

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JULY 20, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Gartside.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Robinson.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Local.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington St., at 2-30 and 6: Mr. Wright.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Murgatroyd.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mrs. Britten.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Midgley.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—48, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. E. W. Wallis.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Boocock.
Otley Road, at 2-30 and 6: Mr. Hopwood
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Parker.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Rowling.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum; at 10; 2-30 and 6-30: Miss Walton.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Marshall. Wednesday, at 7-30. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Mercer and Mrs. Whitley. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Harrison.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Green.
North Street, at 2-30 and 6.
Trafalgar Street, 2-30 and 6-30: Mr. Grimshaw. Mon., Mrs. Hayes.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burham.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Wilkinson.
Cardiff.—Lesser Hall, Queen Street Arcade, at 6-30: Mr. V. Wyldes.
Churwell.—Low Fold, at 2-30 and 6: Mrs. W. Stansfield.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mr. Newton.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Gregg.
Cooms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: No service.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Eccester.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. J. Hall.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glazeburn.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halfway.—Winding Rd., 2-30, 6: Mrs. Dickenson, and on Monday, 7-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mr. A. D. Wilson. Thursday, at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Miss Myers.
Flower Service. Monday, at 7-30, Mr. Wainwright. Tuesday, Wednesday, and Thursday, Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Public Circle.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. Boardman.
Institute, 3, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Craven.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Henderson.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Smith.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Campion.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. J. Westhead.
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Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, at 6-30: Mr. P. Wollison. At 152, High Cross Street, at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.
London—Oambervell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Rd., at 7-30: No meeting. Tuesday, at 7-30, Séance.
Olapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—28, Devonshire Road, at 7. Thursdays, at 8, Séance.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7, Mr. Vango. Thurs., 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45; at 6, Open-air in Penton St., near Claremont Hall. No meetings owing to Epping Forest outing.
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., 11, Mr. Vango, Healing and Clairvoyance; at 8, Lyceum; at 7, Mr. R. Wortley, "The Struggles of Life, Natural and Spiritual." Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Treadwell.
Mill End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15 and 6-30; at 8, Lyceum; at 8-15, Members' Circle. Week-night Services at Rooms, 30, Fenham Road, Marmont Road: Wednesdays, Open Circle, at 8-15, Mrs. Walkinson. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Leach, "The Celestial Woman;" at 7, several friends.
Shepherds' Bush.—14, Orchard Rd., at 7: Mr. and Mrs. Mason. Tuesday, at 8-30, Mr. Joseph Hagon.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.
Longton.—44, Church St., at 11 and 6-30: Mr. Lucas.
Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Miss Pimblott.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. Schutt.
Oolihurst Road, at 2-30 and 6-30: Mr. J. Pemberton.
Measborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Armitage.
Newcastle-on-Tyne.—20, Nelson Street, 2, 6-30: Lyceum Anniversary. Flower Service. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.
North Shields.—8, Camden St., Lyceum, 2-30; 6-30: Mr. McKellar. 41, Borough Rd., at 6-30: Mrs. White, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. Swindlehurst.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Professor Blackburn.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. E. Verity, jun.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.
Rawtenstall.—At 10-30, Lyceum; 2-30, 6: Mrs. Johnson.
Rochdale.—Regent Hall, 2-30 and 6. Wednesday, 7-30, Public Circles. Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
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Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30, Mrs. Wallis, and on Monday.
Monkwearmouth.—8, Ravensworth Terrace, at 6: Mr. Charlton.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6, Mrs. Benjamin.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Miss Jones. Anniversary.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Hoyle.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Raisbeck.
Willington.—Albert Hall, at 6-30.
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THE ROSTRUM.

BIBLE WORSHIP AND BAAL WORSHIP.

[Being an answer to a letter printed in the last issue of "The Two Worlds," written by G. W. Crutchley, Esq., of Stockport.]

[No. I.]

As the following article involves opinions that may, or may not, be shared by the majority of *The Two Worlds'* readers, I deem it my duty to assume the responsibility of the language and teachings herein set down, and thus relieve the Company which publish this paper from any endorsement of their Editor's views on any point that may be at variance with their own. Under these conditions I print the following paper, not in my capacity of Editor of *The Two Worlds*, but as the student of theology, world-wide traveller, and devoted spiritualist of thirty years' standing, Emma Hardinge Britten.

In Nos. 136, 137, and 138 of *The Two Worlds*, in my capacity of Editor, I have answered a tract sent me from Glasgow, in which a certain Mrs. McHardie, treating of modern spiritualism, asserts it to be the invention of Satan, and denounces spiritualists as witches and wizards, worthy of the treatment commanded for such characters in the Christians' Bible (*i.e.*), *stoning to death, &c., &c.* Commenting on the above answers, Mr. Crutchley, of Stockport, in a letter published in last week's issue, amongst other causes of complaint against my treatment of the above tract, alleges that—

"It is most misleading and erroneous to cull passages of Scripture, often mutilated passages written by different persons, in various ages of the world, and place them side by side apart from their context and without explanation, is a method that would make nonsense of every book under heaven."

Now, in the first place, I utterly deny that I have taken any passages that required context or explanation, neither have I *mutilated* one single letter. Nearly every passage, come from what part of the Bible it may, is prefaced by the enormous claim that God—the God, Creator, infinite and eternal God of suns, stars, and systems—*spoke* the words quoted; neither is there the least explanation in any part of the Bible or a single text to show that one writer's claim of "thus saith the Lord" is reliable, and another's similar claim, in similar words, is not reliable. If Mr. Crutchley's allegation that the book is written by *different people in various ages of the world* be true, how comes it that Christians claim the ENTIRE book as ONE—all equally holy, equally authoritative, and equally the INFALLIBLE WORD OF GOD? Once more I affirm that I have not quoted a single passage that the book itself does not claim to be spoken by the God of the universe, and that which Christians themselves call "the holy Word of God!" I take, for example, the commandment, said to have been spoken by God in person, "Thou shalt not kill," to Moses. How will ten thousand Bible apologists reconcile this with the passage affirmed to be spoken by the same God to the same recipient of His word, Moses? thus—

"And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." (Num. xxv. 4.)

Which of these passages is the mutilated one? Which requires any other context than itself?

"Oh, but," says Mr. Crutchley, "The law of England says, 'Thou shalt not kill,' but also says, 'Go and smite the Soudanese, or the Burmese,' &c. (see No. 139). So then we are to translate these passages as meaning "Thou shalt not kill" retail, when murder is inflicted on the one, but thou mayest kill wholesale, when it is a question of killing 20,000!

Again, our apologist tries to point to the difference between killing in "malice aforethought," and in war. Indeed! Then we would like to understand the difference of the divine command, which says, "Thus saith the Lord" . . . in both the following cases. Is not the second command something like malice aforethought?

"And he that killeth any man shall surely be put to death." (Leviticus xxiv. 17.)—"Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling." (1 Sam. xv. 3.)

Will Mr. Crutchley inform the world which was the word of God, and which of the other party; or can he deny that it is on such horrible and savage commands—of which there are not one, but scores of no less remorseless ones—that cattle, helpless babes, and captive women have been slaughtered more constantly and in greater numbers by Christian nations than by any others upon the face of the earth? It is on Biblical authority that the *Holy Wars* of the Crusades, the massacre of St. Bartholomew, the horrors of the Reformation, and the hideous deeds perpetrated on millions of innocent beings in the name of "Witchcraft," were sanctioned.

It is on such authority that when one man in England kills another, twelve jurymen and a judge imitate his crime and murder him, and the excuse that this gentleman makes is that the Bible is written by *different people in various ages of the world!* Why, if it is the hodge-podge he represents, such a plea makes confusion worse confounded, for if it is true that the LORD ever did speak to man at one time and place, and did not speak to man at another time and place, what are we to think of the people who label the entire record as "the word of God"? who allow their children to read "Thus saith the Lord" as divine authority in every part of the book alike?—who have done to death millions of their fellow-creatures for denying the authority of such horrible commands in past ages, and who now denounce common-sense people for pointing to the utter impossibility of reconciling such contradictions, and call them "Infidel" for asking proof that God ever spoke to the ancient barbarians they call "His chosen people" at any time. If the Old Testament repeatedly and in plain terms relates how God talked with men, and Mr. Crutchley, in two separate parts of his essay, attempts to account for the contradictory talk attributed to God (as the quotations in our No. 136 Rostrum article show), what kind of a book is this to hold up to the world as the infallible word of God?—to be placed beyond criticism, and to represent in hundreds of places our Heavenly Father as sanctioning, nay commanding, every atrocity that man can commit! Before Mr. Crutchley attacks me for showing—as I insist I have done upon Biblical authority—that "God" in one place forbids killing, stealing, lying, adultery, &c., and in many others, with the same solemn prefix of "thus saith the Lord," commands all these crimes—would it not be better if the writer who excuses these stupendous contradictions on the ground that they were written "by different persons at various times," would inform the thinking men and women of this age which part they ought to believe, and which reject,—who wrote the real words of God, and who wrote their own; but above all, what proof any human being can now give

that God ever spoke or commanded any of it at all. And again, let him explain the mystery of why the thinking men and women of this age go forward through the revelations of art and science to discover the works of God, and go back to the darkest ages and the contradictory statements of a tribe of half savage and ignorant Arabs, to find the word of God, and make that their religion! As a specimen of the special pleading wherewith the writer we are dealing with attempts to defend the most base and indefensible forms of stealing, let us see how he excuses the treachery of first imposing upon the kindness of the Egyptian women by pretending to "borrow" their jewels of gold and silver, &c., then running off with them, and finally triumphing in their perfidy by being told (by "the Lord," observe, to Moses) that in this way they should "spoil the Egyptians." And this beautiful feat of theft and perfidy our apologist thus accounts for. He says:—

"The word borrow is literally ask—of course you knew the difference, and knew also the perfect justice of the people of Israel asking for something from the Egyptians whom they had so long served for naught."

Sweet morality this! Let a thief enter our house, break in and take his chance of being shot, caught in the act, or getting off free, and we may forgive him for his necessity, or admire him for his courage, but to treacherously trade upon the good feeling and kindness of their neighbours—under the *divine command*, "*every woman shall borrow of her neighbour, &c.*"—is a horrible blasphemy to attribute to the Deity, and shows, indeed, the desperation with which Bibliolators cling to their "Holy Word," when they can urge such acts as *divinely* commanded.

This gentleman has attacked me in a day when scholastic research is dealing with the writings of antiquity, comparing the alleged *Word* of the Creator with the matchless Bible of works, which the revelations of science are day by day unfolding in all their truly divine aspects of infinite WISDOM, LAW, AND LOVE. It behoves me, then, to accept the challenge which such attacks throw out, and whilst this same modern scholasticism is redeeming the sacred name and character of the Deity from the fabulous and mythical legends of the dark ages, I, for one, who humbly and reverently worship "God," who is a "spirit," shall neither submit to be stigmatised as a witch by one critic, or a *Baal* worshipper by another, because I dare to use my senses, converse with my beloved ones as spirits with the same pleasure and propriety as I did when they were mortals like myself, and criticise any book from which criminals of every description have derived authority, and that in the sacred name of God. I have heard scores of Southern American preachers justifying buying and selling human beings on Biblical authority; army officers justifying the plunder and death of their fellow creatures on the same ground; Mormons proving polygamy; and New Zealand Maoris (*converted Christians*!) justifying the mutilation of their enemies by the example of Samuel, who "*hewed Agag in pieces before the Lord in Gilgal.*" Drunkards, adulterers, criminals of all classes I have visited in their cells and conversed with—by permission of the prison authorities of America—and heard their plea of justification drawn from the Bible. But I shall trespass no longer in this article on the patience of my readers; I reserve what I have farther to say to the letter of my critic for another Rostrum article. I have simply to add I believe the Word of God to be TRUTH, wherever it is found; the law of God to be to do unto every creature as I would be done by; and the life hereafter to be compensation for all the good, and retribution for all the evil done in this life; and as long as I thus believe I shall fearlessly expose and reject every doctrine, writing, or book, old or new, that teaches otherwise, and that not only for myself, but for all others whose ear I can reach, or whose heart I can touch. And this—Heaven helping me—has been my work for the last thirty years, and will so continue until I render up my account in the world of spirits.

ENMA HARDINGE BRITTEN.

(To be concluded in our next number.)

MISS ANNIE TAGANNADHAN, the first Hindoo lady who has ever completed her medical studies in England, or been registered as a medical practitioner in Great Britain, has just passed with much credit the final examination for the Scottish triple qualification. She studied for three years in Madras, and for two years in the Surgeon squares school, Edinburgh, where for one year she acted as demonstrator of anatomy.

"GONE!"

THE dark robes of night were silently spreading
Their folds sweet and soft, and the heat of the day
Gave way to the cool balmy winds so refreshing,
As Nelly and I o'er the meadows did stray.

No couple so loving, no hearts so contented,
The air and the earth seem'd connected in love;
The wind as it sang through the trees and the bushes,
Seem'd joined with sweet voices of spirits above.

The mists as they rose in the valley below us
So fleecy—obscuring the brook from our view—
Seem'd just like our loving and throbbing emotion,
Which hid from our mind's eye the thorns fate would strew.

"Oh, darling," she said, as we sat 'neath the beeches,
As weeping she laid her dear head on my breast—
"I feel that our hopes like a reed will be broken!"
"Nay, dearest," said I, "calm your fears, be at rest."

Time sped on. We were joined in the sweetest of union;
Our lives were as happy as happy could be;
But death came and plucked the sweet flower from my bosom,
And sad was my heart when he took her from me.

I was lonely in spirit and weary of living,
To her grave I would mournfully wander away;
My home it was empty, my life was all bitter,
Gone! aye, gone was my sun! and dark was my day.

To the place where she wept as we sat 'neath the beeches,
No joy could I find that was one half as sweet,
As I wandered at evening to linger and wonder
If ever again at the same place we'd meet.

T'was thus as I wandered, t'was thus as I lingered
Near the holiest of spots to me on the globe,
That I heard the sweet voice of my darling one calling,
And saw her arrayed in her bright shining robe!

And now when the zephyrs so gentle are blowing,
And now when the dark shades of evening draw near,
I look for my darling, as down in the old time,
When under the beeches I kissed dry her tear.

Brian O'Brian, Parkgate.

BIOGRAPHICAL SKETCHES OF OLD AND NEW SPIRITUAL REFORMERS.

No. 1.

THE SPIRITUALISM OF WM. LLOYD GARRISON.

BY E. W. CAPRON.

STATEMENTS in regard to the spiritualism of Wm. Lloyd Garrison have recently been made in the public press—which seem to throw some doubts in regard to his opinions in relation to the New Dispensation. This is entirely a mistake. He was one of the earliest investigators of the phenomena with the Fox family, before they became known to the public, or any excitement had occurred, except in the minds of the few Friends (Quakers) who had been called upon to investigate the subject. In one of Mr. Garrison's anti-slavery tours, while stopping with Isaac Post, one of the pioneers in the introduction of spiritualism, in the city of Rochester, he was induced to go with Isaac and investigate the mystery. He had too much confidence in his friend to believe he was deceived; but he thought there was something unusual, which would be explained by careful investigation. At that sitting such answers came that he was astonished beyond measure. Just as we have seen many times in a congenial circle, when a candid mind came for the purpose of learning what was to be learned. The answers were astonishing to all present, and he had such an array of facts as few have had at first interviews. He could find no way of accounting for them other than that adopted by those who came to be known as spiritualists; hence he there and then united with them, and never, from that time to his withdrawal from the earth-sphere, did he doubt the correctness of his conclusions.

After that Mr. Garrison visited mediums as he had opportunity, and ever gave his adhesion to the cause; not as a public advocate, for he was deeply interested in another great work, anti-slavery—the work of his life—which he regarded as the one thing for him, although many others received his attention and help.

In Oliver Johnson's "Garrison and the Anti-Slavery Movement," that life-long friend and co-worker with Garrison, says: "He never lacked the courage to avow his faith, regardless of the ridicule and reproaches of men. An illustration of this is found in his treatment of modern spiritualism. Having given much time to an investigation of the phenomena, and being thoroughly satisfied that he had received many communications from friends in the spirit-world, he did not

hesitate to incur the odium involved in a frank avowal of his opinion." When, in 1855, I wrote "Modern Spiritualism: Its Facts and Fanaticisms," Mr. Garrison gave the book an extended notice, and the statement of facts his cordial endorsement in his paper, *The Liberator*.

After the close of our great war, and when the anti-slavery people had assembled in New York for the closing meeting of that busy Society, there was a gathering of some dozen persons at the house of Mrs. Underhill (née Leah Fox), Ludlow Place, New York. Among the number were Wm. Lloyd Garrison, George Thompson, of England, Frederick Douglass, and others whose names have now been forgotten, and two ladies from Boston. They were there not only to hear the spirits, and learn all they could on the subject, but because the lady of the house was herself a thorough anti-slavery woman, as many bondmen who have been concealed by her in Rochester could abundantly and gratefully testify. Their labours as anti-slavery people were ended. Their meeting at Mrs. Underhill's now was to learn more of the spirits, and have a short time of enjoyment before the separation for the last time, with that glorious man George Thompson. They were a congenial company, and the spirits were most happy in their demonstrations. So absorbed were they all in the communications that each and all received that the night wore away before they were aware of it. Before they realised the time they had passed, the hour of twelve had arrived. Mrs. Underhill had provided a supper for the great Abolitionists, and they all sat down and enjoyed it, but not alone, for the demonstration proved that many anti-slavery spirit friends were present at that supper. Friends who had worked in the cause, and passed on, came and gave proof that they still lived and rejoiced with those left in this life, to see the end of the great contest. Soon after their midnight meal, they continued their investigations, and kept on until the hour of four o'clock was reached, when they again adjourned to another meal, for at an early hour several of them were to start for their homes. George Thompson then expressed his great satisfaction to Mrs. Underhill for the privileges of that night, which he should carry with him to his last breath on earth, for it had put him in possession of absolute facts and proofs which no human power could rob him of, and they were all equally emphatic in their expression of opinions. Garrison was, of course, a frequent questioner, and had the most emphatic answers. George Thompson, too, had visited the mediums in his previous visit to America, and obtained answers which he pronounced most true and satisfactory.

This was a meeting an account of which has never been published before, but I deem it one that should be known, as the names of Garrison, Thompson, Fred. Douglass, and Oliver Johnson are worthy to be known as early spiritualists, as well as fearless anti-slavery reformers.

OF THE VARIOUS RELIGIONS OF EARTH.

MOHAMMEDANISM has shown far greater power of propagandism than Christianity. According to Mr. R. Bosworth Smith, in the *Nineteenth Century*, who is well acquainted with the subject, Mohammedanism has taken possession of more than half of the three hundred and fifty millions of Africa; while the Christian missions consist of feeble settlements on the malarious Western coast where inferior races are found. The followers of Mohammed have taken possession of all Northern Africa, the Great Desert and the Soudan, their power extending from the Atlantic to the Indian Ocean, and spreading through Madagascar, Mozambique and Zanzibar. This is a great revolution, expelling the fetich superstitions of Africa, and substituting a more intellectual religion, which enforces temperance, in which it has the advantage of Christianity; on the other hand it is fiercely intolerant and proscriptive, offering the alternative of the Koran or death. It enforces chastity and temperance, which Christianity does not, but in place of the licentiousness of Christian nations it substitutes polygamy which is less vicious and destructive. Mohammedan nations are at present less civilized and advanced than the Christians, but there was a time when Christian nations were relatively barbarous, and literary civilization was sustained by the Saracens alone. The Caliphs of Bagdad were more enlightened than the Popes of Rome, and the Saracen power in Spain was a source of enlightenment for Europe.—*Progress of Religious Ideas*.

FANATICISM.—G. Naylor, a private in the Salvation Army, was charged at Leeds, a few weeks since, with the manslaughter of his child, he having refused to call in medical aid during its illness. Naylor objected to medical assistance, saying: "I was asked to have a doctor, but I saw no reason, as it was in God Almighty's hand. That was the reason I refused to have a doctor sent for. I know of its [the child] having the fall. Our Heavenly Father is almighty, and none can pass away without his will, and, in that case, I did not think it necessary to call in a doctor to examine it as to the result of the fall. I do not think I have neglected my duty to my child. I ought to obey the voice of God before that of man."—*New York Times*.

CLERICAL PATRIOTISM.—In refreshing contrast to many follies we may refer to the recent action of two hundred and fifty clergymen in the Church of England, who have addressed to Mr. Gladstone brave declarations in behalf of Home Rule in Ireland. Their address opens with the following paragraph, which gives an idea of its character: "We, the undersigned clergy of the Church of England, find it impossible to keep further silence in the present political circumstances of the country. We desire to assure you of our deep conviction that the policy of Home Rule for Ireland proposed by you—in spite of difficulties which we do not ignore—is the only Irish policy before the country consistent with those principles of equal justice and charity for all men which we profess and teach in our Master's name. We also protest earnestly against the alternative policy of coercion and of cruel enforcement of the extreme legal rights of property which is now in active operation in Ireland." Why could not the entire mass of the English clergy have joined in this expression from a small minority? Evidently the mass of the clergy do not sympathize with liberty.

STRANGE RELIGIOUS SECTS IN RUSSIA.—M. Tsakni, a Russian writer, has just published an interesting work upon curious religious sects in Russia. It appears that in the empire there are no less than fifteen millions of devout followers of insane and cranky notions of Christianity, and new religions or sects are constantly springing up in spite of all the efforts of the Russian authorities. One of these sects is called the Runaways. They fly from their villages or towns. They believe in returning to a wild state of existence, destroying their identity as much as possible, and living like savages. Civilization they regard as the great curse of humanity. They also carry on a sort of brigandage, and one of their most sacred duties is to rob churches. There is another sect calling themselves Christs. They adore one another. Crazy dancing forms part of their religious ceremonies. The Skoptsys, another religious body, believes in self mutilation. They are also expert dancers and tumblers. Barnum would be proud of such a set of acrobats. There is another sect that never speak. They make signs skilfully. Bloody sacrifices form part of the religion of other fanatics, and the butchering of sons and daughters to appease the wrath of the Lord is getting quite too common. There are also missionaries who go around preaching the glories and beauties of suicide and its absolute necessity for salvation. A Mr. Souchoff is the leader of this gang. He was arrested for murder some time ago, but managed to escape and turned up in a village where he preached so hard in favour of murder and suicide that several of his followers cut each other's throats, and others shut themselves up in their houses and burned themselves to death.—*Wanderings in Russia*.

MISSIONARY LABOURS.—Canon Taylor has made some discouraging statements. "According to Canon Taylor, the reports of the Church Missionary Society in India show that 841 missionaries employed at a cost of £48,296 19s. 1d., made last year 297 converts. The record for the four countries Persia, Palestine, Arabia, and Egypt is still worse. Here the sole result of the labours of 109 missionaries and an expenditure of £11,804 9s. 6d. was the conversion of one Moslem girl in the orphanage at Jerusalem, of whom it was stated that 'she is easily influenced, and requires constant guidance.' In Ceylon, 347 agents made 207 converts at a cost of £10,138 17s. 6d. In Mid-China 71 agents made 62 converts at a cost of £8,917 13s. 8d., and in South China 148 agents made 297 converts at a cost of £8,448 4s. 11d. The price of a convert is thus seen to vary in different parts from a little over £25 to the virtually prohibitive figure £11,804 9s. 6d." The Canon suggests the possibility that the money might be devoted more profitably to other objects. On the other hand he suggests that "Islamism has abolished drunkenness, gambling, and prostitution—the three curses

of Christian lands. Islamism is the closest approach to Christianity which has yet been able to take hold of Eastern and Southern nations. Moslems are already imperfect Christians. Let us try to perfect their religion rather than vainly endeavour to destroy it, and we may transform Islam into Christianity. Thus we may find that in God's scheme Mohammed has been preparing the way for Christ."—*Rev. Canon Isaac Taylor, LL.D., in Church Congress.*

MODERN MESSIAHS.—Superstition is widespread; in many respects it may be said to be general, yet of a harmless kind. It may lead, however, to disastrous results when the objects expected to be accomplished are not achieved. Messiahs have been in the past, and are now, a fruitful source of superstition. Nearly every large city has one or more of these adventurers, and they exercise a baneful influence over the weak-minded. The last Messiah was expected by the Arapahoe Indians of Wyoming Territory. Only a few weeks ago it was announced that an Arapahoe chief, living on the Shoshone reservation, had returned from a three months' trip to the Pacific coast, where he had gone to welcome the great Indian Messiah, whose coming had been predicted by medicine men and prophets for the last year. The coming of the Messiah was to mark a new period in the lives of the Indians. They were not to die and all the dead Indians were to come to life. The expected spirit was to rise out of the waves of the Pacific Ocean. Bill Friday was the designated messenger of the Shoshones and the Arapahoes to welcome the advent. Loaded down with presents, Friday journeyed to a certain rock overlooking the sea and there waited patiently for the arising of the Messiah. Incantation uttered as directed by the medicine man failed to have any effect, and the Arapahoe brave returned home. His arrival at the reservation unaccompanied by the spirit threw the Indians into complete despondency, and completely destroyed their credence in the prophecies. Cetei, a noted Arapahoe chief, who has been lying ill for several months, died shortly after Friday's return. The agents at the reservation are highly pleased at the prospective ending of the Messiah agitation. For some time the Indians have been restless, holding dances and religious pow-wows, and it is now thought they will settle down and become tractable again. These poor Indians have been misled no worse than millions in the churches, who entertain the opinion that some one died to save them from their own sins and shortcomings. . . . *Chicago Times.*

AMONGST THE WORST OF THE MODERN MESSIANIC NUISANCES is George Jacob Schweinfurth, of Minnesota, U.S.A., who claims to be the "Latter Day Christ." J. T. Morgan, who lives at 1131, East Franklin Avenue, Minneapolis, has been misled by this modern saviour, but has now renounced his faith in him. Morgan became a follower of the alleged "Christ" three years ago. Then he had a happy family, consisting of himself, wife, son, and an unmarried daughter. Now he is alone. His wife is living at the house of C. C. Whitney, Minneapolis. Whitney is Schweinfurth's chief apostle and conductor of his church here. Morgan's daughter ran away and married a worthless individual, and the son is a sort of body servant. All his troubles, he says, were caused by Schweinfurth. He was at "The Heaven" in Rockford, Illinois, for over two years, and began to doubt this new "Christ" when he heard him declare in his pulpit: "I am God, and beside me there is no other." His doubt turned to absolute disbelief when he saw how this "God" grasped at all the money in sight, and how he behaved toward the women in his "heaven." One of these, a Mrs. Tuttle, left a husband and four children in St. Charles, Minn., and went to live at Schweinfurth's. Mrs. Tuttle has borne children since she went there—by order of the New "Christ." Mrs. Tuttle is Schweinfurth's right-hand woman. He is king, she is queen. His confession of faith is, first, to acknowledge him as the only Saviour; second, to promise absolute obedience; third, to deny yourself, which means to give up money, lands, and family to him. Such contemptible saviours, gods, and wreckers of families should be regarded as common nuisances and abated.—*Chicago Tribune.*

A PERUVIAN INCA'S VIEWS OF SUN WORSHIP.—It is related that about A.D. 1440, at a great religious council held in Peru, an Inca rose before the assembled sun-worshipping multitude and said: "Many tell us that the Sun made all things. But he who makes must remain with what he makes. Now many things happen when the Sun is absent, therefore he cannot make all things. It is doubtful if he is alive, since he never seems tired. If he were living, he would grow weary, as we do; were he free, he would

sometimes go elsewhere. He is like an animal in harness, who has to go where he is driven, like an arrow which must go where it is sent by the archer. Therefore he, our Father and Mother, the Sun, must have another Master greater than himself, who compels him to go his daily round without peace or rest." A name was therefore invented for this Supreme Power, and a temple built for his worship near Callao, in which were no images nor sacrifices. In like manner, led by the same profound religious instinct, the King of Lescuco, in Mexico, became tired of the idols of his kingdom, having prayed to them in vain for a son. "What are they," he cried, "but dumb stones, without sense or power! They could not have made this beautiful world; the sun, moon, and stars; the waters and trees; and all the countless creatures which inhabit the world. There must be some invisible and unknown God, the Creator of all things. He alone can console me in my sorrow and take away my affliction." Therefore he erected a temple, nine storeys high, which he dedicated to the Unknown God, the Cause of causes. He seems to have repeated, without knowing it, the argument of Paul at Athens.—*Ten Great Religions.*

OF GREEK SAGES.—According to Socrates, in the beautiful dialogue of Phædo, the soul is the Ego, the mind which thinks, loves, and acts, and when death comes, it is not the mind which dies but the body. At the close of this dialogue, one of the disciples of Socrates asks him what he wishes them to do with him after his death. He smiles and says, "Anything you please, if you can catch me."

GOOD WORDS FOR WOMEN.

A DESPATCH from Tripp, South Dakota, U. S. A., dated May 27th, says, "Mrs. Mary Seymour Howell, of New York, who in company with Susan B. Anthony is working in the interest of equal suffrage, was here recently with the expectation of delivering a lecture in the evening. On her arrival she was met by a delegation, mostly Russians, and told that they did not want to hear any woman preachers and she would not be allowed to speak in the school-house. This aroused the indignation of other citizens, and they determined to open the school-house to her. The situation, however, became so threatening as evening approached, that she was afraid to remain in town, and departed for Parkston. Feeling runs very high." Feeling ought to run high, and Miss Anthony should speak at Tripp if the entire military force of the State, or even of the United States, is required to enforce freedom of speech there, against foreign intolerance.—*Dakota News.*

DISRAELI dedicated one of his novels "to the most severe of critics—but a perfect wife." Once, at a harvest-home of his tenants, he spoke of her as "the best wife in England." In a speech delivered at Edinburgh, he alluded to her as that "gracious lady to whom I owe so much of the happiness and success of my life." Edmond Burke, on the anniversary of his marriage, presented to Mrs. Burke a beautifully descriptive paper, "The Idea of a Wife," heading the manuscript thus, "The character"—leaving her to fill up the blank. He repeatedly declared that "every care vanished the moment he entered under the roof."

THE MISSES STEWART of Cincinnati, three Scotch ladies, have for two years kept a temperance restaurant in the Chamber of Commerce building. It was predicted that they never could make it pay if they refused to furnish beer; but the plucky Scotchwomen stuck to their principles, and their cooking is so good that they clear from \$8,000 to \$10,000 annually, besides paying a rent of \$3,000 a year for their handsome premises.

THE WOMAN'S HOME.—This institution in Los Angeles, built by the Flower Festival Society, seems to be doing good work, and to meet the wants of the classes for which it was designed. A very unjust article, entitled "Women in Politics," published in the *San Francisco Chronicle* recently, is ably answered by Frances H. Turner in the *Woman's Journal*. She says, "Of the leading nations of Europe, four, England, Austria, Russia, and Spain, have counted women amongst their rulers. On their four thrones have sat since A.D. 1500, sixty-three sovereigns. Of these sixty-three rulers, fifty have been men, thirteen women. Those who, by common consent are counted great, are Queen Elizabeth, Isabella I. of Spain, Maria Theresa, Catherine II., Christina of Sweden, and Queen Victoria. When the author of 'Women in Politics' has read more extensively, he will learn of the

existence, not only of the great sovereigns to whom we have referred, but also of Queen Bertha of Kent, who prevailed upon her husband, King Ethelbert, to take the step that inaugurated England's greatness; of the wife of Peter I. of Russia, whose influence alone could temper the savage politics of that despot; of Annie of Beaujeu, who enabled France to repel the German invader; of Margaret of Austria, the favourite councillor of her father, Maximilian I., who so ably represented the interests of Austria at the negotiation of the League of Cambray, the diplomat acting for France on the occasion, being the Queen-mother Louise of Savoy. He will learn, too, of that woman who suggested to Count Cavour the sending of Sardinian troops to the Crimea, a step so pregnant with consequences to Italy; of Joan of Arc, statesman and soldier; of the good Queen Louise of Prussia, head and front of Prussian resistance to Napoleon; of Madame de Staël, of whose political influence Napoleon stood in awe; of Madame Roland, apostle of liberty as opposed to licence; of the mother of William the Silent, who thus counselled her noble son, 'I trust my heart's dearly beloved lord and son will be supported by divine grace to do nothing against God and his own soul's salvation. It is better to lose the temporal than the eternal.' There are six papers devoted to the news and progress of woman's suffrage in the United States. "A woman's department" is quite in order. A young lady runs a passenger elevator in one of the large buildings of Chicago. A group of women's patents is chronicled every week. All useful, some important."

INTERVIEW WITH MR. BLACKBURN, OF HALIFAX.

In the *Halifax Free Press* of June 25th is a long account of an interview between the reporter of that journal and Mr. Blackburn, well and favourably known to his friends and neighbours at Keighley, and also at Halifax, as a progressionist and highly successful healer by the new methods of occult treatment now in vogue. The nature of this treatment, of which we have heard many eulogistic accounts, will be best understood by the following extracts from the report above-named:—

"You have been in Halifax some little time, Mr. Blackburn?"

"Since the beginning of March."

"I think you were at the Central Hall for a while?"

"Yes, I gave a course of lectures there, extending over five weeks."

"The subjects being?"

"Medical electricity, human magnetism, and colour cure."

"What are your peculiar methods of treatment?"

"Massage, electricity, and cure by colour."

"And what do you say are the advantages?"

"All force being of a fluidic nature, I do not use minerals, drugs, and potions."

"What of medical electricity, for instance?"

"Well, it may be applied by those who understand it to almost any disease; but much harm may come of it if tampered with by persons who do not know how and where to use it. Persons using electricity should have a good knowledge of physiology, and especially the nerve centres."

"And as to massage?"

"Massage is the art of pounding, kneading, and rubbing, so as to rouse the organs of the body to do their work. Those who undertake this should themselves be healthy, because the magnetism from them is of great consequence in relation to the disease."

"What do you mean by colour cure? How do you apply colour to the cure of disease?"

"By means of colour-charged substances. For example, take three bottles of coloured glass—say, red, yellow, and blue. Fill these with water, and place them in your window, allow them to remain in the sunlight over two or three days; then they are ready for use. Nervousness and insomnia are cured by drinking the blue-charged water. In chronic cases inactivity of the stomach, bowels, liver, &c., the dormant or sluggish organs of the blood are roused to action by drinking water charged in the red bottle. Ailments such as jaundice, biliousness and inactivity of the kidneys are most powerfully acted upon by using the yellow-charged water, as it causes an increase in the flow of bile. There are many other ways in which we can use colours for healing diseases, such, for example, as focussing the sunlight through blue,

red, and yellow lenses on to diseased parts of the body, and thus removing unsightly marks, and killing tumours and cancerous growths without leaving a scar. You hold a yellow bottle over what is called the organ of veneration, and the subject will kneel down, clasp his hands, and offer up a beautiful prayer; put the blue to his forehead, and he will deliver a learned discourse; place the red to the cerebellum, and he will at once begin to manifest pugilistic and combative tendencies. In some recent experiments we have found that colour has a powerful influence upon lunatics. Take a man who is taciturn and phlegmatic in his lunacy, and place him in a room to which light is admitted through red glasses only, and immediately he becomes cheerful. Take a violent lunatic into an apartment where the windows are blue, and he becomes calm and goes to sleep, or wants food. This, in my opinion, shows that sunlight, which has been considered an imponderable force, but which really belongs to the fine ethers and is material, will become a potent factor in the healing of disease in the future."

"You have indicated under what conditions massage should be practised. Do you care to say anything as to your own qualifications?"

"I hold the diploma of the New York College of Magnetism, which is the only college in the world on such lines."

"I observe that you profess to tell what disease a person may be suffering from by examining a lock of the patient's hair."

"That is so, and in order to do that it is not necessary to see the patient."

Mr. Blackburn stated that he had several good testimonials from persons whom he had successfully treated for fits, nervousness, tumours, cancerous growths, &c. He explained that he does not operate with the knife for cancer, his being a system of dispersion. He added that he has 120 patients weekly, and a well-attended class for private instruction. The members of the class assemble on Wednesday evenings, and are at present undergoing a regular course. The premises are admirably fitted up with magnetic appliances, patent bath, and so on.

NOTE BY ED. T. W.—To those who may be disposed to sneer at the idea of a "colour cure" or the influence of special colours on various forms of disease, we refer our readers to the *historical* narrative of certain marvellous experiments in connection with the influence of colours on the mind, as reported in "Modern American Spiritualism," page 371, copied into an early number of *The Two Worlds*, sneered out of notice, and elaborately treated of in "The Science of Colour Cures" by Dr. Babbitt, of New York.

"The scoff of one century is the worship of the next."
—Emerson.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

THE RELIGIOUS WAR.—From past indications it has been supposed that when religious strife commenced in earnest, it would be among the smaller factions of religious bodies and in obscure places and among lesser lights of the Church. It is not turning out that way, however. The trouble has begun in the high councils of Christian work, and in the most popular pulpits of the day. Note the cross-purposes of the Chicago rival conferences; the most disgraceful proceedings at the session of the Oregon Conference, resulting in a division of the Evangelical Church at Albany. All adopted measures for an amicable re-union having failed, a lawsuit will be instituted at once for the recovery of Church property, appropriated by the anti-Bowman faction. Bishop Bowman, recently suspended from Chicago, proposed to open the Conference, but was opposed, when a physical contest ensued for the possession of the officer's chair, with the above result. Yet, these affairs seem not so deplorable as that the two greatest divines of the British metropolis should publicly abuse each other: Rev. Dr. Parker and Spurgeon, if their sayings of each other do not belie their feelings, are so far from brotherly love that something stronger than words seems liable to pass between them. When Christians fall out, who can blame sinners for fighting?—*New York Tribune*.

THE WORKING-GIRLS' CONGRESS, recently held in New York City, is another innovation in the right direction. The strength of any movement to advance the interests of workers is in friendly co-operation. Working-Girls can prevent robbery, abuse, and oppression from employers if they will unite and stand by each other.

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10, PETWORTH STREET, CHEETHAM, MANCHESTER.

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

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

FRIDAY, JULY 18, 1890.

NATIONAL CONFERENCE OF BRITISH SPIRITUALISTS.

HELD AT THE CO-OPERATIVE HALL, DOWNING STREET,
MANCHESTER, SUNDAY, JULY 6TH, 1890,

IN THREE SESSIONS.

For many weeks past, a party of some sixteen spiritualists have met together at the earnest request of Mrs. Hardinge Britten, to consider a plan given to her by the spiritual guides and friends of the higher life, who have directed her world-wide travels and protected her through the unnumbered trials and experiences of her past thirty years of public spiritual propagandism.

The council who met together and mutually agreed to sustain each other in the promotion of the proposed work, were Dr. and Mrs. Britten, Mr. and Mrs. E. W. Wallis, and Mrs. Wilkinson; Messrs. J. J. Morse (Liverpool), W. Johnson (Hyde), J. B. Tetlow (Pendleton), H. Boardman (Openshaw), P. Lee (Rochdale), Messrs. Rayner and J. Gibson (Oldham), R. Fitton, T. Brown, J. Simkin, and F. Tomlinson (Manchester), the latter gentleman being elected as treasurer, the others in groups as sub-committees on different departments of use. The entire committee *pro tem.* organized themselves for their inaugural work with a full sense of the obloquy they would incur from those parties who, in every new movement, are invariably opposed to law and order, mistaking licence for liberty, and thrown by the swing of the pendulum from the tyranny of priestcraft into the opposite extreme of individualism. Fully realizing that there were also "rule or ruin" cliques, and many others who would fail to sympathize with the proposition under consideration, the little party of sixteen SPIRITUALISTS proceeded to adopt such measures as will be found laid down clearly in the "Agenda" and resolutions published in several past numbers (by permission of the Directors) in *The Two Worlds*.

Eight thousand circulars were sent out by the propounder of the plan and one or two assistants, the circular being a *proposition only*, and its object to ascertain the sentiments and sympathies of the great body of the British spiritualists. The responses received, no less than the silence of non-respondents, were in entire harmony with the expectations of the inaugural council. A few respondents recurred to the failure of similar attempts in the past, and dolefully prophesied a similar fate for the future. Other few declined to interfere, unless some ancient sectarian views—which they themselves favoured—were tacked on to the movement; whilst still others laid down such an array of plans and

results to be achieved as would have needed a two or three century's growth rather than the rushing tides of less than half of one century to inaugurate. As to the conspiracy of *total silence*, that was a point that need not be dwelt on. On the other hand came hundreds of letters, full of heart, mind, and brain. In these letters came the recognition of societies who, year after year, have given time, means, and service in the cause of public propagandism.

In these came the promises from men and women of *the people*, that they would combine their pennies where they could not give their shillings, to send delegates. Assurances were given also from great-hearted men and women that they would come themselves and do their best to support the effort, knowing it would be a *success in eternity, if not in time*. The hundreds of *hearts, minds, and brains*, prevailed over the *timid, bigoted, and all too dignified* few, and the human council resolved to put the plans of the higher councils of the spirit world into operation.

As a guarantee of that material aid which all earthly undertakings demand, one noble gentleman (God bless him!) sent the writer of this article (*i. e.*, the Editor) ten pounds. One dear lady, who had already given five pounds to help the cause, sent two pounds more, and several of the council gave, of their narrow means, a pound each. We withhold the names of the donors, because we know their announcement would be the signal for floods of begging letters to be sent, beyond the power of individual benevolence to cope with.

To proceed; who could resist the great mass of letters pouring in by the hundreds, and all signed and sealed by the prophecies that, "God and the angels would help us." Enough, that the majority ruled, and the arrangements for the anticipated Conference proceeded. None but those who have had the task of *getting up meetings*, can fully enter into the care, thought, and physical labour such work entails. It must suffice to say, however, that the arrangements were all at last completed. Advertisements in every local paper were put in, large and full bills were placed at the doors of the hall, and on the eventful morning announced, visitors from all quarters flocked in so numerous, that the duties of the Reception Committee long antedated the opening of the first session. All the houses wherein friends from distant parts could be accommodated were taxed to their utmost capacity, and arrangements were made by our different committees to find out places of entertainment for the rest.

The Co-operative building, Downing Street, Manchester, had been engaged. The assembly-room, large hall, and ante-rooms were all secured, and it was a glorious sight to the workers who assembled together at early morning, on Sunday the 6th of July, to see and welcome the throngs of earnest supporters, who kept arriving every minute. Pleasant faces beaming upon each other, outstretched hands and friendly greetings met us at every step, and as true a Pentacostal feeling permeated the very air as ever shook the walls of the first Whitsuntide meeting of history, 1,900 years ago.

FIRST SESSION.

After the Reception Committee had concluded their work, and all were in their places, it was found that the following spiritual societies were represented by the delegates whose names are given below:—Bacup: Mr. J. Browne, Mr. and Mrs. L. Firth; Batley: Messrs. J. Pawson and J. W. Webster; Batley Carr: Mr. J. Armitage; Blackburn: Messrs. F. Tyrell and E. Camp; Bolton: Messrs. Turner and J. Knight; Bradford (Milton Rooms): Messrs. A. Goldsbrough and E. Bush—Walton Street; Mr. A. Oddie; Burnley (Hammerton Street): Mr. G. A. Briggs—North Street: Mr. J. Tatham; Darwen: Mr. Lomax; Glasgow: Mr. and Mrs. Robertson; Halifax: Messrs. J. Jagger and Downsborough; Huddersfield (Brook Street): Mr. T. Ibeson; Keighley (Assembly Rooms): Mr. C. Waterhouse; Longton: Mr. F. D. Bradley and Miss Bates; Leeds (Institute): Mr. J. W. Hanson and Mr. G. Newton; Macclesfield: Miss Pimblott and Miss Lovett; Manchester: Messrs. Simkin, W. Laugh-ton, and Kershaw; Newcastle-on-Tyne: Mrs. Hammerbom, Messrs. H. A. Kersey and Mr. W. Kerr; Oldham (Spiritual Temple): Mr. Rayner and Miss Thorpe; Pendleton: Mr. J. Donnelly; Rawtenstall: Messrs. J. Barnes and J. Ormerod; Salford: Mr. Blake; Slaithwaite: Messrs. J. Cock and T. Bamforth; South Shields: Mr. J. G. Grey; Stockport: Mr. J. Ainsworth; Tyne Dock: Mr. J. Graham; Walsall: Messrs. J. Venables and G. E. Aldridge; Whitworth: Mr. E. C. Clegg. The Yorkshire Federation, including sixteen societies, was represented by the secretary, Mr. M. March-

bank. Mr. Wortley represented the London Federation of Spiritualists, and other friends from the Metropolis, were also present, but not in a representative character.

For the following report we are indebted to the able and indefatigable secretary of the Committee *pro tem.*, Mr. J. B. Tetlow, who was assisted throughout by Messrs. Morse and Wallis. These gentlemen report that there were several other representatives from various places present at the afternoon session, who failed to give in their names and towns to the secretary or reporters.

As this meeting, however, is an historical one—a milestone on the road of spiritual, and hence, of religious progress—we ask our readers' patience whilst we record the names of some of the visitors present, every one of whom is—up here in the North, at least—a well known and noteworthy labourer in the noble cause of spiritualism. We observed, and heartily greeted, Mr. and Mrs. Wakefield, Mr. and Mrs. Craven, of Leeds; Mr. Billows, of Keighley; Mr. Fielding, Rhodes; Mrs. Brearley, Brighouse; Messrs. Pemberton and Stout, Warrington; Mr. Etchells, Huddersfield, grand "Old Guard" veteran; Mr. Alfred Kitson, the indefatigable lyceumist, and others too numerous to mention.

When all were assembled, the esteemed president of the day, John Lamont, Esq., of Liverpool, called upon Mrs. Hardinge Britten to open the meeting with an invocation—one which, addressed "To the Father of Spirits, The Lord and Master of Life," brought tears to many eyes, and was followed by one of those "hymns of lofty cheer," in which warm hearts were as thoroughly lifted up as clear ringing voices.

The first inaugural address of the good president ended, and the strict charge to limit every speech to ten minutes enforced by the ringing of the warning bell, in consideration of the vast amount of business to be gone through, the real duties of the day commenced.

The first item on the "agenda" being the reading of letters and reports from different societies, it was found that it would be impossible to deal with those in detail, even if the entire of the morning's session was given up to the work. The Secretary *pro tem.*, Mr. Tetlow, Mrs. Hardinge Britten, and Mr. Wallis, on behalf of the Agenda Committee, &c., named Cardiff and quite a number of other places from which informal letters had been received, expressing deep regret at the inability of the societies in question to send delegates, Mrs. Britten adding that she had received some two hundred letters from friends, full of sympathy, goodwill, and assurances of cordial feeling, although they were unable to be present. As most of these letters had been from time to time read or shown at the council meetings, and their length and number rendered their reproduction at the Conference impossible, they were passed over with friendly remarks from the president.

The next item in order was the presentation of resolutions, the first being as follows:—

"That this assembly of representative spiritualists consider that an annual movable Conference of the spiritualists of Great Britain and Ireland is a necessity of the present position and importance of our movement." Moved by Mr. J. J. Morse.

Mr. Morse gave a brief historical summary of Conferences held in 1866-7-79 in Darlington, Newcastle-on-Tyne, London, and Manchester; in 1872 in Darlington; in 1873 in Liverpool; and in 1880 in Manchester. These and other early gatherings were comparatively private, local, and domestic, rather than representative and aggressive. Now, however, there were 127 meetings advertised in *The Two Worlds* for that day, and others not advertised would probably total 150 meetings, evidencing substantial progress in twenty-five years—the present delegates representing from 15,000 to 20,000; and the number of spiritualists in Great Britain, he thought, might be fairly estimated at from forty to fifty thousand. Large sums of money were spent annually for rent, fees, advertisements, and literature, and much personal exertion, sacrifice, and real hard labour expended. Spiritualists were thus a large body of people, with common feelings and purposes, and capable of exerting a large influence if united. These facts entitled them to demand an annual movable Conference. He was not of the order of stand-still spiritualists, but held that their cause must grow and wield its legitimate influence, and spiritualists should rise to the responsibilities devolving upon them as leaders of the world's progressive thought.

Dr. William Britten seconded the resolution in a few earnest remarks, and

Mr. W. Johnson (Hyde) supported it with an earnest and effective plea, urging that the closer societies were united the greater the support they obtained, and the more and better work they could do.

Mr. James Robertson (Glasgow) warmly supported the resolution; as did Mr. R. Wortley (London), who laid strong emphasis upon the value of union and unity, and said he had been a spiritualist for twenty-seven years. It was the new revelation of love from the broad heavens, a new revelation to his soul: then why not give it to others? He promised the spirit world to help to proclaim these beautiful truths; and he felt the time had come to unite and erect a mental structure, the spirit temple. "Let us construct a pyramid of ideas; let us all work for unity, and try our best to support the cause financially."

Mr. Joseph Armitage (Batley) did not think Yorkshire should be left out. Spiritualism had taught him that the world was his parish, and the people his congregation. He had taken an active part in the Yorkshire federation, which had done much to build up the cause and to bring out mediums. It used to be asked, "Where is Spiritualism?" Now the question is, "Where isn't it?" He thought it would be better if spiritualists would unite and have fewer places of meeting and better ones, they would then get larger audiences and exert more influence; and, above all, they should see to it that they only put people on the platforms of good moral character. The movement required an annual Conference.

The resolution was then carried unanimously, with acclamation.

Mr. H. A. Kersey (Newcastle-on-Tyne) then moved, "That whilst we deem the phenomenal and religious aspects of our movement as of equal importance and essentially necessary each to the other, yet we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interest of inquirers and spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause." In moving this resolution he desired to advocate order, as well as unity. He did not condemn the phenomena, or the circle. He regretted that circles were held so as to draw off their audiences, by the very members of societies who had rented meeting places and obtained speakers; and who, therefore, ought to attend to see that their own desires in these matters were successfully carried out. He had no desire to crush out the spirit, but he thought, as there were six other nights in the week when such gatherings could be held, that, where Sunday services were held in a town, some other night than Sunday could be selected.

Mr. Rayner (Oldham Temple) seconded the resolution. He had seen, and regretted, the effects of the practice involved in this resolution. He felt it was hurtful to their interest. If spiritualists decide to maintain religious services it is their place to attend and support them.

Mr. Fielding (Oldham) supported the resolution; and Mrs. Craven (Leeds) urged that, if mediums would unite and say they would not hold them—if there were no mediums at the circles they would soon cease.

Mr. J. G. Grey (South Shields) earnestly condemned the practice referred to. He knew of several societies which had been weakened, in fact, nearly destroyed by it, and one was quite broken up.

Mr. Johnson thought that the result of the expression of the feeling of the Conference would be, that spiritualists would cease the practice now complained of, and support the meetings better.

Mr. Wakefield (Leeds) had withdrawn from the Psychological Society because of the stuff presented on the platforms, and believed, if societies would engage good speakers who could and would give the philosophy in acceptable form to thoughtful minds, there would be little ground for complaint.

Mr. Clegg (Whitworth) supported the proposal that circles should, at least, be postponed till *after* the public services. Working people were often too tired on week-days to hold sésances after their day's toil.

Mr. Thorpe (Oldham) briefly supported the resolution.

Mr. Wallis offered an amendment, to the effect that circles for phenomena night, with propriety, be held at the close of the public services by those who desired to do so. After some further discussion, the original resolution, with Mr. Wallis's

"rider" or "amendment," was passed unanimously. The meeting was then adjourned, to re-assemble at 2 p.m.

NOTE.—The utmost harmony, good feeling, and unanimity of opinions prevailed throughout the entire session. Several brief speeches were made, of which no report was taken. In view of our limited space, we have only been able to give a synopsis of the first, or morning, session. In our next number the reports will be continued. Those who desire to preserve them as a historical memento, are advised to send orders for extra copies in advance of the day of publication.

BUDDHISM IN EUROPE.—We have lately heard of the extraordinary progress which Buddhist doctrines are making in Vienna and in other towns in Central Europe. It now appears that a decided move in this direction is taking place in Paris. This phenomenon is probably to be accounted for by the fact that people who have discarded Christianity find themselves unable to get on after a time without some kind of religion or philosophy, and so turn their attention to any new thing in the hope of filling up the vacuum. M. Léon de Rosny, one of the most popular of the Sorbonne Professors, has been lecturing recently on Buddhism, and he says he could never have imagined that it could have taken root in France as it has done. He is of opinion that the growing favour in which it is held is due to the fact that, far from being in conflict with modern science, it really contains the principles of the truths expounded by our *savants*. Its disciples are most enthusiastic, and herein lies a danger, for they complicate Buddha's pure philosophy with a variety of supernatural theories, and dabble in spiritualism, hypnotism, and other uncanny practices, in the forefront of which "magic" may be placed; but M. Léon de Rosny declares that the leaders of the movement deplore this diversion, which is at variance with Buddhist doctrines, and proclaim that they have absolutely nothing to do with the "occult sciences." He fears, however, that the most ridiculous extravagances will be indulged in, as no conception can be formed of the amount of fanaticism which is a special feature of the new school. Every day he receives visits from distinguished persons, who affirm that they are thorough-going Buddhists, and one of them has just asserted that he has at least 30,000 co-religionists in Paris. The Vice-President of the Academy of Medicine has entered their ranks, and the captain of a French frigate who returned from a cruise in Chinese waters lately, says that one-third of his crew has embraced the doctrines of Buddha. As for himself, M. Léon de Rosny declares that from a philosophical point of view he is a great admirer of a faith which he regards as the most beautiful of all religions; but he would not be considered as a Buddhist in the popular acceptance of the term—that is to say, as a dabbler in the "occult sciences." He predicts, however, that the current which has attracted modern society towards Buddhism will be productive of surprising events. In the course of a few years, or even in a year or six months, "it will pre-occupy Europe," he says. Ere long the Buddhists will hold a congress in Paris. They have several organs, which are circulated widely and are extremely active in their propaganda. —*Daily Telegraph*.

THE CRADLEY-HEATH CHAINMAKERS.—In a recent address by Mr. Cuninghame Graham, M.P., at a meeting at Percy Hall, Tottenham Court Road, on the condition of the Cradley-Heath workers, he showed specimens of the chains produced there, and called attention to one particular description, which he said was sold for 6s. or 7s. in London, but only 1½d. was paid for making, and the raw material cost only the same sum. Several of the witnesses who are in London to give evidence before the Royal Commission were present.

LYCEUM JOTTINGS.

DON'T MENTION THE BRIERS.

It is not only a wise and happy thing to make the best of life, and always look on the bright side for one's own sake, but it is a blessing to others. Fancy a man for ever telling his family how much they cost him. A little sermon on this subject was unconsciously preached by a child one day last fall.

A man met a little fellow on the road carrying a basket of blackberries, and said to him:

"Sammy, where did you get such nice berries?"

"Over there sir, in the briers."

"Won't your mother be glad to see you come home with a basketful of such nice, ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on, resolving that henceforth he would hold up the berries and say nothing about the briers.—*Atlanta Constitution*.

I WONDER.

If I this night, at set of sun,
Should find my race was nearly run,
Would I have earned the glad "Well done"?—
I wonder.

Would I look back at dear ones here?
Would I go onward without fear?
Would there be time for any tear?
I wonder.

Would it then be so strangely sweet,
Where loved ones wait their own to greet,
That life would pass with winged feet?—
I wonder.

Would all the countless trials sore
Perplex me never, never more?
Would heartaches, failures, all be o'er?—
I wonder.

He says, "Unto the weary—rest,"
Unto the friendless "Come, ye blest;"
And so to him I leave the rest—
No wonder.

OUR ANGELS.

FOUR winters and summers have travelled and gone,
Since dear little Florence came here
Like a glimmer of sunshine, to brighten our home,
And teach us some lessons, I fear.
She leads us a circuit, both indoors and out,
In mischief, since learning to walk;
And puzzles our thinking by querying about
Much nonsense that older folks talk.

She asks what in goodness the moon is made for,
When some nights it cannot be seen;
And whether the man with old sticks on his back,
Is coloured white, yellow, or green?
If stars that are twinkling when she goes to bed,
Retire during daylight to rest,
And dream, while the sun in his course overhead,
Makes little girls happy and blest?

If proper to pray when at morning we rise,
The same as when going to sleep?
And blessings to say for dinner or tea,
When not feeling able to eat?
If angels come down from the mansions on high,
In daytime as well as at night?
And white fleecy cloudlets that skim o'er the sky,
Are blankets which hide them from sight?

If fathers and mothers, and uncles and aunts,
Who lived in this world long ago,
Come not back to earth to review their old haunts;
Then who are the angels you know?
If God, the great Spirit we hear of in church,
Who took our own Nanette away,
Permits her to visit us only in dreams?
And not while awake and at play?

"She came here, I'm certain, last night, in a dress
She wore just before going to heav'n,
With deep-pointed collar, and cuffs of white lace,
My own darling sister, aged seven.
Her rich golden tresses and eyes beaming clear,
Looked never so handsome before;
She kissed me so sweetly, and whispered 'I'm here
To play with you, Flossy, once more.'"

"She said that the playthings we prize here so much,
Are not like the playthings above;
They soon get disfigured, and break at our touch,
But there they grow stronger with love.
That birds, trees, and blossoms we have on this earth,
Are shadows of what they have there;
Eternal and fadeless, of heavenly birth,
That with naught in our world can compare."

"She looked at the pictures which hang on the wall,
And others in books she loved well;
And kissed me at parting, a loving Good-bye,
But where she went to I can't tell."
And here the wee maiden gazed up in my face,
To learn what I thought of her dream;
I fondled the darling with tender embrace,
And explained what I knew she had seen.

A vision as truly as night follows day,
Unaided by goblin or elf;
A glorified child led by God's inward ray—
For oftentimes I see her myself.
She comes when I'm silent, she comes when I'm sad,
And weary with life's daily carer;
With hope's joyful tidings she makes my heart glad,
And dispels all my sorrows and fears.

J. H. Macdougall.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—Good addresses from Mr. Milner to moderate audiences. Good clairvoyance followed, and some prescriptions were given to suffering persons.—R. P.

BRADFORD. Bentley's Yard.—A good day with Mr. Lee. Afternoon subject, "Is Jesus Christ the Saviour of all Mankind?" Evening, "Behold, I stand at the door and knock, will any let me in?" Both were well and satisfactorily explained. Miss Carvley gave clairvoyance. She is a promising medium.—G. G.

BRADFORD. Little Horton Lane.—Miss Patefield performed the pleasing ceremony of naming five little children. In the evening she spoke briefly on "What must I do to be saved?" in an excellent manner. Successful clairvoyance.—A. W.

BRIGHOUSE. A very pleasant day with Mr. J. Lomax, whose guides spoke in the afternoon on "The Teachers of the Past and the Present." A powerful and earnest speech. Attendance rather small, but in the evening a much larger audience listened attentively and with pleasure to his account of how he became a spiritualist, given in a plain and straightforward manner, full of striking incidents and good proofs. He related how he came to oppose the Rev. T. Ashcroft and challenge him to debate. Good clairvoyance at each service.

BURNLEY. Hammerton Street.—Afternoon, Mrs. Heys' guides discoursed on "The Problem of Life." Evening subject, "The Gulf Bridged over and the Future Life." Clear and convincing psychometrical readings after both addresses.—D. H. W.

BYKER. Back Wilfred Street.—Mr. Forrester discoursed on the great religious question of the day, "What must I do to be saved?" and gave every satisfaction. Mr. Forrester is a free and earnest worker.

CARDIFF.—Discourse this evening, by Captain Robert Mark, on "The Witch (?) of Endor." July 20: Two orations will be delivered by Mr. Victor Wyldes.

CLECKHEATON. Walker Street, Northgate.—Anniversary Services. Mr. Campion gave three addresses. Morning subject, "Suffering and Happiness," which he continued in the afternoon. The evening subject, "The Unknown," was very interesting. Moderate audiences morning and afternoon; evening crowded. We think the speaker will have sown some good seed in good ground. We had four recitations from Master J. T. Nuttall, Miss C. Denham, and A. Denham, and Miss Edmondson, which were well rendered. July 10: Social gathering. Mrs. Clough's guides gave their experience whilst on earth, after which she gave very successful clairvoyance.—W. H. N.

CROMFORD AND HIGH PEAK.—Saturday, July 12: Once more the dial-hand of time has pointed our anniversary—this, the fifth. As the tent, with its flags, stood erect on Friday, enquiries were being made, "What mean ye by these signs?" The people were referred to the posters; and notwithstanding the slight fall of rain during Saturday, with our Belper friends included, we mustered 120 to tea. That delightful and refreshing ceremony over, we had a "free and easy." All were invited to do the best they could. Short addresses, songs, and recitations brought forth a general expression of a happy evening, and good satisfaction. Mr. Wallis was with us. Sunday, July 13: An intelligent audience met at 10.30 a.m., and were allowed to select their own text, "Evolution—Spiritual and Physical," obtained. "One of the finest addresses I ever heard," was the expression of a visitor; and that was the general consent. Evening brought about 150 people, and questions were allowed. The outcome was a few sensible queries, such as "Heaven, where is it? and who are the people that inhabit it?" "Is it beneficial to take away a man's life because he has committed murder?" "Infant death; and after, progression?" "Man's responsibility, and the influences—physical and spiritual—acting on man?" &c. The answers were so pointed that our visitors asked, "What proof the friend could give that what he said was correct?" That was an evidence that what had been said had been noticed; and the answer that followed was as clear as the light of day, "Seek, and ye shall find; knock, and it shall be opened unto you." All has passed over harmoniously and well; and undoubtedly good seeds have been sown, which, in God's own way and in his own good time, will flourish. We are much obliged to our Brighouse friends for allowing Mr. Wallis to be free, also to Mr. Wallis for coming. The pamphlets and books he sold will, no doubt, act in a leavening manner, as well as the noble truth-stirring sentences uttered by and through him, which nothing but a stenographic report could do justice to.—W. W.

DARWEN. Church Bank Street.—Mrs. Gregg gave very good discourses, afternoon, "What is prayer and its effect?" Evening subject, "Charity," clairvoyance at each service. Owing to Darwen fair there will be no service next Sunday.—W. A.

ECCLESHILL. 13, Chapel Walk.—Afternoon, Mrs. Rushton spoke on "Spiritualism: What Is It?" At night she named an infant, and discoursed on "The Training of Children Spiritually." Twenty-one clairvoyant descriptions, 16 recognized. Room crowded. Both subjects fairly handled.—E. J. C.

FELLING.—Mr. John Wilson spoke on the words "When the spirit of truth was come," which raised a lively discussion. A good audience.

HALIFAX.—July 6 and 7, Mrs. Beardshall gave very good addresses and excellent clairvoyance. 13, afternoon, Mr. Tetlow took subjects from the audience, among others, "Creation, when and how?" "The chaff and wheat of the Christian religion," "Is Astrology a reliable science?" "How can we ascertain what path in life is best?" Evening subject, "Obstructions in the road of progress." All the subjects were dealt with in a remarkably eloquent manner, and the large audiences seemed thoroughly satisfied. Psychometry at the evening service very successful. July 6: The balance sheet was read, showing our society to be making slow but sure progress. The amount of funds now standing to our credit is £369 11s. 8d. The officers elected for the ensuing half-year are—president, Mr. Jagger; vice-presidents, Messrs. Saville and Appleyard. Committee (gentlemen's), Messrs. Longbottom, Bailey, Barnes, Burford, Marshall, Lee, Greenwood, Hall, Holdsworth, Crossley; do. (ladies'), Mesdames Jagger, Cordingley, Sutcliffe, Rowley, Foulds, Hall, Barnes, M. Greenwood, Marshall, Ovenden, Crossley, Briggs. Financial sec., Mr. Sutcliffe; cor. sec., Mr. Barker Downborough; treasurer, Mr. Cordingley; trustees, Messrs. Cordingley, Jagger, and

Bailey; auditors, Messrs. B. Downborough and T. Saville; sick visiting committee, Messrs. Sutcliffe, Burford, Lee, Barnes, Mesdames Sutcliffe, Rowley, Jagger, and Foulds. Please note Hospital Sunday, July 27, when Mr. Smith, from Colne, will be present.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Clough's guides gave good discourses. Evening subject, "Who are the Saviours of the World?" which was eloquently treated. Clairvoyance at each service. Good audiences.—H. O.

HECKMONDWIKE. Thomas Street.—Anniversary Services. Afternoon: "The Future of Spiritualism" was treated by Mr. G. A. Wright in a pleasing manner. Evening: Six subjects were taken from the audience and ably dealt with. Psychometry was given at the close. Collections for the day were £2 10s., for which we heartily thank our friends.—F. H. [Please write on one side of the paper only.]

HEYWOOD. Argyle Buildings.—Our president read extracts from *The Two Worlds*, including "Spiritualism as a Valuable Adjunct to the Pulpit," which was well received. Mr. R. A. Brown gave good and instructive addresses on "Life, and how to live it," and "Spiritualism: Its work; Orthodoxy: Its destruction." I have no comments to make on the addresses, only that all the people of Heywood should have heard them.—J. W.

HUDDERSFIELD. Brook Street.—Mr. Geo. Featherstone has been our speaker, and has done extremely well, giving satisfaction to all. Sound common sense permeated his replies to questions. We heartily commend him to all societies in need of a good speaker.—J. B.

JARROW.—Mr. R. Grice, of South Shields. Subject, "Christian Morality." While admitting the probability of Jesus being a good man, there were certainly good grounds for disputing the idea of his being so in a superlative degree. Other men who made no claim of infallibility displayed through their lives, and also by their deaths, far higher moral qualities than the much praised Nazarene.

LONDON. Open-air Work, Battersea Park.—Although the only spiritualist there until the close of my address, when Mr. Wyndoe joined me, I had the pleasure of speaking to one of the largest and best audiences I have seen in Battersea Park, and those who had been listening to the Christadelphian and Methodist exponents left their speakers almost *en masse*, and remained till after five o'clock, paying great attention to the truths of spiritualism, and asking many earnest questions, which Mr. Wyndoe joined me in answering. A hundred copies of *The Two Worlds* were given away, and I was sorry I had not taken another 150 with me. Our meetings will be continued at the same spot—near the band stand, every Sunday at 3.—U. W. Goddard, 6, Queen's Parade, Clapham Junction.

LONDON. Canning Town, 2, Bradley Street.—A fair audience listened to an eloquent address by the guides of Mr. Walker on "Where are the dead?" They said that the communications of our loved ones in our séance rooms prove that there is no death. They have survived the change; so shall we. They were like us, and it is plain we shall be like them. Several questions were put, and satisfactorily disposed of. Several hearers expressed great joy at having been present to listen to such a powerful and uplifting address.—F. W.

LONDON. Claremont Hall.—Evening, an experience meeting was held. Messrs. Rodger, Tindall, McKenzie, Winter, Cannon, and Emms gave part of their experience, which was very interesting. Mr. Tindall presided at the piano, and Mrs. Tindall sang several pieces to a delighted audience.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. W. Wallace, the pioneer medium, gave a trance address to a delighted audience. Some of the subjects were "Man, and what God created him for," "Where Spiritualism differs from all other religions," "The marks of design found in the world," "Full compensation for all the pains and sorrows we suffer here." Mr. Wallace said that in all his 37 years of experience he had never met with a more congenial and harmonious congregation. This augurs well for the future of our cause.

LONDON. Kensington and Notting Hill Spiritualist Association.—Although the advertised speakers did not appear we had an influential meeting, Mr. W. O. Drake boldly proclaiming the truths of spiritualism to a good concourse of people. We were pleased and grateful to recognize some old members supporting us, and hope to be favoured with a continuance of such support. We were strenuously opposed by a member of the medical fraternity and one or two others, and the meeting was kept up till nearly seven o'clock, when our worthy speaker had to attend, as chairman, the federation meeting. Our friend Drake is true and earnest, and spiritualists ought to encourage him. Judging from the interest shown by most of the listeners, we feel our efforts are not in vain. A quantity of literature was disposed of. No meeting next Sunday in consequence of trip to Epping Forest, but the following Sunday at 3, near Marble Arch, we shall resume work with Messrs. Emms, Drake, and Rodger. We gratefully acknowledge a very large quantity of *The Two Worlds* from Mr. Utber Goddard, and also a large supply of other papers from some unknown sympathiser, with thanks. Any further spiritualistic literature for free distribution can be sent to the hon. sec., Percy Smyth, 68, Cornwall Road, Bayswater.

LONDON. Kentish Town Road. Mr. Warren's, 245.—Thursday, July 10, Mr. W. Wallace, the pioneer medium, gave a trance discourse to an appreciative audience, on "Heaven, and how to get there," which gave great satisfaction.

LONDON OUTDOOR WORK.—Last Sunday, in Victoria Park, at 11 a.m., Messrs. Emms and Rodger addressed a large and attentive crowd. At the close several questions were asked, and one speaker (non-spiritualist) challenged the speakers to debate, which was accepted by Mr. Emms, and will come off two or three weeks hence, same time and place. Spiritualists, please attend and support your own cause. At 6 p.m., the same speakers as above spoke for an hour on "Spiritualism," at Penton Street, corner of Pentonville Hill, previous to after meeting in Claremont Hall, inviting attendance.

LONDON. Peckham. Chepstow Hall.—On Tuesday week, the "house warming" of our new meeting place, 30, Fenham Road, took the novel form of an enjoyable fruit and coffee supper. A beautiful supply of good things was provided by our energetic ladies' committee, and the members assembled meted out ample justice to the same, and with songs, recitations, and a short address by the secretary, passed a happy social evening. On Sunday Mrs. J. M. Smith was with us, and we feel convinced that many will be able to look back with pleasure

and spiritual profit to her visit. Publicly and privately she has worked assiduously for the cause, and by test and token has given to many the tangible evidences of immortality. Our services were largely attended, and the addresses and spirit descriptions alike were exceedingly satisfactory. We intend having a Sunday excursion in August, in the direction of Sevenoaks, where open-air services will be held and opportunity afforded for spiritual and social recreation. Further particulars next week.—W. E. Long, hon. sec.

LONDON. Marylebone. 24, Harcourt Street.—In Mr. T. B. Dale's absence Mr. Hopcroft gave an interesting lecture on "Spirit development after leaving this plane" to an attentive and appreciative audience.

LONDON. Peckham. Winchester Hall, 33, High Street. A friend occupied our platform, morning and evening, giving us excellent addresses upon "The Book of Revelation," and "God, Jesus, and Crucifixion." The evening address upon the latter subject was most impressive, the ideas conveyed being original, and the treatment most logical when judged by spiritualism.—J. B.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday, 8: The controls of Mrs. Wilkins in reply to questions, gave an address on "Spiritual Advice" to a very good audience. Clairvoyant descriptions were in several cases recognized. 13: A very large attendance. Mr. and Mrs. Mason both gave addresses. We had a friendly visit from Mrs. Hagon, who treated two subjects for healing. Tuesday next, Mr. Joseph Hagon (who has returned from America) will be with us. Friends, come early.—J. H. B.

LONGTON. 44, Church Street.—Morning: Miss Pimblott's guides dealt with "The Various Phases of Mediumship," which were lucidly treated with many apt illustrations. An explanation of a portion of the chapter read was much appreciated by a fair audience. Evening: Subject, "Spiritualism and its Teachings," giving the fundamental principle, or ground work of our faith, and contrasting it with the blind faith of the orthodox. A most eloquent and edifying address to a large and appreciative audience.—H. S.

MACCLESFIELD.—July 6: Afternoon, Mr. Minshull, of Blackburn, held a séance, and in the evening spoke on "Christianity and Spiritualism compared." This was Mr. Minshull's maiden effort at public speaking and he certainly made a favourable impression, and we hope that he will ere long occupy a prominent position on the platform. July 13: Mrs. Rogers again very kindly spoke on "Those white robed Angels," followed by clairvoyance by one of her guides. This is a departure from their usual course, but the guides were very successful, and we trust to have a repetition when next she speaks for us.—W. P.

MANCHESTER. Temperance Hall, Tipping Street.—In the absence of Mrs. Groom (who we are sorry to hear is compelled to give up platform work for a time, through sickness in the family), we found Mr. H. Boardman an able substitute, who in the afternoon and evening took subjects from the audience, which were dealt with in his usual straightforward manner, and gave great satisfaction, so much so in the evening that a large audience applauded him. I am happy to say that I have secured Mr. Boardman's services for future dates.—W. H.

MANCHESTER. Psychological Hall.—Being disappointed with our planned speaker, owing to sickness, Mr. Crutchley, in the afternoon, briefly expounded spiritualism. Evening: "Spiritualism—is it of evil or of good?" dealing with it in a logical and concise manner, showing that, if used aright, it is highly necessary and beneficial. Questions were invited. Numerous clairvoyant descriptions were given by a member, Mrs. Hulmes, many being recognized. An enjoyable day.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Tuesday, July 8: Invocation, Mrs. Jos. Lamb; clairvoyance, by Messrs. W. and Jos. Lamb. A very pleasant evening, sixteen present. Benediction, Mr. W. Lamb. July 10: Invocation, Mrs. J. Lamb; Mr. O. Pearson, clairvoyance and tests; Mr. J. Lamb, clairvoyance; Mrs. Castle, tests; "Cato" magnetized. Circles as usual. Sunday, 10-30 a.m.; Tuesdays and Thursdays at 8 p.m.—W. H.

MONKWEARMOUTH.—July 6: Mr. Forester gave a grand address, on "Let your light shine, that men seeing your good works may do likewise." [Too late last week.—E. W. W.] July 13: Mr. Murray, of Gateshead, gave his experience as a spiritualist. Some good clairvoyant tests were given, mostly recognized.—G. E.

NEWCASTLE-ON-TYNE.—Mrs. Geo. Corbett on "Modern Mission Schemes." A large and appreciative gathering listened to this lady's remarks upon this popular theme, affecting, as it does, the millions of Christian adherents especially. Mrs. Corbett, from special sources, was enabled to characterise the "Missionary Business" as one of the grandest Church swindles of modern times, endorsing the late exposures by Mr. W. S. Caine. She affirmed that estimates proved the conversion to Christianity of $\frac{1}{4}$ per soul per one salary—the glowing "monthly reports" being, in most cases, fictitious documents. Moreover, wherever missionary efforts had succeeded, it always meant the extinction of the Aborigines. Missionaries assumed the business in lieu of other useful employments. Briefly dealing with the illogical absurdities of the Christian creeds as unfitted to teach the natives, she advised Christians to spend their spare missionary cash nearer home, in works of utility and permanent improvements for the miserable populations which crowded our cities. She also considered that Queen Victoria ought to use her immense resources in ministering to human social conditions. The lecture bristled with good points, which every reformatory spiritualist could cordially endorse. Mrs. Spring and Miss Grey, clairvoyant mediums, of London, are quietly rusticated in the north, and have given two good sances for tests and clairvoyance; the former lady may be characterised as a natural medium.—W. H. R.

NORTHAMPTON.—Mr. Dever Summers gave two services in Odd-fellows' Hall. Afternoon subject, "Prayer: its abuse and use." Evening subject, "Justice *versus* salvation." A very good discourse; gave great satisfaction. We hope we may soon hear him again.

NORTH SHIELDS. 41, Borough Road.—Mr. Davidson's guides discoursed eloquently on "Let your lamps brightly burn," which was very much appreciated. The "doctor" controlled and gave good counsel to a few who were suffering.—O. T.

NORTH SHIELDS. Camden Street.—Mr. Moorhouse, of Sunderland, gave an excellent discourse on "Shall we know each other there?" which was very much appreciated, and a hearty vote of thanks was accorded to the worthy lecturer.

NOTTINGHAM.—The controls of Mrs. Barnes spoke twice. Our Lyceum treat was attended by upwards of eighty, young and old. Fine weather and a very enjoyable day. The service of song, "Rest at Last," will be repeated in full on Sunday evening next. Hope to see a full room. Mr. Wyldes will be present on the 27th instant.—J. W. B.

OLDHAM. Spiritual Temple.—July 7: Mr. J. Lomax gave a lecture on his experiences in spiritualism for the benefit of our funds, which was well received. A hearty vote of thanks was accorded to him. July 13: We celebrated our third anniversary of the opening of our Temple, when excellent addresses were delivered by Mr. J. J. Morae. Afternoon, "Ghosts—Holy and Unholy." The Holy Ghost of the Christian Church was freely criticised, but he had been made responsible for much that did not belong to him. Evening: "Spiritualism, a statement and a vindication." Spiritualism is the gospel of a natural immortality proved by facts gathered from every nation. July 14: We spent a very pleasant evening with Mr. Morse's control, "The Strolling Player." A large audience.—J. S. G.

OLDHAM. Duckworth's Rooms.—Our pastor was Mr. George Newton, of Leeds, trance speaker. Afternoon, "Where are the Dead?" a grand address. The fine weather took many away to worship at nature's temple. Evening: Subjects from the audience, five in number, the controls handling them to the satisfaction of all. Mr. T. M. Barker, musical director, sang with great taste "The Mystic Veil;" Miss Alice Ashworth rendered "The Beautiful Hills," in pleasing style. This is a new feature, and we hope it will be continued. Our list of speakers is of a high order, and we are attracting many strangers. Our Democratic Constitution grows apace, having now over sixty paying subscribers. Mr. J. Butterworth, president, and we had a large audience. We have a rich treat in store for Sunday next.—E. A. V.

OPENSRAW.—Miss Gartside gave two lectures. Morning: Subject, "Freedom;" evening, "Life Immortal." Each was dealt with at great length to a very fair audience, both services closing with clairvoyance.—J. G.

PARKGATE.—Mr. Rollo Rostron's guides discoursed in the afternoon on "The Deluge," and at night on "Who and what was Jesus?" to a fair audience. After each discourse clairvoyance was given which seemed to give great satisfaction.—S. Featherstone, 38, Albert Road.

PENDLETON. Hall of Progress.—Mrs. J. A. Stansfield's guides delivered beautiful addresses, full of sympathy and tenderness, which brought out expressions of approval from good audiences. Afternoon subject, "Where is God?" Evening subject, "The Judgment Day." A pleasing ceremony was performed in the naming a little child. 16 good clairvoyant descriptions during the day, all being recognized.

RAWTENSTALL.—Last Sunday was devoted to circles; a good attendance in the afternoon. Many went to Bacup at night, but we had very successful circles. Mrs. Gretton, Mrs. B. Holden, and Mrs. Ashworth kindly gave their services, with credit to themselves and satisfaction to all. These three ladies will be of good service to the cause if they will only let their controls use them oftener. The committee thanks them for past services, and hopes in the future to see them on our platform.

SCHOLES.—Silver Street.—July 12, a tea was held on behalf of this society, which was a decided success. An entertainment followed, consisting of songs, solos, dialogues, &c., by Miss Eastwood, Mrs. Armitage, Miss Armitage, the Misses Ogram, Misses Fawcett, Mr. Thomas Crowther, Master Willie Crowther, J. Burdin, and Master Thomas George Wainwright, who had to be placed on a chair, and gave two songs capitally, considering his age. Mr. Ogram, chairman. July 13, the guides of Mr. Woodcock gave good discourses. Afternoon subject, "Heaven, what is it? and hell, what is it?" Evening subject, "The fatherhood of God and brotherhood of man," after which he gave clairvoyant and psychometric descriptions, all of which were acknowledged to be correct.

SOUTH SHIELDS. 19, Cambridge Street.—9: Mr. Pascoe gave an address on "Spiritualism." Several strangers were very much interested. 11: Developing circle. 13: Evening, Mr. J. G. Grey, after the pleasing ceremony of naming a child, read from *Light* a very satisfactory report of the Conference held at Manchester, and afterwards gave an instructive address upon a question from a stranger—"What Progress has Spiritualism made during the past 25 years?" pointing out that it had spread rapidly, and in the future will become the religion of the day. The following vote was carried unanimously: "That we, as a society, tender our very best thanks to Mr. and Mrs. Boys, Seedley Grange, Seedley Park, Pendleton, Manchester; for their generous and true spiritual reception and entertainment of our delegate while at the Conference."—D. Pinkney, sec.

SOWERBY BRIDGE. Hollins Lane.—July 6, Mr. A. D. Wilson gave an efficient discourse on "Spiritualism and Progress," taking a retrospective view of spiritualism, reform, and education, showing what a struggle it had been for every new movement to gain a footing. Likening spiritualism to a lighthouse built in the middle of shallow waters to warn and light the way to safe harbourage. A good address, but a scanty audience. July 13, Mr. B. Lees introduced Mr. Armitage, who is a comparative stranger here lately, but not to the memory of the leaders of bygone struggles. He remarked on the healthy condition of our society, and the vast improvements which had been made of late. He encouraged us to go on until the battle was fairly won. He took three subjects from the audience, "Life's Mission," "Incarnation," and "What is Death?" all of which were effectively dealt with, beautifying his discourses by flowing descriptions in poetry. A thoroughly enjoyable evening and a good audience.—L. D.

STOCKPORT.—Mr. Sutcliffe's control addressed us on "The aims and objects of spiritualism," giving general satisfaction. Some excellent psychometry at the close was much appreciated. In the afternoon a circle was held.

SUNDERLAND. Centre House, Silksworth Row.—Mrs. White offered a beautiful and touching invocation. The chairman read from Addison's discourse on the "Immortality of the Soul," which is chaste and pure and uplifting, and showed the true spiritualist in his nature and his longings. In all ages man has broken away from all that binds him to earth to hold sweet communion with his inner self. Mr. Addison was no exception, yet in his outer dealings was a man of the world, and of a witty disposition. Mrs. White gave twenty-seven clairvoyant delineations, the majority were recognized. A good audience.—J. B.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BELPER.—July 6: Fourth lyceum anniversary, Mr. W. Walker, of High Peak, speaker. Morning, fair attendance, capital address to the young. Afternoon, session on Mr. A. Smedley's lawn, large attendance. A very good and appropriate address to adults was highly appreciated by the strangers, many of whom had never heard an address on spiritualism before. The marching and calisthenics delighted the people very much. Evening, good audience and powerful address, the singing and recitations by the children were specially admired. A very successful day, collections £6 10s. On Monday we had the children's tea, and games, &c., in the hall after, which were very much enjoyed. We have made very satisfactory progress in the lyceum during the past year, and the leaders are pleased with the work that has been done.—H. U. S.

CLECKHEATON. Walker Street.—We went through our hymns very well. Mr. Campion spoke about "Life and Happiness," which was very interesting. Recitation by Master J. T. Nuttall. Attendance, scholars 33, officers 6.—R. H.

HECKMONDWIRE. Blanket Hall Street.—Invocation by Mr. Crowther. Readings by Masters Blackburn and Fox, recitation by James Jackson, song by James Burdin. Lessons. Calisthenics led by Mr. Crowther. Present: 20 scholars, 6 officers, and 2 visitors. Our motto is "Love."—J. B.

HECKMONDWIRE. Thomas Street.—Lyceum tea-party and entertainment, July 12. A very pleasant evening. Mr. Crowther, chairman, spoke on Lyceum work. Mr. W. Baker, pianist, played two solos. Recitations by Misses A. Gomersal and J. Jackson, and Mr. A. Gomersal (encored); Duet by Misses Ewart and E. Halmshaw; songs by G. Wooley and G. Biddle. A dialogue was well given. July 13: Anniversary Service. Marching and calisthenics were excellently gone through. Mr. Crowther spoke at length to the scholars. Mr. Wright spoke on "Truthfulness, Honesty, and Obedience."—F. H.

HUDDERSFIELD. Brook Street.—July 13: Very good attendance. Calisthenics, marching, &c., fairly well gone through. Several recitations were given in an efficient manner.—F. H.

LEEDS. Institute, Cookridge Street.—Morning attendance better than ever, 71; officers, 15; visitors, 4. The usual programme was gone through. Recitations by Miss Cran and Master Dalton. We had a very good lecture by Mr. Wakefield on "Botany, or plant life." He illustrated by dissecting the different flowers; and in the afternoon he conducted a party of 40 of the members in a ramble to the Seven Arches at Adle, and we collected about 40 species of wild flowers and plants, which were all named by Mr. Wakefield. We hope this will be the harbinger of many more such rambles, to cultivate the young minds in the science of Botany.—T. F. W.

LEICESTER.—A fair attendance. Officers are going out to Bradgate Park on Sunday next, accompanied by members of the society, and will arrange for the lyceum treat on Saturday, the 26th inst. Tickets for adults, 2s. 3d.; children, not members, 1s. 3d.; to be had of officers.

LONDON. Marylebone.—Conducted as usual. Three groups formed. Mrs. Smythe's Group, lesson on "Phrenology"; Visitors' Group discussed the "General Question of Strikes." 25 present. Good session.—C. W., conductor.

MACCLESFIELD.—Morning: Conducted by Mr. Hayes. Marching and calisthenics, led by Mr. C. Challinor, fairly done. First Group, "The Human Frame" was again considered and explained by the aid of a chart. Mr. Hayes having kindly promised two prizes, one each for the male and female who gave the most recitations during the past six months, the Lyceum was asked to vote who merited them, and it was their unanimous wish that Ruth Henshaw and Willie Houlton should have the same. The books will be given next Sunday accordingly.—W. P.

MANCHESTER.—Morning: Conductor, Mr. O. Pearson. Invocation by Miss Hesketh. Attendance: 29 scholars, 7 officers, and 2 visitors. Usual programme, including marching and calisthenics, gone through successfully. Afternoon: Programme as usual. Recitations by G. Maslin, L. Sims, and Gertrude Maslin.—A. B., sec.

NEWCASTLE-ON-TYNE. 20, Nelson Street. A good attendance. Programme as usual. Marching and calisthenics. The annual picnic was held on the 2nd, at Ryton Willows. We had a wet day, but we made the best of it. After tea we returned to the hall, where the children enjoyed themselves to their hearts' content with games, &c. The anniversary will be held on Sunday, at which the children will sing, recite, &c., and we trust that all our friends will come and give us their support and sympathy.—M. J. G.

OLDHAM. Duckworth's Rooms.—The discussion class. Subject, "The Rostrum article" in *The Two Worlds* found some amount of criticism. Mr. Wheeler continued lessons on practical phrenology, and judging by the good attendance the young ladies are highly pleased with the lessons. Recitations were given by Master Frank Shaw and Miss Lenora Savage. It is hoped that more will take part in the recitations. Singing, marching, and calisthenics were exceptionally well gone through.—C. S.

OPPENSHAW. Mechanics' Institute, Pottery Lane.—Despite some unpleasant circumstances we held two very successful sessions. The writer, who has been appointed conductor, was ably seconded by Miss Howard as assistant conductor, and our earnest wish is that members will give us all the assistance possible, in order that the parent society and its offshoot, the Lyceum, may become so thoroughly blended that differences may be impossible, and that they may have only one object, the welfare of our cause.—H. B. B.

PENDLETON.—Invocation by Mr. Ellison. Usual programme gone through well. Recitations by Francis Boys (two), Lily Clarke and Ben Worthington. Duets by Misses Armstrong, Pearson, Daniels, and Ada Bridge, Messrs. Jackson, Gibson, Evans, jun., and Ben Clarke. Present: 18 officers, 24 scholars, and 6 friends. Afternoon, 15 officers, 32 scholars, and 2 friends. Invocations, Mr. Crompton. Marching, &c., gone through very well.

SALFORD. Southport Street.—Morning: present, 23 members and 1 visitor. A decided improvement is noticeable in our marching, which is well enjoyed. Afternoon: 32 members and 4 visitors. Mr. Arlott drew attention to our Band of Hope procession on Saturday next. He is a temperance advocate of over 30 years' standing, and in his opinion the Lyceum and Band of Hope should go hand in hand. Some Pendleton

friends have promised to join in the procession. We are much pleased and hope many others will do so. Let us see many willing helpers to destroy the greatest curse to our nation. Spiritualists should be temperate in all things. Mr. Mayoh also gave a nice address. Messrs. Arlott and Livesey have been elected joint conductors.—A. J. T.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very fair, 30 scholars, 8 officers. Usual programme gone through very satisfactorily. A reading by Miss Berkshire and Mr. Bowen's talk to the children were very interesting.

PROSPECTIVE ARRANGEMENTS.

ARMLEY (near Leeds).—July 26: Public tea and entertainment. Tea and entertainment, 9d., entertainment, 3d.—R. Peel, 40, Town St.

BATLEY. Wellington Street.—July 20: Open-air meetings will be held in the Market Place (weather permitting), with Mr. G. A. Wright as lecturer, at 2-30 and 6 p.m.

BLACKBURN.—July 20, Mr. E. W. Wallis will lecture at 2-30, "The courts of appeal," and at 6-30 on subjects from the audience.

BRADFORD.—Open-air demonstration on Ripley Fields, Spring Mill Street, Sunday, July 27, at 2-30 and 6. Mr. G. A. Wright will speak on "Spiritualism," assisted by other speakers. Come in crowds, and let us have a real good day under the canopy of heaven.

BRADFORD. Bentley's Yard, Bankfoot.—July 27 and 28, Mrs. Whiteoak and other friends will speak.

BRADFORD. Bowling, Harker Street.—Flower Service, July 20. Mrs. Mercer and Mrs. Whitley, at 10-30 a.m., 2-30, and 6 p.m.

FELLING-ON-TYNE.—We intend to open our new hall on Saturday, July 26, with a tea and concert. Tea at 5 p.m. Adults 9d., children 4d. Sunday, July 27, we shall have three services, viz., morning, afternoon, and evening. Tea will be provided on Sunday at 6d. We hope friends in the surrounding district will favour us with their presence on both occasions.—J. D.

HECKMONDWIRE. Blanket Hall Street.—Flower service, July 20. The rooms will be tastefully decorated with God's beautiful flowers. Miss Myers will occupy the rostrum. We earnestly invite all lovers of the beautiful and good. The quarterly tea and entertainment in connection with the children's lyceum on July 26, tickets for tea, 6d., after tea, 3d. Come and enjoy yourselves.—T. B.

LEEDS. Spiritual Institute.—Monday, July 21, half-yearly members' meeting, for the election of officers, passing of the balance-sheet, &c. Meeting to commence at 7-30 prompt. All members are earnestly requested to attend. On Monday, July 28, a miscellaneous entertainment will be given by Mr. Hepworth and a few other friends, towards raising the rent for new and more extensive premises.

LEICESTER. Temperance Hall.—July 20, Mr. P. Wollison, of Walsall, will be with us. We hope to have a full meeting.—T. G.

LEICESTER.—Lyceum. Special Notice. The children's summer outing will take place on 26th inst., consisting of a trip to Bradgate Park in brakes, and a tea. Friends desirous to accompany us may obtain tickets from the officers at 2s. 3d. for adults and 1s. 3d. for children not members. Application should be made early to allow time to prepare and to prevent disappointment.—T. T.

LONDON.—Excursions to Epping Forest on July 20, starting at 10 a.m. prompt, from 107, Caledonian Road, in brakes. Fares there and back, 2s. 6d.; children half price. Trains also run all day at short intervals from Liverpool Street to Chingford and Loughton, return fares 1s. Dinner may be had at King's Oak, and hot water for a small charge to those who take their own provisions at several cottages in the forest. A substantial tea will be provided for spiritualists who previously give their names, at 9d., at 4-30, at Riggs' Retreat, High Beech. An after meeting, under cover if wet, at 5-30, will be addressed by several leading spiritualists. For further particulars and tickets, apply to Mr. Reynolds, 107, Caledonian Road, N. Conveyances from Chingford Station to place of meeting 6d. Pleasant ride through the forest and delightful views by the way.

LONDON SPIRITUALIST FEDERATION.—The next council meeting will be held at Claremont Hall, Penton Street, Pentonville, on Sunday, July 27, at 8 p.m., immediately after the open meeting, which will commence at 7. It is hoped that all members will attend, and that those societies who have not yet sent delegates will do so, as important propositions connected with society work will be brought forward. No meeting at Claremont Hall on the 20th, as a large muster of spiritualists is expected at Epping Forest.—Utter W. Goddard, Federation hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

LONDON. Marylebone, 24, Harcourt Street.—July 27: Captain Pfoundes. "First aid to the injured in cases of accident. Practical philanthropy; how to form classes and obtain instruction." We hope many friends will avail themselves of a possible course of lectures in connection with the St. John's Ambulance Association.

MANCHESTER SOCIETY OF SPIRITUALISTS.—We intend having a picnic to Mottram, on Monday, August the 4th, 1890. Will members or friends wishing to go kindly give their names to Mr. W. Hyde, Mr. Sims, or Mr. Maslin, on or before the last Sunday in July, so that we can arrange with the Railway Company and Mr. Smith, of Mottram, who will provide dinner and tea for all who require it at a reasonable charge?

NEWCASTLE-ON-TYNE LYCEUM.—Anniversary Flower Services, in the Cordwainers' Hall, 20, Nelson Street, on Sunday and Monday, July 20 and 21, when chain recitations, musical readings, songs, &c., will be rendered, together with appropriate recitations, dialogues, solos, &c., by various members. Special silver collection will be made in aid of the Lyceum funds. Services at 2 and 6-30 p.m., Monday at 7 p.m. Tea provided on Sunday at 4-30. Adults 6d., children 4d. Visitors and friends cordially invited.

NOTTINGHAM.—July 20, Song Service, "Rest at Last," will be repeated at night. Mr. Wyldes will be with us on July 27, and Mr. Tetlow on August 3.

OLDHAM. Spiritual Temple.—On Sunday evening, July 27, the Service of Song, "Rest at Last," will be given by the choir. Mrs. Rayner will officiate as reader. Leader, Mr. A. Davenport.

OPPENSHAW SOCIETY intends to hold a floral open Lyceum session on the 27th inst., and will be pleased to have the assistance of as many friends as possible. Flowers and plants will be thankfully received by the committee for the occasion.—J. G.

PENDLETON. Hall of Progress.—July 20 : Mr. J. B. Tetlow. 2-45 : Answers to written questions ; 6-30 : "Obstructions in the Road of Progress."

SALFORD.—Spiritualists' Band of Hope procession, &c., has been postponed from July 12 to 19, through the banner not being ready, and other affairs. Processionists meet at room at 2-30 p.m., and will expect to start at 3-0 p.m.—A. J. T.

A MARRIED COUPLE, Spiritualists, long engaged in tuition, and recently returned from South America with about £150, wish to find some employment and a safe way of investing or employing their little capital. They both speak French, and the husband has for many years been engaged in teaching it.—Address T. W. Smith, 2, Albany Cottages, Lower Road, Abbey Wood, Kent.—July 8, 1890.

WESTHOUGHTON. Wingate.—Anniversary services, July 20, Miss Jones, at 2-30 and 6-30 p.m. All are welcome. Tea provided for visitors.—T. H.

YEADON.—Saturday, July 26, public tea. Tickets 6d., children under 12 half-price. We shall be glad to see friends from adjacent districts. Two open-air meetings on the 27th, when Messrs. Hopwood and Lusby, of Bradford, will deliver addresses at 2-30 and 6.—R. F.

TO CONTRIBUTORS.

NORTHAMPTON.—An essay of forty-eight pages on "Spiritualism," written on both sides of the sheet, and in point of orthography, as well as matter, wholly unsuited to this journal, is respectfully declined. Several other contributors are kindly informed the Editors cannot undertake the task of re-writing, re-spelling and correcting articles for the press. Would it not be well if all contributors would remember that correct grammar and spelling are pre-requisites for every description of journalistic writing?

POEMS.—"To a Faded Leaf," "My Baby," "To Lina," "A Summer Reverie" (send the latter to New York—no one understands what summer is here), "To the Moon," "To a Dead Bird," and a "Farewell Idyll," all respectfully declined.

QUESTIONER.—By-and-by. Our columns have been too crowded—the Editor too much occupied for the past few weeks.

A GENUINE ADMIRER.—Thanks! We shall commence a new story in an early issue of the paper.

MAUD L.—Thanks, but the second oaken-chestful of poems is still untouched. Try some other paper. All rejected contributions await return stamps.

"ONE IN DOUBT."—Your interesting letter crowded out at present ; shall be in, and answered soon as possible. You are at liberty to call on the Editor. [Ed. T. W.]

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE YORKSHIRE FEDERATION.—Annual conference, on Saturday, the 12th, was an excellent success. About 80 sat down to a splendid tea. At 7 p.m. Mr. Armitage took the chair, and after a few appropriate remarks introduced Mr. Marchbank, who gave a report of the Federation work during the past year, and an exceedingly good report of the Manchester Conference, everything of note being mentioned. Mr. Bradbury spoke with powerful eloquence in favour of the Federation, with an endeavour to draw all the Yorkshire societies in that at present hold aloof, showing them the advantages of united action. Mr. Rowling pointed out the disadvantages of speakers belonging to the Yorkshire Federation as carried on up to the present time. There are some societies out of the 24 belonging to the Federation who were able to, and who did, pay speakers other than those who are belonging to the Federation. This he would not mind so much if these societies would have given him an occasional engagement as a paid speaker along with the rest. The above explanations were his reasons for leaving the Federation, but he promised one Sunday per month if they would only send him to societies who could not afford to pay. The above must be correct, as they were testified by Mr. Hopwood and Mrs. Craven. The Federation is not so much to blame as the societies who have been the cause of such remarks, and no doubt these grievances will be dispensed with from this date as far as it is possible to detect them. Mr. Hopworth also made a few remarks and suggestions, and also obliged us with a song, and the choir did excellent service in solos and duets, interspersing the speakers. Mr. Craven and other gentlemen having spoken, the meeting was brought to a close about ten o'clock by a vote of thanks to chairman and all who had taken part.

MESSRS. TINDALL AND READ'S LECTURING TOUR.—We are glad to be able to report that several societies have already replied to the offer of lectures which you kindly inserted for us. We hope that any other country societies desiring our services will write at once, that we may make final arrangements. We do not ask for any payment beyond travelling expenses. My own experience, extending over seventeen years, I shall be glad to place at the disposal of any young society that may desire any information as to the conduct of sances, &c. Both myself and wife being in the musical profession, we could arrange for concerts, in addition to the lectures, if desired.—A. F. Tindall, A. Mus., T.C.L., 4, Portland Terrace, Regent's Park, London, N.W.

THE LANCASHIRE FEDERATION OF SPIRITUALISTS.—A correspondent wishes to know what has become of the Lancashire Federation ; is it still alive, and, if so, what work is being done ? Why was it not represented at the recent National Conference ?

PASSED TO THE HIGHER LIFE, on July 7, Mr. Thomas Riley, of Horton Green. His mortal remains were interred at Schoolmoor Cemetery, on July 10, by our esteemed friend, Mr. J. Parker, of Little Horton, who gave impressive spiritual addresses at the home and cemetery, where a few strangers had gathered, out of curiosity, but were surprised at what they saw and heard—a few spiritualists met to pay their last tribute of respect to the lifeless form of their friend. A hymn was sung at the grave side, and Mr. Parker spoke with deep feeling to the bereaved family, declaring there is no death, but an uprising of the spirit to higher states of life.

A CORRESPONDENT, residing in Derby, would be pleased to know of any meetings in that town, or meet with other spiritualist.—Address, "W. B.," c/o E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

ONE OF MANY.—Mr. J. A. Hogg, of 116, Fenchurch Street, London, E.C., writing to the Alofas Company, says : "I have much pleasure in testifying to the very remarkable curative properties of your ointment. I have used it repeatedly, and seen it used in bad cases of broken chilblains, chapped hands, and old sores, in every instance with the greatest efficacy."

COLNE.—Mrs. Besant has been lecturing on "Theosophy" here, and has caused some little stir. We are not sorry. Anything is better than stagnation, and this will agitate the minds of our friends, and set them thinking. Mr. Wallis may possibly go to reply on Monday week.

NEW HALLS.—A correspondent makes the following suggestion : "Could we not institute some method of raising money for building new halls ? For instance, if every society would raise one pound to be sent to a central building fund once a year, the said fund or a portion of it to be loaned to the society desirous of building (provided that society first of all, gathered by their own efforts, one-third of the cost of the building), and to be repaid by instalments—the many could help the one, and each one eventually possess their own building instead of paying rent to others, and a marked impetus be given to the cause."

MISSION WORK.—A correspondent says : "Your first Missionary Number to hand. It is a really capital issue for investigators and sceptics, and every earnest and zealous spiritualist throughout Great Britain ought to duplicate and triplicate their purchases, and scatter this issue of *The Two Worlds* in every direction. When winter work begins here I intend sending you an order for 50 or 100 copies, if you have any copies remaining on hand. They are bound to do as much good as a series of public lectures." [We have a good supply on hand still. 12 for 1s., 25 for 1s. 6d., 50 for 2s. 6d., 100 for 5s., carriage free in all cases.]

PASSED TO THE HIGHER LIFE.—Mr. Ornsby, Chirton, near North Shields. With deep regret I record the passing away of one of the oldest spiritualists in this neighbourhood, on Saturday, July 5th. Mr. Ornsby, who was in his 80th year, was for upwards of thirty-six years foreman for Messrs. Robson and Sons, builders, North Shields. The interment took place at Preston Cemetery, on Tuesday, July 8th, when a large number of people (spiritualists and non-spiritualists) assembled to witness the funeral ceremony, which was ably conducted by our worthy president, Mr. Eliot, the guides of whom gave a short address upon "The Philosophy of Death." At the close a gentleman (non-spiritualist), who had served his apprenticeship with Mr. Ornsby, congratulated Mr. Eliot upon the very able manner in which he had conducted the ceremony.

PASSED TO THE HIGHER LIFE.—We are deeply grieved to record the passing away of another of the bright little children of our esteemed friends Mr. and Mrs. S. S. Chiswell, of Liverpool. On February 28th this year "little Minnie," aged five years and five months, joined the angels, and left a sad vacancy in the family circle. She was sorely missed by her parents and the children, especially by Maude, who but a few days ago fell ill with brain fever, and on the 14th instant breathed her last in the mortal body, and entered into spirit life to join her darling sister. During her illness she constantly saw and spoke of and to Minnie, who, she said, had come to her one night in particular, and turned her over in bed and soothed her pain. (She was turned over and was quite unable to move herself.) Maude was ten years and seven months old, gentle, kindly, and thoughtful beyond her years. Both of these sweet little spirits were members of the Liverpool Lyceum, where they were most happy. The parents, our dear friends, feel this second blow most keenly, coming so soon after the first painful shock. Words fail us to express our sorrow and sympathy. We can only feel for and with them, and pray that their angel darlings may be able to minister comfort to their sore hearts.—E. W. W.

SHOULD SPIRITUALISTS WEAR A BADGE?—Mr. F. W. Gould writes : "I am glad that a correspondent calls attention to the advisability of spiritualists wearing some token by which they may more readily recognize one another, but without having to tread in the footsteps of teetotallers, Salvationists, or others. Now many do not wear the kind of tie with which it would be possible to wear a pin, whereas most wear a watch chain with pendants and trinkets attached. Would it not be possible to have a small medal, about the size of a sixpenny coin, with a ring through it, struck in gold, silver, or copper, and having some suitable device thereon, to be issued by and obtainable at some recognized place or vendor ? May I still further suggest (what I have several times been directed to bring forward by control) a sign being given upon the shaking of hands which would be very simple and readily understood ? The hand being supplied with two wonderful nerves—the median, or positive, supplying the thumb ; the ulnar, or negative, supplying the fingers. Now, upon shaking hands in the following way, the two respective positive and negative nerves will come in direct contact, forming a perfect magnetic circle. For example, let A grasp the hand of B in the ordinary way, by straightening the first finger, and raising it about an inch until it rests on the soft lower part of the wrist of B's hand, exactly over the negative nerve ; also raise the thumb until it rests in the groove formed by the juncture of the forefinger and thumb of the hand of B. A slight quick pressure of the thumb and first finger would be readily perceptible by either party aware of the sign, and the meaning understood. I have found in very many instances that a decided shock, as from a magnetic battery, is experienced by many upon shaking hands thus. Hoping others may have further suggestions to make, that may bind us more together, and enable one brother in the cause to more readily recognize another, when, in these days, we are all surrounded by those who only wish our extermination." [Suggestions of a similar nature have been frequently made, but as the matter is, and must be, purely voluntary and personal, we think it has been sufficiently discussed for the present. It is useless multiplying suggestions, unless there is some likelihood of their adoption, and we see no probability of that.—E. W. W.]

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