIRITUALISM IS.

Spiritualism applies in general to the communion of Spiritual beings with mortals, but when used in connection with the term "modern," Spiritualism signifies, first, the discovery of a mode whereby spirits can and do communicate *systematically* with earth. Secondly: The consensus of the earliest manifestations, prove not only by their corroborative intelligence, but also by their tests of personal identity, that the communicants are the spirits of the men, women, and children that once lived on earth, and are now in the continuity of life, personal identity, and all that made them individuals, in varied spheres of existence known as Spiritland.

These communicants by a variety of signals, such as sounds, lights, motions, and psychologic influence, inform us of their conditions in the spirit spheres, the sum of all being that they are in varied states of happiness or misery, in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upwards, are trained by good spirits, who adopt them as fathers and mothers, while the vicious and ignorant are ministered to, until all are stimulated onwards to progress, the good to ascend still higher and the evil to become good, pure, and happy.

Whilst it is admitted that bad or undeveloped spirits can communicate as readily as the good and true, it is taught by spirits, as well as reason, that no bad spirit can *compel* a mortal to do wrong any more than a bad human companion can do so, and that, as the wrongdoer is himself the real actor, so it is only a subterfuge to allege that evil spirits can influence good men to do wrong, although it is an equally assured fact that good spirits can, and constantly do, impel evil men to forsake their errors and become good.

Spiritualism is a ceaseless incentive to practise good, it re-unites the friends separated by death, strengthens the weak and desolate by the presence of angel guidance and protection, cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation before any guilty soul can attain happiness hereafter.

The above brief extracts from one of *The Two Worlds* leaflets refer only to the general sum of opinion concerning the individuality of the spirits communicating all over the civilised world, and derived from countless millions of well-attested facts which treat on what Spiritualism has been

proved to be, and still continues to develop proof, by ceaseless manifestations. In another of *The Two Worlds* leaflets headed "*Who are these Spiritualists?*" a vast number of warm, even enthusiastic, testimonials to the truths of Spiritualism, the irresistible proofs in evidence of its being the work of human spirits, revolutionizing public opinion and producing incalculable good, the writers whose testimony is cited include kings, princes, nobles, professors of all branches of science, magistrates, lawyers, doctors, authors, and hundreds of men and women of talent, judgment, high character, and unquestionable veracity. Amongst these may be named Professors Hare, Varley, De Morgan, Challis, A. R. Wallace, Dr. Rodes Buchanan, Drs. Robert Chambers, Elliotson and Ashburner, Canon Wilberforce, Rev. Dr. Thornton, Professor Crookes, Camille Flammarion, President Carnot, Louis Napoleon, Victor Hugo, Victorien Sardou, and hundreds of others of no less celebrity.

We shall now proceed to give the deliberate statements of what Spiritualism is *claimed* to be according to Theosophy—the extracts that follow being taken from *The Theosophist*, the avowed organ of the Theosophical Society, at the time when it was conducted under the authority of its two founders, the late Madame Blavatsky and Colonel Olcott. In the *Theosophist Journal* of October, 1881, the doctrines of the society are summed up thus, in answer to queries from the editor of the Australian *Harbinger of Light*.

OF THE ORGANISM OF MAN.

1. The Physical body is composed of matter in its most tangible form.
2. The Vital principle, a form of force, indestructible, and when disconnected with one set of atoms becoming attracted immediately by others.
3. The Astral body, composed of etherialized matter, the perfect but shadowy duplicate of the body.
4. The Astral shape, a principle defining the configuration of—
5. The animal or physical consciousness or Ego, analogous to, though higher in degree than, the instinct, &c., existing in the higher animals.
6. The higher or Spiritual consciousness, or Spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man.
7. The Spirit—an emanation from the ABSOLUTE; uncreated, eternal; a state rather than a being.

The change we call death only affects the first three constituents; the body decomposes to enter into new combinations, the vital force is dissipated to animate new organisms, and the astral human form dies with the body.

There remain four principles. If the spiritual Ego has been in life material in its tendencies, placing its enjoyment in the gratification of its earthly desires, then at death it continues to cling to the lower elements of its late combination, and the true Spirit severs itself from these and passes away, *taking with it no fragment of the individual consciousness of the man with which it was temporarily associated*.

But if, on the other hand, the tendencies of the Ego have been towards things spiritual, then will it cling to the Spirit, and with this pass into the adjoining world of effects, and there, purified of much of its still remaining material taints, *evolve out of itself by the Spirit's aid a new Ego*, to be reborn after a brief period of freedom and enjoyment in the next higher world of causes.

Now neither during its gestation in the world of effects, nor after its rebirth into the higher world of causes—*can the Ego re-enter this present world*. . . . It cannot, even if it would, *span the abyss that separates its state from ours*. . . . Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, *to all but the very highest adepts*) the new Ego has become a new person, and has lost the old consciousness.

Therefore it is that no SPIRITS of the departed can appear or take part in the phenomena of the séance-room. To what can appear and take part in these the Occultists refuse the name of Spirits.

But it may be said—what is it that can appear? We reply—merely the animal soul or perispirit of the deceased. . . . Immediately on the severance of the Spirit the spiritual Ego is dissipated and ceases to exist. . . . Thus, all that can appear are the shells of the deceased, the two principles which we call the animal, or surviving astral souls, or animal Ego.

Thus it follows that in the case of the pure and good, the shell rapidly disintegrate, and the animal soul can rarely, if ever, appear as

manifest. Its vitality, desires, and aspirations existed in what has passed away. No doubt a power exists which can compel even these to appear by the evil science of necromancy.

Broadly speaking, it is only the *reliquie* of non-spiritually-minded men, whose *spiritual Egos have perished*, that appear in *séance* rooms, and are dignified with the name of spirits of the departed. . . . If to these shells, these *eidolons*, which have lost their immortality, and from whence the divine essence has for ever flown, the Spiritualists insist on applying the title of "spirits of the dead," well and good; they are *not spirits at all*; they are of the earth earthy, all that remains when their spirits have flown. But let there be no mistake as to what *they are*. Hundreds and thousands of *lost and ruined men and women all over the world attest the degradation to which constant subjection to their mediumship too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists against allowing this misuse of terms to mislead them as to the real character of the disembodied entities with which they deal.*

This and pages of similar writing to be found in "Nineteenth Century Miracles" we have hardly patience to repeat. And yet these baseless monstrous allegations against a large class of mediumistic persons, who, all over the world, are known for highly-gifted, pure-minded, kind-hearted, and law-abiding people, are reiterated in the following additional and shameful falsehoods. This Theosophist editor adds:—

In truth, mediumship is too often a fatal capacity, and if we oppose Spiritualism, as we have ever *consistently done*, it is not because we question the reality of the phenomena, which we know can and do occur, and which *our adepts can reproduce at will*, but because of the irreparable spiritual injury which the pursuit of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might and would in all probability have lived lives leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk from bad to worse, ending, often prematurely, lives that could lead but to spiritual ruin. . . .

We have written and published on this subject until we are weary, and we once more ask how do these wild and fantastic versions of the wildest and most fantastic Hindoo superstitions conform with the doctrines propounded by spirits long years ago, published all over the world, and re-quoted from our own *Two Worlds* leaflets in the commencement of this article?

Who and where are "the ruined and degraded men and women" of whom this audacious editor writes? Are they any of the scientists, princes, nobles, and good men and women so often referred to as "the Spiritualists"? or, are they the good self-sacrificing mediums who, all over the world by thousands, have lived and laboured to bring the spirits' messages?

How do these figments of half-savage, half-impudent philosophy conform with the letter of Madame Blavatsky, the editor of the above *Theosophist Journal*, written only two years before, to the *New York Graphic*, declaring herself to be "a Spiritualist of many years' standing," detailing *unanswerable* accounts of the spirits she saw, tested, and conversed with at the Eddys' circle rooms, and offering five hundred dollars to anyone who could disprove her statements or imitate the manifestations she detailed? This letter was given in full only a few weeks ago in this journal. How does that statement conform with the slanderous stuff quoted from the *Theosophist* in this article?

The extracts we have given virtually brand many millions of Spiritualists as insane, idiotic, foolish, or wicked, without a shadow of foundation to rest upon.

Whether this last and worst of the crazes that have tried to stamp out the stubborn facts of Spiritualism will survive the absence of that powerful and subtle psychology which its shrewd and clever inventor exerted over her disciples, is not a matter of the smallest interest to the present writer. All that she insists upon is, that the lines of demarcation between the stern common-sense facts of Spiritualism and the slanderous attempts of the Theosophists to discredit those facts, shall be strictly observed. Spiritualism can only be traced in its origin and working to God and His ministering spirits. Theosophy, to a re-hash of old Hindoo superstitions, dealt out at the cost of entrance fees and subscriptions, to fashionable votaries in search of a new sensation.

Let each cult stand on its own basis is all we ask and all we are determined to have. As for the result, we have nothing to fear—the beginning, end, and middle of Spiritualism being its infallible motto, "THE TRUTH AGAINST THE WORLD."

"The wise Quaker wrote," says George Jacob Holyoake: "I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being, let me do it *now*. Let me not defer or neglect it, for I shall not pass this way again."

THE UNKNOWN.

(Extracts from a paper published in the "Arena" for June 1891, by Camille Flammarion.)

THE very name of the above renowned French astronomer and practical—no less than metaphysical—scientist, is quite sufficient to command attention and profound thought. It has become difficult in this age, when scientific discovery and mental prowess ramify into so many hitherto untrodden paths of research—to say of one alone, "the best," "the greatest," or "the most accomplished." If we could presume to pronounce such a dictum on one individual—not alone in his achievements as an astronomical specialist, but as an "all round" thinker and scientific researcher—that one would be CAMILLE FLAMMARION, the astronomer. Judge, then, of the pleasure we feel in presenting to our readers the results of this truly great man's researches in our own special field of deliberative thought—in other words, as

CAMILLE FLAMMARION, THE SPIRITIST.

On page 14 of the June number of *The Arena*, et seq. Mons. Flammarion writes thus:—

At the age of sixteen, on my way home one day from the Paris Observatory, I noticed, on the bookseller's stand in the Galeries de l'Odeon, a volume entitled *Le Livre des Esprits* (Book of Spirits), by Allan-Kardec. I bought it, and read it through at a sitting. There was in it something unexpected, original, curious. Were they true, the phenomena therein recounted? Did they solve the great problem of futurity, as the author contended? In my anxiety to ascertain this I made the acquaintance of the high-priest, for Allan-Kardec had made of Spiritism a veritable religion. I assisted at the *séances*. I experimented and became myself a medium. In one of Allan-Kardec's works, called *Genesis*, over the signature of Galilee, may be read a whole chapter on *Cosmogony*, which I wrote in a mediumistic condition.

I was at that time connected with the principal circles in Paris where these experiments were tried, and for two years I even filled the exacting position of secretary to one of these circles, an office which morally bound me not to be absent from a single *séance*.

Communications were received in three different ways: by writing with our own hands; by placing our hands upon planchette, in which a pencil was placed which did the writing; by raps beneath the table, or by movements which indicated certain letters, when the alphabet was repeated aloud by one of the sitters. . . .

Some time previous to my commencing these studies, my illustrious friend, Victorien Sardou, had undergone similar experiences. As a medium he wrote descriptions of divers planets in our system, principally of Jupiter, and drew very odd pictures representing the habitations of that planet. One of these pictures represented the house of Mozart, which was essentially formed of musical instruments and indications of the stave, notes, and clefs. . . .

[The Editor of this paper has frequently seen a lithograph of this "house of Mozart," presented by the artist, M. Sardou, to our esteemed friend, Wm. Howitt. It was a rare piece of work, and far transcended any ideas that mortals could conceive of—in the way of a habitation.]

M. Flammarion in describing the next phase of spiritual manifestation writes thus:—

The second method, planchette, is more independent. This little wooden writer became the fashion chiefly through Madame de Girardin. Its communications soothed her last days, and prepared her for a death fragrant with hope. She believed she was in communication with the spirits of Sappho, Shakespeare, Madame de Sévigné, and Molière; and amidst these convictions she died, without disquietude, rebellion, or regret. She had introduced a taste for such experiments into the house of Victor Hugo, in Jersey. Nine years later, Auguste Vacquerie, in *Les Miettes de l'Histoire* (Crumbs of History), wrote as follows:

Madame de Girardin's departure [from Jersey] did not abate my desire for experimenting with the tables. I pressed eagerly forward into this great marvel—the half-opened door of death.

No longer did I wait for the evening. At midday I began my investigations, and forsook them only with the dawn. The mode of communication was always the same. Madame de Girardin sent me two tablets from Paris—a little tablet, one of whose legs was a pencil, for writing and drawing. A few trials proved that this tablet designed and wrote badly. The other was larger, and consisted of a disk, or dial, whereon was inscribed the alphabet, the letters being designated by a movable pointer. This apparatus was also rejected after trial, and I finally resumed the primitive process, which soon afforded all desirable rapidity. I talked fluently with the table, the murmur of the sea mingling with our conversation. The table no longer responded by a few words merely, but by sentences and pages. It was usually grave, but at times it would be witty and even comical. Sometimes it had an excess of choler. More than once I was reproved for speaking irreverently, and I confess to not feeling at ease until I had obtained forgiveness. The table made certain exactions. It wished sometimes to be questioned in verse, and then it would answer in verse. All these dialogues were collected, not at the close of the *séance*, but at the moment, and under the dictation of the table. They will some day be published, and will propound an imperious problem to all intelligent minds thirsting for new truths.

If now asked for my explanation of all this, I hesitate to reply. I should not have hesitated in Jersey. I should have unhesitatingly affirmed the presence of spirits. The existence of spirits once admitted, their intervention becomes merely a question of details. Why could they not communicate with man by some means, and why may not that means be a table? Because immaterial beings cannot move a table?

But who can say these beings *are* immaterial? They may have bodies more subtle than ours—bodies as imperceptible to our sight, as light is to our touch. It is fairly presumable that there are transitional states between the human condition and the immaterial. I know therefore no reasonable argument against the reality of the table phenomena.

Nine years, however, have passed away since all this occurred. I gave up my daily interviews after a few months, for the sake of a friend whose insufficient mind could not bear these breaths from the unknown. I have never reperused the sheets whereon sleep the words which moved me so profoundly. I am no longer in Jersey, upon that rock lost among the waves, where the exile was torn from his native soil, away from life. Finally, Victor Hugo said, "The moving and speaking table has been greatly ridiculed. This ridicule is misplaced. It is the bounden duty of science to sound the depths of all phenomena. To ignore Spiritualism is to make a bankrupt of truth itself." . . . It is table movements that are here spoken of. This method has always appeared to be the most independent. . . . Sometimes the table tips on two legs, sometimes on one. If the required conditions are present raps are heard within the table. . . . Sometimes the table rises entirely from the floor, and remains suspended for ten or thirty seconds. Sometimes the table adheres to the floor with such tenacity that its weight seems doubled or trebled. At other times, a noise is heard like that of a saw, hatchet, or pencil at work. These are physical effects which prove undeniably the existence of an unknown force. If one perceived only movements devoid of purpose or intelligence, one might rest in the conclusion that there is a new and unknown force, a transmutation perhaps of one's own nervous energy derived from organic electricity, and this fact in itself would be important, but the blows and movements are struck inside the substance of the table, and the movements are invariably in response to questions put by visible intelligence, and answered by invisible intelligence. . . .

The fact that phenomena can be counterfeited is no reason for concluding they do not exist. In experiments with magnetism, many delusions beset the experimenters, and there is more or less foolery on the part of the subjects.

Yet one would palpably err who should deny the existence of real magnetism, because of humbugs and mockeries.

Let us, therefore, pass by fraud, and consider a series of observed facts. Here are some communications for which I can vouch. They are sentences, dictated by raps:

God does not enlighten the world with thunder and meteors. He controls peacefully the stars which shine. Thus do divine revelations follow one another, with order, reason, and harmony.

Religion and Friendship are two companions, who help us along life's painful road.

Saul came to the Pythoness of Endor, and begged her to raise the spirit of Samuel, and the spirit of Samuel appeared, announcing to the King the nation's destiny and his own. "The spirit [wind] bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is everyone that is born of the spirit."

This New Testament text was the more remarkable because it was written in Latin. Here, therefore, are intelligible sentences and accurate quotations.

Could blind chance have composed them? Without forgetting possible imposition, our hypotheses still await explication.

Here are other specimens which demand a certain astuteness and decided mental struggle for their dictation. One paragraph begins thus: *Suov imrap engèr*. The other: *Are-velè suov neib*. It is necessary to spell these phrases backward, beginning at the end. . . . Someone asked, Why have you dictated thus? The table replied, "To give you unexpected and independent evidence."

After giving quite a number of other curious communications, some written backwards, others with every other alternate letter omitted, all done to show that it *was* an intelligent agent at work, and not the minds of those present, Mons. Flammarion adds—"In many cases too numerous to mention where the communicating cause has declared itself to be the spirit of a dead person, Father, Mother, or Kinsman, names, dates, and details were given in accordance with facts of which the medium was ignorant, but in the cases where the identity was best indicated, the questioner had his hands resting on the table and might have influenced the result."

NOTE.—We cannot suffer M. Flammarion's last remark to pass, also several succeeding deductions he attempts to draw from the influence which a questioner's mind may exert on a table, without pointing out that such a possibility does not exist in either of the following cases.

1. In clairvoyance, where the spirit described is often unthought of and not unfrequently at first unremembered by the person to whom the apparition belongs.

2. In spirit drawings and paintings, thousands of which have been executed by stranger mediums sent by spirit direction to strangers receiving and recognizing them.

[The Editor of this paper has several spirit portraits of this kind, and has written of thousands more.]

3. Spirit photographs, in which case the spirit friend most desired and expected seldom appears, and others wholly unthought of have come.

4. In pantomimic representations by mediums, where marked peculiarities and often death scenes are too vividly acted out to be mistaken.

5. By table tippings and rappings wherein in thousands of historical cases the spirits asked for have *not* responded, and others not thought of, have done so.

6. Wherein, as the annals of spirit will abundantly prove, spirits have manifested through all the above-named methods when their decease was not even known to the recipients of the tidings. At a circle held in New York many years ago at the house of a wonderfully fine medium, Mrs. E. J. French, a large circle being present, loud scratchings as with finger nails were heard. Upon the question being asked, "What does this mean?" the scratchings spelled out by the alphabet "I promised to come so." Mrs. French said, "Tell us your name." The spirit immediately influenced the Editor, then Mrs. Hardinge, to pull repeatedly at one of her own long curls. To the question "Is your name 'hair' then?" three loud raps were given for "Yes."

George Redman, a great seer and clairvoyant, being present, saw a card in the air marked, "*I died at seven; you shall know at nine, but the Spirit telegraph has outdone Morse's.*" At nine o'clock exactly a telegram was brought to Mrs. French with these words: "Professor Hare died this evening at seven o'clock, be prepared to attend the funeral." This came from Philadelphia, 93 miles distant, and Professor Hare, a friend of all present, had often said in joke when he died he would not come back in any common or ordinary way. That circle met at seven o'clock, the spirit manifested at eight, and the telegram arrived at nine. If enquirers have never had any similar or kindred experiences their theories as to human causation are not worth much. Still we feel pleasure in giving, and shall continue to give, Mons. Flammarion's extracts, for the sake of showing how men of high character and profound science have not scorned to investigate these wondrous spirit phenomena, nor are they, up to the present time, ashamed to acknowledge that they have done so, and become convinced of the actuality of spirit communion.

ACCOUNT OF SPIRIT DISTURBANCES AT WISBECH, AND PROGRESS OF A BAND OF SPIRITS WHO HAD LEFT THE EARTH OVER 100 YEARS AGO.

[NOTE.—The following account, condensed from the letter of an esteemed correspondent, though written in plain unadorned phraseology, is amply worthy of consideration, as showing a work that has been carried on for many years in the earliest spiritual circles, and might be inaugurated with good effect again now—if well-disposed intelligent circles were more frequently held—namely, the aid and progress which mortals might effect for undeveloped earth-bound spirits.—ED. T. W.]

ABOUT twenty-six years ago a house in Wisbech, Cambridgeshire, became tenanted by a person who knew nothing of Spiritualism, but who, through many years, had evidence of the presence of spirits of a troublesome character. The first instance occurred about eighteen years ago, when sounds as of a man with heavy footsteps were heard running round the room, as if pursuing someone, followed by a heavy fall. Also noises were heard as of doors opening and shutting, latches lifting, and a chain on a door actually clanking and moving.

At times when members of the family went upstairs with a candle it was repeatedly blown out; sounds of heavy weights falling and the shaking of ornaments would be heard, and these and many other annoyances continued up to a few weeks ago. Not long since, the wife of the tenant often felt, not only the clothes pulled off her bed, but herself drawn nearly over its side. Her husband, an invalid, has been struck on the back and knocked against the wall. Amidst all this, there has been heard close to this couple's bedside a hissing noise, rendering the place most horrible, and reminding one of John Bunyan's description of "The valley of the shadow of death."

About four years ago the wife felt impelled to attend a private meeting of Spiritualists, after which the disturbances became intensified, and for twelve months early every morning knocking was heard on the bedroom floor. About six months ago Mrs. Addison, a clairvoyant, trance-speaking and test medium, called at this house on business, and when

upstairs she saw a female spirit (who appeared in great anguish of mind) standing upon the hearthrug. This spirit seemed to be attracted to the medium and wept when she left to go downstairs.

The medium felt drawn to visit this house and did so frequently, until it was thought desirable to hold a séance. It was hoped thereby to discover the means of producing quietness, for, at a private meeting elsewhere, this female spirit had taken control of the same medium and told her to have a meeting at that house. At the first séance there were present seven persons and the medium. After singing and prayer the medium was controlled by the female spirit, who took her to the hearthstone (the very spot where she had been previously seen) and signified that there was money concealed there to the amount of £80, her own savings. Next, the medium was controlled by the husband of the spirit, who tried to show how in a quarrel with his wife he, through jealousy, killed her with a carving-knife, and being perplexed what to do with the body, decided to cut it in pieces and bury them under the hearthstone in the kitchen. He then took possession of his wife's savings, went into the room over the kitchen, and concealed the money under the floor, in the ceiling. He then, in a fit of despair, shot himself through the head. While he was hiding the money, and taking his life, he was being watched by the man who was the cause of the jealousy, and, when he found the husband was dead, this watcher went and stole the money and sailed for Australia. He and the woman had planned to run away and the money was saved to aid them.

A fortnight after the first séance another was held, when both the husband and wife controlled the medium. During this meeting the friends conversed with these troubled spirits, and gave them good advice, and when the wife forgave the husband they both declared they felt happier and better, and should henceforth strive for progress.

After these had left control the guide of the medium saw and described the spirit who had stolen the money. This robber spirit was permitted to take control for a short time. He confessed he was the cause of unhappiness between husband and wife, and the disturber of the house. He was accompanied by other male and female spirits.

After a few more séances this spirit became more desperate than ever, troubling the house and likewise the medium, and becoming a continual annoyance at the weekly circles. In controlling the medium he often said, "There has been too much praying and preaching here, and he meant to put a stop to it." At another sitting, when some members of the circle and the medium were at a friend's house, a spirit who had been on earth a companion and associate of the thief, came with the female spirit, and both seemed much affected by our prayers, hymns, singing and good advice.

This female spirit was very penitent, and when we told her there was mercy and prayed with her she exclaimed, "Mercy for me!!" She seemed to drink in with gladness the blessed truth of progress, and she left us full of hope and in the charge of the angels of light. This made three of the band who had been restored.

After this the circle was annoyed the more. The robber spirit said, "You have taken away my 'pal,' and now I shall have the medium." Soon after this, as the medium was going home through a churchyard in the centre of the town, this spirit would run out from behind the gravestones and grin at her, and at home would annoy her fearfully.

Under these conditions some of the sitters suggested the discontinuance of the séances. But one of the medium's controls, a good Scotch doctor, begged us to continue and treat the spirits as we would mortals under the same conditions, and endeavour to reform them. This spirit's name was Dr. George MacFarlane. He said rather than give up they must meet oftener, once in the middle of the week as well as at the end. Meanwhile the controls held a council with certain missionary spirits as to the best way to raise this haunting spirit, and they decided to seek his parents and enlist their help to raise him.

This spirit became so troublesome to the medium that her life was wretched, still the guides ordered more frequent meetings, and at the first one this spirit monopolised the time and had to be taken off by the will power of the sitters, and some of the friends magnetising the medium. She was then controlled by another spirit who claimed to be the father of this haunter. He said "he and his wife were poor, but honest. They had an only son who was a great trouble

to them. He was both a thief and a murderer, and it was a wonder he had escaped the gallows. He asked us to go on in the good work for their sakes." The mother then controlled, and said she had died broken hearted; he had brought her grey hairs in sorrow to the grave, and she asked us to aid her in his reform. At the subsequent meeting the son controlled again, and was very boisterous. After this he became curious, asking how it was he was there, and if there was a God of love, why did he allow his children to become thieves and murderers? After considerable talk of this kind he said, "I think I can see my own likeness in a glass;" and looking very steadfastly for some time, he said, "Can that awful-looking object be me?" At length it seemed as if light was gradually dawning on him, and suddenly, with a bound, he ran forward, and falling on his knees, seemed to embrace a spirit whom he recognized as his mother. Then he recognized his father, saying, "I am your prodigal son, John. Have pity on me." Then he gave a promise that he would never try to injure the medium any more, nor annoy the house. He next saw four female spirits whom he named, and said they had been his companions in earth life, and he prayed that they might be helped up also. He concluded by saying he had "come to curse us, but in the future he would bless us and ever strive to do good."

The circle met again on Sunday, April 13, when our experiences with this spirit and his associates were most touching and prayerful. On this occasion the medium saw, and was finally controlled by, an aged female spirit, who gave her name and alleged that she had kept a house of ill-fame often frequented by the robber spirit and his associates. She declared she had been impelled by some blessed influences, whose power she could not resist, to come to that circle; and after the members, with prayers, the singing of sweet hymns and good counsel, had besought the control to aid this unhappy earth-bound spirit, she manifested through the medium the most touching penitence for her past life and earnest resolve by good and use to others, to endeavour to tread the path of reform and progress.

It is impossible to describe in words the feeling that was thrown into this scene and the attitude of the medium—first, the distress and agony of the spirit, then the penitence and desire to be cleansed, and lastly, the dawn of light and the approach of the missionary spirits sent to escort her away to happier regions beyond.

While the above relation states that the condition of the spirits has been changed for the better, it is interesting to know that the disturbances at the house and annoyances of the medium have all ceased.

THE ANGEL OF TRUTH.

BY STANLEY FITZPATRICK.

In the silence of night an angel stood
Over an arch in the Orient sky;
As he swept his hand over field and flood—
A murmur arose like the storm-wind's sigh.
His hand he swept o'er the trembling world
With a motion matchless, free and grand,
Then a gleaming banner was slow unfurled
And its light was spread over all the land.
The dwellers of earth were roused by its gleam
And moved by a mingling of hopes and fears;
Some moaned aloud, "It is only a dream,"
Crushed by the weight of the sorrowful years.
Crushed by the shame and the sorrow of time,
Deeming its evils are ever to be,—
They heard not a voice, upborne and sublime,
Calling on men to look up and be free.
Calling on races of downtrodden men
Who heard not the notes, wide-pealing and strong,
That bell-like rang out twice, thrice, and again,
"O, Nations of Earth, ye have suffered full long."
"Long have ye suffered and bent 'neath the yoke,
Your manhood degraded, trampled in dust;
Rouse from your stupor, 'tis time ye awoke,
Sever your bonds, they are eaten with rust."
"Rusted and weak, they are ready to yield,
They are rotten with time and cankered with tears;
Grasp then thy weapon, 'tis newly annealed,
And manfully battle thro' on-coming years."
"Manfully battle for truth and for right,
Wielding the sword of the spirit,—'tis strong
To pierce thro' the veil that hinders the light,—
Cleave thro' the armour of error and wrong."
"Cry aloud! the voice of truth shall be heard,
Arm ye with courage and strength to be free,
Thus shalt thou honour, in deed and in word,
God, who for ever abideth in thee."

IMPORTANT SUGGESTIONS ON OCCULT SUBJECTS.

NOTE BY EDITOR, *TWO WORLDS*.

WE gladly publish Mr. Bowring Sloman's letter—first, as it is the writing of a widely-travelled, educated, and highly-authoritative writer; next, as it corresponds with some opinions entertained by many intelligent persons who have witnessed "the magical" performances of the Eastern wonder-workers. At the present time, although an occultist from childhood, and a theoretical, if no longer a practical, Rosicrucian, the Editor is in no position to pass opinions freely on the subjects under consideration, except in this respect—WILL POWER IS GOD POWER, and the perfection or ultimatum of all that men so vaguely worship as "God" is WILL within the domain of LAW. Whether Oriental enchantment and its correlative are branches of this all-supreme control over elements, mind as well as matter, true and genuine students of MAN (the trinity of MATTER, FORCE, and SPIRIT) will be shown in due course of occult study and revelation. Until that time of revealing arrives, each must form opinions for themselves. "Time tries all."

INDIAN MAGICAL PERFORMANCES.

To the Editor of "The Two Worlds."

DEAR MADAM,—In the issue of *The Two Worlds* for March 20th appears an interesting letter from "Thomas Hatton, Ahmedabad, India," detailing some "wonderful phenomena" witnessed by him there, performed by a party of "fakeers." "Wonderful" the phenomena recorded certainly were, but that they were "miraculous manifestations" I dispute. The writer says he "will leave no stone unturned to unearth this great mystery," and asks for suggestions from your readers to help him in such discovery. Will you kindly allow me space to make a suggestion and a few remarks there anent.

Now I have not the slightest doubt that in this and similar performances the spectator was, unknown to himself, mesmerised (or hypnotised, may be the preferable term), and made to see what did not actually occur—that, in fact, *it was all illusion*.

Some time since an article appeared in one of your issues describing the performances of a party of jugglers, witnessed by two gentlemen, aided by a detective camera, the photographs taken of the scene showing nothing of the wonders apparently being performed. A gentleman, long resident in India—one also well qualified to express an opinion on such matters—told me of a case he had heard, where an officer had hid away in a tree near to where a party of jugglers were going through one of their performances. While the spectators round, all under the personal ken of the performers, saw the usual phenomena occurring, the officer in the tree saw nothing—only the crowd.

The suggestion I would make (if not already forestalled) to Mr. Hatton is this: Let him get some friend, whom he could place in hiding, so as to witness the phenomena occurring—if any—*unknown* to the "fakeers," thus not to be brought within the sphere of their influence, and see what the result of his observation in the matter will be. It is a subject on which "more light" is very desirable, and deserves thorough investigation, but the real investigation must be outside the circle of their influence. It is difficult, in many cases, to discriminate actual phenomena from illusion. That such mutilations could actually occur, as stated by your correspondent, is totally outside the bounds of probability. Thrusting swords through the body and spikes up the roof of the mouth sufficient to penetrate the brain, are worked through the same influence as enables the juggler to apparently throw a tape high in the air down which a child descends, who afterwards disappears in the like mysterious manner. With only one or two spectators the task of the fakeers was not so difficult, aided as they were by "a circle" of so large a number of their friends.

There is a large field to investigate yet, and that is those phenomena produced by *illusion*.—Faithfully yours,

J. BOWRING SLOMAN.

Toowoomba, Queensland, April 29, 1891.

P.S.—When we know, by actual experiment, that one mind can *mentally* influence another, it is not at all improbable for the powerful influence exerted by those "wonder-workers" to insensibly affect the minds or will of anyone looking on.

[NOTE.—Perhaps so, of any *one, two, or three* looking on—but how about a multitude? In addition to Mr. Sloman's suggestive and interesting letter he sends the following note, with permission to publish.—ED. *T. W.*]

DEAR MADAM,—I take advantage of the present to inform you that the issue of *The Two Worlds* of March 6 came to hand with a charge of 5d. on it, viz., "deficient postage 1d., fine 4d. = 5d.," *although it bore the usual 1d. stamp*. I fancied whether your outspokenness on the Christian Theology and parsons had so aroused their ire that the Postmaster General had been influenced to aid in crushing such a "wasp" by refusing to allow it to be sent through the post as a newspaper. But the two succeeding issues have since come to hand as usual, and I do not see therein that any annoyance of the kind has been attempted. So I have written to our Under-Secretary of the Post-office at Brisbane to inquire the reason why such charge was made. The charge was put on in England; it is very evident a blunder of one of the officials. I have not yet received answer to my inquiry.

In the issue of March 13 was a circular announcing a book. You run a risk in allowing such to be placed in the papers, unless issued as a supplement thereto.

I am heartily glad to see the outspokenness of *The Two Worlds*, and its continued success. May it go on and prosper. The kind friend who has again given such a handsome donation deserves all our thanks and best wishes. With my kindest regards and best wishes, faithfully yours,
J. BOWRING SLOMAN.

TIDINGS OF AN ABSENT ACQUAINTANCE.

To the *friends and admirers* of J. Clegg, alias J. C. Wright, the following piece of information concerning his latest proceedings may not be uninteresting. We have only to add that to such damsels as were fascinated enough by *such a man*—the one to marry, and the other to promise to marry him—we have no sympathy to render in either case. For the one who has been awarded damages, however, all who knew the said J. C. in this country, honestly combine in wishing she may get them.

BREACH OF PROMISE TRIAL.

The long-expected trial of Miss Rhoda Piatt v. J. Clegg Wright, the well-known lecturer, for breach of promise, took place April 21st, before Judge Solders, in the Court of Common Pleas. Miss Piatt was awarded damages to the amount of \$8,000. Miss Piatt was formerly a resident of Grand Rapids, Mich.

PIATT AGAINST WRIGHT.

A verdict of \$8,000 was given Miss Rhoda J. Piatt against Mr. J. Clegg Wright in the Cleveland (Ohio) Court of Common Pleas on April 21, for breach of promise. It appears that almost up to the day on which Wright married Miss Maltby he was courting Miss Piatt. Notwithstanding the glowing account given in the Cleveland *Leader* of "Professor" Wright's large income, his position as Dean of a Cincinnati medical college, and his property in the neighbouring kingdom of New Jersey, it is quite probable the defendant will beat the execution. Miss Piatt's verdict has about as much financial value as a bond of the late Confederate States of America. *The Journal* trusts that Miss Piatt has got satisfaction in securing the verdict, for it is certain had she secured the husband she would not.—

Religio-Philosophical Journal.

A FAITHFUL and intelligent dog lately saved a hotel from destruction by fire, and doubtless the lives of some of its occupants. Upon opening the office of the Vaughan House a few mornings since, says the *Caribou (Me.) Republican*, it was found that a hole six inches in diameter had been burned through the floor, and examination proved the fire had been extinguished by a dog who was shut in the room, and who rendered this valuable service with his paws. The landlord says that the dog, whose name is "Joe," whenever he sees a burning cigar stub or lighted match on the floor, extinguishes it in the same way it is presumed in which he saved the hotel. Score one for the dog; and whenever a disparaging remark is aimed at man's faithful canine friend, be sure it is "not for Joe," or those like him.

SPECIAL NOTICE.—Societies or interested friends desiring to acquaint themselves with the order of the ensuing Conference of July 5, can refer to No. 187, in which the full programme, agenda, constitution, resolutions, &c., are set forth. This article will be again repeated in the issue of July 2, No. 190.

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10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

TO CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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E. W. WALLIS.

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FRIDAY, JUNE 19, 1891.

HOW A SPIRITUALIST CAN FACE THE PROBLEM OF DEATH.

THE upholders of the popular theology, in their derision of our spiritual facts and philosophy, are apt to say of the Spiritualist—"Ah, well, he may find his views quite comfortable to him, so long as he is in health and strength; but let him draw nigh to death, then he will find himself something short—will find himself lacking the real saving faith." It is not my purpose now to dilate on the jubilant deathbeds of many Spiritualists whom I have known; Spiritualists who have passed on with joyous anticipations of the better world to which they have gone. I will simply try to define my own position in view of the change termed death, and of course I alone am responsible for the statements I may make. To be frank, I hope to live a few years more on this plane of being, for the benefit of my family, and also because I am sensible of the comparative poverty of the work I have accomplished for humanity. I desire to leave a richer legacy of good for the benefit of truth and humanity. Nevertheless, whether the messenger of death comes soon, or is deferred, thank heaven, I do not fear the summons. Sure as I now pencil these words under physical pain and disadvantage, so sure am I that whenever this life terminates with me, I shall wake up in a much better world than this. This is not a mere matter of hope and belief with me, it is a matter of knowledge. I know that the process of physical dissolution will not rob me of any portion of my identity. I shall just be myself, minus the physical body, which will have served its purpose, so I shall never more require it. I shall find myself possessed of a spiritual duplicate—a refined organism adapted to the conditions of spirit life. I shall retain all my faculties, and find ample scope for their exercise in the more glorious life over there, unimpeded by the disadvantageous circumstances of this imperfect life below. I am one who revels in the romantic and vernal beauties of Nature. "Over there," I am assured Nature is more refined and beautiful, and it will be a source of inexpressible joy to me to rove 'mid its enchanted groves, meadows, and woodlands, for our flowers and verdure here are but faint shadows of the ineffable beauties "Over there." I delight in music; hence, how enchanted I shall be when I am privileged to listen to the rhythmic harmonies of the higher life, since our best musical strains are but faint echoes of heavenly harmonies. I experience an elevating pleasure here in my acquisition of knowledge, in the perusal of litera-

ture, and in rendering services to others. Surely in the higher life I shall retain the same qualities, and assuredly there will be scope for the exercise of such qualities.

I feel assured I shall find a life of endless progress before me—indeed, in the march of eternity, I believe every soul, whatever may be its first conditions on entering spirit-life, will ultimately grow more beautiful, powerful, and divine. At this juncture, I fancy I realise a carping, old-fashioned Christian peeping over my shoulder, who is very much concerned about the safety of my soul. He knows I disbelieve this theological doctrine, belief in which he holds to be necessary to "salvation;" and I hear him exclaim: "Ah, my dear Mr. Wilson, you have been spinning fine theories, but you don't seem to realise the fact of your being a sinner—for you know we are all sinners. How can you face death, except you fly to the only refuge for sinners, the all-atoning Saviour?" "All right, my friend, I'm coming to that point, but I don't expect to please you in what I have to state. I am perfectly conscious of the fact that I am imperfect; that I have in weakness done things betimes which my better nature told me were wrong; and well do I know I have had to suffer for my wrong-doing, and serve me right. It is an inexorable yet a beneficent law of our being, that we are fully responsible for our deeds, good or bad, and none of us, I opine—even the best of us—have a perfectly clear record. Now, I do not wish to dodge the unpleasant consequences of my mistakes. Perish the cowardly thought of clutching at an imputed white robe of righteousness, with a view of biding my imperfections, and appearing before heaven as an immaculate saint. No! I stand before heaven and my conscience, just as I am, with my weak points and my good traits; and whether I am a resident of this world or the other, I just expect to get my true deserts."

"Then if that is your position, Mr. Wilson, I am sorry to have to say to you, that as you refuse to accept the provision made for sin and sinners—your sins, however few they may be, will banish you for ever from God and his salvation; for God is just, and his justice must be satisfied."

"Good heavens! sir, is that your ideal of justice? Can you call that being a God of justice, who damns a soul which he has himself created to all eternity for a few faults, and takes no note of the traits of good in the self-same soul? who refuses to take into account the upward aspirations? who is blind to the noble and fairly successful efforts to be good and to do good? who puts down all the hungerings and thirstings after righteousness, and the lofty achievements which may be attained—as mere 'filthy rags'? If that is your God, then I cannot but characterise such a being as a malignant fiend. I *can* not, *dare* not believe in such a monster as the God of the universe. You believe in a God (Christ) who is all gracious, kind, and loving towards the sinner; who pleads before the throne of the angry God, 'the Father,' on behalf of sin-stricken humanity. Now I confidently believe that the All-Father—the only true God—possesses just such good qualities as you attribute to your God Christ; hence I can perfectly trust him. I know that by and through his laws he deals with us justly and beneficently. Doubtless when I pass into spirit-life, ere I can fully realize its joys and blessings, I shall have to more fully expiate the mistakes of my earth-life. I may have to go through an ordeal in which the thoughts, motives, and deeds of my past life will flash before me in vivid array, causing painful regrets in my mind and disposing me to exclaim 'Oh, that my moral strength had been greater!' Most souls passing into the other life, whatever their beliefs may have been, have to go through some such ordeal, intense or mild, in accordance with their characters. I trust that I shall be able to bear my ordeal meekly, and cull lessons therefrom, which will subserve a good purpose in my subsequent higher life. I know that very few souls, if any, pass to the higher heavens immediately on their entrance into spirit-life, hence I am not disposed to picture an exaggerated prospect of my future condition, yet I confidently expect to find myself in such conditions as will be adapted to my mental and moral requirements. Given such conditions I have no misgivings as to my happiness and enjoyment." Here methinks my Christian friend retreats from me exclaiming, "You dispense with the blessed atonement of our Lord. You will be damned! You will be damned!" Of course his words are to me but "sounding brass and tinkling cymbals." I am deeply sorry that there should be religionists in this enlightened age who are so ignorant of the laws of human nature and its possibilities for endless progress. Thus, calmly and cheerfully, do I face the problem of death and

the after-life; calmly and peacefully do I repose in the All-Father's justice and love; and when I tread the glorious pathways of the spheres, ever ascending, I know that kind angels all along the pathway will kindly help and encourage me, even as I hope to be able to minister to spirits lower than myself. What inexpressible joy one will feel on rejoining the loved gone before. Ah! how one laments the poverty of human language in describing the blessedness of such reunions. I am thankful to realize that the spirit world is strictly *human*, and not a world of petrified and pitiless angels and *hopeless* devils. Hence our friends gone before love to mingle with and minister to us in the flesh. So, when I pass on, I trust I shall not be so heartless and callous as to forget and ignore those left behind. I hope to be able to be of some use to the struggling ones of earth, or to the more unfortunate ones of the lower spheres. Were I pent up continually in such a heaven as some orthodox believers depict, perpetually compelled to join in hallelujahs, and to revel in indolent felicity, knowing that myriads of souls in misery needed help, methinks I should not cease to lift up my heart and voice to be delivered from such a heaven, for it would soon become to me a hell. I am thankful to realize that I shall not be so tortured. I can follow the bent of my mind *here*, to a great extent, despite impediments in the way; so, retaining my identity and mental faculties in Spirit life, I shall experience a joyous satisfaction in acting in harmony with the highest dictates of my nature. True to human nature, I shall often strive to bring the fragrance of love to the dear ones of my own fold still surviving in the flesh. I shall endeavour by my inspirations to sustain them in the path of right, and in some way to help them in their difficulties, and doubtless at times I shall be enabled to effect sweet and open communion with them. Again, how I exult at the idea that I may be permitted at times to flash lofty thoughts into the minds of some preacher in his study or in his pulpit, tending to lead him away from the crumbling theology of the past to the recognition of spiritual truth. I trust that I shall be permitted to take counsel from the conclaves of philosophers and philanthropists held in the grand halls or sacred groves of the higher life, and with the wisdom and knowledge so gained, descend into earth life to inspire earthly philosophers and philanthropists with new ideas and loftier zeal and purpose. There can be no heaven experienced either in this or any other world apart from the possession of a heavenly frame of mind and the performance of services of love. Away then, I say, with the old-fashioned ideas of heaven and hell. Hell exists in the soul that is given over to evil here or hereafter, and that hell will last till the sin is abandoned and expiated by the sinner, then the life of heaven dawns in the soul and develops to fruition. Heaven is not a place or state in which human souls become petrified into cold, selfish beings, satiating themselves in selfish and luxuriant indolence. I look forward to the great beyond, and expect to find and to experience a life of perpetual aspirations and progress, and useful and joyous activities.

A. D. WILSON.

THE HORRIBLE DOCTRINE OF ETERNAL PUNISHMENT STILL RAMPANT.

It has been repeatedly suggested of late that—outside of Spurgeon's theological circus, evidently designed for the use of those people who mourn the loss of their ordinary sensational amusements on the seventh day of the week—the abominable and blasphemous doctrine of a burning hell and everlasting torture for the souls of God's children has happily been relegated to the ages of barbarism and superstition.

Except in the case of Spurgeon and a few old-time preachers, who know nothing outside of what the ancients believed, it might have been hoped that the unanswerable teachings of such men as the late Dean Stanley, Canons Farrar and Wilberforce, the Parkers of the City Temple and Boston—in a word, the leading minds of British and American divines, now numbering their hundreds, had stamped out the revolting doctrine that the Creator of the race had brought into existence a million of creatures as brands for everlasting torture to one who was to become an everlasting psalm-singing angel.

That these inhuman relics of savagism and cruelty are not as yet extinct is proved by an extensive correspondence that has been carried on in *The Alloa News*, Scotland, sent by the courtesy of a resident of Alloa to the Editor.

As a proof that the ancient Jewish Scriptures of thousands of years ago are still venerated and held *sacred* as

the *Word of God*! we quote the following passages from the correspondence in question. If common sense, reason, and reverence for the Divine Author of man's being, now, in this enlightened age, holds up its hands in horror at the blasphemy implied in these extracts, the fault is not ours, but the idiots' who wrote them.

Our first quotations are from a *clergyman* and an *authorized* interpreter of God's dealings with men. He writes a letter to the above-named paper, of which the following are extracts:—

What I desire is to give expression to my own views, and to ask your readers to examine them, and accept them only so far as they are reasonable and *scriptural*. In presenting them to the readers of your paper, I do so in the hope that though they may not be accepted by all, in every particular, as a solution to the difficulty, they may be a means of directing the present discussion in the way of truth. I find many passages in the *divine* word, which, if taken by themselves, would lead me to conclude that the future condition of the wicked must be eternal. I find also some passages, which, if taken by themselves, would justify me in believing that the condition of the wicked is not eternal. We, however, commit a great error if we take from Scripture those passages which favour our own opinions and try to explain away the meaning of those which teach the opposite of what we believe. This is an error too frequently committed. The divine word is our only authority on questions of this kind.

The clergyman thus writing in non-committal phrase proceeds to show next what the *divine word* is.

Should we find what appears to be a contradiction in the divine word, we should know for certain *that it is an appearance and not a reality*, arising from our inability to interpret the apparently conflicting statements aright. The terms used in Scripture to express the unchangeable condition of the good made perfect in heaven are used also in reference to hell, and the miserable condition of its inhabitants. In the sense in which we understand these terms in respect to heaven, we are to understand them in respect to hell. If, in respect to the condition of the blessed inhabitants of heaven, we use the terms "everlasting" and "eternal" to mean for ever, I fail to see by any process of reasoning how we can give them another meaning when they are applied to hell and the miserable condition of the inhabitants of that world. If we have any cause to believe that in the process of time the wicked in hell may become purified, and be finally admitted into the kingdom of heaven, what reason have we for believing that the good in heaven may not in the course of time become degenerate—fall from their high estate and find their habitation in hell? In common with all good Christians, I believe most thoroughly that the good in heaven are for ever safe; that the terms "everlasting" and "eternal," as applied to them, must mean unchangeable, enduring for ever. But we find the same terms used in Scripture, with evidently the same meaning to the wicked. This is one of the considerations which makes it impossible for me to believe otherwise than that the condition of every one becomes fixed after death.

In our Lord's parable of the rich man and Lazarus, we are told that the rich man, who was in the torments of hell, requested that Lazarus might be permitted to go to him and relieve him of his pain. Abraham showed how impossible it was to accede to this request by saying, "Between us and you there is a great gulf fixed, so that they who would pass from thence to you cannot; neither can they pass to us that would come from thence." This is the teaching of our Lord, and it must not be ignored by us in our consideration of this subject.

Yours truly,

E. M. PULSFORD.

Alloa, 28th May, 1891.

We now give a few sentences from a long letter from one who, though pleading for a sufficient amount of fire and brimstone to prove the character of a *just*, though very *angry*, Creator, at least assigns him pity enough to burn up the wretched creatures he has made, and ultimately destroy them. All that one could wish in this category of belief is that the God he believes in was a man who, instead of keeping his wretched creatures in torture for unimaginable ages only to burn them up at last, would finish the business at once and put them out of their misery.

This Christian's belief is as follows:—

I will conclude this letter with the statement that I believe the Scriptures to be truth, and that their teaching is that man is mortal; that immortality can only be obtained through union with Christ; that all responsible beings who die unregenerated will be raised again to the resurrection of condemnation to receive a just punishment for the deeds done in the body, and that when their term of punishment is completed with then the everlasting punishment of death will take place by their being consigned to the lake of fire, which is the second death, or in other words total extinction. . . .—I am, yours truly,

JAMES BATES.

37, High Street, Tillicoultry, 28th May, 1891.

If a few individuals, whose own proclivities may be good, but who know of husbands, wives, children, or friends so constituted that they neither believe in Christ, the *Holy Bible*, or have led immaculate lives, would be willing to die for these erring ones, or suffer any amount of misery to spare them from suffering, if such, we say, should desire to know what the ultra-Christianity of Alloa teaches concerning the

dealings of the Creator with his creatures, we give a final extract from the *Alloa News* correspondence of May last, in response to the hypothesis that such a desire exists.

REMEDIAL PUNISHMENT.

[TO THE EDITOR.]

Sir,—I have read with pain and astonishment some of the letters that have appeared in your paper on the above subject, but would not have troubled you with my own views were it not that the teachings of the Word of God, together with the fundamental doctrines of our Christian faith, have been mutilated by some of those that have taken part in the controversy. Mr. Smith's able letter is conclusive in proving eternal punishment, and the doctrines laid down by him are established beyond the shadow of a doubt by both Old and New Testament Scripture. I therefore believe those truths, not because they issue from Mr. Smith's pen, but because they are taught and explained in the inspired Word of God. . . . The views held by Mr. Bates (the last writer cited) in the first portion of his letter are largely held by those who do not realize the loathsomeness of sin before a holy God. It required the Eternal Son of God to leave the bosom of his Father in glory and take upon him our nature and suffer in room of those that will be saved from sin and eternal punishment. Now if it took no less a person than him to give his life for the sins of his people, how can sinful man by his endless punishment wipe one single sin away? How then can the punishment of the wicked be curtailed, as Mr. Bates would have us believe? He says that their punishment is not "never-ending torment," but the Scriptures teach that it is. . . . And what is man, a poor helpless worm of a day, that he should pretend to question the wisdom of an all-wise Creator, who destroys the whole world with a flood, but saves one man and his family? who destroys Sodom and Gomorrah and all the inhabitants thereof, but saves Lot? Take your stand in Sodom and look at the frail children of tender years clinging to the skirts of their mothers, while Jehovah rains down fire and brimstone on their heads.* Is not this the work of the same God as took the children on his knee and blessed them? Yes! He is the same yesterday, to-day, and for ever. *God is love*, but he is just, and his justice required the destruction of those cities, and he brought it to pass. Do you mean that God is love without being just? if you do you have never yet been brought to the true knowledge of your own condition before a holy God. The Scriptures will not bend to suit the inclinations of the carnal mind—the mind and heart must bend to God's revealed will. . . . So it will appear to us who are in Christ, when we see the wicked turned away, however near related they were to us in the flesh.

A. M'NEILL.

Tillicoultry, May 29th, 1891.

To close up this revolting picture of the ideas which human beings, even in these enlightened days of reason, science, learning, and divine revelation in creation, still entertain of idolatrous belief in the Scriptures of the Jews, and that without one shadow of evidence concerning their authorship, source, inspiration, or truth, let us first ask who made the earth, the suns, stars, and systems of the known universe? If it is the God that the Bibliolators so audaciously cite as the inspirer of the old Jewish Scriptures, with all their obscenity, absurdity, contradictions, and antagonism to science, we ask, how came it that the glorious works of God, as written in astronomy, geology, and evolution, are totally at odds with the book these Bibliolators label as the Word of God?

The next question we ask grows out of the following two pictures. Some six months ago, a savage brute of a man, a baker, who had a poor dog that displeased him, cast the wretched creature into his oven, and in less than ten minutes burned it to death. The tidings of this horror getting abroad in the town of Dover, caused a mob of its human and humane inhabitants to arise, surround the monster's house, pull him out, thrash him soundly, and tear down his oven and other property. Now the question we would ask is which would be the greatest monster—the wretch that consigned a poor dog to ten minutes of inconceivable torture, or the orthodox God that would prolong that inconceivable torture for ever and for ever?

Faugh! Ye things of dust! try it! Put your own hand into a whelming flame for one minute, or keep it there, if you can, for ten, and when you drag it forth, put your presumptuous mouth in the dust, and water it with tears of shame and penitence for having dared to accuse your Father in Heaven of an eternity of agony for *your fellow creatures*, that *you* could not endure for ten minutes.

Our second question is: Were the people of Dover that rose up in human love and pity to avenge the tortures inflicted on a poor dog better than their God? Aye, were they! better than the God of that infamous theology that would justify any being for inflicting such tortures on his creatures for ten minutes, much less for ten thousand or ten

million years. Away with such doctrines, and shame on those that still cling to them! If the teachers of such horrors pretend to justify themselves by calling the abominations that half savage tribes of Arabs wrote thousands of years ago, the infallible Word of God—all we can say is, so much the worse for the book so-called. Tom Paine, when he wrote a review of the Bible whilst in prison, where he had not an opportunity of studying the book, when he came out and had that opportunity, expressed his regret at what he had written, "because," said he, "until I came to study it thoroughly, I did not know how bad a book it was."

Right for the times, purposes, and people, by whom and for whom it was written; but whilst all must acknowledge there are many beautiful sayings and writings in the Jewish Bible (as there are in the Bibles of other nations written ages before Christianity, but containing many of the same teachings), must we for ever go forward to study God's works in arts and sciences, and for ever go backward to study what men, without any pretension or opportunity to prove their assertions, call God's word?

Well, indeed, may the Spiritualists rejoice that the gates of the life hereafter have at length been opened by God's ministering spirits, and that the real truths and conditions of that life are made plain alike to saint and sinner beyond a peradventure. Well may the Spiritualists thank the Father of Spirits, that the day when men's bodies were imprisoned for using the divine gift of reason is a thing of the past, whilst the imprisonment of human souls in the chains of superstitious phantasies and idolatrous worship of ancient myths is now virtually ended by the liberation of the mind from error and darkness in the full outpouring of the Spirit of Truth on the entire family of mankind that are capable of receiving light, truth, and reason.

LYCEUM JOTTINGS.

THE TAILOR'S SONG.

SUCH a little man! Such a little shop!
Such very small rooms built up on top!
But my trade's not bad, and my heart is gay,
Though I sit cross-legged at my work all day.
And it's cut, cut, cut! And it's snip, snip, snip!
And it's baste, baste, baste! Or it's rip, rip, rip!
I fit and I chalk, and I smooth out the crease;
I clean and I hot-press to get out the grease,
And I sing the while, as loud as I can,
"Who says a tailor's the ninth of a man?"

The smallest of jobs I don't refuse,
I send home the work, and get my dues;
I live very frugal, and so put away
A nice little sum for a rainy day.
For I know well enough that we can't expect
Always to go on our way unchecked;
For troubles must come, and come they will,
And it's well to have "corn in Egypt" still.
So I try to be prudent, and those who can
May say, "Skimpy tailor! The ninth of a man!"

I do a lot in the way of repairs,
Darning and mending the wears and tears.
And I've learned that there's good to be done by snatches,
Much in the way of darns and patches.
For the needle of love can underdraw
The jaggedest rent the world ever saw;
And the patch of charity neat put in
Shall cover from sight no end of sin.
And to learn these lessons, as tailors can,
Is well worth being the ninth of a man.

My motto's "A stitch in time saves nine;
A ray of sun makes the great earth shine
A little physic may make you whole,
And a little love may save a soul.
Only a word to the breaking heart,
Showing you willing to bear your part
Of the sorrow and pain; just a little love
To point to the better life above.
Let a stitch in time save nine, if it can!
That's the advice of the ninth of a man!

—Mary E. Rops.

A boy was asked which was the greater evil, hurting another's feelings or his finger. "The feelings," he said. "Right, my dear child," said the gratified questioner. "But why is it worse to hurt the feelings?" "Because you can't tie a rag around them!" said young Solon.

Teacher: "John, of what are your shoes made?" Boy: "Of leather, sir." Teacher: "Where does leather come from?" Boy: "From the hide of the ox." Teacher: "What animal, then, supplies you with shoes and gives you meat to eat?" Boy: "My father."

"Come, Nellie, don't be a baby. Crying won't mend your doll." "Well, mamma, will laughing mend it?"

* What a sweet Jehovah! If he had been a *mother* instead of a *father* of the creatures he had himself created, ninety-nine chances to one that he would have clasped the children to his heart, and saved them even if he had burnt up the mothers to cinders. Nay, more, if he had still been a *he*, but one of our English or American fire brigade, he would have saved every mother's son or daughter among them, or perished in the attempt.—Ed. T. W.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ACCRINGTON. 26, China Street.—Mrs. Summer-gill addressed audiences on "Blessed are the pure in heart," and "The influence of the spirit world." Very good discourses. She also took subjects from the audiences and gave some excellent poems.

ARMLEY.—Mr. R. Peel dealing with the question from the audience "Of what use is Spiritualism to Man?" said that Spiritualism, like other new things, was apt to be pooh-poohed, but he found that it taught man more of himself—of his spiritual powers—and that it set men free. And although we can extract from nature the means to cure our ailments, and that the artist can imitate, yet we cannot produce a particle of matter equal to the simplest natural product. The address was followed by satisfactory psychometrical delineations.

BATLEY.—Saturday, June 13: Tea and entertainment in behalf of the lyceum which we are commencing in connection with the Batley Spiritualists' Society. June 14 was the inauguration, when our esteemed friend, Mr. Campion, delivered three addresses in his usual spirited and pointed style. Afterwards our audience went into the open air, when Mr. Campion, Mr. Wright, and Mr. Stansfield addressed a large audience, sowing the seeds of spiritual truth. We had a real spiritual feast. We trust Mr. Campion will keep at the good work, as he not only clears away the old misconceptions of God and man but offers to the thoughtful mind a more natural idea of the future life. But, sir, in the midst of all this spiritual joy I am sorry to say that on the very threshold of our efforts we are met by an organized body who would compel us to join them or pay a greater price for the lyceum literature. We hope they will reconsider their position, and give all the help they can to their friends all over the country.—John Pawson, cor. sec., 6, Norfolk Street, Batley. [We cannot see the justice of your complaint. The lyceum literature to which you refer has been published and sold at cost price. Why not throw in your lot with the Lyceum Union? The cost of joining is small. Do you want the benefits without sharing the burdens?—E. W. W.]

BLACKBURN.—Miss Jones gave a very interesting lecture in the afternoon, followed by very successful psychometry. In the evening she again gave a lecture and a few encouraging remarks in a very clear manner, and some very interesting phenomena. Good audiences.

BOLTON. Bridgeman Street Baths.—Mr. Leeder's afternoon subjects were chosen from audience: First, "Influenza, its cause and cure"; second, "Does the Bible teach Spiritualism?" Evening subject, "Why do some succeed in life while others don't?" The subjects were well handled, and seemed to give satisfaction. Astrological descriptions given after were very good.—H. H.

BOLTON. Old Spinners' Hall.—Mr. W. H. Taylor, after a severe illness, was able to fill our platform again. A large audience assembled in the afternoon, and a packed house in the evening, to hear addresses on "Shall we meet beyond the river?" and "What Spiritualism has done for humanity," but mostly to witness the striking clairvoyance. Out of 29 descriptions given 23 were recognized at once, some given to strangers.

BRADFORD. 448, Manchester Road.—Mrs. Winder's controls gave able discourses on "A few kind words shall never die," and "Spiritualism." Clairvoyance very good.—S. C.

BRIGHOUSE.—We had a good day with Miss Cotterill, in place of Mr. A. D. Wilson. She spoke on "Why and how I became a Spiritualist," and "Life in the London Slums." Both subjects were listened to very attentively and seemed to give great satisfaction. She spoke in the evening for one hour and twenty-five minutes. The room was well filled. Next Sunday will be the floral service. We expect to have Mrs. J. M. Smith, of Leeds.—J. H.

BURNLEY. Robinson Street.—Our services were a success in every respect—no fuller expression of appreciation could well be given. Our room was crowded to the extreme limit. Mrs. Green's controls, in the afternoon, named an infant, and discoursed on "Children in the Spirit Spheres." Evening subject, "Is the soul of man immortal?" This subject was well supported with Biblical evidence, also in modern spiritual manifestations the wide world over, ever teeming to those eagerly yearning for evidence of the soul's immortality. More than all did the vast audience appreciate the clairvoyant evidence in support. The oldest Spiritualist can scarcely have witnessed a more unanimous recognition of the not dead but living and present, ready and willing to do all in their power to prove their personality and bring comfort to the bereaved. Speaker wanted for June 21.

BURNLEY. 102, Padiham Road.—Mr. Taylor's guides spoke from subjects "Man's Responsibility," and "True Spiritualists—where are they to be found?" Good psychometry after each discourse. Strangers invited.—J. W.

BURSLEM. Spiritual Temple.—Mr. Grocott's guides delivered an address on "What is man, and what is his mission on earth?" which was quite interesting; but we are sorry that our friends do not seem to appreciate our own local talent. Mr. Swindlehurst will deliver addresses on June 28. We hope friends will rally up in good numbers.

CARDIFF. Psychological Hall.—Morning: To the members of the adult class, after an excellent reading by Mrs. E. G. Sadler, one of the controls of Mrs. E. Adams gave an enjoyable discourse upon the text, "If I have told you of earthly things and ye do not believe, how shall ye believe if I tell you of heavenly?" in which we were exhorted, while seeing and seeking for phenomenal evidences of spirit life, which appeal primarily to our physical or earthly senses, not to let our spiritual vision become thereby obscured to the higher and grander possibilities and verities of the inner life. In the evening, in the prolonged absence of our president, the address was given by Mr. E.

Adams, whose remarks had special reference to the anniversary celebrations which were then brought to a close.—At the reunion held on Monday, June 8, a presentation of a handsome writing desk, with engraved tablet and an illuminated address, was made to our worthy secretary, Mr. R. Phillips, for his zeal and untiring devotion to the duties of his office since the formation of our society. This took him quite by surprise, and, I need hardly say, was deeply appreciated by him.—E. A.

CLECKHEATON.—Mrs. Whiteoak's guide gave a good discourse and clairvoyant descriptions, all recognized. Evening: Mrs. Whiteoak's daughter spoke through her on "Death, what is it?" How many fear the change called death, but my death-bed was a happy one. The angel friends had informed me of the time I should pass away to the life immortal. My earthly doctor asked me if I was ready, and would I let him pray for me. I said, Yes, you can pray, but that will not make me any better, for, "As ye sow that shall ye also reap." I might say we had indeed "an outpouring of the Spirit." It was good to be there. Many friends shed tears, not of sorrow but of joy, to know that the dear departed one was not dead but still alive. Very successful clairvoyance. We shall close our room on July 5 for the Conference.

COWMS.—An excellent day with Mrs. Crossley, whose guides gave good homely addresses. Good clairvoyance at each service. A public circle is held in our room every Wednesday at 8 p.m. prompt. All are welcome.—E. P.

DARWEN. Church Bank Street.—Anniversary services. Morning: We held a public circle, when addresses were delivered by Mr. Pilkington, of Bolton, and Mr. George Smith, some very good clairvoyant descriptions being given by Miss Manley, of Colne. Afternoon: Service of song, "Rest at last," was rendered by the choir and friends, the reader being Mr. J. Pilkington, of Bolton. Evening: The controls of Mr. Geo. Smith gave a splendid address, followed by successful clairvoyance by Miss Manley. It was a great success, as we had very good audiences at every service.

FELLING. Hall of Progress.—Mr. Wilkinson, of Tyne Dock, spoke on "Philosophy in right living," which he handled in a masterly style, and gave great satisfaction to his hearers.—J. D.

GLASGOW.—11-30: The guides of Mr. J. J. Morse spoke on "Inspiration, its Phenomena and Philosophy," maintaining that inspiration, instead of being dead and a thing of the past, was really alive, and could be seen in everything, giving some grand illustrations in proof of same, much to the satisfaction of their hearers. 6-30: Three questions bearing on Spiritualism were selected out of the number handed up to the chairman, and were dealt with in a very able and satisfactory manner.—T. W.

HALIFAX.—Mrs. Beardshall. Subjects: Afternoon, "Cast thy bread upon the waters and it shall return after many days"; evening, "What has humanity gained by unbelief?" Both were treated in a very excellent manner, especially the one in the evening, which was a real treat. She also gave clairvoyance at each service, mostly recognized in the afternoon; and thirteen in the evening, all recognized.

HANLEY. Marsh Street.—Miss Pimblott, of Macclesfield, was prevented through illness from being with us, which was a great disappointment. We hope, however, that she will soon be able to resume her duties. Mrs. Macdonald filled her place, and lectured on the subject, "What is truth?" Attention was drawn to the Biblical record and its glaring contradictions, its puerile ideas of a local God—a God who neither deserved our respect nor love—a God who was clothed with the imperfections of man—a revengeful and tyrannical despot, the conception of a barbarous age. During the long ages of stone, bronze, and iron, man slowly and painfully advanced towards civilization. Man was not created perfect, but was being perfected through the environments by which he was surrounded.

HECKMONDWICK. Blanket Hall Street.—In the absence of Miss Myers, through sickness, we found a good substitute in Mr. Wainwright. In the afternoon we had a circle, after which he gave a few psychometrical delineations. In the evening he spoke on "Does Spiritualism meet the requirements of the age?" He also gave a few successful psychometric delineations.—H. O.

HECKMONDWICK. Thomas Street.—Lyceum anniversary, June 14. Miss Patefield's guides gave able discourses on "Death, and what after," and "Man needeth a Saviour," which she dealt with very ably. June 21: Mr. A. Kitson was ill, but we had a good substitute in Mr. Oliffe, from Ossett. Hymns were sung by the lyceumists. A good day. The collections amounted to £2 10s. 1d., which we thank our friends for.—W. C.

HEYWOOD.—We were highly favoured with Mr. Long on his first visit to our place. He gave stirring addresses, which quite raised the enthusiasm of the audience, his character reading being greatly appreciated.

LONDON. Forest Hill, 23, Devonshire Road.—Our room was filled by a very attentive audience. Our chairman opened with an invocation and a short reading. Mrs. Bliss's controls gave an excellent address as to our future state, urging us to lives of purity. Such an address is bound to have a telling effect. Several clairvoyant descriptions were given by "Vigo," principal guide to Mrs. Bliss. This little guide has been the means of convincing scores of people of the truth of spirit return.—H. W. B.

LONDON. Marylebone, 24, Harcourt Street.—Mr. W. Jeffrey, the well-known vegetarian, delivered an interesting address, explaining that his early years of vegetarian and simple diet had been a means of spiritual development, exhorting his hearers to live purer and better lives.

LONDON. Open air work. Top of George's Lane, Hithergreen Lane, Lewisham.—A number of members from the Forest Hill Society were in attendance to assist Mrs. Gunn, of Hithergreen Lane, who has decided to carry on this work. (This lady is a most zealous worker, holding a public séance at her residence, 193, Hithergreen Lane, every Friday evening, doing all this work for our cause entirely at her own expense). At the outdoor meeting stirring addresses were delivered by Messrs. A. M. Rodgers and Emms. We had a most attentive audience of between fifty and sixty persons. Mrs. Gunn distributed appropriate literature.

LONDON. 311, Camberwell New Road, S.E. (near the Green).—Mr. A. L. Ward, on Sunday evening last, delivered an instructive address on "Mesmerism, Healing, and the Law." From the time of Mesmer down to the present day the development of the mesmeric power was shown

the opposition of the scientific faculty and the legislation enacted by Continental nations noted, and Mr. Ward concluded by asking all interested to attend the Conference, at the Atheneum Hall, on July 2. The week evening service, held on Thursday, at 8-15, combines an address with questions and free healing by Messrs Ward and Du Buy, who are doing a real good work quietly amongst our members and friends. Next Sunday Mr. A. F. Tindall will read a paper on the "Need for Federation," when we hope to see a large attendance.—W. E. L.

LONDON. Peckham.—Society of Spiritualists. No appointed speaker. Morning: Mr. Munns gave some of his remarkable experiences, and urged us to put more energy into the work, in fact, to be up and doing at every opportunity declaring the grand truth we have found. Evening: An active worker kindly took the platform at a moment's notice, and after a heavy afternoon on the Rye. A stirring homily, full of fire and good advice, showing the necessity of prompt and bold action; speaking without fear or favour; no half measures. Christianity has held us down in bondage too long.—J. T. A.

LONGTON. 44, Church Street.—Evening: Conducted by Bro. Hobbs. The guides of Mr. R. Lucas treated upon the subject, submitted by the audience, "Why does not Spiritualism lay more hold of the masses?" in a very thoughtful and able manner, tracing from early times how the masses have been loath to take up great truths and ideas; but still we have every encouragement in knowing how rapidly Spiritualism is growing. A good audience.—Fenton society have given up their Sunday evening meetings, and are now working with us, and it is sincerely hoped our cause will be all the better with their co-operation.

MANCHESTER. Psychological Hall.—A good day with our own members. Mr. Haggitt discoursed in the afternoon from hymn sung, "The Beautiful." Evening, "Darkness and Ignorance the origin of Satan." It was shown to be the duty of every individual who had in his possession a truth to give of it freely to his fellow-beings, thus creating the beautiful by clearing away the darkness and ignorance that held so many in bondage. A few suitable remarks were made by Mr. Crutchley, closing an eventful day.—J. H. H.

MANCHESTER. Edinbro Hall, Moss Side.—June 7, Mr. Rooke gave addresses, which gave great satisfaction, hoping to see him again soon. June 14, Mrs. Hyde was with us, and all were well pleased. Fair meeting. On Wednesday, June 24, tea party and soiree at 6-30. Dancing at 8 till 11. Prices, 1s.; children under 12, half-price. Wednesday, July 8, party by 'bus to Dunham Park. Start from the hall at one o'clock. Price by 'bus, 1s. 6d. Come and help us.—H. R.

MANCHESTER. Tipping Street.—Mr. W. Johnson answered questions from the audiences, afternoon and evening, in his usual straightforward manner. He dwelt at length on "To what extent is the Bible inspired?" which called forth great applause. Mr. Smith conducted the musical part of the service. Mr. Maslin presided.—W. H.

MANCHESTER. Bridge Street Hall, off Fairfield Street.—A grand circle this morning, Mr. Johnson being with us. He said that in his travels over the country he often met with people who were first convinced of Spiritualism in that little room years ago. It is some twenty years since Spiritualism was first known in Manchester, and there were seven persons who started it, and he was pleased to be able to say that in this district the cause had grown seven thousand times seven. Mr. W. Lamb's control, "Old Tom," spoke a few minutes. Mr. Johnson's control answered several questions, and Mr. Lamb's controls closed. The meeting was, I think, a beneficial one to all. We trust strangers who are thinking men and women, and desirous of investigating, will make it convenient to be with us every Sunday at 10-45 a.m.—W. H.

NELSON. Sager Street.—Mrs. Best, of Burnley, gave 30 delineations in the afternoon, of which 20 were recognized. Out of 32 given at night, 26 were recognized. Moderate audiences were well pleased.

NORTHAMPTON.—Mr. Timson, of Leicester, paid us another visit. He spoke on "The difference between Spiritualism and Primitive Methodism," as that body are holding their conference here now, and he belonged to that sect before he became a Spiritualist. At night he dwelt at some length on the "Need of Spiritualists forming classes for enlightenment, and obtaining phenomena to which friends could be invited to investigate the subject scientifically."—A. Ward.

NEWCASTLE-ON-TYNE.—Outdoor work for Spiritualism on the Quay Side was very encouraging yesterday. Genial weather and spiritual baptism made all go pleasantly. The opposition by Secularists and Christians together served the cause of truth, as it did at the commencement of these open-air meetings started a few years ago through Mr. Ashcroft's last visit. Our friends, brothers Stevenson, Rostron, and Henderson were charged with the truths of "this everlasting gospel," and spake with living thoughts and burning words. What multitudes have heard the way of this salvation through the rev. gentleman's visit. "He meant it for evil, but God overruled it for good."—B. H.

NORTH SHIELDS. Camden Street.—June 7: Morning, able and satisfactory replies were made to numerous questions, and in the evening an eloquent discourse on "God, Gods, and Godism," by our ever-welcome friend, Mr. J. J. Morse, at the close of which discourse, by request, Miss Morse sang, in grand style, "The New Kingdom." On the Monday evening Mr. Morse lectured on "Charles Bradlaugh, a Problem and a Personality," which was a complete masterpiece. Mr. Thompson, the chairman and a freethinker, at the close spoke in very high terms of the lecture. The whole of the services, to say the least of them, gave the utmost satisfaction.—Sunday, June 14, in the afternoon, Mr. J. G. Grey officiated in a very creditable manner at the graveside of Mrs. Lough's child, and in the evening the guides discoursed on the "Development of Humanity," which was listened to and appreciated by a fair and intelligent audience.

NORTH SHIELDS. 41, Borough Road.—Mr. Wilson presided. Mr. Rutherford gave an instructive address on "The healing forces of Nature." Questions were answered at the close.

NOTTINGHAM. Masonic Hall.—June 7: Mr. E. W. Wallis's guides spoke in the morning on "The Spiritual side of Spiritualism." This aspect of our faith is the one to which we naturally arrive after the phenomena have ceased to excite our wonderment, and the ideas of the controls gave matter for deep thought. After showing how the power of the spirit swept the foundations from the structure of superstition, they urged the necessity for a life of activity and usefulness to our fellows; both the recluse and the fanatic missed the great object of existence here, which, with the struggles it offered, served to develop

and strengthen us for a fuller and larger life. At night there was a good attendance. The controls took five subjects from the audience, and another excellent exposition of our philosophy was given.—Mrs. Wallis will speak for us June 28 and 29.—J. W. R. S.

NOTTINGHAM. Morley Hall.—Usual morning meeting for development. Evening's meeting well attended. Room presented a cheerful appearance, fresh from the decorator's hands. One of Emerson's essays on "Prospects," read as a lesson, furnished material which Mrs. Barnes's controls embodied in their discourse on a portion of John's Revelation. The figures of the Lion, the Lamb, and the Beast were taken as signifying the great ones of earth—man in the simplicity of childhood, and the latter as the spiritual condition of those who lived the animal life. They exhorted all to seize upon everything that served to rouse the slumbering spirit; to go to Nature and there hold communion with the expression of God as the best means for preparing the spirit for this life and the next. The monthly church meeting was held. The resolutions of the coming Conference were discussed. Attention was drawn to the attendance at Sunday evening circles, and it was decided to adhere to the rule confining the meeting to members only, although known Spiritualists, who have been at the previous meeting, may be introduced through any member of the committee. We found it necessary to take this action, as strangers and others came in after the service, with the effect of spoiling the results in many instances.—J. W. B.

OLDHAM. Temple.—A very successful day with Mrs. E. H. Britten. Our temple was filled with a good number of respectable and intelligent people. Their minds were enlightened and spirits refreshed by the brilliant discourse on "The Gods of Men and the God of the Spirits." Evening: Eight subjects were sent up, but the time being limited only six were spoken upon. They were treated most eloquently, and gave great satisfaction to a crowded audience. We are very sorry that we shall shortly lose from the rostrum a lady who has done so much to teach the truth and spread the cause.—W. A. Mills.

OPENSHAW.—Mr. Milner was with us, and lectured in the morning upon "The Teachings of Spiritualism," and in the evening, "There are no dead." Successful clairvoyance at the close of each lecture.

PARKGATE.—Miss Gartside paid us her first visit on Sunday, gaining the satisfaction of the audience, even to the eliciting of applause. Her clairvoyance was remarkably good, all descriptions being recognized.—G. F.

PENDLETON. Hall of Progress.—Mrs. Smith, of Leeds, dealt with the following questions from the audience: "Who was God speaking to when he said, Let us make man?" "True Spiritualism, what is it and what does it teach?" and "The religion of the future," to the satisfaction of large audience, closing with successful clairvoyant descriptions.—J. G.

RAWTENSTALL.—Mr. J. W. Sutcliffe, of Rochdale, gave interesting discourses to respectable audiences. Psychometry very good.

ROCHDALE. Penn Street.—We had circle at our room, conducted by Mrs. Johnstone and John Tetlow, of Oldham, when he answered several questions satisfactorily. Mrs. Johnstone gave several clairvoyant descriptions.

SHEFFIELD. Board School.—Evening, June 3: Mr. Inman's controls handled the subject "Is Jesus Christ the saviour of the world?" giving satisfaction to all. Three clairvoyant descriptions, all recognized. June 7: Mr. Inman's guides answered various questions from the audience to the satisfaction of all. The last, "Where and what is Heaven?" was handled in a very clear and concise manner, showing that we make our own heaven, here and hereafter, by our works. Very sorry that our secretary, Mr. Green, had to give up the office through ill health, hoping to see him amongst us as much as possible. Will those mediums who have open dates kindly send word what phases of mediumship they possess, and state terms, to Mr. S. Long, 9, Aston Street, Park, Sheffield. Those mediums who can come for train fare will be very acceptable. We shall feel very grateful to them.

STOCKPORT.—Afternoon: Miss A. Walker's control spoke on "Angel Ministrations," and drew attention to the sympathy, love, and tenderness which our spirit friends were ever ready to bestow on us in our trials and troubles through life. Evening: "Man a progressive being." The dogmatic teaching of popular theology came in for severe criticism. It had cramped the soul and prevented man from reaching that spirituality which was necessary for his welfare here and hereafter, but there was a glorious future for him if he threw off the priestly yoke and allowed reason to direct him to the path of progress.—T. E.

TYNE DOCK. Exchange Buildings.—Wednesday, June 10: Quarterly meeting. A very favourable report was read by the financial secretary, showing an income of £18 11s. 7d. for the quarter, expenditure £16 8s. 3½d., leaving a balance of £2 3s. 8½d. We have just purchased a neat organ for our hall, and intend to open it with a social and recital on Monday, June 29, at 7-30. Admission 6d. All friends in the district are invited. Sunday, June 14: A good address was given by Miss Forester on "True religion."

WISBECH. Public Hall.—Mr. Blundell gave an excellent address, the subject being chosen by the audience, "Is the knowledge of ancient magic lost?" Mr. D. D. Cobley, of London, took the chair. There was a good influence and fair attendance.—Miss Ada Weaver.

RECEIVED LATE.—London, Hyde Park (near Marble Arch).—A capital meeting was addressed by Messrs. Percy Smith and E. Bullock. A good discussion. Spiritual literature was given away. Messrs. Drake and Veitch also made speeches. A great success.—Paddington. Radical Club.—Mr. W. O. Drake maintained our facts and theories in a comprehensive style, and answered questions to evident satisfaction. Many Spiritualists joined in the discussion. Literature was distributed.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 65 scholars, 8 officers, several strangers. The scholars were put through their marching, calisthenics, and wand-drill exercises by Mr. M. Brindle in excellent style. Conductor closed with invocation.

BURNLEY. Robinson Street.—Lyceum attendance, 85.

BURLEIGH. Spiritual Temple.—Morning: Fair attendance. Conducted by Miss Walker. Marching and calisthenics done very well. Afternoon: Good attendance; usual programme; recitations by Mr. F. Grocott, S. A. Kinsey, Bella Tatton, and Elizabeth Lawton; song by Miss E. Walker. Conducted by Mr. F. Grocott.

BOLTON. Spinners' Hall.—Chain, recitations, songs, and duets. Lesson on "Phrenology," by Mr. Woods. 16 attended.

CARDIFF.—June 14: Afternoon, the session was conducted by Mrs. E. Adams, assisted by Mr. R. Phillips.—E. A.

CLECKHEATON.—Our lyceum, we are glad to report, is in a progressive state. Our friend, Mr. Walker, has come to take an active part as leader and chairman of our society, and we can say we had a good morning. Invocations by Mr. Walker, who also spoke very feelingly to the young, asking them to try to win a prize for punctuality and good attendance. We hope parents will send their children to the lyceum to be taught the spiritual truths.—F. T.

LIVERPOOL. Daulby Hall.—Attendance: Officers 7, children 31, visitors 8. Recitations by Gertie Lucas, Ethel Chiswell, Frank Garrity, and Reggie Stretton.

MANCHESTER. Collyhurst Road.—Attendance: Members 45, officers 12. Mr. Joseph Taylor conducted. Invocation by Mr. J. Fletcher. Mr. Crutchley led the marching, and Miss Ada Stainstreet calisthenics. Recitations by Misses May Pollock, Annie Pollock, Lottie Whitehead, Master Frank Warburton, and Bertie Whitehead. Instead of forming groups we all sympathetically sang, while Mr. Crutchley magnetised a little suffering brother. Mr. J. Fletcher closed with benediction. A happy meeting.—J. T.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—June 14 and 15, our fifth anniversary was a splendid success, large audiences attending each service; Sunday evening crowded to excess. The hall was beautifully decorated with ivy and flowers, for which we thank the numerous contributors. The festoons along the front of the platform, interspersed with baskets of flowers hanging at intervals, had a lovely effect. The lyceum banners, arranged in tasteful designs, together with the children in white, made a very pleasing picture, so pretty that we had it photographed at the close of the afternoon service. The programmes were varied and interesting, and the recitations were well selected and given in excellent style from the tiniest dot to the oldest member in the lyceum. It would be invidious therefore to mention anyone specially. The musical part of the programme was conducted by Miss Kersey, the Misses L. and A. Ellison, and H. Stevenson. Our success is largely due to Miss Kersey, for her kindness and patience in teaching the various solos and duets. Only those who have got up similar services know what hard work it is. The pianoforte pieces were a great treat, and a credit to the performers. There is no fear of us failing for want of musical directors in the future, as we have any amount of talent in that department. The service on Monday evening was of a more amusing kind. The whole under the superintendence of our indefatigable conductor, Mr. H. A. Kersey, and his able co-worker, Mr. J. Hunter.

OLDHAM. Bartlam Place.—Lyceum open sessions. The morning was devoted to rehearsing. Afternoon, a much better attendance, and a grand programme was gone through. Recitations were given by Misses E. E. Emery, E. E. Meekin, A. Emery, E. Fielding, L. Savage, J. W. Meekin, Frank Shaw, W. Walshaw, and W. Robinson. Solos by Misses E. E. Emery, A. Emery, A. Worthington. Duets by Misses S. E. and E. Shepherd, L. Savage and M. Worthington, A. M. Worthington and Annie Shepherd. Marching and calisthenics closed a most successful session. Evening, the service was conducted by the lyceumists. Recitations, solos, duets, by other lyceumists too numerous to mention, all doing their part in grand style, showing first-class ability. Our faithful instructor, Mr. Fitton, gave a short pathetic address on "Morality," encouraging all to engage in lyceum work and develop the teachings of the spirit. Our president, Mr. Savage, delivered an eloquent speech on "Lyceums," showing the benefits compared with orthodox Sunday schools. The musical programme was very interesting, Master R. Savage presiding at the organ and Miss E. Fitton at the piano.

PENDLETON.—Morning: Opened by Mr. Crompton. Good attendance. Usual programme. Singing was rendered by Miriam Pearson, Barbara Armstrong, M. A. Daniels, Mr. Wardle, John Welsby, Bertie Wallis, and Ben Clarke. Marching gone through well. Mr. Crompton gave a lesson from three splendid illustrated charts, on "The circulation of the blood," and answered questions. Invocation by Mr. Moulding. Afternoon: Very good attendance. Usual programme. Singing by M. Pearson, M. A. Daniels, Sarah Armstrong, Barbara Armstrong, John Welsby, and Bertie Wallis. Marching gone through well. Closed by Mr. Crompton. Invocation by Mr. Moulding.—W. H. E.

STOCKPORT.—In the absence of Mr. Crane, the writer conducted with willing assistants. A fair attendance, but several unavoidably absent. Recitations and readings nicely rendered by Misses J. Rowbottom, E. Waites, and S. A. Bailey. We are a little backward in this part of the programme, and must bring each other out. Marching, exercises, and singing fairly done.—T. E.

PROSPECTIVE ARRANGEMENTS.

ACOBINGTON. 26, China Street.—Entertainment, Saturday, June 27. We shall have Mr. Hepworth, of Leeds, Miss Stevenson, of Blackburn, Mr. Waterhouse, of Church, and other local talent taking part; commencing at 7-45. Admission 4d.; lyceum children under 16, 2d. We hope friends will rally round us and make it a success.—J. H.

BLACKBURN.—The Seventh Annual Lyceum Flower Service on July 19 and 20, also the Seventh Annual Lyceum Field-day on July 25.

BRADFORD. Bankfoot.—Open air meetings, June 21, at the top of Manchester Road, Five Road's End, by the Old Mill. G. A. Wright will lecture 10-30, 2-30, and 6. All are cordially invited. Also on Wednesday night, June 24.

HALIFAX.—Farewell celebration to Mr. Walter Howell before his departure again for America. The Yorkshire Federation have decided the above shall take place in Halifax, on Saturday next, June 20, when a splendid tea will be provided in the Northgate End Schoolroom, at 4-30 p.m. Tickets, 9d.; children 4d. At 6-30 p.m., in our own room in Winding Road, a meeting of a social and jovial kind, interspersed with glee, &c., by the Halifax choir. Also on Sunday, June 21, Mr. Walter Howell will be our speaker at 2-30 and 6 p.m., and Monday evening at 7-30 p.m. Don't miss a treat like this, friends! We may not have the chance of hearing him again for years.

HANLEY. Marsh Street.—June 21: Mr. E. W. Wallis. 2-30, "The Corner Stone of Spiritualism." 6-30, "Spirits, their Powers and Purposes," or six written questions selected by the audience. Silver

collections. June 28: Mr. Llewelyn, of Burslem, at 6-30 only. Conference each Tuesday at 8 p.m. Discussion invited.

HECKMONDWIKE. Blanket Hall Street.—We have fixed our flower service for July 26. Particulars later.

HETTON-LE-HOLE.—We shall hold a private circle on Thursdays at 8 p.m., and Sundays at 7 p.m., at Mr. John Shield's, No. 31, Nicholas Street, Hetton Downs, instead of the public meetings.—J. T. Charlton, sec., 29, Dene Street, Hetton Downs.

LEEDS. Spiritual Institute.—June 21: Mrs. Sagar, trance and clairvoyant medium. June 28: Miss Cottrill, recently an officer in the Salvation Army. Subjects, 2-30, "Why I Became a Spiritualist." 6-30, "My Experiences in the Slums of London." We hope friends will turn up in good numbers to these meetings.

LIVERPOOL. Daulby Hall.—June 21: Mr. J. J. Morse at 11, subject, "Spiritualism a Problem in Science." At 6-30, subject, "Spirit Life as seen by a Spirit." Monday at 8, same place, replies to written questions.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON. South London Spiritualists fifth summer outing will take place on Monday, July 13, by brakes to Knockholt, near Sevenoaks. Social and Spiritual exercises will be included in the day's programme. Friends desirous of participating in this excursion should apply to the hon. secretary, Mr. W. E. Long, at 311, Camberwell New Road, after the evening service any Sunday up to and including 12th July.

LONDON. South London Spiritualists' Society, 311, Camberwell New Road, S.E.—The half-yearly general meeting Sunday, June 28, after the evening service, when reports on the half year's work will be presented, officers elected for ensuing six months, and the question of affiliation with the National Federation considered.—W. E. L.

LONDON. Lewisham. Top of George's Lane, Hithergreen Lane.—June 21: Open-air meeting at 3-30 p.m. Messrs. A. M. Rodgers, Veitch, and Brunker are expected to address the meeting. Friends are earnestly asked to help us by their presence.

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

MANCHESTER. Tipping Street.—Lyceum open sessions, June 28, at 10-30 a.m. and 2-30 p.m. Miss Jones, speaker. We hope parents and friends will rally round us as on former occasions with their presents of flowers and support. The committee will be at Tipping Street, on Saturday, June 27, from 7 to 9 p.m., to receive anything for decorations that may be brought, and on Sunday morning, at 9-30 a.m., for flowers. Parents and friends, come and learn how we are training and what we are teaching the children.—J. S.

MANCHESTER. Psychological Hall.—Monday, June 22: A meeting will be held in the above hall, at 8 p.m., for the benefit of our esteemed friend, Mr. Ross, who lost his plant and stock-in-trade a few months ago by fire. Our esteemed friend, Mrs. Horrocks, of Heywood, having kindly consented to give her services, we hope a goodly number will extend their sympathy by assisting, practically, as far as possible.

MRS. WALLIS has an unexpected vacancy on July 19th, which she will be glad to fill. Secretaries please note that Mr. and Mrs. Wallis are now booking dates for 1892.

NATIONAL SPIRITUALISTS' FEDERATION.—The annual conference in the Prince's Theatre, Horton Lane, Bradford, on Sunday, July 5. The sessions, at 10-30 and 2, will be devoted to a brief opening address, reading of reports, the presentation of resolutions by the members of the Executive Committee, and brief addresses on the resolutions by delegates from various societies, associate members of the Federation and prominent friends of the cause, election of officers and nomination of a place of meeting for next year's conference. At 6 p.m. a grand public meeting, when brief addresses will be delivered by representative speakers and mediums of national reputation, including Mrs. Emma Hardinge Britten, Mrs. M. H. Wallis, Messrs. E. W. Wallis, J. J. Morse, W. Johnson, J. B. Tetlow, J. Armitage, and others. Admission: Tickets for reserved seats for the entire day, 1s., can be obtained from Mr. M. Marchbank, 70, Lonsdale Street, Bradford, hon. sec. of the Bradford Conference Committee; of the various Spiritualist Societies; at the doors, on the day; or of the hon. sec. of the National Federation, as below. General admission to unreserved seats, with a silver collection on entrance. On Saturday, July 4, a tea party and conversation will be held at the Bradford Temperance Hall, Leeds Road, at which most of the above-named speakers and many other prominent workers are expected to be present. Tea at 4-30. Tickets, 9d.; children under 14, 6d.—J. B. Tetlow, hon. sec., 140, Fitzwarren St., Pendleton.

NEWCASTLE-UPON-TYNE.—Remember our out-door demonstration on the Town Moor, on Sunday, June 21, 1891. We particularly request Societies on Tyneside to co-operate with us on that day so as to make it a grand success. We have arranged with some of our best local speakers to be present. There will be three services, viz., 11 a.m., and 2 and 6-30 p.m. There will also be a tent provided, where refreshments at a cheap rate will be supplied to the friends. All friends will be welcome.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—Annual meeting on Sunday, June 28, in the Cordwainers' Hall, Newcastle-on-Tyne, at 11 a.m. In view of the forthcoming National Conference, delegates from all the societies in the district are requested to attend, to consider the desirability of sending a representative to the conference, also other important business which will come under discussion. All interested in the movement will be cordially welcomed.—F. S.

NORTHAMPTON.—Mrs. Charles Spring, clairvoyant (London), intends visiting Northampton, on Sunday, July 5, and will hold a séance at the residence of Mr. George Taylor, 42, Swan Street, at 3 o'clock, and at 7 p.m. in the Temperance Hall club room, Newland. Mrs. Spring will remain in Northampton for a few days, after which she purposes visiting Leicester and Nottingham, and, having a few vacant dates, will be glad to communicate with societies and others. Address to 8, Wilkin Street, Grafton Road, Kentish Town, London, N.W.

NOTTINGHAM. Morley Hall.—Lyceum anniversary services. July 5, at 2-30 and 6-30. Hope to see all friends and sympathizers. Lyceum party by boat to Attenborough, on Thursday, July 9, leaving wharf at 2 p.m. Adults, tea 1s., boat fares 6d.; children under 12, 1s. for tea and boat. Shall be glad to see a good number.—W. B.

OLDHAM. Temple.—The half-yearly meeting will take place on Sunday next after the evening service.

OPENSHAW.—We are now prepared to accept dates for 1892. All speakers desirous of engagement will please communicate with the secretary at once, 17, Pink Bank, Gorton.

ROCHDALE. Michael Street.—Secretary, James Bamford, 84, Oldham Road.

ROCHDALE. Penn Street.—June 21, floral service. Speaker, Miss A. Walker, of Heywood; also on Monday, when she will devote the evening to psychometry. We hope we shall have good congregations.

SALFORD. Temple, Southport Street.—June 21, Mrs. Hyde. Mr. J. C. Macdonald will speak in the open air at 2-30 p.m., near the Temple. Friends rally round.

SHEFFIELD.—Mr. James Green, the recently-appointed secretary to the newly-formed society, has unfortunately been compelled, owing to failing health, to resign his position. We trust he may soon be well again, and hope the society will prosper.

SLAITHWAITE. Laith Lane.—June 21, Mr. A. H. Woodcock, afternoon, "Unity is Strength. Evening, "Spiritualism, the light of the world." Clairvoyance at each service.

SOWERBY BRIDGE. Hollin's Lane.—Anniversary services, Sunday, June 28. Mr. E. Bush, of Bradford, will give addresses at 2-30 and 6-30 p.m. A children's open session will be held in the morning at 10-30. Marching and calisthenics. Collections in aid of the School Fund. Tea provided for strangers 6d. each.

STOCKPORT.—Tea and social, in aid of the funds, on June 27. Tea at 5-30. Tickets 8d., children 4d.

A YOUNG LADY, Spiritualist, desires a situation as Mother's Help or Companion. Could assist children with music, &c.—Address A., c/o Mr. Wallis, 10, Petworth Street, Cheetham, Manchester. (Advt.)

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE GRAND NATIONAL CONFERENCE OF SPIRITUALISTS will take place at the Prince's Theatre, Horton Lane, Bradford, Yorkshire, on Sunday, July 5. The agenda of business of the conference was printed in our last issue and will appear again in our columns on Friday, July 3rd.

THE FEDERATION OF SPIRITUALISTS will lead to great results for good for the cause in the British Isles. Already a goodly number of societies have decided to affiliate and others are prepared to do so. We hope that every society will send one or more representative to the conference.

INDIVIDUAL SPIRITUALISTS, living in places where there are no societies, can assist our work by becoming *associate members* of the Federation. We hope many such will apply at once to the hon. sec., Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton.

BRADFORD. 448, Manchester Road.—The society will close the meeting-room for the Conference on July 5, and will also send two delegates, Mr. Joseph Arnold and Mr. Samuel Craven. Shall be glad for any of the delegates or visitors to the Conference to visit our meeting-room. Hope the Conference will be a great success in Bradford.—Samuel Craven, secretary.

TO SPEAKERS.—A conference of speakers will be held at the Temperance Hall, Leeds Road, Bradford, on Saturday, July 4, at 3 p.m., to consider, among other things: The formation of a speakers' sick and benefit union; the better agreement among them for mutual help and support in their public duties; and such other matters as may arise. All speakers are earnestly invited to attend.—E. W. WALLIS, J. J. MORSE.

NEWCASTLE-ON-TYNE. Town Moor Temperance Fête.—Spiritualists residing in the locality are invited to join this annual "monster gathering," and witness by their presence (at least) their hearty sympathy with the endeavour to sow broad-cast the grand truths of immortality on the sterile fields of human thought. Every willing worker, whose heart is imbued with the love of humanity, can help and discover the meaning of the saying, "It is more blessed to give than receive." Employment will be found for speakers, readers, singers, musicians, tract distributors, and mediums. A veteran friend of the cause said, "Might not our neighbouring friends close their halls for one day (the Race Sunday, 21st June), and come themselves, bring their hearers," and enjoy fresh and balmy air, cheerful sunlight, and invigorating sea breezes, along with spiritual food and inspiration. Come, friends—east, north, west, and south—and let the orthodox sects know we are a growing power. Speakers will touch on the following subjects: Spiritualism—Biblical and Religious, Scientific, Philosophical, Practical, Experimental. Services begin at 11 a.m., 2 and 6 p.m. Refreshments in both, at moderate charges.—BEVAN HARRIS.

WHAT GOOD WILL FEDERATION DO US?—If those who put this question expect that by federation they, or their society, are to be constantly receiving benefits, and to give nothing in return, the federation must inevitably fail. Are we not all trying to find out "What good can we do?" Are we not trying to enlighten the darkness of a materialistic age? To comfort the mourners who sit in the valley of the shadow of death? To dispel the doubts of those wandering souls who have lost hope and faith, and give them the lamp of immortality to guide their steps aright? To break the bondage of bigotry, and set the captives of old Theology free? To help in the final overthrow of the dying creeds? And above all to lay the foundations of the coming scientific religion of the spirit so broad and firm, that we may aid humanity in its sore need in these transitional times? Are we not trying to hasten the time when reason and religion shall vitalise the lives, quicken the enthusiasm, and spiritualize mankind that the "better way" of love and goodness may be realized on earth? If so, let us stand shoulder to shoulder as a united army, bound by ties of love and sympathy and mutual purpose, and thus federated we shall encourage each other, and be stronger to effect our purposes than by remaining disunited.

SPIRIT COMMUNICATION.—[The following letter and communication was sent to the Editor from a good Spiritualist and reliable source. Whilst we cannot be answerable for the opinions of our correspondents, neither can we vouch for the communications presented from circles, we are only in a position to say that no correspondence will be published but what comes from wholly authoritative sources, and no spiritual communications but from trustworthy and reliable Spiritualists.—ED. W.T.] Dear Madam,—A short time ago an opportunity offered for a private séance. The circle consisted of eight persons, very harmonious and sympathetic. Mr. Reedman (related to Mr. Reedman, of Stamford) was the medium. He was densely controlled, and wrote the following, which the circle thinks, if published, will be read with interest by many. I may say, neither the medium nor anyone in the circle had the slightest conception of the contents of the writing, until the influence left the medium and the paper was read.—I am, dear madam, yours faithfully in the cause, Charles Gray, 139, Pershore Road, Birmingham, June 13, 1891.—"I am to say in writing, I have found a life beyond the grave that I did not wish for, nor believe in; but it is even so. My voice shall yet declare it. I have to undo much that I have done, but I will not complain. My mind is subdued, but I will be a man. It is a most glorious truth that has now more clearly dawned upon my mind, that there is a grand and noble purpose before all men, worth living for! May this be the dawn of a new and glorious era of the spiritual life of your humble friend, Charles Bradlaugh. There is a God! There is a Divine principle. There is more in life than we wot of, but vastly more in death. Oh, for a thousand tongues to declare the truths which are now fast dawning upon my bewildered mind! Death, the great leveller, need have no more terrors for us, for it has been conquered by the Great Spirit in giving us a never-ending life in the glorious spheres of immortal bliss. Oh, my friends! may I be permitted to declare more fully and fervently the joys which fill my mind. Language fails, no pen can describe."

"THE BETTER WAY," one of the best of the American spiritual journals, has reduced its price to one dollar per annum, which, with postage to English readers, will make it come to about the same as *The Two Worlds*, viz., 6s. 6d. The proprietors thus show considerable enterprise, and evince their faith in the value of their paper, which indeed merits public support and appreciation. We trust the increased circulation will justify the reduction in price and increase the usefulness of the paper.

BIBLIOLATRY.—Whoever wishes to see a full-blown specimen of this unlovely prickly shrub should read C. H. Spurgeon's fatuous imitation of Professor Drummond's charming book on Charity, where the modern preacher transmogrifies Paul's words into "The greatest fight in the world." His quiver must indeed be empty when he has to change the very Word of his "God-written Book" to meet the emergency of a defeat from his own brethren, who proclaim a more liberal religion. Spurgeonism will astonish the readers of the next century, if it has any historic record. On page 23 of the pamphlet Spurgeon deplores the "smallest departure from exact verbal quotation of this 'Word,' yet he is the greatest transgressor in the very title of his production. Paul: "The greatest thing in the world is Charity." Spurgeon: "The greatest FIGHT in the world, for Calvinism."—BEVAN HARRIS.

ANNIVERSARY CELEBRATIONS AT CARDIFF.—We give the following extracts from a speech by Mr. E. Adams on Sunday, June 14: It cannot be denied that periodical religions and secular anniversaries and celebrations exert a powerful influence upon the minds of the people. Fast-days, feast-days, and holidays have a strong hold upon the human mind, and this oftentimes when the original reason for their celebration has become so hopelessly enveloped in the mists of antiquity that we scarcely know wherefore we are sad or why we make merry. Nevertheless, amid the dull recurrence of the routine of earth life, the memory clings so fondly around these landmarks in the desert that one cannot but feel that there is something salutary in the influence they have upon us. These occasions seem to satisfy some innate craving of our natures, and give the interior spirit an interval, brief though it may be, in which to shine out with more than its accustomed lustre. To us who have tested and proved the efficacy of the teachings of Spiritualism and their complete adaptability to all the religious needs of humanity, the celebration of the first anniversary of the inauguration of our society is fraught with many lessons to be learned from the experiences it has brought us, and is teeming with thoughts, suggestions, and incentives for future work. There is no more salutary and strengthening spiritual exercise than that of periodical self-examination, that searching analysis of our interior natures which tells whether we are or are not living up to the standard of our best perceptions of spiritual fitness, whether we are or are not fully cognizant of our individual responsibilities in respect to the measure of enlightenment upon spiritual matters which we have received, and whether, being cognizant thereof, we are, as far as in us lies, faithfully discharging those responsibilities. As in individual life, so also is it absolutely necessary to the health, growth, and fruition of any aggregation of individuals, from the smallest society organization up to the wider and vaster limits of national life. I therefore think this is a fitting occasion for examination of our inner life as a society of the reasons for our organization, and of the high aims and purposes to which we have consecrated our best endeavours. Let us keep these aims and purposes loyally in view, let us sacrifice all unworthy feelings, all discordant thoughts and actions which would make us, "Like sweet bells jangling, jangling, out of tune and harsh." Perfect unanimity of thought we cannot and do not hope for, since it were undesirable and not conducive to healthy development, but we may be in uniform agreement upon the great, central, demonstrable facts of our philosophy that death, so-called, does not end all, that those who pass through this change can and do return, and are able to satisfy us as to their identity, and to inform us of the conditions existing in the state to which they have preceded us. Let us respect the opinions of each other, not hastily and harshly condemning if we cannot see eye to eye with them, which may be because our neighbour is able to see farther than we can, but, strong in the solid basis of our common bond of union, let us, recognizing that "Unity is strength," work harmoniously and lovingly together for our noble cause—the cause of truth.—E. A.

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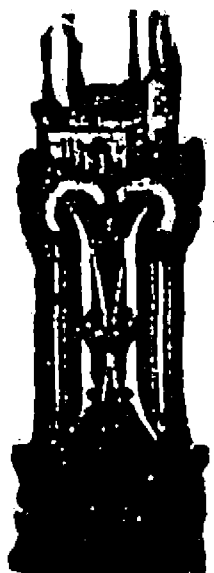
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