

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 150 — Vol. III. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 26, 1890.

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PLATFORM GUIDE.

SUNDAY, SEPTEMBER 28, 1890.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. Swindlehurst.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Berry.

Ashington.—New Hall, at 6 p.m.

Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mrs. Wallis.

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

Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. W. Stansfield.

Batley.—Wellington St., at 2-30 and 6: Mr. Dawson.

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

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 1-30: Mrs. E. H. Britten.

Bingley.—Wellington St., 2-30, 6.

Birkenhead.—84, Argyle St., 6-30. Thursday, 7-30.

Birmingham.—Oozells Street Board School, at 6-30.

Smethwick.—43, Hume Street, at 6-30.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. Mercer.

Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. W. Rowling.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.

Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. T. Postlethwaite.

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

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

Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mrs. Mercer.

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

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: Miss Capstick. Wednesday, at 7-30. Saturday, Healing, at 7.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker St., 10-30, 2-30, 6: Mrs. Place. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30, 6: Mrs. Bentley. Tuesday, 8.

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. A. D. Wilson.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.

North Street, at 2-30 and 6: Mr. and Mrs. Hargreaves.

Trafalgar Street, 2-30, 6-30. Monday, 7-30.

102, Padham Rd., Developing Circles, Mondays, Thursdays, 7-30.

Burslem.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. R. D. Lucas.

Byker.—Back Wilfred Street, at 6-30: Mr. J. H. Lashbrooke.

Cardif.—Lesser Hall, Queen St. Arcade, Lyceum, at 8; at 11 and 6-30.

Charwell.—Low Fold, at 2-30 and 6: Mr. Farrar.

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

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

Connaught Buildings, at 2-30 and 6: Mr. Wright.

Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Miss Patefield.

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

Deventry.—43, Woodbine Street, Flatt, 2-30 and 6.

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

Exeter.—Longbrook St. Chapel, 2-45 and 4-45.

Felling.—Hall of Progress, at 6-30: Mr. W. Scott.

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

Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.

Glasgow.—Bannockburn Hall, 36, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.

Halifax.—Winding Rd., 2-30, 6: Mr. Armitage. Flower Service and Harvest Thanksgiving.

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

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

Blanket Hall St., Lyceum, 10; 2-30 6: Mr. Wainwright. Monday, 7-30, United Circle. Tues., Wed., and Thurs., Members' Circles.

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

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

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

Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Midgley.

Hull.—Seddon's Rooms, 81, Charles Street, at 6.

Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. A. H. Woodcock.

Jarrow.—Mechanics' Hall, at 6-30.

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

Assembly Room, Brunswick St., 2-30 and 6: Mr. Holmes.

Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Hepworth.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Parker.

Institute, Cookridge St., 2-30, 6-30: Mrs. Beardshall.

Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30.

Lecture Room, Temperance Hall, 6-30.

152, High Cross St., at 11 a.m.

Leigh.—Newton Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. E. W. Wallis.

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

Canning Town.—2, Bradley Street, Becton Road, 7: Mr. Walker. Tuesday, at 7-30, Séance.

Forest Hill.—23, Devonshire Rd., at 7. Thurs., 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.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.

Lewisham.—193, Hithergreen Lane, at 3. Séances every Friday, 8.

Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; at 8, Lyceum; at 7, Quarterly Meeting (short speeches).

Wednesday, at 8, First Aid. Thursday, at 7-45, Mrs. Wilkins.

Saturday, at 7-45, Séance, Mrs. Treadwell.

Mill End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.

Peckham.—Ohepstone Hall, 1, High St., at 11-15 and 6-30, Spiritual Services; at 3, Lyceum; at 8-15, Members' Circle.

Fridays, Healing (Free) at 7-15; Address and Service, 8-30.

Peckham.—Winchester Hall, 33 High St., 11, Mr. Dornbusch, "The distinction between God and Lord;" at 7, Rev. Dr. Young, D.D., "The English Socialism of To-day."

Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; at 7. Tuesday, at 8-30, Mr. Joseph Hagon. Saturday, at 7-45, Mrs. Mason.

Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday at 9.

Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.

Longton.—44, Church St., at 11 and 6-30: Mrs. J. M. Smith.

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

Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Miss Walker.

Oolby Road, at 2-30 and 6-30: Miss Gartside.

10, Petworth Street, Cheetham, Fridays, at 8.

Maxborough.—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.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. J. J. Morse, and on Monday.

North Shields.—6, Camden St., Lyceum, at 2-30; at 11 and 6-15, Mr. T. H. Hunt, and on Monday.

41, Borough Rd., at 6-30: Mrs. Caldwell.

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: Mrs. Barnes.

Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Groom.

Duckworth's Assembly Rooms, Ascroft St. (off Clegg St.), Lyceum 10 and 2-30; at 8 and 6-30: Mr. W. J. Mayoh.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30. Harvest Festival and Lyceum Session.

Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.

Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. Walsh.

Rosdale.—Regent Hall, 2-30, 6: Mr. Hunt. Wed., 7-30, Public Circles.

Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8, 6-30: Mr. Knight. Wednesday, at 7-45.

Saltash.—Mr. Willscroft's, 24, Fore Street, at 6-30.

Scholes.—Tabernacle, Silver St., 2-30, 6.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

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Shipley.—Liberal Club, 2-30, 6: Mr. Champion.

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Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose.

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Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Thursdays, Circle, at 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.

Sunderland.—Centre House, High St., W., at 10-30, Committee; at 2-30, Lyceum; at 6-30.

Moukwearmouth.—3, Ravensworth Terrace, at 6-30.

Podmorden.—Sobriety Hall, at 6.

Tunstall.—13, Rathbone Street, at 6-30.

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

Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, at 10-30; 2-30, 6-30: Mr. B. Plant.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.

West Vale.—Green Lane, 2-30 and 6: Mrs. Green. Anniversary.

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

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

Willington.—Albert Hall, at 6-30.

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

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6: Mr. Galley.

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THE ROSTRUM.

THE COMING SPIRITUAL RELIGION.

A Lecture delivered before the Leicester Spiritual Society on Sunday evening, Aug. 3, 1890.

BY A. F. TINDALL, A. MUS., T.C.L.

FOR nearly forty years spiritualism has been in your midst. During that time the evidence in favour of its phenomena has been accumulating. Fact has been piled on fact, till spiritualism numbers amongst its converts a vast array of the very cream of the intelligence of humanity, from scientific and professional men, down to the most intelligent among the working classes. The phenomena have been tried and tested in every conceivable way, and those who have experimented for themselves have proved not only the existence of a force in nature hitherto unknown, but of an intelligence behind the force; and that intelligence unquestionably human. Therefore I say that the time has come when spiritualists should take a new departure. The era of doubt, of cavilling, of uncertainty, must close; and those of us who have been experimenting so long must come forth and announce to the world what we know to be true. There are many things uncertain—a vast field to explore; and we who call ourselves occultists are determined to continue our investigations in those directions. Yet while many things are dark and shadowy, I maintain that the existence of spirit or immaterial intelligence is proved. That man has a soul which survives death, and that the spirits of the departed can communicate with us, is absolutely certain. Therefore the spirit world insists that these truths be taught far and wide, as a religion, to the people. There are many occult secrets which it would be dangerous to impart to all. There must always be the esoteric and the exoteric teaching. But who amongst us with a human heart, with any sympathy for his kind, can see around him the wide-spread misery caused by the erroneous religions in our midst, or the scarcely less erroneous forms of materialism, without lifting a finger to raise the people from their degradation to a knowledge of the spiritual? How then shall we best gain the hearing of the crowd? By putting these truths in the form they are most used to; by teaching a religion, not merely a dry science or philosophy. These, indeed, are the foundation stones of our church, but the edifice must be built of other material. We must appeal to the religious instinct, to the family affections, to the broad human sympathies of our kind. The mass of men are like children; they must look up to *something* or *some one* stronger and better than themselves. Let them, then, throw down their idols, their priest-worship, their Bible-worship, their worship of great names, customs, and the fashions of the time. Let them learn that money is not the only god, or the delights of sense the only good. Let them learn that they are spirits, that this is only one scene of many in their immortal career, and we shall soon see an improvement in humanity. Humanity will evolve higher types, not through political nostrums, or religious dogma, but by learning how to develop the spiritual nature of our race. Man has powers within him, in embryo, of which most people never dream. The spiritual religion teaches us that our duty is to develop these.

We pray, not to appease an angry God, but to invoke the Divine to pour down blessings upon us. We do not cramp our minds by a form of impossible belief; but open them to receive all truth. We tremble not at an everlasting hell, nor wish for the Christian's heaven. The only salvation we need is to develop the spiritual within us, so that we may rise superior to the tyranny of circumstances and of the many evils ever surging around humanity. What are the religions around you? They are but another form of materialism. When trouble or sickness comes, when death takes away your dear ones, what comfort can they give? Ask your clergy. Behold! they are in doubt themselves; they are the blind leading the blind: they know not what is beyond the grave. They have no proof of a life to come. They depend on a book; and the authority of that book science has shaken. Where, then, will you look for comfort? The spiritual religion alone has the proof. All the dying faiths around you were built upon it; they are the husks, but spiritualism is the kernel. Leave, then, all this behind you, and depend not upon books, priests, or one who lived and died eighteen hundred years ago, but depend on the living spirit within and around you. Every one of you has an immortal soul within. Sit in your own homes and let your aspirations ascend to the Divine Sphere; and you shall receive guidance and comfort in this life, and the proof of a life beyond. People think spiritualism is delusion, and mediumship trickery; that they must go here and there and pay money to see wonders. This is not spiritualism. Let them sit in their own homes with those they can rely on, or else by themselves. Let them persevere, and they shall see the truth demonstrated to their own souls, and be taken out of darkness into spiritual light.

We must look on our communion with spirits as a sacred thing, as a religion, if we would catch the real meaning of the message that the angels bring. But the men of creeds, the people of this age, used to the formulas of the churches, may object: What sort of faith is this? Where is your God, your Saviour, your belief, your worship, your duties? I will answer them. Our God is not in the image of man—a tyrant, an autocrat. Our God is the Divine Soul of the Universe—in us—in all. Our Saviour is not a man who bore the world's sins ages ago, but the Divine Spirit within each one of us. This is the Christ who will save us, and who has never been human. To develop the spiritual essence within us is our one primal duty and the chief aim of spiritualism.

The ordinary types of humanity in this our time, do not know or feel they have a spiritual Ego within. They are creatures of circumstances and external influences. But when we commune with the spiritual realm, our own soul natures awaken and new powers are evolved. Our souls rise and touch the spiritual spheres and commune with the high intelligences. They become temples of high spiritual influences; the powers of clairvoyance, clairaudience, prophecy, and healings are developed, and such people become the first fruits of the higher humanity of the future.

Directly we begin to preach these spiritual truths, however, we come into collision with the faiths founded on the Bible. Christians begin to be exercised about the bearings of our belief on their cherished creeds.

I must now therefore briefly explain our position in relation to the Bible.

I suppose there are few thinking people who will now maintain that the Bible is the infallible word of God. I need not now go over the secularist lecturer's ground and show you the absurdity of its legends—its mistakes in history and science, or its contradictions—all this is well known

to most of you; but the clergy say the Bible was not sent to teach science or history, but to teach faith and morals—reveal the nature of God, explain His dealings with man, and point out the way to salvation. Herein, they say, it is infallible. Here God speaks to us through its pages. But I submit that if the human element is mixed up with it, in its science and history, still more has it polluted its teachings with regard to God, morality and salvation. It invests the Divine Power with the attributes of a man, its morality is not the moral teaching of nature, and its plan of salvation is immoral, misleading, and unjust. It cannot then be the word of God in any direct sense, neither is it the work of human intellect alone. It is beneath the Godhead, but above the human. We, therefore, look upon the Bible as a mixture of spiritual inspiration and oriental legendary lore.

As an infallible book, as the word of God, we declare it to be untrue; yet as a record of ancient spiritual and occult phenomena we look upon it as most valuable. The clergy hold up their hands in holy horror at us and say: What, don't you believe in the Bible? We may justly retort, we believe far more in it than you do. There are few things more extraordinary than the idea that the dogmas of modern Christianity are in accord with the Bible.

The Bible is an occult book, and occultism is the only key to unlock its mysteries. Many of its writings contain inner meanings, quite clear to the occult student, but taken literally they are utter nonsense. It is indeed true that the letter killeth.

It is supremely ridiculous to see the young men of our nineteenth century entering the Church as a sort of aristocratic profession, and with the mere book-learning of the colleges, coming forth week after week to explain and make clear a book written, in great part, by occult masters in a totally different age to this, and for purposes they have not the slightest idea of.

Is it not also a spectacle for gods and men, to see our fashionable congregations listening to, and pretending to believe in, the astounding stories read to them every Sunday, such as the feeding of the five thousand with the loaves, the ark, the building of Babel, the sun standing still, the ascent of Elijah into heaven in a fiery chariot? Yet if we ask one of them to believe a simple phenomenon, such as slate-writing, occurring in their midst, they profess utter incredulity! Enter into conversation with some of our fashionable friends returning from their churches, and tell them you don't believe in Jesus's miraculous birth, his ascension, or resurrection, and they will look upon you as a monster; but ask them if they believe in our spiritual phenomena, and they look upon you as insane.

Yet surely for the spiritualistic phenomena happening in our midst there is much more reliable evidence; and they may be much more easily verified than those that happened eighteen hundred years ago.

When Florence Marryat, our celebrated novelist, states that her daughter appeared to her in materialized form, threw her arms round her, and kissed her, this is a case more capable of proof than the appearance of Jesus to his disciples eighteen hundred years ago. Yet our fashionable friends believe the one without a word of doubt, but smile with contemptuous incredulity at the other. And this is the boasted nineteenth century, the age of reason! Is it not more the age of surface knowledge and pretence?

I maintain that Christians do not believe in the Bible, or understand it. What has the Archbishop of Canterbury and all his tribe of priests to do with the Man of Nazareth? What does the history of Jesus mean, whether it is the true history of a veritable Personage or the figurative language of the Mythos, as Mr. Gerald Massey puts it? It is the history of an adept in occultism, and his teachings to his followers are in their broad aspect the one teaching ever given to Neophytes, who would penetrate the mysteries. What do our aristocratic clergy know of this? They may take high honours at the universities, and be deeply read in theology; but what do they know of soul development, of the union of the Spiritual Ego with the Divine Soul of all. What do they know of this, our paid spiritual teachers? Yet this is the way their Saviour and his followers worked: by developing such powers have spiritual teachers in all times worked their marvels.

Now, I would put a crucial question to Christians:—Does not Jesus say: "And these signs shall follow them that believe"? (Mark xvi, 17, 18.)

What are the signs? We ask you Catholics and Protestants for them in vain; and what is your excuse?

Oh, you say, the age of miracles is past! There is not a word in your Bible to warrant you in saying this. Indeed it is the reverse. "Greater works shall ye do," says Jesus, "because I go to My Father." It would be, at the least, amusing to see our rectors, and bishops, and our Catholic priests, trying to exercise apostolic gifts. No, my friends, they have them not, and why? Because they cannot understand their own book. Book-learning, academic examinations and degrees, aristocratic lineage, or high salaries cannot impart these powers. We must turn ourselves from nineteenth century civilization, with all its pretence and hypocrisies; we must commune with Nature and learn her laws, and wrest her truths and powers from her mystic guardians. And how shall we do this? By looking not outwardly to pompous priests and worldly learning, but into our own souls. We must develop the God within, and we shall be in union with the God without, and by this power alone we shall be able to use and control occult forces.

When we speak of our spiritualism to the Christians, they either ridicule us or tax us with dealing with the devil. We have borne this charge for a long time. I fling it back upon them; I say it is they, and not we, who have dealings with black magic or the devil. Look, my friends, at the power some preachers have over their flock. Watch their revival meetings, the meetings of the Salvation Army, the power of a Spurgeon. Is not this achieved by unconsciously psychologizing their congregations? What is the effect of hundreds praying together to such a God as the Jewish Jehovah? It is the invoking of a power to enchain the human intellect. We see this in its worst form in Roman Catholicism; and even after death the chains are not easily thrown off. This is black magic, resulting in deplorable evils, and this is their work. The united wills of many have forced on the weaker minds of humanity faiths and beliefs which their reason could never have sanctioned. As the mesmerist can make his subject believe any absurdity, so the concentrated wills of the heads of the churches mesmerise unconsciously their flocks to believe anything. This is black magic, and this we fight against.

Let us be content to rest our souls on the all-pervading spirit. Let us strive to be more in union with the Divine intelligence, for this is the only worship the spiritual religion inculcates. The one aim of its teaching, all our converse with the spirit world, is for this—to unite our souls with the one Divine Soul of all. Then nothing can harm us, we shall be able to attain to all truth, for the truth shall stream in upon us, as we enlarge our capacities to receive it, and we shall be guided and blessed in this life and all others, for once the link is established it can never be broken.

MR. AND MRS. EVERITT IN NEWCASTLE.

Extracts from the "Newcastle Daily Leader" of Sept. 9th, 1890.

NOTE.—The following extracts are given by the now popular and indomitable interviewer who, on journalistic authority, penetrates every circle, public or private, where remarkable things or persons are to be seen. We regret that this—now all too common practice—obtained in the case of Mr. and Mrs. Everitt—the latter a noble disinterested and highly-gifted medium; a lady, however, whose powers are too delicate and refined to be made an exhibition of. For many years the Editor of this paper has been accustomed to witness, in Mrs. Everitt's presence, and through her wonderful mediumship, phenomena far too marvellous to be believed upon mere report, but far too dependent upon sympathetic surroundings and carefully-prepared conditions to be repeated during the visit of a journalistic "interviewer." The report, however, is candid and honest, as far as it goes, and we only regret that the admirable gifts of Mrs. Everitt's mediumship could not have been witnessed under more favourable conditions than those furnished by a casual visit.—Ed. T. W.

AMONGST THE SPIRITS IN NEWCASTLE.

"The times have been that when the brains were out the man would die, and there an end," said Macbeth, but spiritualists reason quite differently in these latter days. They do not admit that there is "an end," brains or no brains; and the experiences of Mr. and Mrs. Everitt, partly revealed to a Newcastle audience on Sunday night, go to show that for the last forty years they have been in almost daily communication with "the dead." Not only that, but Mrs. Everitt, as a trance medium, visits "the other side," and

holds sweet converse with the spirits of the departed, meeting with friends, and feeling very loath to return.

When I enter the other life, said Mrs. Everitt to a representative of this journal, it really only seems like a continuation of this; but I don't know how I get there or return again to the body.

But is life worth living on "the other side?"

Oh, very much so in the sphere I enter. I meet friends I have known in life and am introduced to many others, and I could pick out their likenesses from a hundred. When we meet we shake hands and talk upon anything that interests us.

What about the weather in that far-off land? asked the interviewer.

Well, I have never seen any rain there, said Mrs. Everitt, nor felt any wind. There is a bright light, the atmosphere is pure and exhilarating, with the perfume of many flowers—the sweetest to me coming from banks of blue roses—the sky intensely blue, and everything looking serene with an air of perfect repose.

You know, she continued, spiritualists believe this a dead world, and all we experience is but various reflections or reactions from the spirit-life.

We think this is simply a world of effects, interposed Mr. Everitt, and the other a world of causes, so it is not likely we should see anything there that we have not seen here. Mrs. Everitt talked of having come and viewed her own tranced body in the chair just as if it were a dress which she could put on.

Mr. and Mrs. Everitt, of London, who, it should be explained, are people of means, are simply prompted at their own cost to visit the spiritualists in the North of England, and in point of fact have no personal interest to serve, never having taken a shilling for what they have said or done for spiritualism during their forty years' experiences. Their manifestations of mediumship have been confined very much to the home or private circle, and in conversation one became impressed with their intelligent confidence and belief.

Their mediumship, it appeared, takes the higher form of direct communication in speaking and writing. At prayers they hear loud responses from the unseen—"Amen! my brother!" "Amen! my sister!" Shadows appear in their chamber and hold conversation with them. A friend of theirs in London was a brother of the late Mr. Mawson, of Newcastle, and in a trance state Mrs. Everitt sat in a carriage gliding through spiritual scenery with Mrs. Mawson, their friend's deceased wife, her brother-in-law, and a child, the latter, on being described, declared to be their granddaughter, who had died. On another occasion she was in the same company, but remembered two children. This report led to the news being imparted to the medium for the first time that this was a second grandchild who had died. On visiting some orthodox friends in the country raps came to the table, and in response to questions this came out, addressed to the lady of the house—"Auntie, I am Bobbie—chuckies, chuckies!" The lady of the house was at once reminded of a little nephew who had stayed with her, and was very fond of feeding the chickens. The mediums, Mr. and Mrs. Everitt, had never heard anything about the youthful messenger from "the other side."

In regard to direct writing, said Mrs. Everitt, when my own hand is used I seem to lose all sensation in it. Feeling returns to my hand and arm when the pencil falls from my fingers. Of many strange examples, there was the writing by "Annie," her "guardian angel," as she calls her, a Sunday school teacher of long ago. This writing is very small, in close lines, covering nearly a quarto sheet of paper. Such close, clear, and straight miniature writing, said to contain 786 words, certainly could not be done by any ordinary writer under half-an-hour. Mr. Everitt said he was prepared to go before any magistrate and make an affidavit that that piece of writing was done in seven seconds. He put the self-same paper and a pencil down on his table when informed that this manifestation would be given. The light was put out, and again lighted as soon as the pencil was dropped. It was only a few seconds of time, and the writing shown was discovered, exhibiting no mark of pressure on the paper, the writing being perfectly smooth! Other no less wonderful phenomena are vouched for with deliberate assurance. Mrs. Everitt had had rings removed from her fingers and replaced after an absence of days by an unseen agency, there being also a feeling of heat as the ring was thrust on to her finger. One was put on over another,

when to all appearance it was a physical impossibility to pass the one through the other. She did not suffer so much in health by her trance mediumship after receiving the spirit ring, but the occult power seemed disturbed by taking it off for exhibition. Once more the ring disappeared from her finger while she was asleep, and one day, stretching out her hand, it was suddenly replaced on the middle finger of her right hand, from which it is quite impossible to remove it unless by cutting.

Mrs. Everitt was brought up in the faith of the old Scotch Baptists, and found a husband in Mr. Everitt, when they were both Sunday school teachers. The revelations from the spirit world have, naturally enough, changed their views in regard to a hereafter; and although Mr. Everitt, when a young man away from home, recalls a spirit message from his mother who had died suddenly, it was only tests in the family circle that led to the wonderful experiences they now tell as an everyday affair.

"What do the spirits tell you about rewards and punishments?" Mr. Everitt was asked.

They tell us if the life we live here is useful and good we shall be in a higher state over there. Our surroundings there will correspond with our lives. A man makes his own state hereafter. Just as what a man eats and drinks makes up his material body, so what he thinks and does goes to form his spiritual condition. All the laws that the Divine Being has made are good, and if we violate them we suffer. We are not punished—the Divine Being does not punish any one—we suffer, and that suffering is not vindictive, but it is really merciful, inasmuch as it is educational. It is intended to teach or enlighten us, and make us wiser and better children. So that, you see, continued the medium, when we leave this world we take all our perfections or imperfections with us; we leave nothing but this material form behind. The evil of the wicked recoils upon them, and the good experience the felicity of their conduct.

A good deal more in this strain was vouchsafed by the partners in mediumship as the knowledge and enlightenment obtained from their communications "with the other side."

The interviewer, in the broad light of day, ventured to ask for some manifestations. Mr. and Mrs. Everitt drew near a large dining room table and asked if any of their friends were present? On a second summons a timid knock or two could be heard in a corner of the room. They became stronger, and in response to intelligent questions the mediums discovered the identity of their familiars and the knocks had different sounds. One was a dull thud, another a sharp rap, a third had a scratching sound. The interviewer invited them to lift the table or move a vacant chair. There was quite a decided effort to do something with the table. It vibrated, or rather seemed to throb, affording a mysterious feeling, and then there were loud knocks where the interviewer was sitting, but nothing more occurred.

The manifestations were slight as compared with those which Mr. Everitt spoke of, and which have been known to hundreds of distinguished spiritualists during the long years in which Mrs. Everitt has given her services to friends and enquirers in private, but still in widely known, and widely celebrated circles.

THE UNELECTED INFANT.

AN "unelected infant" sighed out its little breath,
And wandered through the darkness along the shores of death,
Until the gates of heaven, agleam with pearl, it spied,
And ran to them and clung there, and would not be denied:
Though still from earth came mutterings, "You cannot enter in;
Depart into Gehenna, you child of wrath and sin."
At last the gates were opened: a man with features mild
Stooped down and raised the weeping and unelected child.
Immortal light thrilled softly down avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you, thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things better now."
—Albert Edward Lancaster.

SPIRITUAL PHENOMENA IN A CHURCH.

IN the *Banner of Light* of November 25th, 1871, was published an interesting letter from New York, giving an account of the physical manifestations which took place in Mr. Beecher's church. A copy was sent to the *New York Herald*, and that paper endorsed the account in a lengthy article, from which was taken the following extract, by one of the *Herald* reporters, who was an eye-witness:—

There were three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in a line with Mr. Beecher, was an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long pre-sermon prayer. As he uttered the words, "Let the whole earth learn the power of love," the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a séance in front of the immense congregation of Plymouth Church. Their eyes said plainly, "What shall we do if this table keeps moving?" But keep moving it did, back and forth, with a slow monotonous slide, till the prayer was finished, and then it gave three emphatic tips by way of "Amen." "Undoubtedly somebody up stairs endorses Beecher," said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds and cares and troubles, but each stanza closed with this line:—

"As my day my strength shall be."

When that line was sung the table tipped so that pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and a look of horror which to a looker-on was irresistibly comic. They controlled themselves perfectly, however, and took their paper upon hymn books in their laps and began to write. Meaning to do their best, they all moved back, so that not the hem of a garment touched the table. They even laid their gloves upon the projecting rim of the platform. Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood and of the love that hopeth all things, believes all things, endureth all things. He spoke of the cruelty of society in its prisons, and all its disciplinary machinery, and deplored that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very point where a radical reformer would have wished to applaud, the table would push with great force one of the reporters and travel to the opposite side, as though to say, "That's so, that's the truth." That the table was not touched by even the reporters' raiment during the sermon, I would take my oath before any court in the country.

"How long did this go on?"

"Until the church closed for the summer, and one or two Sundays after the re-opening."

"How do you account for it?"

"I suppose the reporters all to be more or less mediumistic."

"What do you mean by mediumistic?"

"So organised that spirits can penetrate their atmosphere. Mr. Beecher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well-known spiritualists in the immediate neighbourhood, and the conditions were right for manifestations."

"You never heard any rappings there?"

"Yes; once. During the whole of one sermon, there were low but distinct raps, not on the table, but on the platform. Mr. Beecher must have heard them if he had not been so earnestly engaged in his sermon."

"How do you account for the cessation of the manifestations?"

"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on; and I suppose (of course I don't expect you to agree) that their spirit-friends didn't wish to annoy them, and so they restrained their wish to communicate."

BIOGRAPHICAL SKETCHES.

CARDINAL NEWMAN.

AN esteemed correspondent writes: "Among your very interesting and instructive Biographical Sketches recently published could you not favour your readers with a brief notice of the late esteemed Cardinal Newman? . . . I for one should feel grateful for such an item. . . LUXOR."

Cardinal Newman, whose death recently occurred at Birmingham, had been for many years a prominent figure in the Roman Catholic church. He was ordained a minister of the church of England in 1824. He gained distinction through the eloquence and power of his preaching, and for a while shared with Dr. Pusey the leadership of the High Church party. In 1842 he established an ascetic community of young men, formed on a mediæval plan, and issued publications which indicated plainly a marked advance toward Rome. Tract No. 90 of the series, "Tracts for the Times," brought upon him the censure of the guardians of the Established Church, and he was ordered by the Bishop of Oxford to discontinue his publications at once. He obeyed; soon seceded from the Established Church, and in 1845 professed himself a Roman Catholic. He went to Rome where he was cordially received, and where he was ordained by Cardinal Franzini and authorized to found the congregation of the Oratory in England. At Birmingham he founded the first English oratory. He was made and proclaimed a Cardinal Deacon by the present Pope soon after he became the head of the church. "*Apologia Pro Vita Sua*," which marked Newman's zenith, is his best known work. Most of his books are polemical. He published a volume of poems in 1868. His style is pure, perspicuous and graceful. He was not an original thinker, but a reactionist, and a worshipper of authority. "Dogma," he said, "has been the fundamental principle of my religion. I know no other religion. I cannot enter into any other sort of religion. What I held in 1816 I held in 1833, and I hold in 1864. Please God, I shall hold it to the end." He was not a great leader. He said of himself: "I am not the person to take the lead of a party; I never was from first to last more than a leading author of a school, nor have I any wish to be anything more." He did not even lead the way into the Church of Rome, having been preceded in this step by some of his intimate friends, who saw that the attempt to Romanize the English church could not succeed. When he was a Protestant he opposed Catholic Emancipation, the benefits of which he recognized only after he had become a Catholic. He was severely censured for remaining in the English church after he had ceased to believe it was the true church. He was not an impulsive man, nor an enthusiast. He was no St. Xavier, Loyola or St. Benedict. By no means. Yet he was a man of abstemious habits and tranquil mind, and for years at the Oratory of St. Philip Neri, Birmingham, he lived the life of a recluse. While he was a representative of reaction, ecclesiasticism and authority, his brother, Francis W. Newman, a much abler and bolder thinker, who lives at the age of eighty-five, is quite as well known as a champion of freedom of thought and reason versus authority.

SPIRITUALISM—THE PRESS AND THE PULPIT.

IN respect to all religious matters the press, generally, speaks of the different churches from their own standpoints, and takes pains to be informed what each particular creed is. No new system of thought, no new philosophy is put forward, but what the secular press is willing to listen to a statement of it from those professing it; but it is otherwise when it comes to spiritualism. If a member of that press hears an inspirational discourse, straightway he goes off to garble and sneer at it, instead of reporting it faithfully, if indeed it be reported at all. This is supposed to be catering to public opinion which the press is intent on creating.

It is because the churches cry out against spiritualism that no information will be given as to what spiritualism really is. As none of the people thus kept in ignorance dare read a spiritual paper, there really seems to be no way of melting away this prevalent prejudice except in the stern crucible of experience.

With these constant assaults from pulpit and press, and with misrepresentations from those who should know better, it is indeed amazing that spiritualism finds its way as rapidly as it does. But that is only because it is not dependent on human propagandism, but upon spiritual ministrations that come to the household and to the individual. And that is why even many who accept the ministrations are unwilling to run the gauntlet of all this popular prejudice until they see it melting away.

But a new generation is coming forward to protect the places of the small handful that in the beginning avowed themselves spiritualists; and this coming generation is not only not so bitter and fixed in its opinions and prejudice,

but is prone to investigate, especially where investigation is forbidden. Hence young minds are becoming interested, whose province it is to brush aside the prejudice of their elders where the latter are misinformed, and to accept the light of spiritual truth that dissipates the darkness of life.

Spiritualism comes especially to the household. Its special ministrations are to those whose friends have passed on. There is no family that has its vacant chair, its place of tears, its shrine and altar, but would be made beautiful by the light of this knowledge. Yet when it is thus assailed by the clergy and by professed men of science, there are thousands of people who are afraid to avow that they receive messages from their spirit friends though these constitute the sole comfort in their solitary lives.

But behind this wall of prejudice that rises before the man who avows himself a spiritualist there is the cry of the world, hungry for spiritual knowledge. Can we not be patient, and consider this barrier, or cloud, that exists for the time for spiritualism but an *ignis fatuus*, when under the light of spiritual truth those who were hopeless of a future life have knowledge, and those who had only a faith in immortality have become strengthened into certainty? Can we not meet this prevailing prejudice against spiritualism without flinching or wavering, and say that if others do not see the light, still that does not hinder us from enjoying it? We are to remember that spiritualism lights more lives than we know of; that the comparatively few who assemble in its accepted places of worship do not by any means represent the whole number; that many others wend their way to more popular places of worship because of the prejudice of father, mother, sisters, brothers, husband; that many who would gladly assemble with us are prevented by the prejudice of friends, by the fear of the trouble which would ensue in the household if they openly declared their interest in spiritualism.

Many are hungering for the food to be had in spiritual ministrations who are deterred by this same impalpable influence, although they gratefully hear occasional words about spiritualism from the pulpit that are borrowed from spirit sources or received directly from inspiration. For the modern preacher cannot help being inspired at times, even though he does not believe in inspiration; there is a power that will come to him; he will speak words of truth, even if he denies them immediately after, as some ministers have done. — *Banner of Light*.

We cannot better illustrate the sweetness and naturalness as well as the consolation to be derived from spirit revelations than by calling attention to the following brief extracts from a work lately published, purporting to give graphic accounts of life and progress in the hereafter:—

DEATH IN SPIRIT LIFE.

BY J. J. MORSE.

WHEN you pass from one plane to another of spiritual existence, a process somewhat similar to that of passing from this stage to the next beyond, has to be encountered.

How, then, do you die in the spiritual world? Have you to be sick? Oh, no! we are speaking of our translation from one of the grand planes of spirit life to another—not a mere change of sphere, society, or association, but of an absolute removal from one spiritual existence to another that lies beyond it.

You are not sick—there is no disease, no illness, but yet you are about to be translated from one condition of life to another beyond it. Are you fitted for it? Yes, you have been growing toward it; your spiritual perceptions have been quickened, and you see clearly there is a higher realm beyond you than the one you are at present residing in, and you realize it is a state that you have to enter. How can you gain admission? There comes a time when the plane of spiritual life that you are now on has been exhausted—an indefinite age may pass before such a result is attained, but come that time surely will and does—and then there is this process of assimilation. Thoughts concentrate; you feel a nameless but sweet and beautiful rest stealing over you. You feel that you are going to vastate the cruder elements of the condition you are then in.

A beautiful sleep will fall upon you, and while this sleep is on you, behold! these elements will drop from you, as the dew may fall from the tree. You awake presently, and in that waking find that you have made the voyage from the state you were in to the wonderful clime you now have reached. No pain, no sorrow—scarcely a change in form

even; but certain grosser spiritual elements, that were fit and proper to the condition before, have been left behind.

And when with greater activity of the powers of your immortal natures, you stand on the higher plane, the whole of your preceding life is there enshrined within your mental nature, spread ever before your mind's eye, when so e'er you choose to view them; and profiting by what you have obtained before, realizing it is but the stepping-stone to what now lies before you, you will then start upon the new career that there awaits you. This may involve a separation of greater or less duration from those whom you have been previously associated with. If you have attained a higher plane of spiritual existence, you will have to wait until your friends have reached the same development ere they can stand side by side with you in the same condition of spiritual unfoldment.

Let us look at the matter of death, however, from another point of view—which denotes man's translation from one stage to another in the meaning in which we have just placed it before you. There are many who have to die from old prejudices, from old affections, and old loves. Many have to die morally and mentally ere they can be resurrected from the crudities, imperfections, errors and mistakes that have accumulated while here below. This accumulation must be thrown off—the old will have to die, and the new man come to life. Many such a death have we witnessed in the spiritual world; you say here it is repentance; we see it over and over again a thousand different times.

Die to the old and live to the new; die to the true; and by so "dying" and so "coming to life," you can attain a freedom and beauty, and an impetus of development that cannot come to you by any other means.

There are hatreds that will have to die before love can bloom; there is ignorance that must die ere wisdom can take its place. There is the callous cold-heartedness that must die ere the warm, rich life of love can animate the soul itself. There are all these influences and associations to die from ere the jewels of character and the beauties of the inner life can fill your mind.—*Practical Occultism*.

A SONG FOR THE PERIOD.

"O WEAVE us a bright and cheerful rhyme
Of our land where the fig tree grows,
And the air is sweet in the Summer time
With the breath of the new-born rose."
This message rang while the engine roared
By the wharf at the city's feet,
Where the white-winged birds of trade lay moored
In a vast, unnumbered fleet.
It filled my ears as we moved away,
And the iron wheels rolled on,
From the noisy town and the sobbing bay,
For the wilds of Oregon,
Where the mountain cloud and the mossy sod
Are kissed by the selfsame rills,
And the torrents beat like the pulse of God
In the hearts of the ancient hills.
And I sung of the broad and generous fields
That were fresh with a promise rare;
Of the mother-breast that sweetly yields
All life to the people's prayer.
But my song grew sad with a minor tone
From the souls of the outcast poor,
Who asked for work and received a stone,
As they tramped o'er the lonely moor.
I cannot join with the old-time friends
In their merry games and sports,
While the pleading wail of the poor ascends
To the Judge of the Upper Courts.
And I cannot sing the glad free songs
That the world around me sings,
While my fellows move in cringing throngs
At the beck of the gilded kings.
The scales hang low from the open skies,
That have weighed them one and all,
And the fiery letters gleam and rise
O'er the feast in the palace hall.
But my lighter lays shall slumber on
The boughs of the willow tree,
Till the king is slain in Babylon,
And the captive hosts go free.

James G. Clark, in "New York Sun."

Blessed indeed is the one upon whose life has fallen the sweet baptism of love and light from the spirit world, infusing the soul with thoughts of love divine for all mankind, and drawing it nearer and nearer to the heart of Infinite Goodness.

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The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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FRIDAY, SEPTEMBER 26, 1890.

DR. PARKER ON CHURCH WORSHIP AND SERMONIZING.

NOTE.—We give the substance of another reportorial interview with Dr. Parker, of the City Temple, not so much because we deem his utterances in what follows conducive either to the interests of science, religion, or the popular welfare, but as a good sample of the tone of what the public choose to patronize and applaud in a popular preacher—in fact, as one illustration, at least, of what constitutes popularity in a modern *divine*. With Spurgeon to give heretics and all opponents to his particular views of the Almighty and his dealings, an eternal roast before never-ending fire and brimstone stoves; and Dr. Parker to amuse the young with a five minutes' pleasing sermon, and a two hours' performance on the organ and a brass band, Londoners are in a hopeful way of what our coloured Methodist brethren in the Land of Dixie call "getting religion." That Dr. Parker's idea of a brass band performance instead of sermonizing is likely to prove a brilliant success we have ample reason to believe, even from the experiences of history—past and present. Some time in the very early days of Christianity, certainly anterior to the fifth century, the venerable PAPA at Rome found sermonizing on the beliefs and articles of his faith quite as ineffective as Dr. Parker seems to think that method to-day. Hearing that the Church at Constantinople was as flourishing as his own church was decaying, and that vast crowds were attracted to this early Christian Temple, whilst a pitiful minority attended his own, he wisely sent messengers to find out what was the attraction in the one case, or what was the matter in the other case. The same tradition which describes this move on the part of the worthy Roman PAPA adds that not long after the return of his messengers, Papa Gregorius set to work to invent the musical service, which now bears his name under the title of "The Gregorian Mass," and the result was that the Roman Church very soon rivalled—if it did not eclipse—its Constantinople contemporary; and from the time when the Catholic Church in Rome, and everywhere else, began to exchange doctrine for music, and long preaching for fine singing, all the churches became filled up with crowds of delighted worshippers, none of whom have ever since failed in their allegiance from the days of Pope Gregory to those of Pius IX. Dr. Parker has undoubtedly hit the right nail on the head, and if, in addition to his brass band, he would put on an embroidered suit, bordered with lace, and three

hats, all made of fine scarlet, adding thereto a dozen white robed acolytes (especially feminine surpliced ones)—the triumphs of the Constantinople and Roman Mass would fade into insignificance in comparison with the attractions of Gounod and Rubinstein at the City Temple.

As regards Dr. Parker's "thankfulness" for "Lux Mundi," we can only say as a spiritualist we are no less rejoiced, for if we had never before received proof of spirits return, *that* production would amply convince us of its reality, the evidence being so complete that the spirit of IGNATIUS LOYOLA is still living, still active, and obviously manifest in the inspiration of "Lux Mundi."

To make room for Dr. Parker and the report of his latest utterances however, we must reserve our notice of that remarkable work for a future occasion.—Ed. T. W.

FAREWELL TALK WITH DR. PARKER.

RITUAL AND BRASS INSTRUMENTS AT THE CITY TEMPLE.—A
"LUX MUNDI" BY NONCONFORMISTS.

ON Monday the 8th inst., previous to Dr. Parker's return to his ministerial work at the London City Temple, the reporter of the Newcastle-on-Tyne *Leader* called on him to bid him farewell, when in the course of conversation Dr. Parker said:—"I am particularly struck with the poverty of what we may call Nonconformist ritual in worship. For some time I have been cogitating, under the sanction of my friends at the City Temple, the production of a Service Book, which service will be very short, and to a large extent musical. I believe we know hardly anything yet as to the religious uses of music. We have now brass instruments in addition to our organ, and they have proved a most valuable auxiliary in strengthening and brightening the service of song. I cannot but think that a short liturgy in which the people shall take part must be helpful to many. At all events we intend to make the experiment early in October. I have already drawn up the first service, and I think it will be acceptable. It is quite clear to me that the sermon, that old and venerable institution, will have to readjust its place in the church. My exhortation will be—get the people to take a larger share in public worship, and especially interest the young in that department of service. The most noted Agnostic in England has said that whilst a sermon has no effect upon him, he is simply thrilled and elevated by grand religious music."

In reply to the question as to whether he had, as rumoured, a unique scheme of journalism in view, Dr. Parker said:—"Yes. I have drawn up a brief prospectus roughly indicating my purpose. The general idea is that seven of us should unite and give an account from seven different points of view of the religious condition and outlook of the country. The intention is that the article shall be under my editorship. Not one of the seven men shall know any of his comrades. Each opinion will be independent and fearless. The article may be full of contradictions, but only in the sense that seven independent minds are taking so many independent views of public affairs. We shall thus secure variety of style and variety of interest. I think the experiment worth trying, though it will only be for a limited time that I can give personal attention to it."

"You do not then underrate the press in relation to the pulpit?"

"Far from it. The largest audience that can gather to hear one speaker is an insignificant fraction compared with the circulation of an average journal. Five thousand will be thought to be an enormous audience; so it is, but what is that to a circulation of 50,000 among all classes and conditions of men in all sorts and sizes of locality? Personally, I would rather address the 50,000 than the 5,000. I am not undervaluing public speaking, because there is a magnetism in personality which there can never be in print. Jesus Christ never wrote a word. I am not sure that he ever told anybody else to write. He told men to "go" and "heal" and "preach;" as to authorship, he said nothing. You must understand, therefore, I am not speaking of the press as displacing the pulpit, but as enlarging its sphere of action and influence. I wish all our newspapers would give the preachers of the country a little larger audience. I should be quite content if the pulpit had about one-fourth of the space which is at present appropriated to football. Recollect that very little, if anything, can be got out of the general run of sermons that the public would care for."

To these remarks the reporter ventured to say: "I am not disposed to combat your suggestion, but take a town like Sunderland or Newcastle. Surely there ought to be enough

said on any one Sunday to make up most of a column. The press does really appear to be shy of the pulpit. I notice that yesterday at a public meeting connected with friendly societies held in Sunderland, presided over by the Mayor and addressed by a bishop, the papers gave a tolerably full report of the bishop's speech. Personally, I am far from objecting to such a use of the Sunday afternoon. The pulpit can enlarge its scale of operations without lowering its dignity or contracting its influence. . . . Changing the subject, may I ask how 'Lux Mundi' has impressed you?"

"I have only read the theological and ethical essays, and not the ecclesiastical and sacerdotal papers. Speaking of the large portion I have read I am really thankful for the book. The opening essay on 'Faith' is by far the most notable and the most helpful paper of a religious kind I have perused for many years. That article by Canon Scott Holland ought to be reprinted and circulated in countless numbers. I am quite anxious to know what men of science have as such to say upon that paper. It seems to me to be conceived on strictly scientific lines, and to go immediately to a vital point in theological consciousness and controversy. In reading Canon Scott Holland's paper I felt it to be a grander thing than ever to be a preacher of the Gospel. The essay on the preparation of history for Christ is a most masterly dissertation. Taking the theological essays as a whole, they constitute, in my judgment, a great manifesto that ought to give courage to all religious thinkers and Christian workers. If any of us were thinking that the Christian bastions were so much card paper, we must now be convinced that they are solid and impenetrable granite. As a Dissenter I receive the theological essays in 'Lux Mundi' with profound interest and thankfulness. It has become fashionable in some junior quarters to sneer at 'Lux Mundi' as dealing in common-places. I am not young enough to share that contempt, so I repeat with emphasis my gratitude for the ability and the zeal and the earnestness of the book."

Regarding the Nonconformists attempting something on the same lines, Dr. Parker said: "That is not impossible. In one or two directions inquiries are being made with that end in view. Especially is it likely that the question of the Atonement will be discussed in a year or two in a volume that ought to be influential. I believe the idea is to encourage several writers to furnish the papers. Another volume dealing with various subjects is not unlikely to be promoted by eight or ten leading Nonconformists."

SPIRITUAL FRAGMENTS.

"Gather them up."

THE PAPAL BULL THAT EXCOMMUNICATED DR. MCGLYNN.

The following is the form of a Pope's bull of excommunication major:

By the authority of God Almighty, the Father, Son and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, angels, archangels, thrones, dominions, powers, cherubim and seraphim, and of all the holy patriarchs, prophets, and of all the apostles and evangelists, of the holy innocents, who in the sight of the Holy Lamb are found worthy to sing the new song, of the holy martyrs and holy confessors, and of all the holy virgins, and of all the saints, together with the holy elect of God, may he, Edward McGlynn, be damned. We excommunicate and anathematize him from the threshold of the holy church of God Almighty. We sequester him, that he may be tormented, disposed and be delivered over with Dathan and Abiram, and with those who say unto the Lord, "Depart from us, we desire none of thy ways," as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him and make satisfaction. Amen.

May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of the disciples and evangelists, who by their preaching reconverted the universe, and the holy and wonderful company of martyrs and confessors, who by their works are found pleasing to God Almighty. May the holy choir of the holy virgins, who for the honour of Christ have despised the things of this world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he may be, whether in the house or in the alley, in the woods or in the water, or in the church! May he be cursed in living and dying!

May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering and in sitting, in living, in working, and in resting.

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly! May he be cursed in his hair, cursed be he in his brains and his vertex, in his temples, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenances.

May he be cursed in all his joints and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

May the Son of the living God, with all the glory of His majesty, curse him! and may heaven, with all the powers that move therein, rise up against him and curse and damn him, unless he repent and make satisfaction. Amen! So be it. Be it so, Amen!

[And Dr. McGlynn can afford to say, "Curse on, you cruel old man; your curses are as harmless as your pater noster, your masses, your indulgences, or any of the rest of your mummery!"—Ed. *Golden Gate*.]

"THE TWO WORLDS" SECOND MISSIONARY NUMBER.

ON or about the 17th of October, A NEW, GREAT MISSIONARY NUMBER will be issued, the chief portion of which will be devoted to such expositions of

LIFE IN THE SPIRIT SPHERES

as have been received through a great variety of medial sources, under strict test conditions—

DIRECT FROM THE INHABITANTS OF THE SPIRIT SPHERES.

The aim of this number will be to answer those numerous questioners who desire to know what are the conditions which await the soul in the life hereafter, especially of those who enter therein from the various standpoints of earthly circumstances—the differing grades of good and evil, and ignorance and knowledge. Some replies, dictated by the

CONTROLLING MINDS OF THE SPIRIT-WORLD,

will be given; also concerning the *modus operandi* by which the phenomenal signs and tokens of spiritual presence are produced.

As far as the limitations of space will permit, this SECOND MISSIONARY NUMBER will be an invaluable manual of

ANSWERS TO ENQUIRERS

concerning life in the spheres, intercourse between mortals and spirits, and the COSMOS OR SYSTEM OF CREATION which ultimates in MAN THE SPIRIT—the child and created image of "GOD THE SPIRIT."

As the funds at the disposal of *The Two Worlds* Publishing Company are very limited, and derived only from the spontaneous aid of generous and noble-hearted contributors, the Editor most respectfully asks that all societies or individuals who may be disposed to take extra copies of

THIS GREAT NUMBER

(especially those who desire to procure them for gratuitous distribution), will send in their orders in advance at as early a date as possible, so that the publication and cost of extra numbers may be duly provided for.

Terms will be found advertised in Mr. Wallis's department of the paper, under the heading of

THE SECOND MISSIONARY NUMBER.

"Distress among the poorer classes in Japan is increasing, and there has been further rioting, owing to the dearth of rice. At one town a mob made an attack on the residence of a wealthy merchant who is known to have been monopolizing rice, and demolished the place." The avarice of the monopolist who, by withholding food for the purpose of speculation, kills hundreds by the slow process of starvation, commits a greater crime than the man does who murders one outright for his money.

THE SCIENTIFIC SENSATION OF THE HOUR.

MESMERISM *alias* hypnotism, the latest scientific sensation of the hour, was a few years since denounced by the scientific world in unmeasured terms. No expressions of scornful contempt were strong enough to characterize those fearless torch-bearers of advance thought, who after patiently, earnestly, and exhaustively investigating the alleged powers of Mesmer, proved beyond the possibility of a doubt the genuineness of the mesmeric or hypnotic influence.

They were charlatans, impostors, or mentally unsound in the eyes, not only of the medical profession, but the scientific world, with some few notable exceptions. The more charitably disposed among the great conservative societies of scientific thinkers, were content to regard those who believed in such "absurdities," as mesmerism, as "unduly credulous;" liable to be "duped;" and, therefore, not "safe" or "critical" investigators.

Camille Flammarion, the illustrious French astronomer, in his recent remarkable novel, "Uranie," tells us that fifteen years ago he communicated to several physicians the magnetic phenomena observed by himself in the course of many experiments. One and all denied most positively and absolutely the possibility of the facts related, but on meeting one of these same physicans at the Institute in Paris, recently, he called his attention to his denial of the phenomena. "Oh!" replied the physician, not without shrewdness, "*then* it was magnetism, *now* it is hypnotism, and it is *we* who study it; that is a very different thing." The astronomer wisely adds by way of impressing the moral: "Let us deny nothing positively; let us study; let us examine; the explanation will come later." Which reminds us of the equally wise advice of another great Frenchman, Victor Hugo, who, in reproving the narrow spirit of bigotry, manifested by certain materialistic scientists, said:—

"The table tipping and talking has been much laughed at. To speak plainly, this raillery is out of place. To replace inquiry by mockery is convenient but not scientific. For my part I think that the strict duty of science is to test all phenomena. Science is ignorant and has no right to laugh. A savant who laughs at the possible is very near being an idiot. The unexpected should always be expected by science. Her duty is to stop it in its course and search it, rejecting the chimerical and establishing the real. Science should verify and distinguish. The circumstance that the false mingles with the true is no excuse for rejecting the whole. When was the tare an excuse for refusing the corn? Hoe out the error, but reap the fact and place it beside others. Science is the sheaf of facts. The mission of science is to study and sound everything. To evade a phenomenon, to refuse to pay it that attention to which it has a right; to bow it out, to turn our backs on it laughing, is to make truth a bankrupt and to leave the signature of science to be protested. The phenomenon of the table of to-day is entitled, like anything else, to investigation. Psychic science will gain by it, without doubt. Let us add that to abandon phenomena to credulity is to commit treason against human reason."

A true scientist will take cognizance of the smallest fact, and though the light that floats before may appear a mere will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial, and exhaustive investigation whether it rests on the bed rock of truth or not, remembering that the prejudices of hoary thought and early training may blind him to sensible appreciation of the true significance of the problem that confronts him. It is not more than five years since a paper, read on hypnotism in the medical society of a leading American city, was excluded from the report of the society's meeting on the ground that the subject was unscientific and absurd.

Less than a decade ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a "fraud." Yet to-day telepathy, or thought transference, is as well established a scientific fact as hypnotism.

From present indications we are entering a new field of scientific discovery, or, to be more explicit, the great body of scientific thinkers are expressing a willingness to recognize phenomena other than material, and to treat with a measure of respect the views and discoveries made by the patient heralds of psychic truths which have long been tabooed as little worthy the attention of the materialistic scientific investigator, whose eyes have been accustomed to rest on the earth its rocks, plants, and animals, as the myths of bygone days. The age of electrical invention has been so

marvellous, that men have ceased to wonder at the inventive ingenuity of man. The age of psychological discovery upon which we are now entering, if it be unrestricted and receive the careful and unbiassed attention of our best brains, will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility the greatest discoveries since the man-child science was born; truths which will give to life a deeper significance, a richer meaning, a nobler impulse, a grander ideal.—*The Arena*.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the house, just as faithfully as if we stood in the first rank of some great battle, and we knew that victory for mankind depended on our bravery, strength, and skill.—*Theodore Parker*.

LYCEUM JOTTINGS.

THE HIGHWAY COW.

THE hue of her hide was dusky brown,
Her body was leau and her neck was slim;
One horn was turned up and the other turned down,
She was keen of vision and long of limb;
With a Roman nose and a short stump tail,
And ribs like the hoops on a home made pail.

Many a mark did her body bear;
She had been a target for all things known;
On many a scar the dusky hair
Would grow no more where it once had grown;
Many a passionate, parting shot
Had left upon her a lasting spot.

Many and many a well-aimed stone,
Many a brickbat of goodly size,
And many a cudgel swiftly thrown,
Had brought the tears to her lovely eyes;
Or had bounded off from her bonny back,
With a noise like the sound of a rifle crack.

Many a day had she passed in the pound
For helping herself to her neighbour's corn;
Many a cowardly cur and hound
Had been transfixed on her crumpled horn;
Many a teapot and old tin-pail
Had the farmer boys tied to her time-worn tail.

Old Deacon Gray was a pious man,
Though sometimes tempted to be profane,
When many a weary mile he ran
To drive her out of his growing grain.
Sharp were the pranks she used to play
To get her fill and to get away.

She knew when the deacon went to town;
She wisely watched him when he went by;
He never passed her without a frown
And an evil gleam in each angry eye;
He would crack his whip in a surly way,
And drive along in his "one-horse shay."

Then at his homestead she loved to call,
Lifting his bars with crumpled horn;
Nimbly scaling his garden-wall,
Helping herself to his standing corn;
Eating his cabbages, one by one,
Hurrying home when her work was done.

His human passions were quick to rise,
And striding forth with a savage cry,
With fury blazing from both his eyes,
As lightnings flash in a summer-sky,
Redder and redder his face would grow,
And after the creature he would go.

Over the garden, round and round,
Breaking his pear and apple-trees;
Trampling his melons into the ground,
Overturning his hives of bees;
Leaving him angry and badly stung,
Wishing the old cow's neck was wrung.

The mosses grew on the garden wall;
The years went by with their work and play,
The boys of the village grew strong and tall,
And the gray-haired farmers passed away,
One by one, as the red leaves fall,
But the highway cow outlived them all.

NOTE.—In case the reader should still desire to know what was the finale of this interesting bovine's earthly career, we give it from the most authentic sources, in the following lines:

"Straying one Sunday by a certain church,
They wailed a hymn so dismal * that she cried
"That is my death knell," Then she gave a lurch,
Fell over with the dreary sound and died."

* Origin of "The tune the old cow died of."

PLATFORM RECORD.

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

ARMLEY. Temperance Hall.—Disappointment by Mrs. Beardshall. Mrs. Beanland kindly gave her services to a small audience in the afternoon, but at night the hall was full. The controls gave good advice, showing man's responsibility. Striking clairvoyant descriptions of a convincing character were given.—R. Peel, 40, Town Street, Armley, Leeds.

AUCKLAND PARK. Gurney Villa.—Mr. Murray gave an interesting address on "Spiritualism," showing the influence it has exercised on the world, and the spiritual natures it has developed, proving it to be one of the greatest gifts of the God of nature to mankind.—G. W. B.

BATLEY. Wellington Street.—Afternoon: Mr. Marshall spoke on "The influence of the spirit-world on humanity," showing how man is influenced by spirit people. At night, he related some very interesting experiences of "How he became a spiritualist." Mrs. Marshall gave clairvoyance at each service.—J. W. W.

BLACKBURN.—Afternoon: Mrs. Best spent the time in giving clairvoyant descriptions, 16 out of 19 being recognized. Evening: 30 descriptions were given, and 26 were recognized. Many strangers who came for tests would have something to set them investigating if not convince them entirely. Good audiences. Monday evening: Miss Eastwood, of Accrington, occupied the platform.—C. H.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Smith dealt with two subjects from the audience. Evening: Seven subjects were sent up by the audience, most of which were touched upon, the subject chosen by vote being "Was the flood mentioned in the Bible a flood of water—or symbolical language; or, was there ever a flood at all?" The controls showed, from a scientific standpoint, that there never had been a universal deluge; but local floods had destroyed vast continents, showing by a gradual change of the earth's position that there would be more floods, but they could not be universal.—J. P.

BOLTON. Spinners' Old Hall.—Afternoon: Mr. Lomax spoke on "Mediums and Spirit Control." Evening: His subject was "What is Spiritualism?" giving a brilliant account of spiritual phenomena from the Bible, and using St. Paul as a sample of spiritual workers. On Monday he gave his experience from orthodoxy to spiritualism, which he made very interesting.—A. H.

BRADFORD. Little Horton.—Saturday, a public tea was provided by our lady friends. After tea Mr. Parker presided, and a good programme was rendered by Mrs. Bott and Miss Greenwood, from Halifax; Mrs. Beardshall, Mrs. Saville, Misses Fowler and Whitefield, and Messrs. Lusby and T. Wood. Mr. Hepworth kept the audience roaring with laughter at his humorous songs. Sunday was our anniversary, when our friend Mr. Swindlehurst made a few very encouraging remarks. Mr. M. Jackson presided afternoon and evening. Great credit is due to Mr. Hepworth and his guides for the eloquent manner in which they dealt with the subjects. The singing throughout the day was highly spoken of. Our Tuesday night meetings have recommenced; time of meeting, 7-45.—A. W.

BRADFORD. St. James s.—Miss Walton was our speaker, and in the afternoon we had a homely circle; a good feeling prevailed. Evening, a service of song was given, which was a very successful one, our room being quite full. The committee are much obliged to all who contributed to make it a success. The singing was really good, and it reflects great credit upon the conductor, Mr. Belmont. A most enjoyable day was spent.—A. P.

BRIGHOUSE.—Miss Harrison's guides gave addresses to very large audiences. Afternoon subject: "Spiritualism;" evening: "You are surrounded with a cloud of intelligent witnesses." Very good clairvoyant descriptions were given.

BURNLEY.—Monday, Sept. 15, visit of Mr. and Mrs. Everitt. Mr. Everitt related in a lucid manner a number of striking manifestations of spirit presence and power which he had witnessed, such as materialization, at first tangible, then apparently intangible and becoming invisible. An impress of a human hand, at first ordinary size, then contracted, afterwards expanding, the variation being more than two inches. He exhibited examples of spirit writing in Greek and Latin, obtained in the presence of those who could not decipher them, and the assistance of a linguist had to be afterwards procured. Another communication was shown containing 786 words, in very fine writing, close, particularly uniform and straight, which Mr. Everitt is prepared to testify, before any magistrate, by affidavit, backed by twelve or fourteen witnesses, all but one in this country, was done in complete darkness in seven seconds of computed time. No ordinary writer could reproduce it in less than thirty minutes. Specimens of an orange and other fruit, parched and dry with age, relics of spirit action, and as messengers to carry and deliver, were also gazed upon with much interest by the large audience of over 350 persons. A few friends accompanied our guests to their temporary home at Crow Wood Terrace, where we soon found we had a larger number of friends present than was visible, taking part in the conversation by means of raps of varied intensity—in the corner, now on the table, then on the couch, under the same, under the table, then in three or four places at the same time, all intelligently controlled. Several mental questions by the writer were accurately answered; also responses given to partially articulated questions. The hearty thanks of the audience will follow our respected friends and co-workers. P.S.—Publicly and freely do we tender our grateful thanks to the society at Hammerton Street, for generously granting free use of their rooms, with gas, for the reception of Mr. and Mrs. Everitt. Sept. 21: In the absence of our friend from Bradford, we found an able substitute in Mr. Thos. Grimshaw, whose controls dwelt in the afternoon on "The Scientific Aspect of Spiritualism." Evening: Answers to questions from the audience; a very interesting meeting. Fair audiences. The committee feel the responsibility in saying this young promising trance-speaking medium is deserving of a wider range of usefulness than has yet been accorded him, for society work.—Norman Latham, 216, Colne Road.

BURNLEY. Hammerton Street.—Our esteemed friend, Mr. Wallis, spoke well on several questions sent up by the audience in the afternoon. In the evening eight questions on "Phenomenal and Philosophical Spiritualism" were treated in a manner which only the guides of our friend Mr. Wallis can do.

BURSLEM. Coleman's Room.—Mr. McDonald discoursed on "What is Truth?" (a continuation of a former address), in a lucid and masterly manner. We are steadily making progress, and are about to take another room, where we hope to further extend our cause.—M. W.

BYKER.—Having no speaker we formed a circle, and had some good manifestations. If all would do a little, disappointments would not cast such a gloom over the meeting.—Mrs. Hogg.

CARDIFF.—Mr. Victor Wyldes in the morning delivered an able address on "Going Forward," and in the evening an eloquent oration to a large and appreciative audience on, "The Word of God, where to find it, and how to read it." Lyceum as usual, 8 p.m.

CARNFORTH.—Mr. and Mrs. Everitt arrived on Saturday, Sept. 13. Two sances were held at the house of Mr. R. D. Dugdale, where Mr. and Mrs. Everitt stayed, and the results were most satisfactory and gratifying. Spirit lights were seen, and the direct voice of "Nippy" was heard in conversation first with one and then another of the sitters. A large musical box, weighing over 40lbs., was lifted and placed gently on the fingers of a very silent gentleman at the far end of the table from the medium, "Nippy" remarking, close to the gentleman's ear, "That is something for you to think about." It was quite impossible that either Mr. or Mrs. Everitt could touch the box without being detected, as one of the sitters was feeling over and about the box as it moved, and they were quite 3ft. away from it. Materialized hands touched several of the sitters, and knocks were heard in different parts of the room. Besides the good done in this way, the very appearance of these good people as the champions of spiritualism has had great weight with the investigators at Carnforth.

CHURWELL.—The inspirers of Mr. G. A. Wright gave good lectures, embodying practical advice. Subjects at night were dealt with in a manner which proved interesting. Monday night, lecture passed off well. Trusting Mr. Wright will visit us again soon.

CLEOKHEATON.—Afternoon, the guides of Mr. Thresh dealt very ably with a subject from the audience, "Man's inhumanity to man." Evening, six subjects from the audience were well treated; all seemed well pleased. Mrs. Thornton gave some very successful clairvoyance, giving one person some remarkable tests.—W. H. N.

COLNE.—Mrs. Connell being unable to keep her appointment through illness, local mediums kindly gave their services. Afternoon: Mrs. Walton and Mrs. Wm. Bean gave clairvoyant descriptions. Mrs. Walton gave eight, six recognized; Mrs. W. Bean gave twenty-one, thirteen recognized. Evening: Mr. Hoskins gave a short practical address on "Where are the Dead?" Mrs. Wm. Bean gave twenty-five spirit descriptions, sixteen recognized. A very enjoyable day. Good audiences.—J. W. G.

DARWEN.—Afternoon, Mr. Postlethwaite dealt with subjects from the audience, "Magnetic Healing and Spirit Influence," "How are we to define good from evil?" Evening subject, "The Logic of Spiritualism." Psychometry at the close of the service. Good audience in the evening.—W. A.

FELLING.—Sept. 14: A child of one of our members was named by our president. Sept. 21: Mr. G. Wilson was appointed, but he gave way to Mr. Hopwood, of Bradford, who is on his holidays at Newcastle, and who spoke in a satisfactory manner.

GLASGOW. East End.—One of Mr. Anderson's guides, "Harbinger," gave a very clever address on two subjects chosen by the audience, viz., "Spiritual Growth—how attained," and "The Efficacy of Prayer." We also had some clairvoyant descriptions from one of the Indian controls; and our friend Carl gave a few psychometrical readings, which gave entire satisfaction. Our meetings are proving very successful.—J. H.

GLASGOW.—Morning: Mr. Hutchinson read a paper on "Duties and Dangers on the Road to Socialism." He said socialism filled intellectual and scientific people with dread. The toilers were crying for justice, for an opportunity to live. The people's representatives had neglected their duty, had served themselves and their class, and oligarchy was the result. Representatives must be chosen from the working classes, where honesty and not eloquence would be most observed. They must seek equality of opportunity by which all may be raised. A discussion followed. Evening: Mr. Adams discoursed on matters relating to the Bible. The Lyceum was well attended and ably conducted. Thursday, Sept. 18: The experimental meeting was well attended. Mr. J. Griffin discoursed on "The Value of a Knowledge of Spirit Communion." He gave psychometrical readings, which were acknowledged correct. Many present gave marked evidence of mediumship, which did much to lead to conviction.—J. G.

HALIFAX.—September 7: Mr. Ringrose gave able and instructive addresses. Monday, Sept. 8: He lectured on "Astrology, and its Influences to Humanity," which was very instructive. Sept. 14, and Monday, Sept. 15: Mrs. Beardshall, with whom we had a very pleasant time, her discourses and clairvoyance were really excellent. Sept. 21: Mr. J. B. Tetlow. Subjects chosen by the audience. Afternoon: "Do the dead live; if so, what like are they?" Evening: "The Devil in the Light of Evolution"; and "Spiritualism—the Great Reformer of the Age." All the subjects were dealt with in a masterly manner, and listened to very attentively by large audiences. Very good psychometry at each service.—B. D.

HECKMONDRIKE. Blanket Hall Street.—Mrs. Bentley's guides gave beautiful discourses. Afternoon: "Spirit garments, and how to make them." Evening: "Heaven—where is it?" Both subjects treated in an elevating style. Clairvoyance at each service. Good audiences. A good day, spiritually and financially.—H. O.

HEYWOOD.—Our president read selections from *The Two Worlds*, also Mr. Morse's address on "What of the Dead?" Mr. Fillingham being unable to attend, Mrs. Woodhead, of Rochdale, kindly gave addresses on "Sowing Seeds of Kindness," and "Where are the Reformers?" Both subjects very well rendered, and the audiences were well pleased.—J. Ward, sec., 91, Miller Street.

HULL.—The first meeting of the Hull Psychological Investigating Society was held in No. 1, Seaton's Rooms, Charles Street, on Sunday last, when a variety of questions were asked and answered in such a

kindly spirit, that a greater attendance in the immediate future is anticipated.—J. Bland, secretary.

LEICESTER. Silver Street.—Mr. Chaplain's subject was "Is Spiritualism lawful and right?" The New Testament was the ground work upon which the lecture was based upon, and was well appreciated. Notice of Removal. In future this society will hold their meetings in the large room at the Liberal Club, Bishop Street.—J. P.

LEICESTER. Temperance Hall.—Mr. Wright extended his visit until Saturday, and every evening a new subject was introduced to full audiences. A very profitable time was spent, clairvoyance and psychometry were very successful, many strangers being convinced of the fact of spirit return. Sunday, September 21: Mr. Potter's subject was "Progress"; the audience being in thorough sympathy, an enjoyable time was spent. Very few members, but a good number of strangers were present. Clairvoyance by Mrs. King, mostly recognised. All communications for the society must be addressed Mr. Z. Potter, 54, Coventry Street.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—A full and respectable audience, consisting principally of strangers. The meeting was opened by Mr. T. Wood, when the guides of Mrs. Weede-meyer gave clairvoyance with great success.—T. W.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Read spoke on "The God Idea in Spiritualism." On Thursdays, Sept. 25, and Oct. 9, at 8 p.m., Professor Chadwick will continue his lectures on "Phrenology" and "Mesmerism." Last Thursday it was very interesting, and the experiments were highly successful.

LONDON. Hyde Park.—Open-air Work. We mustered in strong force to hold the last meeting, and it proved one of the largest yet held. Some opposition created attention, and our blue banner made our assembly attractive. Messrs. Drake, Bullock, Hoperoft, and A. M. Rodger each spoke with energy. An orthodox Christian (Mr. Neighbour) widely distributed a tract, "Beware of Spiritualism." He occupied (by invite) our rostrum, and displayed his meagre knowledge of the subject, and fortified our position by showing the inadequacy of his claims. Some 500 copies of literature, *The Two Worlds*, tracts, etc., were distributed, and met with eager recipients. The current issues are on sale, and can always be had at the gates here.—Percy Smyth.

LONDON. Islington, Wellington Hall, Upper Street.—A full and harmonious meeting, many enquirers from the parks being present. Mr. Jones presiding. Evidence of spirit return was given by the controls of Mrs. Jones and Miss Gilby, with words of advice to some seeking for truth. Miss Buck gave her experiences, which were instructive and helpful. This lady also described a beautiful symbol clairvoyantly seen over the meeting; this was a large golden anchor with chains as of blue precious stones. It was not interpreted, but we thought of "hope" as the anchor of the soul.—T. B.

LONDON. Marylebone, 24, Harcourt Street.—A good address by an old friend, Mr. McKenzie, on "Immortality," from a spiritualist's point of view, explaining the phenomenal facts as more suitable to some organisms and more necessary than blind faith.

LONDON. Open-air. Battersea Park.—Mr. Wyndoe did battle for us against the Christadelphians, and answered thoroughly well many difficult questions. Audience rather troublesome at the finish. No meeting here next Sunday, October 4. Mr. Utter W. Goddard maintains "we have proved our stand point." Mr. Timms, Christadelphian, denies. This will be the last meeting in Battersea Park for the season.

LONDON. Out-door work. Finsbury Park. Morning; Messrs. Jones, Rodger and McKenzie, supported by many spiritualists, addressed a large and attentive audience. A Christian opponent, who had arranged by permission to occupy our platform, failed to appear. Mr. Rodger proved that the Bible was replete with spiritual facts and records of manifestations, and that if these were cut out from its pages, there would be little left. A quantity of tracts were distributed and eagerly accepted. This is a grand means of spreading the truths we ourselves have received, and now is the seed time. Friends, kindly contribute, your donations will be gratefully acknowledged. Next Sunday at 11-30 a.m., near the band stand.

LONDON. Peckham, Chepstow Hall.—A lengthy but very interesting discourse on "The Mediums of the Bible," showing that then, as now, "weeds will grow even in the most beautiful garden;" that fraud and deception was rife, and the prophets (or mediums) were as much opposed by the priests as in our day. Good and attentive audience. At the after meeting, despite somewhat adverse conditions, several recognized spirit descriptions were given. Our quarterly social tea will be held on Sunday, Oct. 12, at 5 o'clock. Tickets 9d., and children 4d. each.—W. E. L.

LONDON. Peckham, Winchester Hall, 33, High Street.—Morning, Mr. Dale gave an instructive address upon "The Distinction of God and Lord." Much information was given, and it led to an exciting discussion, which will be continued next Sunday morning. Evening, a short address by Mr. Veitch, after which Mrs. Blise, under control, gave spirit descriptions. She was fairly successful, and it was her first appearance in public as a clairvoyant. We hope that ere long she will favour us with another visit. The hall was crowded to excess, which of necessity militated against the complete success of the medium, but many of the descriptions were immediately recognized.—J. V.

LONDON. Regent's Park.—Open-air work, Sept. 14: A very influential meeting. A good number of spiritualists attended. Messrs. Drake, Rodger, Houchin, and several other speakers addressed a very good audience. Spiritual publications were widely distributed, and we are confident that good was done.

LONDON. 44, Church Street.—Mr. McDonald lectured on "Buddha," showing him as a prince leaving family, friends, &c., and becoming a recluse, and the great similarity between his teachings and those of Jesus. He referred to the great spread of the Mohammedan religion, as well as Buddhism, showing great research by the lecturer. Service conducted by Bro. Jennings, of Birmingham, in an able manner. Our esteemed friend, Miss Bates, who has been laid low upon a bed of heavy affliction for about five weeks, and has been cured entirely by spirit friends without any earthly medicine, spoke with great warmth and vigour on "True and false friends," and "Is spiritualism a truth or a fraud?" Her spirit doctor controlled and gave a resumé of the medium's trials and experiences while ill, which was given with such power and sincerity that it riveted the attention of a good audience. We were very thankful to have her amongst us again.—H. S.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. J. S. Schutt's control discoursed ably on "What is God's will to man?" Evening subject: "The natural body and the spiritual body." This was one of the best lectures Mr. Schutt has ever given here. He gave the materialist's idea of man, and the spiritual. He went as far as the scientist could go, but said "there is something more that they cannot get at, and that something is the real man, the spirit." He affirms that the day is not far distant when the scientist will recognise the spirit. Friend "Ned" gave an illustration of theology, materialism and spiritualism, and compared the three to trains on the railway; the first, the theological express, has to stop at a few stations, No. 2, a mineral train heavily loaded, and No. 3, the spiritualist express, does not stop from starting until it get to the journey's end. It is going so fast that the theological express is shunting to get out of the way. A large audience was well satisfied. Mr. Smith conducted the musical part, and Mr. Smith, junr., gave a solo, "The mystic veil," the choir joining chorus.—W. H.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Stansfield discoursed on "Spirit Return," showing the necessity of our spirit friends communicating with those on earth. One guide, having been a priest, gave some of his experiences since passing into spirit life. Although it was different to his expectations, he clung tenaciously to the creedal ideas of the Romish church, until some friend brought him to a spirit-circle where he gathered sufficient knowledge to inspire him with a desire to progress. Evening discourse, "Forward: the day is breaking," taken from the hymn sung, urging all to surround themselves with those conditions which create harmony and good feeling, and by so doing form a bright home hereafter. The pleasing ceremony of naming an infant was performed. Clairvoyance at each meeting. A very good day.

MANCHESTER. Gospel Mission Hall, Geoffrey Street, Shakespeare Street, Stockport Road.—A grand morning on Sunday. Mr. W. Lamb's controls answered questions. Friends well satisfied. Several strangers went away with something to think about. Circles in the above hall every Sunday, 10-30 for 11 a.m.; Tuesday, at 8 p.m. for public investigators; and Thursday, at 8 p.m., for spiritualists only; admission, 2d., to defray expenses.—W. H.

MONKWEARMOUTH.—Mr. Nicholson gave a grand address on "The creation," and "From whence we came," which was very pleasing, to a good audience.—G. E.

NEWCASTLE-ON-TYNE.—Crowded audiences again greeted Mrs. Hardinge Britten, who lectured on Sunday morning on "Lux Mundi," and replied to an educational series of questions in the evening. Monday: "The Powers and Mysteries of the Human Soul" formed a sublime theme for discussion. Is there no well-to-do spiritualist in the "canny toon" who could assist the executive to illuminate with electricity? Fainting ladies and exhausted gentlemen are most irregular during a Sunday service, yet several cases occurred at night. Mrs. Britten's power remains undiminished. The charming potency of her oratory appeals to the moral nature. Here listening souls receive glimpses of spirit life and action which must live eternally. A long debate in *Daily Leader* on spiritualism has just concluded, in which several local writers have united. Public hypnotic experiments by Dr. Charles Rutland in the Barkas Art Gallery are attracting crowds of people. Psychological subjects are now the study of multitudes. We are arranging a series of "fact séances" by local mediums for outsiders during coming winter months. Remember, Mr. J. J. Morse on Sunday and Monday next.—W. H. R.

NEWCASTLE-ON-TYNE.—Open-air ministrations are still in full swing. Messrs. Stevenson and Brown of Gateshead, and Lashbrooke of Newcastle, were hard at work on the Quay side from eleven till two p.m. The interest was intense and keeps growing; the addresses were marked with fervour, wisdom and earnestness. This is a mine of wealth to the cause, if well worked. In the afternoon, our good friend (and champion tract distributor) Mr. Henderson Leech and another, turned out with bundles of spiritual literature, distributing them broadcast. It was a study to see how eagerly they were read by pedestrians, and made quite a *Two Worlds* leafy exhibit in some of our principal streets. The crowded meeting at night to hear Mrs. Britten, may have partly resulted from these out-door efforts.—B. H.

NORTH SHIELDS. 41, Borough Road.—Mrs. White's guides opened with prayer. The little Indian control was very successful with her clairvoyant descriptions, and gave us a great amount of light on spirit existence. Many strangers present.

NORTHAMPTON.—Mr. Darby, of London, held one meeting on Market Square and two in the Oddfellows' Hall. He is one that can gather the friends round him. The audiences were very pleased with the way he spoke. The advice he gave was good, and we hope it will bear good fruit. We trust he will be able to visit us again. On Monday, Sept. 29, we have a public tea, Oddfellows' Hall, Newland.

NOTTINGHAM.—Mrs. Wallis's presence drew a good morning audience to hear her guides discourse on "Social States in Spirit-Life." The sketch of the conditions of the life beyond, in its reality and naturalness, contrasted with the notions generally entertained by the majority of people. They logically showed how a life of indolence would be a "living death." That the spirit—the real man—who often failed to express himself while clothed in the flesh, when in the freer spiritual-life would find delight in the cultivation of his talents. The life depicted seemed the life one would wish to live. At night the hall was well filled. Several questions were submitted, and answered with great ability. The much looked-for visit of Mr. and Mrs. Everitt to Nottingham extended from Thursday night to Friday night last. Two séances with Mrs. Everitt were arranged, and the invisibles manifested their presence by raps, lights, and the direct voice. Though total darkness was the condition, the distinctive tone and manner of the voice and its rapid change of position, combined with a peculiarity of expression, made it evident that there was another individuality among us. The opportunity to experience this phase of manifestation gave much satisfaction to most of those able to be present. Mr. Everitt gave selections from his long experience, which included some of the most startling evidences of spirit power, and which were listened to with great attention. The earnestness which comes of conviction characterised the speaker, and was well calculated to impress those who heard him. Specimens of spirit drawings, direct writing, etc., were examined, with evident interest. A vote of thanks was cordially given to Mr. and Mrs. Everitt for their visit.—J. W. B.

OLDHAM. Spiritual Temple.—On Thursday evening, Mr. Bradley, who was one of the earliest spiritualists in Oldham, and has been many years in America, gave his experiences in that country, which proved very interesting. A hearty vote of thanks was accorded him. Sept. 21: Mr. A. D. Wilson gave very fair addresses on "Spiritual Progress," and "Deeds, not Creeds." We shall hold our harvest festival next Sunday, when the service of song, "Rest at Last," will be repeated by special request.—J. S. G.

OLDHAM. Duckworth's Room.—Our red letter day came off on Sunday. Mrs. Crossley's afternoon subject was "Spiritualists and Spiritualism." Evening subject: "Love." Two pleasing addresses. At the close of each, extraordinary clairvoyant tests were given, causing great astonishment to seekers for truth. Our audiences and collections, larger than we expected, gave us great satisfaction. Brother Butterworth led both services, and gave short addresses. We are making headway with our new synagogue, and shall shortly remove thereto. Our democracy grows apace, and in our new place we hope to do much for the cause.—E. A. V.

OPENSHAW.—Miss Gartside in the morning spoke upon "Shall we meet beyond the river?" Evening subject, "Spirit Manifestations." Clairvoyance after each lecture. A very pleasant day. We are pleased to find many new faces in our meetings, which proves we are the means of strangers enquiring into the teachings of spiritualism. We hope to see all old friends, and new, that can make it convenient on Sunday.

PENDLETON. Hall of Progress.—A splendid day with the guides of Mrs. Smith, who gave eloquent discourses, which were much appreciated by very large and intelligent audiences, each service closing with clairvoyant descriptions, nearly all recognized, all going away highly pleased with the descriptions.—J. G.

RAWFENSTALL.—A very pleasant day with Mr. Johnson. Open-air meeting in the morning; very good and attentive audience. Questions and discussion were invited. Some put questions, after which three Sunday school teachers ventured to oppose him. After they had had their say, each in his turn ran away. Mr. Johnson begged them to stay but they dare not. Afternoon and evening inside. Grand discourses from three subjects from the audience, giving great satisfaction.

ROCHDALE. Michael Street.—Splendid audiences greeted Miss Walker, the room being crowded to excess at night, the occasion being our harvest festival. Miss Walker gave very appropriate addresses, which were listened to very attentively; concluding with successful clairvoyance and psychometry. On Monday evening, Miss Walker gave her services for the benefit of the society, devoting the time to clairvoyance and psychometry, very effectively, to a very good audience. These have been the most successful services ever held in connection with the society.—W. C.

SHEFFIELD.—A good number of friends welcomed Mr. and Mrs. Everitt. In the evening a tea and meeting was held at the Midland Café, Pond Street; the room was full. Mr. Everitt gave a most interesting account of his experience with Mrs. Everitt, and other well-known mediums. As a number of friends were unable to get in, Mr. Everitt continued his experiences on Wednesday night, to a crowded audience. A vote of thanks was given to Mr. and Mrs. Everitt, all expressing their delight in having made their acquaintance. We have had the usual manifestations, including the direct spirit voice, which many of us had never heard before. We had an interesting phenomenon during our tea, on Wednesday. A flag or stamp hammer was working in the yard making a great noise, when it fell, and there came the exact imitation on the table, which shook all the things on it. The spirit informed us that he had worked a similar machine.—W. H.

SHIPLEY.—September 20: A social tea, generously provided by lady friends, to celebrate our first anniversary, was a great success, about 200 persons partaking thereof. After tea our president presided, and a very nice programme of songs, recitations, and readings was gone through. A very pleasant and enjoyable evening was spent. Sept. 21: Anniversary services. Mr. Bush delivered very able addresses. Afternoon subject, "What and Where are the So-called Hell and Heaven?" evening, "The Second Coming of Christ." Full of practical instruction, the audiences being highly pleased. Room crowded at night.—C. G.

SOUTH SHIELDS.—17: Mr. J. G. Grey presided, and Mr. Gilbertson gave an address on the duties of spiritualists. He afterwards gave some successful character readings and clairvoyance. 19: Usual developing circle. Very good work accomplished. 21: The guides of Mr. J. Lashbrooke gave a soul-inspiring address on "Spiritualism in its Simplicity," quoting the ideas of many poets, after which the guides of Mr. J. G. Grey gave an impromptu poem, on "Let Brotherly Love Continue," in an admirable manner, and highly appreciated by a fair audience.—D. P.

STOCKPORT.—Mr. Rooke gave eloquent and earnest addresses, afternoon and evening, from subjects from the audience, which were attentively received.—J. Ainsworth, secretary, 47, Garden Terrace, Cheadle Heath.

TYNE DOCK.—September 17: Temperance meeting. Addresses on temperance were given by several members. Sunday: Morning—The adult class again met to hear the second lesson on physiology. Evening—Addresses were given by Messrs. Wilkinson, Forrester, and Grice. The necessity for a fuller knowledge of our philosophy was urged, which could only be attained by a thorough system of education. Too much time is given to hunting for physical phenomena, while the development of our higher selves is too often neglected.

WESTHOUGHTON. Wingates.—Mrs. Horrocks's guides spoke on "The soul's search for happiness." Psychometry and clairvoyance, nearly all recognized. We commence afternoon service again on Sunday next, at 2-30.

A LIST OF NAMES AND ADDRESSES OF MEDIUMS AND SPEAKERS has been repeatedly called for. We will publish those which are sent to us not later than Tuesday, October 7th, in our issue for Friday, Oct. 10th. We will give names and addresses free. Those mediums who desire to state other particulars respecting themselves, may have them inserted, if deemed suitable by the directors, on enclosing six penny stamps for eight additional words, or twelve stamps for any number of words above eight up to sixteen. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR OCTOBER.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY** (Temperance Hall): 12, Mrs. W. Stansfield; 19, Mr. Parker; 26, Mr. Bloomfield.
- BATLEY CARR** (Town Street): 5, Mr. J. Kitson; 12, Mr. J. Armitage; 19, Mr. Hepworth; 26, Mrs. Ingham.
- BATLEY** (Wellington Street): 5, Mr. Clough; 12, Mrs. Craven; 19, Mr. Rowling; 26, Mrs. Riley.
- BESTON** (Conservative Club): 12, Mrs. Hoyle; 19, Mr. H. Crossley; 26, Mr. Peel.
- BINGLEY** (Wellington Street): 5, Mr. W. Galley; 12, Mr. Rowling; 19, Mrs. Midgley; 26, Mr. Robinson.
- BRADFORD** (Little Horton Lane): 5, Mrs. Connell; 12, Mr. J. Parker; 19, Mr. J. Armitage; 26, Mr. Woodcock.
- BRADFORD** (Milton Rooms): 5 and 6, Mr. Schutt; 12, Mrs. Wade; 19, Local; 26, Mr. Rowling.
- BRADFORD** (Otley Road): 5, Mr. Hopwood; 12, Mr. Campion; 19, Mr. Peel; 26, Mr. Howell, anniversary.
- CLACKHEATON** (Walker Street): 5, Mrs. Midgley; 12, Mrs. Meroer; 19, Mrs. Hoyle; 26, Mr. Parker.
- HALIFAX** (1, Winding Road): 5 and 6, Mr. G. Smith; 12 and 13, Mrs. Ingham; 19, Mr. Newton; 26, Mrs. Britten.
- LEEDS** (Institute, Oriel Hall): 5 and 6, Mr. V. Wyldes; 12, Mr. G. A. Wright; 19 and 20, Mr. Howell; 26 and 27, Mrs. Gregg.
- MORLEY** (Church Street): 12, Mrs. Crossley; 19, Mrs. Berry; 26, Mr. Armitage.
- PAREGATE** (Bear Tree Road): 5, Mr. S. Featherstone; 12, Mr. G. A. Wright; 26, Mrs. W. Stansfield.
- WEST VALE** (Green Lane): 12, Mr. S. Featherstone; 19, Mrs. Craven; 26, Mr. Postlethwaite.
- ACCRINGTON**: 5, Miss Gartside; 12, Mrs. Best; 19, Mr. Walsh; 26, Mr. Macdonald.
- BACUP**: 5, Mrs. Craven; 12, Mr. Plant; 19, Miss Walker; 26, Mr. W. Johnson.
- BRADFORD** (St. James): 5, Mrs. Whiteoak; 12 and 19, Mr. T. H. Hunt; 26, Mr. Wm. Hopwood.
- IDLE**: 5, Mr. J. Armitage; 12, Mrs. Beardshall; 19, Mrs. S. A. Taylor; 26, Mr. J. W. Thresh.
- LEEDS** (Grove House Lane): 5, Mr. H. Crossley; 12, Mrs. Yarwood; 19, Mrs. Beanland; 26, Mr. G. Smith.
- LONDON** (Peckham, Winchester Hall, 33, High Street): 5, Mr. Treadwell; 12, Biblical Spiritualism; 19, Mrs. Bliss and Mr. Veitch; 26, Mr. Cyrus Simons, "Matter and Spirit."
- MANCHESTER** (Tipping Street): 5, Mr. Swindlehurst; 12, Mr. Boardman; 19, Mrs. James Lamb; 26, Mrs. Taylor.
- PENDLETON**: 5, Mrs. Groom; 12, Mrs. Britten; 19, Mrs. Green; 26, Mr. Tetlow.
- SALFORD** (Southport Street): 5, Mrs. Horrocks; 12, Mr. Ormrod; 19, Mr. J. C. McDonald; 26, Mr. Mayoh.
- SMETHWICK**: 5 and 6, Mr. Macdonald; 12, Mr. T. Shrieves; 19, Mrs. Haughton; 26, Mr. C. Evans.
- SOUTH SHIELDS**: 5, Lyceum Anniversary—Mr. Grey; 12, Mr. Murray; 19, Mr. J. Lashbrooke; 26, Mr. Westgarth.
- SOWERBY BRIDGE**: 5, Mr. Rowling; 12, Mr. Wilson; 19, Mr. Peter Lee; 26, Mrs. Wade.
- SLAITHWAITE**: 5, Mr. Campion; 12, Miss Patefield; 19, Mr. Plant; 20, at 7-30, Mr. Plant; 26, Mr. Bush.
- TYNE DOCK**: 5, Open; 12, Mrs. Peters; 19, Mr. Gardener; 26, Mr. J. G. Grey.
- WIBSEY**: 5, Mr. A. H. Woodcock; 12, Mr. D. Milner; 19, Mrs. Burchell; 26, Mrs. Ellis.
- YEADON**: 5, Mr. Parker; 12, Mr. Hopwood; 19, Mr. and Mrs. Marshall; 26, Open date, speaker invited.

BIGHOUSE. Oddfellow's Hall.—Sunday, October 19. Anniversary services, when we expect Mrs. J. M. Smith. Afternoon and evening, special hymns will be sung. All are invited to come and welcome.

BURNSLEM. Coleman's Assembly Room, Market Place.—October 5. Anniversary services. Open Lyceum session at 2 p.m., and an address by Miss Pimblott on Lyceum work. 6-30, Miss Pimblott's subject: "Spiritualism—The World's Redeemer."

BRADFORD. Walton Street.—Mr. Walter Howell, from the United States, will give inspirational addresses at Walton Street, on Sunday, September 28. This being his first appearance since his return, we hope friends will rally around and give him a hearty welcome.—A. O.

CLACKHEATON. Walker Street.—Sunday, Oct. 12: Harvest thanksgiving. There will be a service of song, entitled, "Rest at Last," when the scholars will sing special hymns. The room will be decorated with fruit. Medium, Mr. Mercer, of Bradford.

HALIFAX.—September 28, at 2-30 and 6 p.m. A flower service and harvest thanksgiving. Conductor, Mr. Armitage.

HROKMONDWIKE. Blanket Hall Street.—Oct. 5: Harvest thanksgiving. There will be a grand display of fruit and vegetables, &c. Selections by the choir. Mrs. Mercer, of Bradford, speaker. All are welcome.—H. O.

KEIGHLEY. Assembly Rooms.—Harvest Festival, September 28. Speaker, Mr. Holmes, of Bradford. We shall be very thankful for gifts of fruit and vegetables.—R. H. Hargreaves, sec., 49, Lawkholm Lane.

LIVERPOOL.—Sept. 28: Mr. E. W. Wallis, at 11, "Spiritualism: its weak and strong points." At 6-30, "Modern Mediumship and Miracles: their value." Oct. 7: Quarterly tea party and concert. Tickets, 6d.

LEEDS. Spiritual Institute, 23, Cookridge Street.—Notice.—The Oriel Hall, Cookridge street (adjoining the Coliseum), will be opened on Saturday, Oct. 4, when a public-ham tea will be provided. Tickets, 8d. Children under 12, 4d. Tea at 5 p.m. prompt. After tea a public meeting at 7-30 p.m., when inaugural speeches, interspersed with songs, &c., will be delivered by various speakers, including Mr. William Victor Wyldes, of Birmingham, if possible Mr. W. Howell, and several others. Collection at the close towards defraying expenses of removal. On Sunday, Oct. 5, Mr. Wyldes will deliver addresses; at 2-30 p.m., written

questions from the audience. At 6-30 p.m., an "Inspirational oration," followed by an "Inspirational poem." Also on Monday, Oct. 6, at 8 p.m. Subject, "The sacred scriptures of William Shakespeare," followed by psychometry. Admission free. Collections. All are cordially invited.—J. W. H., sec.

LONDON FEDERATION.—October 28: Meetings will be held to celebrate the last Sunday of open-air work in Victoria Park, when, it is hoped, spiritualists will muster in good force. Speakers, Messrs. Bullock, Drake, Emms, A. M. Rodger, Usher Goddard, Percy Smyth, Hoperoff, Veitch, Houchin, Cannon, and others. Meetings at 11-30 a.m. and 3-30 p.m.—P. S.

LONDON. Kensington and Notting Hill Spiritualist Association.—An important general meeting at 68, Cornwall Road, Bayswater, Wednesday, October 1, at 8-30 p.m. prompt. As the open-air work has terminated, it is advisable we shall take a hall to continue our work during the winter. The strenuous efforts we have put forth in the past deserve sympathy and encouragement, and we hope members and friends will help us. The literature we have distributed, numbering 8,500 copies, will, without doubt, create such an interest that inquirers will want to know more, and the workers who have so successfully helped us in the past, are ready to continue their labours. Subscriptions and donations, proposals for future work (to be laid before the meeting), &c., will be gratefully received by the honorary secretary, Mr. Percy Smyth, 68, Cornwall Road, Bayswater, W., or the chairman of the meeting, Mr. H. N. Earl, 55, Ledbury Road, W.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Hawkins will be the medium for the Saturday evening séance during October. 7-45.

LONDON. Marylebone Association of Spiritualists, 24, Harcourt Street.—Members' quarterly meeting, Sept. 28. Many having been convinced of the presence of their spirit friends during the last six months are kindly requested to be present, and, if willing, to testify to benefits derived from the Association, and to consider the general question of Lyceum and other business in connection therewith.

LONDON. Peckham, Chepstow Hall.—Sept. 28: "The Relationship of Spiritualism and Christianity." Oct. 5: "Spirit Communion in the Early Christian Church." Questions may be asked at the morning service on the Sunday after the address named.

LONDON. Wellington Hall, Upper Street, Islington.—Saturday, Oct. 4, at 8 p.m., the friends have arranged for a social evening, preceded by Mr. J. Burns's lantern lecture upon "Spiritualism; its facts and phenomena." Dancing from 10 till 12 p.m. Tickets 1s. The large hall has been engaged, and we hope to have a good time.

LONDON. Peckham, Winchester Hall, 33, High Street.—Sept. 28, at 7 p.m., the Rev. Dr. Young, D.D., will deliver an address upon "The English Socialism of To-day."—J. Veitch, sec.

THE LONDON OCCULT SOCIETY will commence its sixth session on Sunday, October 5, at 7 p.m., by a course of lectures on "Spiritual religion," by Mr. Read and myself. We have, after great difficulties, secured the Seymour Club, 4, Bryanston Place, Bryanston Square. Seeing the chaotic condition of the masses in things spiritual, we have decided to preach to them in the form they are most accustomed to (namely, a spiritual service), those fundamental truths of our philosophy which are so fitted to revive the hopes of humanity in an after life. We intend holding a musical service before the lecture, the outlines of which I have received spiritually. As our room is small, it can only be a miniature attempt at what we might do if we were all united. Such as it is, I hope your readers will come and give me their opinion upon this effort, and excuse any defects in the hall itself, as, I can assure them, the bigotry around is so intense it is almost impossible to get a room at all. I hope friends will help us by joining the society, or in any way they can. Any wishing to do so please communicate by letter to our secretary, 33, Henry Street, St. John's Wood, London. A. F. Tindall, A. Mus., T.C.L., president.

MRS. BRITTEN'S VISIT TO LONDON.—Reception in Athenæum Hall, 73, Tottenham Court Road, Thursday, Sept. 25, at 7, Mr. Dawson Rogers, chairman. Mrs. Britten will speak. Friday, 26, at 7-30, Mrs. Britten will lecture on "Spiritualism: the reform, science, and religion of the age." Chairman, Mr. J. T. Audy. Admission, free; numbered seats, 1s.; second seats, 6d.—U. W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

MRS. CRAVEN'S new address is—16, Grafton Street, North Street, Leeds. Secretaries, please note.

MANCHESTER. Temperance Hall, Tipping Street.—Saturday, Sept. 27: Half-yearly meeting for the election of officers, passing accounts, &c. We intend having a social tea party, when hearty welcome will be given to all present, past, and intending members and families. Tea at 6 p.m., prompt; tickets 9d. After business is over, the remainder of the evening will be devoted to songs, recitations, &c.

NEWCASTLE-ON-TYNE.—September 28: Mr. J. J. Morse at 10-45 a.m., subject, "The Coming War"; at 6-30 p.m., subject, "A Lost Universe." Monday, at 8, consideration of subjects furnished by the audience.

OPENSHAW.—The committee particularly wish to call attention to the harvest festival and Lyceum sessions, to take place on the 28th inst. All are invited, especially old members, whose services are much needed.

ORGANIST WANTED for Openshaw Society of Spiritualists. Good opening for lady or gentleman.—Address, 17, Pink Bank, Gorton.

PENDLETON. Hall of Progress.—Oct. 12, anniversary services. Mrs. Britten, speaker, at 2-45 and 6-30. Sept. 28: Mr. Tetlow at 2-45, answers to written questions; at 6-30, "Miracles and Special Providences."

RAWTENSTALL.—Oct. 5, the singers will render the service of song, entitled, "Grace Darling."

SMETHWICK: The first anniversary meetings, Sunday, Oct. 5, at 11, Mr. Conner, chairman. Evening at 6-30, Mr. Findlay, chairman. Monday 6, at 8, Mr. Haughton, chairman. Speaker: Mr. Macdonald, of Weston-super-Mare. Collection at each meeting. Only friendly persons invited, those who are honestly seeking, as the room is too small for brawlers. The committee reserve the right of refusing admission to such. The room is not public.—D. Findlay, Sec.

SOUTH SHIELDS.—Lyceum anniversary, Sunday, October 3, when the children will take part. Mr. J. G. Grey will preside. All are invited to spend an enjoyable day at 2 and 6 p.m.

SECRETARIES CORRECTED ADDRESSES.—Stockport: Mr. J. Ainsworth, 47, Garden Terrace, Cheadle Heath. Heywood: Mr. J. Ward, 91, Mellor Street. Smethwick: Mr. D. Findlay, 27, Corbett Street, Smethwick, Birmingham. Oldham (Duckworth's Rooms): Mr. W. H. Wheeler, 69, Queen's Road. Halifax: Mr. B. Downborough, 55, Wheatley Lane, Lee Mount.

THE YORKSHIRE FEDERATION.—Saturday, Sept. 27, a tea will be held in the Milton Rooms, Westgate, Bradford, to welcome our esteemed friend and co-worker, Mr. Walter Howell, on his visit to this country, after which there will be a meeting, when Mr. Howell, Mr. Armitage, of Batley Carr, Mrs. Craven, of Leeds, and other friends, will give short addresses, interspersed with songs, duets, recitations, &c. Mr. Morse intends breaking his journey at Bradford, on his way to Newcastle, to join in welcoming Mr. Howell. Mr. Craven, of Leeds, will preside. Tea at 4-30, meeting at 7. Tickets, tea and meeting, 9d. and 4d., after tea 3d. It is hoped many friends will attend to give Mr. Howell a really hearty welcome.—M. M., sec.

WEST VALE.—Oct. 28: Third Anniversary in the Mechanics' Hall. Mr. Green, of Heywood, at 2-30 and 6. Special hymns, &c., assisted by instrumentalists. A hearty invitation is given to all.—A. S.

WESTHOUGHTON. Wingates.—Fruit and floral service at 2-30 and 6-30. Speaker, Mrs. Gregg. Tea provided for visitors. Collection.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICE.—Owing to the numerous special and lengthy reports, together with the monthly plans, we are compelled to hold over the Lyceum reports (which are already in type) until next issue. *Brief reports next week, friends, and oblige.*—E. W. W.

OUR SECOND MISSIONARY NUMBER will be issued on October 17 (see notice on page 543). Send it broad cast, post it to your friends, to sceptics and believers alike. We will supply copies at the following exceptionally cheap rates: 100 copies for 5s. 6d., 50 copies for 2s. 9d., 25 copies for 1s. 9d. *Carriage free in all cases.* Order from Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

TO CORRESPONDENTS.—J. N., Burnley: The statements you make go beyond the range of our paper. We regret the occurrence, but as both sides have had their say, we cannot go further.—J. P., Bolton: Your comments are beside the case. Would it not be well to ascertain particulars on both sides? It is unwise to answer a matter until you are fully acquainted with all the circumstances.

PASSED TO THE HIGHER LIFE.—Sept. 16, Mrs. Elizabeth Taylor, aged 36 years, the beloved wife of Mr. John Taylor, of 74, Janet Street, Byker. Before leaving the house a hymn was sung, and an invocation made by Mr. J. H. Lashbrooke. The remains of our sister were borne to Jesmond Cemetery, on Friday, Sept. 19. Mr. Lashbrooke conducted service in the chapel and at the grave; another hymn was sung, and a very effective address was given to a great many people, both spiritualists and strangers, who listened to the sublime facts and teachings of our glorious gospel. At the close the members and friends dropped their beautiful flowers on the grave; many tokens of affection and esteem were shown by beautiful wreaths, which are emblematic of the beauties of the spirit-life. Our sister will be sadly missed. She was a good wife and loving mother; she leaves five children to mourn their loss. Members express their deepest sorrow and sympathy with the bereaved parent and children.—Mrs. Hogg, 15, Spencer Street, Heaton.

IN RE KITSON'S TESTIMONIAL.—Mr. A. Kitson acknowledges the receipt, per Mrs. Britten, of the following sums, and desires to thank all kind contributors to the fund:—

	£	s.	d.
Amount presented on August 31	15	2	0½

LATER SUBSCRIPTIONS:

Mr. Grundy, Crook, co. Durham.....	0	2	0
Mr. E. H. Shork, Richmond	0	2	0
Mr. and Mrs. Sykes, Preston Spa	0	5	0
Psychological Hall, Manchester	1	10	0
Miss Power and Friends, Birmingham	0	2	6
Belper Lyceum and Friends, per Mr. Smedley	1	8	6
H. A. B., London	0	2	6
Nottingham Lyceum, per Mr. Overbury	0	5	0
Mr. John Dewar, Glasgow	0	3	0
Bacup Lyceum, per Mr. Jas. Barlow	0	10	0
Liverpool friends, per Mr. S. S. Chiswell.....	2	15	6

Total subscribed

Any further sums which have been collected, and not yet sent in, should be forwarded direct to Mr. A. Kitson, at 55, Taylor Street, Batley.

A PHYSICAL SÉANCE at Mr. Robinson's, Page Bank, Sunday, Sept. 7. The following phenomena took place: As soon as we were all seated and the lights put out, our spirit friends began to show their lights in different parts of the room; the luminous card was moved round the circle—the spirit-hand which held the card was distinctly seen by all. Then we had the fairy-bells ringing in all parts of the room, and the single bell kept time to our singing; the paper-tubes and sticks were used very freely, and also flowers were conveyed to each sitter; a chair was lifted on to the table, and taken off again. A table was brought and put on the first one, then a chair was put on the top of the second table, and the musical-box on the top. The tambourine was also freely used. The following friends composed the sitting: Mrs. Robinson (medium), Mr. Robinson, Mr. and Mrs. Grundy, Mr. Parker, Mr. and Mrs. Bennett, Mr. and Mrs. Moses, and Mrs. J. Grundy.—Reported by Robert Grundy, Hope Street, Crook.

THE RULES FOR THE SPIRIT CIRCLE.—Copies of the Missionary number of the *Two Worlds* containing the above named "Rules," together with much other valuable advice to enquirers, can always be had on application to Mr. E. W. Wallis, manager, 10, Petworth Street, Cheetham, Manchester. Send him three halfpenny stamps.

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Mrs. Burchell, Medical Clairvoyant and Psychometrist, gives State of Health, Description of Disease, with remedies. Hours for consultation from 10 till 7; Tuesdays, from 10 till 1; at 5, Fearley Street, Otley Road, Bradford.

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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