

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 141.—Vol. III. [Registered as a Newspaper.]

FRIDAY, JULY 25, 1890

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PLATFORM GUIDE.

SUNDAY, JULY 27, 1890.

Aberystwyth.—26, China St., Lyceum, 10-30; 2-30 and 3-30: Mrs. J. A. Stansfield.

Armsley (near Leeds).—Temperance Hall, 2-30, 6-20: Mr. Parker.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mr. Tetlow.

Barrow-in-Furness.—82, Cavendish St., at 6-30.

Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.

Batley.—Wellington St., at 2-30 and 3: Mrs. W. Stansfield.

Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Thresh.

Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Local.

Bingley.—Wellington Street, 2-30 and 6: Mrs. Dickenson.

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, 6-30: Mrs. J. M. Smith, and on Monday.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.

Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Bowens.

Otley Road, at 2-30 and 6: Mr. Hepworth.

Little Horton Lane, 1, Spicer St., 2-30, 6: Mr. and Mrs. Marshall.

Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Stair.

St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. Bloomfield.

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. Whiteoak. 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. Bennison. 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 Walton.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. E.W. Wallis.

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Burslem.—Colman's Rooms, Market, 2-45 and 6-30.

Byker.—Back Wilfred Street, at 6-30: Mr. Wightman.

Cardiff.—Lesser Hall, Queen Street Arcade, at 6-30.

Churwell.—Low Fold, at 2-30 and 6: Mr. and Mrs. Hargreaves.

Cleckheaton.—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mrs. Mercer.

Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Croasdale.

Cooms.—Asquith Buildings, at 2-30 and 6.

Carson.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.

Denholme.—6, Blue Hill, at 2-30 and 6.

Deesbury.—48, Woodbine Street, Platt, 2-30 and 6.

Eccleshill.—13, Chapel Walk, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, at 6-30: Mr. J. Hall. (see Prospectives)

Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.

Gateshead.—18, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.

Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.

Halifax.—Winding Rd., 2-30, 6: Mr. G. Smith, and on Monday, 7-30.

Hanwell Lane.—At Mr. Shields', at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mrs. Hoyle. Thursday, at 7-30.

Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mr. Crowther and Mrs. Black. Monday, at 7-30, Social Meeting. Tuesday, Wednesday, and Thursday, Members' Circles.

Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Public Circle.

Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. Johnson.

Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mr. H. Leeder.

Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. S. A. Taylor.

Jarrow.—Mechanics' Hall, at 6-30: Mr. Gardner.

Keighley.—Lyceum, East Parade, 2-30, 6.

Assembly Room, Brunswick St., at 2-30 and 6: Mr. B. Plant.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 3-30: Miss Jones.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Hellier, from Exeter.

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Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.

Lecture Room, Temperance Hall, at 6-30: Mrs. Barnes. At 152, High Cross Street, at 11 a.m.

Leigh.—Newton Street, at 2-30 and 6.

Livepool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Green.

London.—Jamberwell Rd., 102.—At 7. Wednesdays, at 8-30.

Canning Town.—2, Bradley St., Bechoa Rd., at 7-30: Mr. W. Towns. Tuesday, at 7-30, Séance.

Percy Hill.—23, Devonshire Road, at 7: Mr. Darby. 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. Thurs., 8, Open Circle, Mrs. C. Spring.

King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45; at 7, Mrs. Yeeles, Messrs. Emms, Drake, and Goddard; at 6, Open-air in Penton St., near Claremont Hall, Messrs. Drake and Goddard.

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 3, Lyceum; at 7, Captain Pfoundes, "First aid to the injured in case of accident." Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Treadwell.

Mile 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, Mr. J. Dale; at 3, Lyceum; at 6-30, Spiritual Service; at 8-15, Members' Circle. Week-night Services at Rooms, 30, Fenham Road, Marmont Road: Wednesdays, Open Circle, at 8-15, Mr. Walker. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15, Mr. Long. For Developing Circles, apply to Secretary.

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Shepherds' Bush.—14, Orchard Rd., at 7: Mr. A. M. Rodger. Tuesday, at 8-30, Mr. Joseph Hagon. Sat., at 7-45, Mr. J. J. Vango.

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Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Veitch.

Longton.—44, Church St., at 11 and 6-30: Miss Bates.

Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Gregg.

Collyhurst Road, at 2-30 and 6-30: Mr. P. Bradshaw.

Mosborough.—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: Mrs. Jarvis.

Newcastle-on-Tyne.—20, Nelson Street, 2 and 6-30: Mr. J. J. Morse, and on Monday. Subjects in local press. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.

North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. J. Scott.

41, Borough Rd., at 6-30.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Hodson.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mr. W. V. Wyldes.

Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Service of Song, "Rest at Last."

Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mrs. Crossley.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Special Floral Lyceum Services.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. H. Crossley.

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Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.

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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: Mr. Charlton.

Monkwearmouth.—3, Ravensworth Terrace, at 6: Mrs. White.

Todmorden.—Sobriety Hall, at 6.

Tunstall.—18, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6, Mrs. Peters.

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Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Mr. W. H. Taylor.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, 2-30, 6: Mrs. E. H. Britten. Anniversary.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis and Mrs. Roberts.

Willington.—Albert Hall, at 6-30.

Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.

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THE ROSTRUM.

BIBLE WORSHIP AND BAAL WORSHIP.

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

[No. II.]

CONCLUSION.

I HAVE but two points upon which I propose to resume my criticism of Mr. Crutchley's paper, published two issues ago, and partly reviewed in our last. The first is in reference to this writer's defence of "good" King David, always styled by Christians as "the man after God's own heart." Mr. Crutchley complains that I have quoted his horrible denunciations of his enemies and prayers to God for curses on them as a wrong to his noble character.

I confess I did not quote anything else except the curses, his method of dancing before the Ark, and the scant nature of his costume on that occasion. However, if these examples are not enough, I will point to a few more specimens of his exalted piety. In the Second Book of Samuel, chap. xxi., we have the hanging of the seven sons of his former friend, Saul, as a means of inducing his God to stop a famine. In the First Book of Kings, chap. ii., verses 6 and 9, there are the dying words of the adulterer, the murderer, *the man after God's own heart*, charging upon his son Solomon, even with his latest breath, *to bring down the hoar head of his enemies to the grave with blood*. Enough of this Godlike sample of a Bible hero.

Next we have Mr. Crutchley's defence of the Bible God of Creation, whom I charged with folly for first creating man, and then "repenting" that he had made him. Now, my plea runs thus: If the Biblical account of creation is true, God made man amongst other creatures, then exposed him to a temptation at the hands of an evil spirit, also created by this same God—and when man yielded, God cursed him for doing so, and stamped him as totally depraved, loathed him because his own curse worked, first drowned him, then re-peopled the earth with eight of the original and accursed stock, and all the while kept on repenting and lamenting that he had made man. Now, here are the several horns of this dilemma. First, why did this God make a devil stronger to destroy than himself to save? or—as Gerald Massey puts it—why did he not kill that devil, and so stop his mischievous proceedings? Then again, if this God had been all-wise, must he not have foreseen what would happen? If he had been all-powerful, could he not have prevented anything that would have thwarted his will? If he had been all love, would he not have taken better care of his children than to have placed them in a scene of temptation in which they must have inevitably fallen? And if he was not all wisdom, power, and love, what sort of a creator could he be who would fashion beings—both man and devil—to thwart his purposes, so that he must needs repent of his work again and again, and on one occasion only refrain from cutting off his *chosen people* in one general destruction, when Moses prudently pointed out to him *that the Egyptians might hear of it*! Now let us take Mr. Crutchley's view of the case, and his excuse for his Biblical God's remarkable short-sightedness. Mr. C. says:—

"Where's the inconsistency? Do not earthly fathers find that their children in infancy are innocent and pure, but sometimes when their children have grown to maturity—not only in stature but also in vice—wish that they had been childless? Are they inconsistent in this? The passages you cite do not show that God changed, but that man had changed."

To those who, like myself, have looked through the glorious telescope, caught sight of the unnumbered billions of suns, stars, and systems of the boundless universe, and reflected but a moment on the stupendous thought that DEITY was the sublime and awful intelligence that set them all in motion, ruled, guided, and sustained them for ever and ever, this idea of comparing the Alpha and Omega of Being to a man—less by far than a poor dewdrop in the ocean of infinity—is too sublimely ridiculous to admit of comment or discussion. All we can say of Mr. Crutchley's truly *child-like* conception of his Heavenly Father is, the wish that he had obeyed the suggestion of Wm. Denton, the celebrated writer and lecturer, now gone to his account, when he said, "an honest God is the noblest work of man."

As we scarcely deem it worth while to analyze any farther this apology for the Bible, we have only to thank Mr. Crutchley for voicing so many thousands of Bible worshippers' methods, namely that of making their God nothing more nor less than an image of themselves, and then wind up our analysis by again recurring to the reiterated point of Mr. Crutchley's charges against me—to wit, that as the Bible was written by many different persons, at various times, so I had no right to bring together an immense array of utterly-inconsistent and contradictory texts of said Biblical Scriptures. Now, besides the reasons assigned in my former paper for treating this book, as the Christians claim it to be, namely, *one* and *infallible*, I once more ask the question, on what grounds do you claim Divine inspiration and absolute unadulterated truth for all those various people? It is an enormous claim to make for a set of barbarous people who lived and wrote thousands of years ago, to say that the Creator of the universe SPOKE to and inspired them, and them alone. If we find it difficult in our courts of judicature to verify words or occurrences transpiring twenty, thirty, fifty, or a hundred years ago, how much more difficult, nay *absurd*, it seems to decide arbitrarily on the affirmations of those who lived three thousand years ago, whose writings have been destroyed, revised, and confessedly interpolated to suit the exigencies of the times and the views of a powerful and interested priesthood during the entire of the past two thousand years! To show, however, the utter disregard of all rules of evidence, common sense, or justice that Christian partisans display when attempting to defend their cherished system of Bible worship, I quote a few passages from a tract just hurled at my head, with the desperate idea that its audacious arguments would send me back to a belief in the theories of the Dark Ages, from which spiritualism has happily rescued me. I must apologise to Mr. Crutchley for quoting this stuff. I do not for one moment attempt to compare his refined manner of writing with the coarse vulgar style of the pamphlet I am about to quote. Nevertheless I cite it, because it is representative of the ordinary style of assertion in which Christians defend their text book. It also recurs to the same kind of special pleading by which Mr. Crutchley attempts to show that merely *borrowing* valuables of the Egyptians on the part of the Israelites, and then running off with the spoil, *at the command of God*, was not stealing.

The writer I am about to quote is a Rev. (?) H. L. Hastings, of Boston, U.S.A., whose lucubrations, written in such *funny vulgar language* as will make the common people laugh, have been (to the disgrace of Christian literature)

republished, and widely circulated in this country, "laughter," "applause," and "amens" included. The tract in question, speaking of *the special* inspiration of the Bible, says:—

"There are persons who tell us this book is a good book—but then, there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindoos and the Chinese;—they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

"It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, 'Thus saith the Lord God of Hosts'; when I turn to Plato's writings I do not read, 'Hear ye the word of the Lord'; when I peruse the almanac I do not read, 'The word of the Lord came unto me.' Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, 'Hear ye the word of the Lord.' Now, the message is the word of the Lord, or it is a lie: It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud."

Now, here are the methods in which this Boston minister and Christians in general treat the subject of Biblical inspiration—that is to say, they make the Bible witness for itself. Very authoritative this, truly!

Its writers, numerous *and of all ages* as they are, all preface their writings with a "Thus saith the Lord," and—of course—devout Christians, three or four thousand years afterwards, emphatically believe them!

There are some other *curiosities* of literature and views of evidence in the tract above quoted which I reserve for a more appropriate occasion. At present I content myself with only one more quotation, which covers the ground of Biblical infallibility, as accepted by Christians, even a little better than Mr. Crutchley's apologies. On page 25 of this tract *his reverence* Mr. Hastings says:—

"Suppose for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say, 'We have heard about that book, and now we will begin and practise its teachings just one year.' What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief-making, no gossiping, no vice nor debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father, or brother; every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe in their gardens; courts would be useless, jails and lockups empty, almshouses cleared out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced, hard times would trouble nobody—all would be well dressed and well cared for; and presently the news would go abroad, and we should hear in Boston, 'What wonderful times they are having up there in old Spencer. The people have all gone to living according to the Bible.' And this would be the direct result of reading and obeying *this book*.

Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book which will do such work as that, must be the Book of God, inspired by the very breath of the Almighty. The book is its own witness. It bears its own fruits and tells its own story."

Now we beg to remind our readers that pleasant as the above picture may appear to be, it is a purely hypothetical one, and considering that we have the experience of nearly 2,000 years of Bible influence on the world, it is as visionary as it is false to actual historical facts. It cannot be denied that the entire history of Christianity is the history of Bible domination and the fruits of Bible teachings. Surely 2,000 years is long enough to test the results of that teaching without resorting to vague and fantastic pictures of what might be. But we have those results even in our own time, and at our own doors. Let us then consider for a few moments what they *really* are. They are our police reports, our crowded jails, penitentiaries, poorhouses, gallows, and millions of starving paupers; our horrible records of crime daily surfeiting the papers. The Manchester *Sunday Chronicle's* dreadful, soul-harrowing exposure of the slums and alleys in which millions of human beings die from starvation, hunger, cold, and fœtor; in a word, with all the modern revelations of crime, woe, wretchedness, and wrong at home, and war, oppression, and cruelty abroad that pervades every *Christian land*, methinks we have a pretty fair, world-wide specimen of the conditions of humanity past and present, which grow up under Bible teaching, Bible influence, and Bible propagandism.

We have but little more heart to review Mr. Crutchley's defence of his *inspired* book. The visions of *what it has done* are almost too ghastly for endurance. Sixty different sects rising up during the first three centuries of Christianity, slaughtering and mutilating each other so savagely, even

drenching the altars of their churches with the blood of the slain, that the Council of Nice was called to determine what they should believe of *HIS* teachings who never wrote a line, and gave but one spoken commandment—"That ye love one another."

The Holy Wars! the persecutions of rival sects; the hideous *auto-da-fés*, commencing with the public roasting alive of fifty of the noble Knights Hospitallers of Malta, in the market place; the tearing to pieces the body of the peerless Hypatia, by a Christian mob; the burning of the Saviour of France—Joan of Arc—by all the assembled powers of a Christian Hierarchy! the founding of Christian Inquisitions; the unnameable tortures, infamies, and horrors therein practised by thousand of Christians upon Christians! the boast of the Spanish Inquisitor—"Remigius"—that he had burned alive two millions of hapless wretches, in the name of "Witchcraft," and that for the crime only of giving the signs their master, Christ, commanded*; the night of St. Bartholomew; the history of the Reformation; the Puritan massacres in Scotland and New England; and the present miserable conditions of working men and women; the white slaves of Cradley Heath; the wretched women brickmakers of Staffordshire; the hundred thousand out-cast women of rich Christian London, obliged each miserable night to sell themselves for the next day's crust and shelter; the gambling houses of the rich, in the shape of splendid clubs; the betting scenes, patronised by royal Christians; rags, woe, and wretchedness amongst the many; profligacy, licentiousness, and luxury amongst the few—CRIME EVERYWHERE! These be thy fruits, oh, Bible teaching and Christian domination of the last 1900 years! Let mankind determine how much longer such a Moloch worship shall be publicly upheld, and paid for out of the people's ruin, body and soul!

We may conclude by saying, with the author of the tract above quoted—

"The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of every land—What are we to do with the Bible? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false book? Is it God's book or is it man's book?"

However that question may be answered by theorists, the stern ineffaceable lines of history have already answered it by practice, and by the fruits which humanity have drawn from it. Meantime, notwithstanding the fact that every form of art, science, or mechanical improvement that the ages have witnessed have been systematically persecuted by that Church that has used the Bible as its text book, until the said art, science, or invention became popular, when the Church at once adopted it, those grand unfoldments have more and more tended to widen the breach between ancient barbarism and modern civilization; that civilization which is itself God's own Bible, the witness of his divine providence, almighty wisdom, and boundless love. If more is wanted to prove the omniscient power of the Great Workman than His works, we have it in the well demonstrated modern proofs of spiritual revelation, showing that God's continual witness to man, in angel ministry, has never ceased; that the soul is immortal, progressive, and a part of God the Spirit; that the kingdoms of heaven and hell are both within the soul itself, and that the path of eternal progress is open to every child of God that wills to tread it by the path of eternal good.—EMMA HARDINGE BRITTEN.

CHANGES.

CHANGES are in the air,
Falling softly like first flakes of the snow,
Dropping and melting there,
Dissolved before one comes their shape to know.

Changes are in the air,
Coming quickly over thought, word, and deed,
Stability is rare,
Time takes no heed of wounded hearts which bleed.

Changes are in the air,
Vast, undefined, but wonderful and strange;
How then shall men prepare
For that which lies beyond thought's widest range?

Say, how do they prepare
For coming life and death, both all unknown?
By earnest constant care,
Each day, to use its hours before they're flown.

—I. J. S., Newcastle-on-Tyne.

PHENOMENAL.

HOW I WAS LED TO INVESTIGATE.

"Do you really believe there is anything in spiritualism?" I asked of my friend and neighbour Mr. Jenkins, M.P. for Dunedin, (New Zealand), one day.

"Well," he replied, "I have been a strong opponent of it in days gone by, but I have been convinced against my will, and I'll hold to it until the end."

"Strong words, my friend," replied I, "but how came you take up with such a craze and speak so confidently with regard to it?"

"You may call it a craze—call it what you like—but I'll warrant you don't know anything about it. You are like a great many more who are only too ready to condemn anything fresh. I'm surprised at you," and he spoke warmly. "What do you know about spiritualism, now?" he added.

"Well, I believe it's a delusion, and some of the best men of the day have denounced it."

"You believe it's a delusion? Do you know it to be such by an unprejudiced investigation?"

"I don't," said I, "and I am not prepared to waste any time over any investigation."

"I am sorry," he replied; "I thought you reasoned from facts, but you have just confessed that you reason from ignorance. You are not alone, I am sorry to say, for you are but the echo of many others I have spoken with upon the subject."

We parted and I soon forgot the conversation. About three months after I had occasion to visit another part of New Zealand on business, and I spent an evening with a few friends by invitation. In the course of conversation I noticed that three or four gentlemen and two ladies were spiritualists, and I was surprised to find that these intelligent persons were so taken up with it. I put on a good front, and began to "chaff" them all around on the absurdity of such a belief, though I confess I got "pepper" in return, and felt that I had got into a bit of fix—for I knew nothing of the phenomena they spoke of.

Some of the guests went home at 9-30 o'clock, and afterwards, while sitting round the table to take some refreshments, one of the ladies asked me why I opposed the truth of spirit return, and if I was open to conviction upon good proof being given? In the hands of this lady I could not use the usual banter, and I said I never had an opportunity of seeing anything connected with spiritualism.

Turning to the other lady, my fair antagonist asked if she would mind spending half an hour in trying to give me a proof. This was consented to, and four persons and myself sat round. When I saw one of these ladies give a peculiar twitch and close her eyes, I smiled and wondered what humbug was on the board. But I felt concerned when this same lady fell back in her chair apparently lifeless.

"What's the matter?" I asked with some concern.

"Nothing," said the gentleman at my side; "she is passing into the trance state."

Soon it appeared as if she was trying to speak and could not. Then with difficulty she gasped out—

"I want to speak—oh, I want to speak to you."

We waited a few minutes and they told me it was a spirit trying to control the lady (medium they call her) to speak.

Suddenly speech seemed to come to the medium, and she stretched forth her hands towards me, her eyes being closed and said:

"John, why do you doubt that I come to you? You are not like you used to be, and we are sorry for you. I am your sister Jessie?"

"What is this?" thought I. "Jessie is dead and gone seven years, and now they want to make me believe that she is here. But," I reflected, "how does the medium know my Christian name, or that I have a sister dead named Jessie?"

Turning to the gentleman at my right hand, I said:

"May I ask questions?"

"Certainly," he replied; "that is what the spirit would be glad of, for she knows you."

I inquired: "You say I am not like I used to be. What do you mean by this?"

Then came this reply: "Ever since mother died you have given up religious worship. She is here with me and would speak but cannot. She is anxious about Alfred?"

I was nonplussed, but I recovered myself and said:

"What about Alfred?"

"He is in difficulties and will not speak of it; he is bringing grief upon his wife and family. We cannot tell you more here."

Now, I doubted the truth of these remarks and I said—

"Alf is getting along all right, and I don't understand you."

"Then you will learn soon, and that you could help him," was the reply.

Another spirit was supposed then to address us, and certainly the voice of the medium and the style of the language was nothing like hers while in the normal state. I was struck with the peculiar phenomena and admitted it, but though I could not account for the medium knowing my sister Jessie, I thought the remarks concerning my brother Alf remarkable.

We broke up and in a few days the evening's séance, passed from my mind.

A fortnight after my brother came to do some business in the town where I was living, and during his first evening's stay I noticed that he was somewhat changed, and instantly the words came "You will learn soon, and you can help him." I felt a little depressed, and at last asked him if he was getting on all right in business. What followed I need not relate in detail, but I found he was on the verge of financial ruin through becoming surety for another. I immediately took up his case and financed the matter satisfactorily to all parties, and I believe saved him. I told him of the séance and what had transpired and he was much impressed. The circumstance led us to hold sittings in our own house, and I am now as confirmed a spiritualist as my friend Jenkins.—*More Light* (New Zealand).

CURIOSITIES OF DREAMS AND DREAMING.

Most of us know that Coleridge, in a dream, composed the wild and beautiful poem of "Kubla Khan," which had been suggested to him by a passage he had read in "Purchas's Pilgrimage" before he fell asleep. On awaking he had a distinct recollection of between two and three hundred lines, and taking writing materials, began eagerly to set them down. Unfortunately, he was interrupted before a quarter of the task was done—was called away to attend to some business which detained him an hour—and found when he returned to his writing that the remainder had vanished from his memory.

Cabanis tells us that Franklin on several occasions mentioned to him that he had been assisted in dreams in the conduct of many affairs in which he was engaged.

Condillac states that while writing his "Course of Studies," he was frequently obliged to leave a chapter incomplete and retire to bed, and that on awaking he found it, on more than one occasion, finished in his head.

In like manner, Condorcet would sometimes leave his complicated calculations unfinished, and after retiring to rest would find their results unfolded to him in his dreams.

La Fontaine and Voltaire both composed verses in their sleep which they could repeat on awaking.

Doctor Johnson relates that he once in a dream had a contest of wit with some other person, and that he was very mortified by imagining that his antagonist had the better of him.

The most remarkable testimony of this kind is perhaps that of Sir Thomas Browne, who declared that, if it were possible, he would prefer to carry on his studies in his dreams, so much more efficient were his faculties of mind when his body was asleep. He further adds that were his memory as faithful as his reason is then fruitful, he would prefer that season for his devotions.

A sportsman tells us he sometimes suffers wretchedly in dreams. He has to toil over rocks and rugged ground after game, and when he has at length arrived within shot of it, his rifle will not go off. In vain he tugs at the trigger, the game mocks him with a ghastly grin, and he awakes in a cold sweat.

De Quincey describes one of his opium dreams as follows: "The dream commenced with some music which I now often hear in dreams—music of preparation and of awakening suspense, music like the opening of the Coronation Anthem, and which, like that, gives the feeling of a vast march; of infinite cavalcades filing off, and the tread of innumerable armies. The morning seems to come of a mighty day—a day of crisis, of final hope for human nature, then suffering some mysterious eclipse, and labouring in a dread ex-

tremity. Somewhere, I knew not where—somehow, I knew not how—by some beings, I knew not whom—a battle, a strife, an agony, was enacting, was evolving like a great drama or piece of music, with which my sympathy was more insupportable from my confusion as to its place, its cause, its nature, and its possible issue. I, as is usual in dreams (where of necessity we make ourselves central to every movement), had the power, and yet had not the power, to decide it. I had the power, if I could raise myself to will it, and yet again had not the power, for the weight of twenty Atlantes was upon me, or the oppression of inexpressible guilt. 'Deeper than ever plummet sounded,' I lay inactive. Then, like a chorus, the passion deepened. Some greater interest was at stake, some mightier cause than ever yet the sword had pleaded or trumpet proclaimed. Then came sudden alarms, hurrying to and fro; trepidations of innumerable fugitives, I know not whether from the good cause or the bad; darkness and lights, tempest and human faces; and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me, and but a moment allowed; then clasped hands, and heart-breaking partings, and then—everlasting farewells! and with a sigh such as the caves of hell sighed when the incestuous mother uttered the abhorred name of death, the sound was reverberated—everlasting farewells! and again, and yet again reverberated—everlasting farewells! And I awoke in struggles, and cried aloud, 'I will sleep no more!'

There is, however, no necessity to eat opium to bring on frightful or distressing dreams: they will sometimes come of themselves, even when least expected. The following is a case in point:—

An organist of local celebrity had been practising with enthusiasm some of Sebastian Bach's most elaborate fugues until he had acquired the most facile execution, even with the most difficult; and he had continued these exercises as the sources of the highest emotional gratification. One night, after his usual occupation of teaching music, he went to bed, but did not recollect whether he felt more than ordinarily fatigued. He dreamed that he had to play these fugues to a large congregation, but he found to his horror that the pedals would not move, and that it was utterly impossible to give any effect to these sublime compositions. He tried to do so with great and intense anxiety, and with the most indomitable perseverance; but the difficulties increased, and his chagrin and disappointment were great, as he had never anticipated the possibility of such a complete failure. Hence he made still greater efforts, trying with all his energy and might to make the pedals act, but with all his additional labour he could not succeed, and under a sensation of despair he awoke. He was quite jaded and physically prostrate, particularly his legs and arms, which pained him as much as if his dreamy adventure had been an actual reality. There is no doubt that if he had not actually used the muscles of his arms and feet, he had yet expended as much nervous power as if his limbs had been exercised under the perfect volition of consciousness.—*Answers to Correspondents.*

CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—The enclosed, relating to the siege of Ticonderoga, copied from the *Athenæum* of December 17th, 1887, page 825, will doubtless convince Mrs. McHardie that even in our century there are such things as "observance of the clouds." This interesting phenomenon, so graphically described by Mrs. McHardie's illustrious compatriots, will, I trust, cause that lady to pause, before she stigmatizes their veracity as the "wark of auld Hornie."—I remain, madam, yours very respectfully,

Manchester, 7th July, 1890.

J. C. HARDEN.

A VISION OR CLOUD PICTURE.

Whilst the engagement of Ticonderoga was in progress, two ladies, the Misses Campbell, of the old house of Ederlin, were walking from Kilemalieu, and had reached the top of the new bridge Inaroy, when they were attracted by some unusual appearance in the sky. They at once recognized it as a siege, and could distinctly trace the different regiments with their colours, and even recognized many of the men. They saw Inverawe and his son cut down, and others whom they mentioned as they fell one by one. They told the circumstances to their friends and noted down the names of each; the *Gazette* weeks afterwards corroborating their

whole statements by the details there given of the siege and the number of killed and wounded. A physician who was a Danish knight, and an Englishman was with his body servant enjoying a walk round the castle, when their eyes were also attracted by the phenomenon and they established the testimony of the two ladies. The physician's name was Sir William Hart. This tale was also verified by the late Dean Stanley. (Signed)

LORD ARCH. CAMPBELL.

To the Editor of "The Two Worlds."

DEAR MADAM,—In pursuance of the excellent and brilliant articles which have appeared under the caption "Spiritualism Arraigned," I desire to offer the following testimony on the antiquity of the use of the *Urim* and *Thumim*, which, in my opinion, points to a pre-Jewish origin. For we are told by Diodorus Siculus, "That he [the Egyptian High Priest] hath Truth hanging about his neck," and, further, that "the king commands that all things necessary and fitting should be provided for the subsistence of the judges, and that the chief judge shall have great plenty. This man carries about his neck an image of precious stones hanging on a golden chain, which they call Truth, and they begin to hear cases when the judge has fixed the image of truth."*

The learned and scholarly writer quotes the above from Egyptian history in support of the Jewish practice of learning the Divine Will by *Urim* (clear) and *Thumim* (truth), or divining the truth clearly. This practice, he assumes, the Egyptians borrowed from the Jews. But I think the reverse is far more tenable and probable, because the Egyptians were an old-established nation long before the Jews, and what gives additional weight to the probability is that Moses himself was born in Egypt, and reared in Pharaoh's house, and from this fact we are justified in inferring that he was educated in the wisdom and mysteries of the priesthood, which the position of a child adopted by the king's daughter called for, and hence his ability to work his magical wonders before the king, and under the cloak of "Thus saith the Lord," to give colour and importance to his pretensions of Divine command.

There is another opinion held by Christians which is destined to be rudely shaken with the diffusion of light giving a broader and fuller knowledge of the origin of the Scriptures, and a more correct interpretation of the Hebrew tongue, viz., that the term "an angel of the Lord," so frequently met with in the Bible, refers to fanciful beings with wings who have nothing in common in origin, or an earth-life experience with us mortals. It may be startling for Christians to learn that the Hebrew term "*Sheliach Zibbor*," simply means—"the angel of the church." So that "the minister of the Synagogue that officiated in offering up public prayers to God for the whole congregation, who, because he was the mouth of the congregation, delegated from them, as their representative, messenger, or angel, to speak to God in prayer for them was, therefore, in the Hebrew language, called *Sheliach Zibbor*, that is, the angel of the church, and hence it is that the Bishops of the seven churches in Asia are in Revelation, by a name borrowed from the Synagogue, called the angels of those churches. And whosoever was appointed to this ministry, was the *Sheliach Zibbor*, that is, the angel of the congregation for that time. For the proper signification of the word used in the Hebrew language for an angel is a messenger, and, therefore, as a messenger from God to the people is an angel of God, so a messenger from the people to God is an angel of the people."†

Other authorities might be quoted, giving book, chapter, and verse in the New Testament, where the word is variously translated messenger and angel. But enough has been adduced to satisfy every candid enquirer that modern Christian preachers have thrown a false light and glamour over the nature and origin of angels, to the detriment of a correct understanding of the Scriptures and their relationship to modern spiritualism.—I remain, yours fraternally,

Batley.

ALFRED KITSON.

To the Editor of "The Two Worlds."

DEAR MADAM,—Having occasion to visit a friend's house the other day, I noticed piles of spiritualistic literature carefully hoarded up—*Occultist, Two Worlds, Light, Religio-Philosophy*.

* See "The Truth of the Christian Religion." By Hugo Grotius. Note in p. 65.

† See "The Old and New Testament History," &c. Book vi., pp. 385 and 386. By H. Prideaux, D.D., Dean of Norwich.

sophical, Harbinger, &c., &c. For binding? you will say. Not at all: for the girl to light the fire with. All these papers, containing such advanced thought, such gems of philosophy, inspiration and song, such records of astonishing every-day phenomena were to be utilised for the kitchen fire, instead of being scattered broadcast in the highways and byeways. I greatly regret that instead of being put to such a use they were not carried by twos and threes in the pocket during the afternoon walk or the evening stroll, and dropped in the path of any individual (especially and above all, women) whose aspect seemed to indicate him or her possessed of a little culture. What an immense influence they would have in the aggregate on the public mind at large. There are hundreds of thousands who only require a hint on the subject. I was talking to a man who expressed his astonishment that there were papers published on "table-rapping," as he called it. He thought Maskelyne and Cook and the "great" (ahem) Carpenter had exploded the "delusion" long ago. This man was a Methodist parson, and from whom a little intelligence might (?) have been expected, as he spouts from the pulpit Sunday after Sunday ("cording ter Scriptur") of course. It affords me some amusement in my daily walks to watch the various people pick them up. Their aspect seems to say, "What! have these poor deluded people actually got a paper on this subject?" Presently their eye catches a glimpse of a fine article, or some records of phenomena. Interest is aroused, and the paper finds its way into some inside pocket, awaiting more careful perusal at home. In this way our beautiful and sensible philosophy could be promulgated without trouble and scarcely any expense.—Yours respectfully,
Seacombe, Liverpool, June 26, 1890. R. JAMES.

A SPIRITUALIST CORRESPONDING SOCIETY.

To the Editor of "The Two Worlds."

MADAM,—In your issue of June 13th an article appears from your able pen under the title of a new functionary needed for spiritualism. Now, I have a proposition to make that a society be formed as above, which I think would be one way to assist in carrying out your idea. The duty of its members would be to assist each other by correspondence or otherwise, to write to the press, assist earnest inquirers—in fact, to use every legitimate method to prove the truth of spiritual communion. Such a society would embrace spiritualists in all parts of the world, and I need not add the benefits to be derived to the spiritual student. Those who are favourable to the above I shall be pleased to hear from, when final arrangements can be made and a list printed.

Wishing the Editor every success in her present efforts in the cause of truth.

J. ALLEN.

245, Camberwell Road, London, S.E.

A REPRESENTATIVE LETTER.

To the Editor of "The Two Worlds."

DEAR MADAM,—When reading the papers I often wonder why your correspondents do not send shorter reports. So much matter is introduced which is of no interest except to the parties concerned. In your issue for July 4th, Oldham reports addresses given by the guides of Mr. E. W. Wallis. Then the half-yearly meeting was held, and the names stated of certain persons to fill various offices. Where is the good of stating the names—secretary excepted—of those so elected? The Oldham Lyceum report is worse still. Why give all the names of little boys and girls, or even big boys, who gave recitations and solos? Why waste space which could be so much better occupied by matter of general interest, as in the Pendleton report? Of what import is it to outsiders who opened and closed a session, and what particular person offered the invocation, as is stated in the Salford report? Then follows eleven lines of wasted room. The whole could have been put in one line, "Officers were elected for the ensuing six months." It seems to me that few reports need exceed the space occupied by Felling and Huddersfield, both short and to the point, and very few reports ought to exceed eight or ten lines—about 100 words—and that only in such cases where something marvellous occurred. I would appeal to the secretaries and correspondents to send in short concise reports, so that room may be left for good matter of great interest to our noble spiritual cause. Yours fraternally—
Talbot St., Nottingham.

W. YATES.

NOTE.—We publish the above letter not only out of respect and esteem to the writer, but also because it is in very truth "a representative letter," numbers of others to the same purpose having been sent, and withheld in the hope that short paragraphs of counsel on this subject would have been earlier attended to. Of course, it will be obvious that there are two sides to every question, and whilst one set of readers take exception to the publicity of Society and Lyceum reports it must be borne in mind that there is a still larger set of readers (to wit, the Society and Lyceum members *themselves*) who cordially believe in and enjoy these reports. Whilst, therefore, we certainly advise our friends, the secretaries, to be as reasonably brief as possible, we beg to remind all parties that the proceedings of Societies' platform work and Lyceum gatherings are portions of this *World's* doings, which we neither can nor shall attempt to dispense with. They represent what this world is doing to carry out the intentions of THE OTHER WORLD, and as such, we feel pride and pleasure in recording them. We give these notices in small print also, both to economise space and draw the line between the philosophical portions of the paper and the news columns, which the records of Societies undoubtedly are. Let this explanation satisfy our friends all round. Brevity is the soul of wit—it may also be "the condensation of truth." Make your reports as short as you can, friends, but still MAKE THEM. The news columns are devoted to Societies and Lyceums, and we rejoice in seeing them increase and multiply. Above all, send us well attested reports of circles and phenomena, attending strictly to the charge to write on one side of the sheet only.—[ED. T. W.]

MR. CRUTCHLEY'S METHOD OF REASONING.

To the Editor of "The Two Worlds."

DEAR MADAM,—I should just like to say a few words in reference to one part of G. W. Crutchley's letter which appeared in *The Two Worlds* of 11th July, 1890. He seems to think he has scored a good point when he takes you to task for quoting, in your reply to Mrs. McHardie's pamphlet, the two following passages of scripture, viz.—"With God all things are possible—" And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron," for, he says, "of course you know that the personal pronoun 'he' referred to Judah, its antecedent, and not to 'the Lord,' but some of your readers might not possess the same knowledge!"

It is mere quibble and nonsense to charge you with "unfair methods," simply because G. W. Crutchley supposes you and he have such superior knowledge above "some of your readers," as to know that the "personal pronoun 'he' referred to Judah and not to the Lord," for everybody knows that the bibliolaters claim that it was because "the Lord was with Judah" that he (Judah) drove out the inhabitants of the mountain; or, to put it as bibliolaters are so fond of putting it, Judah drove out the inhabitants of the mountain by "the might of the Lord." Then why, in the name of common sense could not Judah, by the same might, drive out the inhabitants of the valley, for "the Lord was with Judah"? Of course, we have Holy Writ giving the explanation that the inhabitants of the valley could not be driven out "because they had chariots of iron." Was there, then, such virtue in chariots of iron that even "the Lord" himself could not overcome?

Whilst G. W. Crutchley has miserably failed to show that your "methods" are "unfair," he has very clearly shown, in the above instance at least, that his "method" of reasoning is so shallow that there is really no reasoning in it, and consequently his "method" becomes "unfair" in the extreme.

I will not presume upon your valuable space to reply to G. W. Crutchley's other arguments (?) which will, no doubt, receive a much more able reply than I can give, but I will close my letter with saying (in reference to his "methods" of reasoning) in his own words—"From all such methods, good Lord, deliver us." Yours fraternally,
Liverpool, July 16, 1890.

THOS. COOPER.

Much reasoning sometimes lands poor mortals in right conclusions; starting a long way off the true point, and proceeding by loops and zigzags, we now and then arrive just where we ought to be.—George Eliot.

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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.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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 25, 1890.

NATIONAL CONFERENCE OF BRITISH SPIRITUALISTS.

HELD AT THE CO-OPERATIVE HALL, DOWNING STREET,
MANCHESTER, SUNDAY, JULY 6TH, 1890,
IN THREE SESSIONS—2ND SESSION.

THE Conference re-opened at 2 p.m. with a still larger attendance than before. After a brief musical interlude by the organist, Mr. Smith, and the vocal solo of little Maud Walker, pupil of Mr. Smith, whose wonderful voice and musical proficiency has been already noticed, the fulfilment of the "agenda," already announced, was resumed, when the following resolution was offered:—

(3) "That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms "spiritualism" and "spiritualists" may be associated with an accepted and definite significance." Moved by Mrs. Hardinge Britten.

The mover of this resolution said the true significance of what she asked for, consisted in the actual definitions which could be rendered of what modern spiritualism was. As Mrs. Britten claimed to have had over 27 years' experience of spiritualism, and that, chiefly in the land where it originated, and in intimate social relations with the first investigators and propagandists of the movement, she ventured to think that such of her own views as a ten minutes' speech would allow, might be taken as representative of tens of thousands who were not there to testify. Impelled by curiosity, the speaker had attended her initial spirit séance 27 years ago. At that time her mind was pervaded by the doctrines of the Church of England, in the tenets of which she had been educated. Her only ideas of Deity were drawn from the "jealous, angry," changeable God of the Bible; her only ideas of religion from the half savage, often impossible, and still oftener horrible narratives of the same book, to doubt, question, or reason upon which, was to incur the doom of eternal perdition. Her only ideas of life beyond the grave were a *physical* resurrection of the disintegrated body at some unknown period, perhaps millions of years hence, with a fiery hell of eternal torture for the unbelieving, and a scarcely less dreadful Heaven of isolated, unloving, and unloved eternal psalm singing; and this for the surrender of all reason, science, morality or justice, in the mere attempt to believe the story of vicarious salvation, equally impossible, repulsive, unjust, and immoral in all its details! . . . In spiritualism we had for the first time in human history a religion **FOUNDED ON FACT**; not given by men or individual

reformers however good or holy, but by the beings who were in the actual realization of the life hereafter, living in the country and conditions they described, and whose communications were corroborated by tens of thousands of other spirits in various countries and languages and through tens of thousands of independent sources. In this revelation mere human beliefs, opinions, and sectarian dogmas, were all thrown aside as worthless and unproved. It was shown that death was only of the body and the release of the spirit to the life beyond. That as the all of intelligence that had ever lived, moved, and laboured was SPIRIT, so the author and finisher of Being, the great, eternal and infinite workman, He, whom men so vaguely called God, and so presumptuously pretended to talk of as if he were their intimate acquaintance, was SPIRIT—"God the Spirit;" the Alpha and Omega of Being. After a rapid and eloquent speech, condensed to suit the exigencies of the time, Mrs. Britten said she could not then transcend the summary of religious faith her spirit friends had given her when she had to lay the foundation stone of the Oldham Spiritual Temple—namely, that religion consisted in the doctrines of:—

"The Fatherhood of God,

"The Brotherhood of Man,

"The Immortality of the Soul,

"Personal Responsibility,

"Compensation and Retribution hereafter for all the good or evil deeds done here,

"And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good."

And as all this had been reiterated by beings in the actual experience of what they taught, through her own mediumship, and that of countless other independent sources, she rejected every human idea, opinion, or dictum that opposed it. Again and again she would insist it was a super-human, not a human, revelation, and there was nothing so well proven or widely corroborated in the world's history. Modern spiritualism, with its religious affirmations and scientific demonstrations, stood alone, and therefore she asked that it should neither be affiliated with man-made creeds, labelled with simply human beliefs, opinions, or *unproved* revelations, nor be confounded with any sect in existence that did not offer similar and equally incontrovertible proofs of a supermundane origin and revelation.

She concluded an impulsive and most earnest speech with the following *ideas*, though the words might, from the rapidity of their utterance, be misunderstood. "We need no books to learn our facts from; we can gather them ourselves; we want no 'beliefs' but truths; and whilst we may extend the hand of fellowship to every one, our religion must now be recognized as founded on fact, not mere theory or speculation. Hold fast to the grand and glorious ship of immortality, and beware, oh, beware! lest you be led away or turned aside from these divine truths, and the duties you owe to God, the angels, and humanity."

Mr. Newton (Leeds) rejoiced in the honour of being permitted to second this resolution. Mrs. Britten had made him a spiritualist, and he might almost call her his saviour.

Mr. Alfred Kitson (Batley) was of opinion that a clear definition of spiritualism should be drawn up. Spiritualism had been the light of his life for over twenty years. When quite a child he had tried to understand what an *eternity* of punishment would be and failed to comprehend it. When spiritualism came and he heard its proclamation of individual responsibility, and hope for all in a progressive life beyond the tomb, he jumped for joy, and had neither needed nor sought the physical phenomena; he was satisfied with the philosophy, and that was why he had tried to instil the beautiful teachings of spiritualism into the minds of the rising generation.

Mr. Walter Kerr (Newcastle-on-Tyne) maintained that spiritualism was of little use unless it was a religion. A clear definition should be given of the terms they used. There might be spiritists who were by no means spiritualists. Character and conduct were more important than the mere knowledge of the fact that spirits exist and could communicate. Knowledge should be coupled with pure purposes, and wisdom was needed to use knowledge rightly. If they had a common basis of union he believed it would do much good. "Man is a religious animal" was an old saying and a true one; he was also a thinking spirit, and spiritualism should be a rational religion of life here to fit us for life hereafter.

Mr. E. Bush (Bradford) thought they were somewhat at sea on the questions of the being of God and immortality. "We may have the continuity of life demonstrated, but we should have to live an eternity to know that man is

immortal." He thought there was little doubt about it, but they could not *demonstrate* immortality. Then with respect to prayer; many mediums addressed God as a person, and yet when questioned were uncertain whether he was a being or no. He thought they should have some definite meaning to the words they used, and hoped these subjects would be threshed out in the coming year, that they might have clearer ideas of what these phrases meant. He did not wish to be misunderstood. He believed in the great Over-Soul, but felt at a loss for words to explain or express that belief. The resolution was then put, and carried with warm and long-continued acclamations.

The next resolution was,

(4) "That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment." Moved by Mr. Johnson, who said they all knew the disabilities mediums were liable to, and he would say little about it beyond drawing attention to the fact that they were liable to be sent to prison as frauds. Their evidence would not be taken in the courts, and as a citizen he demanded the same rights as others. They were subject to the laws of blasphemy, and they protested against any State-paid church bringing them down to the level of the Popery of the past. They advocated the rights of the secularists, the only difference being that they had the half of life and the spiritualists had the whole. They ought to claim their rights at the ballot box.

Mrs. Britten seconded, and related instances of persecution of mediums, and said it was necessary they should define their rights as citizens.

Mr. Morse referred to various Acts of Parliament under which mediums were liable, such as for false pretences, "intent to deceive," or for using "occult practices," &c. These were old laws, formed before spiritualism arose, but they could be and had been employed to injure mediums, and something should be done to secure the attention of legislators and obtain amendment of these laws or immunity from their operation.

Mr. Stout (Warrington) wanted to know if anything practical was going to be done to give effect to the resolution?

Mr. Kershaw (Manchester) related his efforts some years since to obtain the assistance of Members of Parliament in the direction of the resolution.

Mr. Tetlow drew attention to the fact that a certain sporting paper called *The Umpire* recommended the police to prosecute the mediums as frauds.

Mr. J. Pemberton (Warrington) suggested that societies should form committees to wait on members, and the resolution was carried unanimously.

RESOLUTION 5.—"That considering the number and importance of spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or freedom of action."

Moved by Mr. E. W. Wallis, who pointed out the rapid growth in numbers, and strength of spiritualist societies. Much had been accomplished by individual effort, but they were like a number of sharpshooters, and lacked strength for defence or attack. Spiritualism was the Ishmael of modern society. "Every man's hand was against it, and yet its hand was for every man, for it is the friend of all. It is iconoclastic in breaking the false idols, but is constructive in preserving and upbuilding the good and true. There is a growing feeling in favour of federation for work for human good; not for personal ends or priestly domination, but to further the propagandist work. One hundred and fifty societies are a mere handful. There are hundreds of places where there are no spiritualists, no societies. These must be reached, meetings held, the truth proclaimed, tracts and papers circulated. We need combination and organisation to effectively carry out such enterprises. While we are disunited we are the butt for the scorn and ridicule of our enemies, and the object of attack of the bigots. While we hold our small meetings in rickety halls in back streets, we are ignored or unknown. The world needs to know our truth. We must go out to the attack and challenge, and compel public attention and recognition. We can do it if united and determined. By a federal union of societies, which will not interfere with the independence, or freedom of action, of any of them, each one exercising Home Rule, but combining to strengthen each other, and for national purposes of defence and propaganda, a democratic and representative national union could be formed, which would be able to carry into effect the proposals passed in the pre-

ceding resolutions, extend assistance to weak societies, and mission outlying districts, that our good tidings might be heard and known of all men."

Mr. Wallis read an extract from a letter from Mr. Swindlehurst in support of the resolution.

Mr. Graham, of Tyne Dock, seconded, and expressed his desire to see more unity. He felt that the present gathering from all parts of the country, and the sympathy and good feeling prevailing, would do much to further the cause and promote harmony. The movement in the north-eastern district was growing, and had been greatly assisted by the North-Eastern Federation.

Mr. Gibson (Oldham), in an effective little speech, supported the motion.

Mr. A. Kitson thought spiritualists should not be frightened by the bugbear of organization. "If we are to set our faces against organization, because of the abuses practised by its aid, we must also lose the *benefits*, which far outnumber the evils. It is not organization which is at fault, for every object in nature is organized. Man is himself an organization. Unity is strength everywhere for good or ill. The fault is in the *object* for which organization is sought. Our object in seeking to unite our forces is a good one. We aim to *work*, to break up new ground, to encourage and promote reforms and religious freedom, to defend mediums and combat old theology and new materialism. If we are not federated—animated by a common purpose—we cannot do it successfully. The streams unite and form the rolling torrent, which carries all before it. We must present an unbroken and a bold front to the world, and the streams of our individual influence and example will unite in a rolling wave of spiritual force that will bless the world."

Carried unanimously, with applause.

It was then decided, on the proposition of Mr. Johnson, seconded by Mr. Kersey, that the next Conference should take place on July 5th, 1891. Many places were named, but on votes being counted it rested between Bradford, Leeds, and Keighley, and on the final vote Bradford was chosen, by a large majority, as the scene of the next gathering.

On the motion of Mr. Kersey, seconded by Mrs. Wakefield, the *pro tem.* committee were elected, with power to add to their number, to carry out the duties of the ensuing year's Conference Committee.

Carried unanimously.

Mr. Lamont was then chosen, with acclamation, to preside at next year's Conference.

RESOLUTION (6).—"That the next year's conference committee be requested to gather the opinions of societies, representative workers, and spiritualists upon such subjects as are suggested in the foregoing resolutions; and report thereon at the next annual meeting."

Moved by Mr. H. Boardman, who thought it was no easy task which the Conference Committee had to perform, to carry into effect the resolutions passed to-day, for it is necessary that these conferences do the work they are intended to do. "People stand aloof from organization because of misapprehension and misrepresentation. If each one works with *unity of purpose*, that constitutes a basis of union at once. It will be the duty of the committee to gather suggestions for future work." He felt sure they would work hard. He hoped that everybody would work to assist the committee. Let there be wise and sympathetic co-operation, and great good would be the result at this as in the former session.

Mr. J. B. Tetlow seconded.

Carried unanimously.

The whole proceedings were characterized by goodwill, enthusiasm, forbearance, sympathy, and fraternal feeling. The speeches were admirable, brief, pointed, and free from dictatorial arguments, fads, or personal opinions. The friends had evidently met to work, to do their best for spiritualism, to make it a power in the land to effect practical good, and right well did they carry out that intention. As the chairman, Mr. Lamont, said in response to a well-deserved and enthusiastic vote of thanks, he firmly believed the whole proceedings had emanated from and been inspired by the spirit world, and every one was asked to send out their thoughts in thankfulness to those true friends of mankind who have been the originators and upbuilders of the modern spiritual movement with whom it is a privilege and an honour to work.

Thus far we have given a brief, though we fear imperfect, *resumé* of the business details of this fine and memorable gathering. We should fail alike in duty to the spirit

promoters of these grand meetings as well as to the human workers if we did not give at least a synopsis of the speeches rendered at the evening meeting. This our space obliges us to defer until the next number.

HOW THE WOMAN'S RIGHTS MOVEMENT FLOURISHED IN AFRICA.

THE AKONA TRIBE IN AFRICA.

MR. PAULI, who lived for some time in the Cameroon region, West Africa, says the *New York Sun*, tells of a highly successful woman's right movement awhile ago in the Akona tribe, illustrating the fact that when women unanimously assert themselves in savage lands, as well as elsewhere, they are a great power in the community. In that benighted region women are not supposed to have any rights. When a girl is thirteen or fourteen years old, she is sold to anybody who has property enough to pay the price her father asks for her, and thereafter she works like a slave for her board and lodging, and is subject to all the caprices of her lord and master. Even the bondsmen in the community have more privileges than the free women, and some of them, in time, are able to support rather extensive harems of their own.

It happened that there were some strong-minded women among the Akona people, and they lifted up their voices in public places in favour of some radical social reforms that would make the lot of womankind rather more endurable. They were jeered at as women reformers have been in some other lands, and were advised by the superior sex to keep on digging in the fields and pounding manioc root, and thank fortune that their lot was not less tolerable. Reform was evidently not to be secured by any amount of feminine protest, and so these strong-minded women put their heads together and decided upon radical and far-reaching measures.

The tribe is a small one. Nearly all the adult females in it enlisted under the banner of women's rights. One day there was an enormous commotion in that little community. It was almost wholly confined to the male population, the fact being that there was hardly a woman there to share the excitement. The mothers and wives, in a most unexpected and heartless manner, had suddenly dropped their implements of drudgery, and, with their children in arms and marriageable daughters, had hied them through the forests to the territory of another tribe, where, at the distance of eight or ten miles from their own garden patches, they were prepared to open negotiations with the lordly chaps they had left behind them.

They knew beforehand that they would meet with a hospitable reception in the tribe with which they took refuge. It happened that this tribe was larger than the Akona, and did not like them very well, and it tickled them half to death to see the pickle in which the Akona men suddenly found themselves. The women set themselves to work, earning their daily bread, and waited without a bit of impatience for an embassy to put in an appearance.

The Akona tribe was of the opinion that they could not continue in business without the female members thereof, and they wanted the women to come home. The particularly strong-minded spokeswoman of the refugees said she was glad to learn at last that the women of her tribe were regarded as a desirable element of the Akona people. As the women had taken care of all the men, it was evident they were able to take care of themselves, and they had not the slightest intention of going home except on certain important conditions, which she specified. Then the embassy went home to consult the chief men, who, as their harems were the largest, were the greatest sufferers by the flight of the fair sex.

The women stipulated that they would come back if a considerable part of the agricultural duties of the community were in future turned over to the slaves, if the mothers were permitted to have something to say about the disposal of their daughters, and if several other conditions were complied with. It did not take long for the gentlemen of Akona to decide what to do. A day or two later the women went back in high feather, having achieved a complete victory, and they have been treated very well ever since.—*Capetown News*.

CAPTAIN PFOUNDEN, in his lecture on "Mysticism in the Far East," recently given, said that he had seen marvellous phenomena in the temples, which could not be explained by any theory of legerdemain. He had also seen the same

produced by natives, and by a Japanese servant in his employ. He mentioned a case of a Fakir who stationed himself under the walls of a native city, in the usual posture they affect for contemplation, and though the city was soon after besieged, and a battery of artillery brought to bear upon its walls, that Fakir sat unmoved and unharmed. These, and many other phenomena, which he considered to be well-attested, prove that Eastern Mysticism is not a mere collection of idle speculations, but is reared upon a solid basis of psychical phenomena, existing for many centuries, observed and attested by those who have given their whole lives to the investigation.—*Occult Review*.

LYCEUM JOTTINGS.

COLLECTION DIALOGUE.

FOR LYCEUM ANNIVERSARY.

Nellie.—Well, Fred, I really am pleased.

Fred.—Why, Nellie, what in the world pleases you? I do not see anything particular to be pleased at, except it is the large and respectable audience that has come to hear us recite and sing.

Nellie.—That is a very pleasant sight truly, but it is not just what pleased me.

Fred.—Well, Nellie, what is it?

Nellie.—Well, you know, when one has been toiling hard for a good while, one is pleased when the work is done. Are you not?

Fred.—Certainly, but you don't mean to say that sitting here and getting up now and then to sing or recite is hard work, do you? To me it has been a time of enjoyment and rest, and so it would have been to you if you had been hard at work all yesterday, perhaps you would have thought so too.

Nellie.—Perhaps I might. But you must be well aware that before we came here to recite we have had some weeks of toil in committing our pieces to memory, in order that we might deliver them in a manner creditable to ourselves and pleasing to the audience, and now that we have nearly finished, I think I have as good reason to be pleased as you, no doubt, had when you finished your labours yesterday.

Fred.—Well, I was not thinking of that, for indeed, the pleasure of this day made me quite forget the five weeks' work of preparation.

Nellie.—But there is something else which pleases me.

Fred.—What is it, Nellie?

Nellie.—Why, I anticipate the pleasure of hearing our visitors' pieces.

Fred.—When?

Nellie.—This {afternoon} to be sure!

Fred.—I should think the visitors will not be prepared for saying pieces this {afternoon}.

Nellie.—No, I don't mean saying—but doing.

Fred.—Why, Nellie, you puzzle me, you "don't mean saying—but doing," what do you mean?

Nellie.—Why, you seem so dull. I guess the audience know what I mean.

Fred.—Pray explain yourself.

Nellie.—Well, you know we had to prepare for this day, and I hope the audience have done so too.

Fred.—That's no explanation.

Nellie.—Well then, it is this,—the audience has listened to us in years past, and again to-day; and indeed they have done their part of the work well on former occasions.

Fred.—That's no explanation. What is their part of the work.

Nellie.—Well, as I cannot make you understand by hints, I must speak plainly. Giving liberally at the collection is their part of the work, and the thought pleases me that we should sit down and listen to them dropping their silver into the boxes.

Fred.—How you talk. Do you think that our visitors are all prepared to give silver?

Nellie.—Well, they know best; but as our conductor, guardian, leaders, and other officers have exerted themselves to prepare pieces suitable for the occasion, for us to recite and sing, perhaps the audience have done so too, at any rate I guess they will do their best to help us along with funds.

Fred.—Then as you seem so anxious to hear their pieces suppose we sit down and listen, and then you will be able to tell me what you think of their part of the work, for you know they will give their opinion of ours.

(Nellie and Fred sit down, the collection is then taken, after which they resume.)

Fred.—Well now, Nellie, what do you think of our visitors' pieces this {afternoon}?

Nellie.—Yes, it was very nice to hear the music, I think they have done well. You know, the more money we get the better rewards our officers can afford to give us.

Fred.—Oh! Nellie, you were thinking of the good rewards, were you? You should not talk so, it seems so greedy.

Nellie.—Seems so greedy, does it? I suppose if I get a good book and you get a poor one you would be satisfied? Indeed, not you! you like a good reward as well as myself, so don't talk about my being greedy.

Fred.—Well, well, Nellie, whether the rewards are little or much, let us be thankful for the pleasant time we have had this {afternoon}.

Nellie.—Indeed, I am thankful, and my dear friends, I, in the name of all the officers and members of this lyceum return our united heartfelt thanks to you all for your kind attention, patience, and liberality; may the blessing of the spirit-world rest upon us all, and may we ever remember the teaching of our angel friends that as we lovingly help each other so shall we be best prepared for those glorious homes of the summer land of which they tell us.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—We read the Rostrum article of *The Two Worlds* (I consider it the best article that has been published in the paper since its commencement). Mr. Robinson spoke for a short time, giving good advice, and relating some facts in spiritualism. A moderate audience. The evening address showed that spiritualism supplied all wants in religion and science.

BRIGHOUSE.—Miss Harrison's guides very ably explained how we are surrounded with a cloud of intelligent witnesses. Evening subject, "Advice." Good attendances, many strangers. No doubt good will result. Good clairvoyant descriptions, accompanied with many details, all recognized.—R. Ramaden.

BATLEY. Spiritualist Society, Wellington Street.—We held open-air meetings, when Mr. Wright addressed two fairly good audiences, considering the counter-attractions. Afternoon subject, "Progress," tracing the advancement from the mud huts to the present stage of enlightenment, although all the world's reformers have been stigmatized as being in league with the devil. Evening subject, "Progress, Spiritually Considered," expounding, in energetic language, the cause of spiritualism and its teachings, which appeal to the reason of the human mind more than the immoral doctrine of vicarious atonement.—J. W. W.

BRADFORD. Bowling: Harker Street.—A very successful and enjoyable day. Mr. Mercer's guides gave good discourses. Afternoon subject, "Consider the Lilies;" evening, "The Dawn of Day." Mrs. Whitley gave forty-eight clairvoyant descriptions, forty-six recognized, proving to those assembled that spirits do return. All were very well satisfied.

BURNLEY. North Street.—Afternoon: To a slender audience Mrs. Wade discoursed on "Spiritualism, a Religion and a Science." The agnostic asks the various religious teachers, "What have you to show after eighteen centuries of labour?" Here the curtain was lifted on the scenes in the slums and dark corners of our cities and large towns. The demand of thousands goes up, "Where, O where are our dead?" but the orthodox render no better answer than "What we know not here will be revealed hereafter." The control briefly described the death and entry into spirit-life of the secularist, free from creed and dogma, and his advancement; while, on the other hand, was illustrated the poor girl passing on to spirit-life, and, not comprehending her new condition, calling on Jesus, and asking where he is to be found. Humanity still needs proof of the continuity of life. While the occupants of pulpits shake in fear at the advancement of unbelief, spiritualism alone can supply the want to the most exacting, and demonstrate that "Where, O where?" need not be the despairing cry, but all may enjoy continued communion with their loved ones.

BURNLEY. Hammerton Street.—A good day with Mrs. Green, whose guides gave splendid addresses, and were very successful in the clairvoyant descriptions. Of 20 given 18 were fully recognized. Good and attentive audiences, at which the committee were pleased. Chairman, D. Fletcher.

BIKER.—Mr. Wilkinson delivered a beautiful address. All listened attentively, and evidently were much interested.—Mrs. Hogg, sec.

CARDIFF. Psychological Society.—Morning, a beautiful discourse by Mr. Victor Wyldes, upon the text "In my Father's House are many Mansions." Evening, he delivered an eloquent address upon "Ancient and Modern Occultism, Theosophy, and Spiritualism." The address was characterized by a spirit of the broadest charity. The development of psychic power through humanity was traced from the earliest ages up to the present time, the inspired lecturer concluding with a powerful peroration. A children's Sunday Lyceum, under the leadership of Mr. Edwin Adams, has just been formed. Its prospects seem to be most encouraging.

CLECKHEATON. Walker St., Northgate.—Afternoon: Mr. Newton's guides spoke on "Where are the dead?" Clairvoyance followed. Evening: Seven subjects from the audience were dealt with in a very acceptable manner. A good audience. July 14: In the afternoon a few sat down to a tea. At the after meeting, the guides of Mrs. Thornton gave a short address and some excellent clairvoyance.—W. H. N.

COLNE.—Mrs. Gregg gave good lectures. Afternoon: "Individual Responsibility." Evening: "Homes not made with hands." Clairvoyance, 7 given, 4 recognized. A very nice poem given. Fair audiences.

DEWSBURY.—We had a very pleasant gathering with our local mediums, Mrs. Buckley and Mr. Olliffe, at night, in our new meeting-place, 48, Woodbine Street, Flatts. We hope to be able to get a place more central.—J. Rowley.

GLASGOW.—During July there is only one Sunday service at 11-30. The Thursday meeting, is likewise discontinued. Last Sunday, Mr. Griffin conducted. Mr. Adams' text was "All scripture, which is given by inspiration of God, is profitable," &c. He was sorry many spiritualists scoffed at the Bible; it contained more spiritualism than any other book. He believed it was necessary to have a divine revelation of God, and that the Jews were the fittest people to be custodians of God's oracles. Where Christians went wrong was in taking the Jewish idea of the Bible, and few Christians could be got even to quote it aright, and fewer still to interpret it properly. He pointed to its vast circulation, and said that where most read, studied, and revered, the most advanced and morally cultivated nations were to be found. Much was figurative in the Bible; salvation by blood was not taught in it. Adam and Eve, and their Fall, was allegorical. The earth and heaven that would pass away were figurative. The errors of human manipulation were to be set aside. The truest expositor was Swedenborg. He considered it was the best book extant, and we should reverence it. Mr. Gemmell denounced the Bible as having proved more of a hindrance to humanity and intellectual progress than a blessing; he failed to see that where it was most read and revered the people were more enlightened and virtuous; and condemned the vast circulation of cheap Bibles at the expense of the starving bookbinders. The chairman said the Bible was infallible, but it required infallible readers; psychometrically, he could get a sweet influence from the Bible he held in his hand. Subject for next Sunday morning, "The Bible: Should it be revered or condemned?" By the assistant secretary.—Reported by "T. W."

HALIFAX.—July 14: A very pleasant evening with Mrs. Crossley. Discourse and clairvoyance excellent. July 20: Mrs. Dickenson being

taken suddenly and seriously ill was necessarily absent. We found an able substitute in Mr. J. Smith, of Bradford. Afternoon subject: "Mediums and Mediumship." Evening: "Death." Both were dealt with in a very excellent manner.—B. D.

HECKMONDWICK. Blanket Hall Street.—Our first Flower Service. The guides of Mrs. Myers gave capital discourses. Afternoon subject: "Flowers and their Teachings." Evening: "What will you give in Exchange for your Soul? or the Bible and its Teachings," which was well explained. Clairvoyance was given at each service; mostly recognized. A happy day.—James Burdin.—The half-yearly meeting was held July 14, when the business of the society was gone through, showing it to be in a very prosperous condition. The following offices were filled up: President, vice-president, cor. secretary, financial secretary, treasurer, and committee.—H. Ogram, cor. sec., Millbridge, Liversedge.

HIGH FELLING. Hall of Progress.—Sunday last we finished in the old place. Mr. Hall spoke on "Spiritualism—the only Pope for the Church." The place was packed. [See Prospective Arrangements.]

HUDDERSFIELD. Brook Street.—Mr. Boardman paid his first visit to our rooms to-day, and gave much satisfaction to all by his straightforward answers to questions from the audience. Only moderate audiences, owing to fine weather.—J. B.

JARROW.—Mr. T. W. Henderson, of Newcastle, related his experience through Sunday School and orthodox church into spiritualism.

LEEDS. Grove House Lane.—We had a glorious day. Very good audiences, particularly in the evening. Subject: afternoon, "Thou shalt not commit murder;" evening, "If Christ was the Son of God, why was he a devil maker?" Medium, J. Westhead. I am glad to inform you of the very great progress this society has made in eleven weeks. At the time the room was closed, only one paid member left on the books; now it is under entirely new management. We now have 26 members on the books. All come to the front without soliciting.—J. L.

LEICESTER. Silver Street.—July 13: Once more the spiritualists were to the front. A grand time with Mr. Victor Wyldes on Sunday and Monday. Startling facts were revealed to some who were not spiritualists, but must admit this great and glorious truth. We had also a good lesson for those who have not shaken off the shackles of orthodoxy, and are so held back from being free. We would like to see a broadening out in their views. July 20: Mr. Timson delivered a stirring address upon "Man, his culture and development morally and spiritually," showing that there are influences which, if not understood, may be hurtful to the mind.—J. P. [Please write on one side of the paper only.]

LEICESTER. Temperance Hall.—Mr. Wollison, of Walsall, was with us. Morning subject, "The Bible of Nature;" evening, "The Destiny of Man." A large audience seemed well satisfied. Clairvoyant descriptions after both lectures, which were mostly recognized. Sundays, July 27 and August 3, Mr. Barnes, of Nottingham, will be with us.

LIVERPOOL.—July 13: Our society has again had the pleasure of a visit from our good friend Mrs. Wallis, who delivered splendid orations to highly attentive and appreciative audiences. July 20: Mr. J. J. Morse, as usual, attended. Very good audiences. In the morning his inspirers dealt with "Hypnotism: Its Use and Abuse." An excellent analysis of "Hypnotism, *alias* Mesmerism," as the control styled it, was presented. Its use in diseases of body and mind was shadowed forth, but its dangers were few indeed compared with those arising from the manifold existing evils in our midst. A great change in the bodily and mental conditions of the bulk of mankind must take place before Hypnotism or Mesmerism could become of universal application. Evening: The subject was, "Prayer, Inspiration, and Miracle," and several of our oldest spiritualists asserted they had never heard the topics better discussed, nor the speaker to greater advantage. The lecture was eloquent, trenchant, and deeply interesting. Mr. J. Lamont, president, invited Mr. Milton Baker, of Trenton, New Jersey, U.S.A., who had been honoured by a seat upon the platform, to address the audience, first extending to that gentleman, in the name of the company present, the right hand of fellowship. Mr. Baker referred in high praise to the lecture just closed, expressed his great pleasure at being present and noting the excellent work done, and encouraged us to go on and build up our great work, than which there was nothing greater in the world. He should return to America with greater admiration and respect for England and English people, and hoped that the millions of American spiritualists would come into closer sympathy with their British fellows continually.

LONDON. Battersea Park.—Open-air work last Sunday. Again the only spiritualist present, I had an audience of over two hundred, and was so pressed with questions after address that I did not get away till 5-30. Many questions were asked on subjects connected with the previous Sunday's address, showing an interest is being created, and several gentlemen, though strong opponents, kept order for me. One hundred and twenty *Two Worlds* were given away. Next Sunday, by request, I hope to speak principally on spiritual healing.—U. W. G.

LONDON. Forest Hill, S.E., 23, Devonshire Road.—Mr. Chadwick gave a powerful and eloquent address on "The evidences of immortality."

LONDON. Marylebone, 24, Harcourt Street.—Mr. R. Wortley delivered an interesting address on "The struggles of life," showing how spiritualism led us upward and onward in an appreciation of the wisdom of God as expressed in the universe.

LONDON. Peckham, Chepstow Hall.—Addresses helpful, uplifting, and educational. Though our attendance was smaller than usual, we were blessed with a deep and realistic spiritual influence, which paved the way for a very successful circle, held after the usual evening service, when over thirty spirits were described by a friend, and with a few exceptions found ready recognition. We have arranged for services in the open air on Sunday, August 10, and purpose leaving Chepstow Hall at 9-45 prompt, by breaks, for Sevenoaks. The drive is a glorious one, through some of the most beautiful country to be found even in this garden of England. Plan of meetings, &c., next week.—Hon. sec., W. E. Long.

LONDON. Peckham, Winchester Hall, High Street.—Morning: Mr. Leach spoke upon "The Celestial Woman," showing how the doctrine of correspondences explained this. An interchange of thought followed, when several friends spoke. Evening: The president gave an exposition of spiritualism, past and present, showing by the Bible

the jealousies existing from Genesis to the apostles, who strongly objected to miracles performed by those outside the camp, on whom, likewise, the Holy Spirit fell; and in the present day it is said we are children of Satan, because we use the gifts given by God, which are the same powers exercised by Jesus, such as healing, thought-reading, will-power, &c. Mr. Leach followed with some telling experiences.—P. A.

LONDON. Shepherds' Bush, 14, Orchard Road.—July 15: The controls of Mr. J. Vango gave a grand and instructive discourse, after which clairvoyant descriptions were given, attended with astonishing results. A very good audience. Mr. Mason gave invocation. July 20th: Mr. Mason gave a short address. Mrs. Mason's controls took subjects from the audience, which was a fair one, several strangers being present.—J. H. B.

LONGTON. 44, Church Street.—Morning, Mr. Charlesworth read lessons. Mr. Lucas and guides asked for subjects. "Spirit Mission," and "What is a spirit?" were chosen, and were very well and ably dealt with. Evening, Mr. Bates conducted. Mr. Lucas and guides took their subject from 1st chapter of Ezekiel, "Son of Man, stand up, and I will speak to thee," which they treated in an eloquent and effective style. Mr. Lucas gives great promise of future work for our cause, it being his first attempt. Audience much pleased.—H. S.

MANCHESTER. Psychological Hall.—July 19: The forenoon being unfavourable, thinned our numbers for the afternoon's ramble. We took the train for Lymm, and viewed that section of the Ship Canal, afterwards strolling the fields and along the lanes to inhale the pure air of the surrounding country, which we found highly beneficial. The weather turned out grand, so we enjoyed ourselves to the full. July 20: Owing to sickness Mr. Pemberton was unable to be present. Mr. Rostron, one of our members, kindly gave his services. Afternoon subject, selected by one of the audience: "The Difference between Mind, Soul, and Spirit," the controls classing the mind and soul together as an outer casement of the spirit. Evening: "Thus saith the Lord God of the Hebrews," showing the fallacy of the above passage being prefixed to the numerous and contradictory items in the old book. Each lecture was followed with clairvoyance, several recognized; also a psychometric test was given satisfactorily.—J. H. Horrocks.

MANCHESTER. Temperance Hall, Tipping Street.—July 20: We experienced another disappointment, as Mr. Schutt did not arrive. At the last minute our local medium, Mrs. E. Hyde, came to the rescue, and devoted the afternoon to clairvoyance, which was very satisfactory. In the evening she gave her maiden lecture, subject, "Who are these that are robed in white? Where are they from? and whither bound?" A splendid address for 45 minutes was listened to with great attention by a large audience who had come to hear Mr. Schutt, but I think no one left disappointed. If Mrs. Hyde will only give herself up to the unseen friends she will develop into a good speaker. She spoke of those "robed in white" in the lyceums watching and helping the children, and asked for helpers to train them and give them good counsel. The lyceum is the backbone of spiritualism; it is the children that will build up the cause. She also gave several very remarkable clairvoyant descriptions. A very pleasant day.—W. Hyde, sec.

MONKWEARMOUTH. 8, Ravensworth Terrace.—Mr. Charlton, of Hetton, gave a grand address on "The philosophy of spiritualism," followed by psychometric readings to strangers, when some good tests were given.—G. E.

NEWCASTLE.—July 11 to 20, Mrs. Spring, of London, accompanied by Miss Grey, have completed a very pleasant holiday in this city. Exhaustion, consequent upon repeated exercises of a highly sensitive mediumship, in the small village on the Thames, demanded rustication on the part of the former lady, and the bracing breezes of the North Sea, tempered by moderate sunshine, have resuscitated her vital energies. Two public sances were held, at which her inspirers ministered, and several private ones amongst friends were also ably sustained. Brief and beautiful addresses, followed by spiritual clairvoyance of a personal kind, were the order of procedure, and, so far as I am able to ascertain, everyone was more than pleased. Mrs. Spring is a lady of a refined, gentle, and exalted spirit. Mediumship in her case has been evolved by severe spiritual exercises and much social suffering—the old story, Gethsemane and Calvary preceding spiritual ascension. If properly introduced in semi-private meetings, I have no doubt Mrs. Spring would make many spiritualists by conviction, and spiritualists everywhere would do well to utilise her powers. On behalf of the Newcastle Society I may say that she will be long remembered.—W. H. R.

NEWCASTLE.—Spiritualism out of doors. Inclement weather the last three weeks has interrupted us, as well as our increasing infirmities. Our few years' labour in this work, from which we know good has resulted, we fear must be given up ere the brief remaining season closes, unless sustained by younger and stronger men, of whom there are plenty, well qualified to hold the standard aloft, if only they could realize the courage of their convictions. We trust this appeal will move some to come forward, if not to the help of the Lord, to the help of his servants, both in and out of the body, who are ever working to spread this good cause. No poor audiences, so dispiriting oftentimes indoors. Crowds are gathered in five minutes to hear about spiritualism. Come and help us, friends! Quay Side and Leazes. See advertisement. Sunday, July 20: The best out-of-door meetings yet this summer. Hundreds listening most attentively. Some very slight opposition only helped us, and when our twelve creed items were read through, our opponents, who were promised the floor, had gone, to our sorrow. Speakers were two.—J. E. and B. H.

NORTHAMPTON.—Mrs. Walker, a local medium, delivered a very good discourse, showing the necessity of us all becoming better spiritualists. There was a small attendance. It would be more helpful to the medium if friends would show their sympathy by their presence. There is no inducement for local effort if there are so many empty seats.

NOTTINGHAM.—Mrs. Barnes's guides spoke to a small audience in the morning. At night, the lyceum members repeated the service of song, "Rest at Last." The room was filled, and the large audience, sitting for two hours, manifested their interest, and expressions of delight were general at the close. This most happy method of placing our philosophy before the people should be mastered by every society. The effort will bless both those that give and those that receive. Mrs. Barnes will be at Leicester the two following Sundays, Mr. Wyldes and Mr. Tetlow being our respective speakers for the two occasions. Let us have the hall filled.—J. W. B.

OLDHAM. Spiritual Temple.—Mr. J. Swindlehurst delivered two admirable addresses. Afternoon, "Believe not every spirit, but prove the spirits." It is evident from this passage from 1 John chap iv. that the early Christians fully recognized the existence of both good and evil spirits, whatever may be thought of the strange test to prove their truthfulness, viz., that Jesus Christ had come in the flesh, and if spirits, both embodied and disembodied, doubted the matter at such an early date, who is going to decide now? Evening, "England's Shame, Poverty and Crime: Their Cause and Cure." The condition of the people in the large towns, the competition of the labourer against his fellow, were duly considered, and a great reform in the land and liquor laws strongly advocated. Our audiences were not large on account of the authorities desecrating the Sunday for the first time by a concert in the Park, which was attended by about 25,000 people.—J. S. Gibson.

OLDHAM. Duckworth's Assembly Rooms.—Afternoon, Prof. J. Blackburn lectured on "What is man?" Short, concise, and to the point, being especially suited to the thinking mind. Mr. W. J. Leeder, who accompanied Mr. Blackburn, gave astonishing tests as a blindfold clairvoyant and psychometrist. Great satisfaction. Evening, before the finest audience we have yet had, Prof. Blackburn continued his thoughts on "Man, in his higher aspects," and was both original and profound. Mr. Leeder again delighted his hearers with his clairvoyant revelations. Then followed what was truly described as a "Pentecostal outpouring." The sick and afflicted were, by means of the mesmero-massage treatment of Mr. Blackburn, rapidly healed of their infirmities. All were known cases, and were valuable evidence of what can be done in this direction. Pains disappeared and illness vanished, and "spiritual manifestations" were in full force. A most successful day throughout.

OPENSEAW.—Mr. E. A. Verity, jun.'s, morning subject was "Noah's flood;" evening, "Religious democracy." Each subject was ably ventilated, pointing out the absurdities of the present generation accepting the theory of so small a craft as "Noah's ark" performing the service to so vast a multitude. The subjects proved of great interest, not only to our Lyceumists, but all appeared to be highly satisfied with the lecturer's democratic ideas. We have a rich treat in store for Sunday next. Come and see how we train the children. All are welcome.

PENDLETON. Hall of Progress.—Afternoon: Mr. Tetlow had five good questions from the audience. Three were dealt with. "If Spirits Live for Ever, Did they Exist before the Life on this Mundane Plane?" "What is Man? and What did God Create him for?" "How Shall we Develop our Mediumship?" Evening: The two questions left over from the afternoon were dealt with. "What are the General Laws of Psychometry?" "What do I Gain by being a Spiritualist?" followed by the advertised subject, "Obstructions in the Road of Progress." All the above subjects were dealt with in a most lucid and telling manner, eliciting hearty applause. Our friend has never given better addresses. Psychometry was given at each service of a very striking nature. A stranger, never having been in a spiritual hall before, thought he had something that would take Mr. Tetlow by surprise, but he found his mistake. No sooner had he given Mr. Tetlow the article than he gave a full description of the gentleman's aunt, also the amount of money she left him, and her name. The man declared to the audience that there is more in spiritualism than he was aware of. So satisfied was Mr. John Fleming, he moved that the best thanks be given to Mr. Tetlow for the good addresses and the tests he had given, seconded by Mr. George Boys, jun. Very successful meetings, all going away highly satisfied.—J. G.

RAWTENSALL.—Circles again, on account of Mrs. Johnstone not sending word that she was not coming, though we wrote, reminding her, four days previously. This is the second time she has served us in this way. This class of mediums ought to be sifted out, for they are not letting their light shine, that men seeing their good works may do likewise. It is to be feared that some one will have to be outspoken, for the safety of the good, honest, and noble mediums we have in our rank—praise the spirit-world! A few weeks ago we had a medium who was a disgrace to any federation. Let us have those heroes of the right who will be teachers and examples for others to follow. The committee tender their thanks to Mrs. Gretton, Mrs. B. Holden, Mrs. Ashworth, and Mr. James Greenwood, of Colne, who paid a visit to our treasurer, James Ormerod, who is very ill.—J. B. [Please write on one side of the paper only, and send reports to Mr. Wallis.]

SOHOLES. Silver Street.—Instead of the usual service, on Sunday afternoon, a circle was held, and a splendid time we had. The guides of Mr. Wainwright gave a good discourse on "The Gulf Bridged, or, The way made plain," in a very effective manner, which was greatly appreciated. I hope this place will continue in its progression, as there appears to be grand unity amongst its supporters. Also that all friends will come.—T. S.

SHIPLEY.—A very enjoyable day. Addresses afternoon and night by Mrs. Jackson, whose guides gave logical and interesting comparisons of the teachings of orthodoxy with the beautiful and comprehensive truths of spiritualism. Clairvoyant and psychometrical descriptions by Miss Parker, who was very successful.—H. L.

SOUTH SHIELDS. 19, Cambridge Street.—July 16: Mr. Gilbertson gave brief outlines of people's character, very instructive. July 20: Mr. Walker gave a very able and instructive address from the subject "The progress of religious ideas," which was listened to very attentively. Surely those who were absent missed a treat.—D. P.

STOCKPORT.—A pleasant day with Mr. Johnson, whose guides answered questions, and gave valuable information in the afternoon. In the evening three subjects were chosen by the meeting: "What think ye of Christ?" "The Use and Abuse of Prayer," and "The first day after death." Each subject was dealt with in a masterly manner, and made a deep impression on an intelligent audience. Mr. Johnson was kind enough to give his services entirely free. For this and also the encouragement and advice he gave us in his normal condition at the close of the services, we tender him our thanks.—T. E.

TYNE DOCK.—July 9: A fruit banquet was held in connection with a presentation which we made to our harmoniumist for past services rendered to our society. An enjoyable evening was spent. Saturday, July 19: We had a most enjoyable trip to Jesmond Dene. One of our members photographed the party, not far from that popular spot, the Old Mill. Sunday evening, July 20, in the absence of our appointed

speaker, Mr. Henry kindly made a few very practical remarks, followed by clairvoyance.

WALSALL.—We have had good times with Mrs. Groom, who gave the first addresses of our two-monthly plan to good and attentive audiences. Her clairvoyance was good, nearly all the descriptions were recognized. Our old valuable worker Mr. J. J. Morse followed, whose eloquence and matter-of-fact arguments seemed to have gained the utmost attention from a well packed hall. We feel that he has left an inspiration behind which will make us more valiant for the cause. Mr. V. Wyldes, came next and spoke to the tune of "How to be happy, spiritually revealed," much to the surprise of many who listened to the address, for the riches of thoughts and ideas as they were painted upon our minds led us into the future of the race when we shall have arisen into harmony and peace with all men. His clairvoyance was good and gave great satisfaction. We hope to have a good time on the 17th of August, when we shall open our new hall with Mrs. Britten as speaker. We invite all Birmingham and Smethwick friends and whoever can render us help either by the purse or sympathy.—J. T.

WIBSEY.—Afternoon: Mr. Raisbeck's guides spoke on "Sow in the morn thy seed" very well. Evening: "Was Christ a Medium?" was dealt with. Clairvoyance and psychometry very good.

RECEIVED LATE.—Newcastle Lyceum anniversary, Sunderland, Macclesfield, Westhoughton anniversary services, Heckmondwike (Thomas Street), Barrow-in-Furness, Bolton. Owing to the numerous monthly plans we are unable to find room for the above, will give them next week. Reports must reach us Tuesday morning to be in time.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Morning: Very good attendance; girls 38, boys 29, visitors 1. A few chain recitations and musical readings conducted by Mr. J. Shaw. Our friend, Mr. Widdop, of Bradford, gave a short address on "The Origin of the Earth and the Fossils that are found contained in it." He also showed us a specimen he had brought with him. A very pleasant morning.—J. H.

BURNLEY. Hammerton Street.—Large attendance. Marching and calisthenics, led by W. Dean. Groups formed for classes. On Saturday next, July 28, we intend having our annual field-day and procession, leaving the hall at 2-30. We give a hearty welcome to all able to join us. Buns and coffee provided free on the field.—A. J. W.

CLECKHEATON.—Present: 22 scholars and 5 officers. Prayer by Mr. Palkett. Silver-chain recitations, reading from the Manual, and "Spiritualism for the Young."—A. S.

COLNE. Cloth Hall.—Present: 53 scholars, 12 officers, and 9 visitors. Marching and calisthenics—the former being very fair, but the latter not so good. The guides of Mr. Hoskin, a local medium, gave a good address to the leaders and lyceumists on their duties, urging upon the leaders the necessity of punctuality and good moral lives, thus setting a beneficial example to the children. A very fair session.—W. H.

HECKMONDWIKE. Blanket Hall Street.—Invocation by Mr. Ogram. Chain recitations well done. Recitations by Mr. T. Crowther and Master Willie Fox. Calisthenics led by Mr. Crowther and Miss Jackson. Lesson from "Spiritualism for the Young." Comments by Mr. Ogram. Present, 28 scholars, 5 officers, and 13 visitors. God speed our lyceums.—J. B.

LEEDS. Cookridge Street.—Morning: Attendance very good. Usual programme. Recitations by Miss F. May and L. Craven. The conductor, Mr. Young, gave a short address on work.—F. T. W.

LIVERPOOL.—Good average attendance; 47 children, 8 officers, and 10 visitors. Usual programme of readings, singing, marching and chain movement. Portion of exercises dispensed with, owing to an address by Mr. J. J. Morse to the children concerning the recent departure to the higher life of little Maude Chiswell, daughter of our highly-esteemed conductor, Mr. S. S. Chiswell. Mr. Morse adverted in a feeling manner to the circumstances, and reminded those present that the teachings they received each Sunday concerning death and the spirit life were to make them understand its meaning and fear its coming less. He told them dear little Maudie was not dead. It was only her "form" that was laid away in the cemetery, and though they felt sorry at not having her with them in the body, he had no doubt she was present in spirit. He urged them to be loving, sympathetic, and kind to each other, and to express all their love to their dear friends, Mr. and Mrs. Chiswell, and so make them feel that the whole Lyceum felt towards them as if each member was a son and a daughter. The address evidently touched our children deeply. Mr. Chiswell suitably responded, and then called upon a visitor from afar, Mr. Milton Baker, from Trenton, New Jersey, U.S.A., to say a few words. Mr. Baker responded in a pleasing manner, expressing his delight at meeting us, seeing our work, and participating in the meeting. He was an old Lyceum conductor, and was delighted to see the good work being done in educating the young men and women of our cause in our holy principles.—M.

LONDON. Marylebone, 24, Harcourt Street.—Good attendance, though some members were at Epping Forest. Open session, mainly conducted by Mr. Collings, who led in marching and calisthenics. Mr. R. Wortley addressed the children in a very feeling speech, explaining their advantages as different to his when a child.—O. W.

MACCLESFIELD.—The second Lyceum Anniversary, Sunday, August 10. Mr. H. B. Boardman, of Openshaw, speaker. Open Lyceum Session at 10-30. The usual method of the Lyceum will be exemplified. At 2-30 and 6-30 Mr. Boardman will give addresses. Collections at the close of each service on behalf of the Lyceum funds. The room will be decorated with plants and flowers.—W. Pimblott, sec.

OLDHAM. Temple.—Mr. W. Spencer, conductor. Numerous attendance. Recitations well rendered by Misses Calverly, H. Gould, Maude Banks and Berry, and Mr. Standish. Marching and calisthenics well done, under the efficient leadership of Mr. Garforth, guardian.

OLDHAM. Duckworth's Rooms.—Attendance better than ever. The singing of Mr. Barker, Mr. Ward, and Miss Alice Ashworth were especially admired. The new piano lent an additional charm. In the groups several colored picture books were utilized. Pictures of animals and birds and varied illustrations were found very interesting and instructive. We have now registered 100 names, and are hopeful to

still increase. A number of recitation books were distributed, that the children may learn suitable pieces. We were specially favoured, having with us Mr. J. Blackburn, D.M., and Mr. J. Leeder. Recitations by Masters A. Wainwright, F. Shaw, Misses Halkyard and Heywood. Usual marching and calisthenics. Next Saturday we are going by train to Alderley Edge, and expect to hold a large mass meeting there.—C. S.

PENDLETON.—Morning: invocation by Mr. Ellison. Usual programme gone through very well. Recitations by Francis Boys and Bertie Wallis. Trio by Misses M. Pearson, Daniels, and J. Fogg; also by Ben Clarke, J. Jackson, and J. Gibson. Classes were taken by Misses Boys and Burton. The seniors had a discussion. Invocation by Mr. T. Crompton. Afternoon: invocations by Mr. Ellison. Marching and calisthenics were gone through fairly well. Present (including all day) 17 officers, 23 scholars, and 3 friends.—W. H. E.

RAWENSTALL.—Conductor, Mr. S. Barnes. Present, 36 scholars and 6 officers. The usual exercises were gone through. Afterwards Mr. A. Haworth taught the children to sing some new pieces from the Manual. August 2 will be the children's field day, with coffee and buns, when all friends are invited to be with us, and make the little folks as happy as they can. The field is kindly lent by one of our members, who is promising well for a nice medium—one who is honest, noble, and good. We hope all the new mediums will be so.—J. B.

SALFORD.—A very good attendance of scholars and friends in the morning, when the usual programme was gone through. Mr. Arlott said he had never seen us do our chain march so well before. Afternoon, not many attended, perhaps on account of the beautiful weather, but those who were there heard a most cheerful address from Mr. Crutchley, from Collyhurst, and very good clairvoyance by a young lady he brought with him. Mr. Crutchley said he took great delight in helping to cultivate the good gifts children had, as he had found by so doing they were much more fitted to take their places when the time comes than those like himself who had not had the opportunities.—A. J. T.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance fair, 21 scholars, 9 officers, and 1 visitor. Chain recitations; musical readings and marching and calisthenics gone through very well. Song by B. Lowery. Mr. Bowen read from "Spiritualism for the Young."

SOWERBY BRIDGE.—July 13, invocation by Miss Booth, who conducted, for the first time, in a very able manner. Mr. Dixon led the calisthenics. Afternoon, Mr. J. Armitage helped to make the session enjoyable. July 20, Miss Hill conducted on both occasions. Calisthenics led by Mr. C. Rowson. Groups were formed. The "Lily group" held a "developing" circle and are making good progress. Attendance moderate.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY (Temperance Hall): 3, Mr. Moulson; 10, Mr. Bloomfield; 17, Mrs. Dickenson; 24, Mr. Armitage.
BATLEY CARR (Town Street): 10, Mr. Armitage; 31, Mrs. Britten (anniversary).
BATLEY (Wellington Street): 3, Mr. Milner; 10, Mrs. Crossley; 17, Mr. Wright; 24, Miss Harrison.
BREXTON (Conservative Club): 3, Mrs. Beardshall; 10, Mrs. Berry; 17, Mr. Campion; 24, Miss Patefield; 31, Mrs. Mercer.
BINGLEY (Wellington Street): 3, Mr. Bush and Mrs. W. Stanfield; 10, Mrs. Jarvis; 17, Mrs. Hellier; 24, Mrs. Hoyle; 31, Mr. A. Smith.
BRADFORD (Little Horton Lane): 3, Mr. Lusby; 10, Miss Walton; 17, Mrs. Beardshall; 24, Mrs. H. Saville; 31, Mrs. Bentley.
BRADFORD (Milton Rooms): 8 & 4, Mr. Wyldes; 10 & 11, Mr. Morse; 17, Mrs. Wallis; 31, Mr. Schutt.
BRADFORD (Otley Road): 3, Mrs. Wade; 10, Mr. Rowling; 17, Mrs. Hoyle; 24, Mr. Campion; 31, Mrs. Berry.
CLECKHEATON (Walker Street): 3, Mr. A. Smith; 10, Mrs. Bentley; 17, Mr. Thresh; 24, Mr. Boocock; 31, Mrs. Dickenson.
HALIFAX (1, Winding Road): 3, Mr. Hepworth; 10, Mrs. Ringrose (Lyceum anniversary); 17, Mr. Bush; 24, Mr. Johnson.
LEEDS (Institute, 23, Cookridge Street): 3, Mrs. Dickenson; 10, Mrs. Craven; 11, Mr. Newton; 17, Mr. Armitage; 24, Mrs. Hellier; 25, Mr. Hepworth (musical entertainment); 31, Mr. Hopwood.
MORLEY (Church Street): 3, Mr. Parker; 10, Mrs. Hellier; 17, Mr. Newton; 24, Mrs. W. Stansfield; 31, Miss Tetley.
WEST VALE (Green Lane): 10, Mrs. W. Stansfield; 17, Mr. Boocock; 24, Open Meeting; 31, Mr. H. Crossley.

YORKSHIRE FEDERATION.—The next monthly meeting of the Federation will be held at the Milton Rooms, Westgate, Bradford, on Saturday, August 10th, at 10-30.—M. Marchbank, sec.

ACCRINGTON: 3, Mr. A. D. Wilson; 4 (Monday), Mrs. Green; 10, Miss Patefield; 17, Mrs. Summersgill; 24, Miss Jones; 31, Mr. Walsh.
BACUP: 3, Mr. J. Pemberton; 10, Miss Walker; 17, Mr. E. W. Wallis; 24, Mrs. Best; 31, Mr. W. Johnson.—G. E. Howorth, sec., 190, Rochdale Road.
BLACKBURN: July 26 and 27, Mrs. J. M. Smith. August 3 and 4, Flower Service, Mrs. Green; 10, Open; 17, Miss Jones; 24, Mr. B. Plant; 31, Mrs. Craven.
BRADFORD (Walton Street): 3, Miss Patefield; 10, Mr. and Mrs. Carr; 17, Mrs. Mercer; 24, Mrs. Craven; 31, Mr. Rowling.
BURNLEY (Hammerton Street): 3, Mr. R. Bailey; 10, Mr. J. S. Schutt; 17, Mr. J. Walsh; 24, Mrs. Wallis; 31, Mr. G. Smith.
COLNE.—3, Open; 10, Mr. Swindlehurst; 17, Open; 24, Mrs. Stair; 31, Miss Jones.
HECKMONDWIKE (Thomas Street): 3, Miss Harrison; 10, Mr. Milner; 17, Mr. W. Rowling; 24, Mrs. Clough; 31, Mrs. Crossley.
HUDDERSFIELD (Brook Street): 3, Mrs. Britten; 10, Mr. A. D. Wilson; 17, Mr. Hepworth; 24, Mrs. Groom; 31, Mr. Wallis.
HUDDERSFIELD (3, John Street): 3, Mrs. Mercer; 10, Mrs. Wade; 17, Mrs. Craven; 24, Mr. Wm. Bowling; 31, Mrs. Carr.
IDLE: 3, Mr. Newton; 10, Mr. J. W. Thresh (anniversary); 17, Mrs. S. A. Taylor; 24, Mrs. Dickenson; 31, Mr. J. Parker.
KEIGHLEY (Assembly Rooms): 3, Mrs. Beauland; 10, Mrs. H. Taylor; 17, Mrs. J. M. Smith; 24, Mr. Ringrose; 31, Mr. A. D. Wilson.

LEEDS (Grove House Lane): 3, Mrs. Murgatroyd; 10, Mr. Hepworth; 17, Mrs. Beanland; 24, Mr. G. A. Wright; 31, Mr. Farrar.
 LONDON (Marylebone, 24, Harcourt Street): 3, Mr. W. Wallace (pioneer medium); 10, Mrs. Record, *née* Miss Keeves; 17, Mr. Hope-oft; 24, Mr. Hancock.
 LONDON (Canning Town): 3, Mrs. Yeates; 10, Mr. Walker; 17, Mr. Veitch; 24, Open; 31, Mr. McKenzie.
 MANCHESTER (Tipping Street): 3, Mr. Swindlehurst; 10, Mrs. E. H. Britten; 17, Mr. W. Johnson; 24, Mrs. Green; 31, Mr. B. Plant.
 NEWCASTLE-ON-TYNE (20, Nelson Street): 3, Alderman Barkas; 10, Mr. Lashbrooke; 17, Mr. J. Clare; 24, pending; 31 and Sept. 1, Mr. J. J. Morse.
 OLDHAM (Temple): 3, Mr. Johnson; 10, Mrs. Wallis; 17, Mr. Tetlow; 24, Mrs. Britten; 31, Lyceum open sessions.
 PENDLETON: 3, Miss Walker; 10, Mrs. Gregg; 17, Miss Gibson; 24, Mr. Hepworth; 31, Mr. Tetlow.
 ROCHDALE (Regent Hall): 3, Circle; 10, Mr. B. Plant; 17, Mr. Newall; 24, Mrs. Hayes.
 SOUTH SHIELDS: 3, Mr. J. G. Grey; 10, Mr. Wm. Murray; 17, Mr. J. H. Lashbrooke; 24, Mr. Moorhouse; 31, Mr. W. Westgarth.
 TYNE DOCK: 3, Mr. J. Clare; 10, Mr. A. Dinsdale; 17, Anniversary; 24, Mr. McKellar; 31, Mr. G. W. Gardener.

A correspondent desires to know of a private circle in Edinburgh. Address D. H. M., care of Mr. Wallis.

Mrs. CLOUGH's address will in future be Butts Buildings, near Church, Gomersal, near Leeds. Secretaries please note.

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

BARROW-IN-FURNESS.—Sunday, August 3, service of song and flower service. Saturday, Aug. 16, annual Band of Hope and Lyceum treat.

BOLTON.—A new society will commence work on August 3. Mediums and speakers should send open dates at once to Mr. T. Hatton, 42, Bullock Street, Little Bolton.

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.

BINGLEY. Wellington Street.—Anniversary, August 3, at 2-30 and 6. Mr. Bush and Mrs. W. Stansfield, of Bradford, and Mr. Stansfield, chairman, have kindly promised their services. We should be pleased to meet as many friends as can make it convenient to come. Tea can be had close by at a reasonable charge.—F. W.

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

BURNLEY (Hammerton Street).—July 27, Mr. E. W. Wallis, at 2-30, "The New Hell and Heaven;" at 6-30, "The Court of Appeal: Theosophy and Spiritualism."

GLASGOW.—August 3, Mr. E. W. Wallis will deal with questions from the audience in the morning; 6-30, subject, "The Spiritual Side of Spiritualism."

HECKMONDWIKE (Blanket Hall Street).—Lyceum tea recreation on July 26, tickets 6d. and 3d. Cordial welcome to all friends.

HIGH FELLING. Hall of Progress.—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 district will favour us with their presence.

LEEDS. Spiritual Institute.—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.—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 SPIRITUALIST FEDERATION. Claremont Hall, Penton St.—July 27, at 7, Mrs. Yeeles, and Messrs. Emms, Drake, and U. W. Goddard. Vocal and instrumental music as usual. The Federation Council meeting will be held at the close of the service. It is hoped that all members of the Federation will attend, as important propositions will be brought forward.—U. W. Goddard, hon. sec, 6, Queen's Parade, Clapham Junction, S.W.

LONDON.—Open-air Work.—Next Sunday: Victoria Park, 11-30, Messrs. Emms and Drake; H. de Park, 3-30, Messrs. Emms, Drake, and Rodger; Battersea Park, 3, U. W. Goddard; Penton Street, 6, Messrs. Drake and U. W. Goddard.

LONDON.—Kensington and Notting Hill Association.—We desire to make an especial notice that our valued friend and co-worker, Mrs. Yeeles, is to speak in Hyde Park (open-air work), near Marble Arch, next Sunday, at 3 o'clock. We hope there will be a good attendance of sympathising friends. Literature can be had for distribution at this meeting from Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater, W. We have pleasure to acknowledge a quantity of *Two Worlds* and other spiritual literature from Miss Porter, and hope many friends will encourage us by sending all that they have to spare.

LONDON. Marylebone, 24, Harcourt Street.—July 27: Captain P. Pounder. "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. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Public circles every Sunday at 10-30 a.m., and Tuesdays at 8 p.m. Thursdays for spiritualists only, at 8 p.m. Wednesday, August 6, Mr. G. A. Wright will deliver his celebrated phrenological lecture and examine heads at the close. We shall be glad to see as many as can make it convenient to attend.—W. H.

MANCHESTER SOCIETY OF SPIRITUALISTS.—We intend having a picnic to Mottram, on Monday, August 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 at a reasonable charge?

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The Quarterly Conference will be held at Cambridge Street, South Shields, on Sunday, August 3, at 10-30 a.m. and 3 p.m. Mr. Morse will lecture, under the auspices of the Federation, at Sunderland, on Sunday, August 3, morning and evening.

NOTTINGHAM.—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.

OPENSHAW SOCIETY.—Special floral open Lyceum session on the 27th inst., at 10-30 and 6-30; 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.

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.

Mr. Towns will be in Yarmouth for ten days from July 31st to August 11th. All letters should be addressed to him at General Post Office, Great Yarmouth. To be left till called for.

Mrs. DICKENSON, of Leeds, having been ill some time, finds, by the advice of her spirit guides and her medical adviser, that she will be obliged to withdraw from all platform work for at least the next six months, complete rest being necessary. Will all secretaries kindly note this and supply her dates?

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

BRIGHOUSE.—On Monday evening, we held our half-yearly meeting, Mr. Joseph Halstead being elected president, Mr. Richard Ramsden corresponding secretary, and Mr. John Shaw financial secretary. The society is in good condition. Please note, all communications must be addressed to Mr. Richard Ramsden, 5, Spring Bank, Brighouse.

PASSED TO THE HIGHER LIFE.—Alfred, the infant son of Thomas and Elizabeth Crowther, of Heckmondwike, on July 12th, aged 15 months, and was interred at Heckmondwike Cemetery, on Tuesday, July 15th, by Mr. Wainwright, medium, of Scholes. A hymn was sung, and he read for his lesson a very appropriate hymn at the graveside after the invocation, and commented on it in a very effective manner, while a minister of another denomination watched the interment along with other friends. The father of the child is a medium in connection with the United Society of Spiritualists, and is much respected in the neighbourhood.—H. O.

GONE BEFORE.—Maude Chiswell, the beloved child of Mr. and Mrs. Chiswell, of Liverpool, whose mortal remains were interred in Anfield Cemetery, Liverpool, on Thursday, July 17, 1890. Twice within half a year the white-robed messenger of change has entered the home of our dear friends above named, and borne from the happy family circle two of its young members. Sustained by the sublime facts and teachings of our glorious gospel, the parents have passed through this trial to their faith and feelings, with a fortitude that cannot be too deeply valued. And though the natural feelings of the heart have found their vent in tears, they have been able to see "the sunshine through the rain," and have not been so utterly cast down as so often are those who have not our light and truth to guide and uphold them. The funeral services were conducted by Mr. J. J. Morse, and consisted of a truly inspired address at Maudie's late home, where her form, looking as peaceful as if in sleep, reposed in a handsome casket, at the head of which three of the lyceum banners had been arranged—red, white, and blue (typical of love, purity, and wisdom)—to which Mr. Morse made due reference. In the cemetery another brief service was held, consisting of a suitable invocation, a selection from "The Seers of the Ages," a hymn, followed by an eloquent and pathetic address from Mr. Morse's chief control. At the graveside a few words of loving parting with the little form, the casting of flowers upon the casket, and singing, terminated the simple but impressive service. A large number of friends were present, as also were children from the lyceum, two of whom assisted in carrying the casket from the chapel to the grave.—J.

LONDON SPIRITUALISTS' OUTING.—The annual excursion of the London Spiritualists to Epping Forest took place on Sunday last. The King's Cross Society and friends drove to the Forest in brakes, but many others went by railway. At 4-30 a large company sat down to a good tea in the pleasant rooms of Rigg's Retreat, most of the leading spiritualists in London, including Mr. J. Burns, being present. After tea a meeting was held at a convenient spot near by, and Mr. Drake's banner, inscribed with the word "Spiritualism," and planted in a conspicuous position, attracted strangers to the gathering. Mr. A. M. Rodger presided, and after a hymn had been heartily sung, made a few remarks appropriate to the occasion. Mr. Burns being called upon to speak said he regretted he should be the cause of inharmony and discord at such a time, but all the same, proceeded to give a partisan, though able, address in support of his own very peculiar views. He was followed by Mr. Veitch, who in clear and logical language exposed the fallacy of Mr. Burns' ideas and advocated union and organization as a vital necessity to the furtherance of our cause. Mrs. Yeeles, in a short but eloquent speech, spoke of the joy and consolation that the beautiful teachings of spiritualism brought to those whose friends had gone before; and Mr. Drake in vigorous terms denounced the immoral and unrighteous dogmas of the Christian faith and advocated the nobler and purer philosophy of the spirits. Other speakers, among whom were Mr. Towns; the veteran out door worker, Mr. Emms; Mr. Wallace, the pioneer medium; and Mr. F. W. Read, addressed the meeting, which eventually closed in an informal manner, many going away with the feeling that on such an occasion it would have been wiser if controversial matters had been tabooed. After the meeting, the friends broke up into small parties and rambled through the Forest in the summer twilight until it was time to journey homeward. On the whole, a very enjoyable day was spent, the weather was delightful, and the London spiritualists' outing of 1890 must be pronounced a success.

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ASTROLOGY.—Health, Marriage, Business, Future Prospects, Removals, Where to Live, &c. Send Date, Hour, and Birthplace to Mons. DE COURANT, Astro-Medical Botanist, 111, Milnrow Road, Rochdale, Lancashire. Fee 2s. 6d. and 5s. Private consultations daily. Hours—10 to 12 a.m., and 2 to 6 p.m.

Mrs. E. Gavan, 18, Clowes Street, West Gorton, Manchester (late of Denton), PRACTICAL MEDICAL PSYCHOMETRIST, gives State of Health, description of Ailments, &c., the time it would take to cure, advice, &c. All that is required is a small lock of the person's hair, with age, sex, whether married or single. Fee 1s. Stamped envelope for reply. Incurable cases preferred.

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