

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JUNE 14, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Summersgill.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Peel.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. E. W. Wallis.

Barrow-in-Furness.—82 Cavendish St., at 11 and 6-30.

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30.

Bailey.—Wellington St., 2-20 and 6: Mr. Campion.

Beeston.—Temperance Hall, 2-30 and 6.

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

Bingley.—Wellington St., 2-30, 6: Mr. Bloomfield.

Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.

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

Smethwick.—43, Hume St., 6-30.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Miss Jones.

Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Leeder.

Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. W. H. Taylor.

Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mr. Galley.

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

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. J. Kitson.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Hopwood.

St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Mercer.

448, Manchester Rd., 2-30 and 6.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. and Mrs. Clough. Wed., 7-30.

Birk Street, Leeds Rd., 2-30 and 6: Mr. Woodcock.

Bowling.—Harker St., 10-30, 2-30, 6: Mr. Farrar. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.

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

Burnley.—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Craven.

Robinson St., Lyceum, 9-30; 2-30, 6: Mrs. Green. Anniversary.

Bread St., Lyceum, at 10; 2-30, 6. Mon., 7-30.

102, Padiham Road, 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing. at 7-30. Wed., 7-30, Discussion.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Grocott.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

Churwell.—Low Fold, Lyceum, 10-30 and 1-30; 2-30 and 6: Mr. and Mrs. Hargreaves.

Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6: Mrs. Whiteoak.

Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Victor Wyldes.

Cooms.—Spiritual Rooms, at 2-30 and 6: Mrs. Crossley.

Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Anniversary. Mr. Pilkington and Mr. Lamont.

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

Derby.—51, Crosby Street, at 6-30.

Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.

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

Felling.—Hall of Progress, Charlton Row, 6-30: Mr. Wilkinson.

Fenton.—At 6-30 p.m. Tuesday, at 8: Mr. W. Upton.

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

Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30: Mr. J. J. Morse, and on Monday. Thursday, at 8.

Halifax.—Winding Rd., 2-30, 6: Mrs. Beardshall, & on Monday, 7-30.

Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30: Miss Pimblott.

Hawell Lane.—Mr. Shields's, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Miss Patefield. Anniversary. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; at 2-30 and 6: Miss Myra. Monday, 7-30. Tues., Wed., & Thurs., Members' Circles.

Heywood.—Discussion Hall, Adelaide St., at 2-45 and 6: Mr. J. Long. Thursday, at 7-45, Public Circle.

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

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

Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. T. Hodgson.

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

Assembly Room, Brunswick St., 2-30 and 6: Mrs. Wade.

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

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

Institute, Cookridge St., Lyceum, 10; 2-30 6-30: Mr. Rowling.

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30: Mr. Sainsbury.

152, High Cross St., at 2-30, Lyceum; 6-30.

Leigh.—King Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. J. B. Tetlow.

London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, "Our Principles;" 3, Lyceum; at 7, "Healers and the Law," and Spirit Circle. Thursday, 8-15, Service and Public Healing. Questions and Enquirers welcome. June 28, General Meeting.

Canning Town.—2, Bradley Street, Beckton Road, at 7: Open Meeting. Tuesday, at 7-30, Séance.

Clapham Junction.—16, Queen's Parade, at 7-30.

Forest Hill.—23, Devonshire Rd, at 7: Mrs. Bliss, Trance Medium. Thurs, 8, Séance, Mrs. Bliss. Saturday, 8, Developing Circle.

Islington.—Wellington Hall, Upper Street, at 6-45.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—Copenhagen Hall, at 10-45, Mr. McKenzie, "Brotherhood;" at 6-45, Mr. F. W. Read, "Hypnotism and Mesmerism."

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

Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" 7, Mr. W. Jeffery, Vegetarian, on "Spiritualism." Thursday, 7-45, Mrs. Hawkins. Saturday, 7-45, Mrs. Spring.

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

Open-Air Mission.—Hyde Park, at 3. Several good speakers.

Peckham Rye, near Band Stand, 3-15. Support the workers.

Finsbury Park, near Band Stand, at 11-30. Rally round.

Victoria Park, at 11.

Wandsworth Common, near Foot Bridge, at 11-30.

Battersea Park, near Band Stand, at 3-30.

Peckham.—Winchester Hall, 33, High St., at 11; at 7, Open. Friday, Free Healing, 8-15.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7: Mr. Astbury. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

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

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

Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mr. J. Walsh.

Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. W. Johnson.

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

Edinburgh Hall, nr. Alexandra Park Gates, 3 and 6-30: Mrs. Hyde.

10, Petworth Street, Cheetham, Friday, at 8-15.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Rd, Lyceum & Phrenology, 2-30; 10-45, 2, 6-30, Mr. Innes, "Does it matter what a man believes?"

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 1-45; 2-30 and 6.

Nelson.—Sager St., 2-30, 6-30: Mrs. Best.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mrs. Smith, and on Monday.

North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15. 41, Borough Rd, at 6-30: Mr. J. Rutherford, "The Healing Forces of Nature."

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

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10 45 and 6-30: Mrs. Barnes.

Masonic Lecture Hall, 10-45, 6-30.

Oldham.—Temple Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. E. H. Britten.

Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; at 3 and 6-30: Lyceum Open Sessions.

300, Lees Road, Wednesdays, at 7-30.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. D. Milner.

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

Pendleton.—Cobden St. (close to the C.-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Smith.

Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30: Mrs. Horrocks.

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

Rochdale.—Regent Hall at 2-30 and 6.

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

Penn St., 2-30, 6: Public Circles. Wednesday, at 7-30, Circle.

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

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

Central Board School, Orchard Lane, 2-30 and 6-30.

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

Slaithwaite.—Laith Lane, at 2-30 and 6: Mrs. F. Taylor.

South Shields.—85, George Potts St., at 11 and 6.

Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Local.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Miss Walker. Thursday, Circle, 7-30.

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

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

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

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

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6.

Walsall.—Central Hall, Lyceum, 10; 11, 6-30: Mrs. Wallis.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

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

West Vale.—Green Lane, 2-30, 6: Mr. W. Howell.

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

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbeck.—Lecture Room, Public Hall, 10-30, 6-45.

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

Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

"THE GIFT OF TONGUES;" OR SPIRITUALISM SIXTY YEARS SINCE.

BY JAS. ROBERTSON, ESQ., OF GLASGOW.

MODERN Spiritualism dates from March, 1848, but twenty years before that period a marked religious movement took place in Scotland in the neighbourhood of Glasgow, which seemed for a time likely to extend over the earth, as the present movement has done. What a careless age neglects another picks up and carries forward if it be of service, and so America picked up and treasured what Scotland passed by. The Spiritual movement which began at Port Glasgow on the River Clyde made considerably more noise at first than did "the Rochester knockings." Amazement, wonder, and fear were the feelings with which it was witnessed by some, whilst a few received the light gladly, feeling that the old days of miracles had come again. The story of the rise and progress of the spiritual manifestations which had their birth have been oftentimes told. Mrs. Oliphant, in her "Life of Edward Irving," explains it, and the letters of Thomas Erskine throw a flood of light on the events and characters of those early Spiritual mediums. Erskine was a man of wide culture; pious, earnest, and yet indulgent to those who might differ from him; the close friend of Thomas Carlyle, he was also in sympathy with men who might be considered narrow. Erskine gave the closest attention to this Spiritual outburst; lived for weeks in the neighbourhood of the manifestations, and published several tracts dealing with the subject.

For some years before 1830 a truly fervent religious spirit seemed to have prevailed in the district called Gareloch, the beautiful lochs which flow out of the Frith of Clyde. John Macleod Campbell, minister of Row, was a man of saintly character, and his neighbour Mr. Story, of Roseneath, on the other side of Gareloch, was a man of similar mould. Their preaching had affected the thoughts of many, but in particular there was a young woman, named Isabella Campbell, whose piety was like that of Madam Guyon and Fenelon, not the active piety of working people, but dwelling in an atmosphere of religious emotion, she poured forth prayers and gave utterance to speech which was considered of a very exalted kind. She was dying of consumption, and was visited by many who were elated with her sayings. Her death caused considerable commotion, which was increased by the publication of a volume written by Mr. Story, entitled "Peace in Believing," in which the life story of this young saint is recorded with beauty and pathos. The house where Isabella Campbell had lived became a kind of Mecca, which was visited, on Sabbaths in particular, by great crowds. The religious thought of to-day in Scotland is labelled the same as it was sixty years since, and is still called Christian, but it is to day of quite a different tone and colour from then. Sixty years since it was a terrible heresy to state that Jesus died for ALL men. Some good men, whom their neighbours would have considered sinners of the worst type for harbouring the thought, wished it might be true, but the church was clear on the point. It

was set down in their Confession of Faith that Christ's death affected only the *elect*. The omnipresent personal devil, going about like a roaring lion, made off with the great mass of mankind, while God, Christ, and the Holy Ghost could only succeed in saving about one out of a thousand. Thomas Erskine had written a volume called "The Unconditional Freeness of the Gospel," which was deemed by many to be heresy of a most malignant type.

Being a layman he could not be deposed from any position, but his friend Macleod Campbell, of Row, gave utterance to many of his sentiments in his preaching, which raised such a hue and cry that he was put upon his trial and finally deposed from the ministry of the Church of Scotland. The Row Heresy case is not yet forgotten. The country has mourned the circumstance ever since as a huge blunder, to root out the noblest man within her borders. Putting Socrates to death for impiety and immorality, and Jesus of Nazareth for blasphemy, are events pretty much akin to Macleod Campbell's deposition. A halo surrounded the man's whole life, and his preaching had done much to awaken new life in many and bring about conditions for a Spiritual outpouring.

Isabella Campbell, whose life history Mr. Story had told, had a sister called Mary, a domestic servant, who became a victim to the same disease of consumption that had carried off her sister; the same pious view which had characterized Isabella dwelt in her. A community of those who thought and felt with her gathered round her while she lay on her bed, and held meetings for praise and prayer. The Bible was to them a book to be believed, so that their prayers for the restoration of the gifts bestowed upon the Primitive Church were real prayers of belief. Amongst those who had been to visit Mary Campbell were a family named Macdonald, who resided in Port Glasgow, on the opposite side of the Clyde. These consisted of James and George, twin brothers, shipbuilders, with their sisters. Two years before this period (1830) they had become exceedingly devout. Their knowledge of creeds and dogmas was limited, they read no religious books, had listened to no heresies, and though classed at first as Irvingites, they had never read a line of Edward Irving's books. Spiritual gifts did not occupy their attention, much less their expectations. In March, 1830, one of the sisters, called Margaret, had been confined to her bed, being so very ill that she was thought to be dying. The doctor, on being appealed to, held out no hope of her recovery, regarding it as impossible. All at once, while a sister and a friend were sitting by her bedside, a power seemed to control her, and she said, "There will be a mighty baptism of the Spirit this day." She then continued for some hours, with little or no intermission, in mingled praise, prayer, and exhortation. At dinner time, the brothers, James and George, came home as usual. She addressed them at great length, concluding with a solemn prayer for James, that he might *at that time* be endowed with the power of the Holy Ghost. Almost instantly James calmly said, "I have got it." He walked to the window and stood silent for a minute or two, and a marked change came over his countenance. With a majestic step he moved up to his sister's bedside and said, "Arise, and stand upright." He repeated the words, took her by the hand, and she arose. That same night James Macdonald wrote to his friend, Mary Campbell, at Gareloch, who was patiently awaiting the summons to go hence, without any hope that her life could be prolonged many weeks. The receipt of this letter produced the most wonderful effects upon her. "I had scarcely read the first page," she said, "when I became quite overpowered, and laid it aside for a few minutes. As I read,

every word came with power, but when I came to the command to arise, it came home with a force which no words can describe—a mighty power was instantly exerted upon me. I first felt as if I had been lifted off the earth, and all my diseases taken off me, as, at the voice of Jesus, I was made to stand upon my feet, leap and walk, sing and rejoice."

Such was the beginning of a work that shortly afterwards assumed great proportions; the seeds and buds of a great Spiritual movement which afterwards gave blossom, and in these days of ours some fruit, but which, in the years that are to come, will produce abundance. Mary Campbell rising from the point of death is one of those events which are most clearly attested, and the sensation it made was, indeed, great. Strong minds were embarrassed by it more than they cared to acknowledge. It became one of the unsolved wonders which perplex the world. As Emerson says, "Our eyes are holden that we cannot see things that stare us in the face until the time arrives when the mind is ripened." Mary Campbell, after her recovery, held meetings in the town of Helensburgh, where she had removed. To the speaking was added writing in the unknown tongues. When the moment of inspiration came, Mary would seize the pen, and with a rapidity like lightning, covered sheets of paper with characters like letters and words. Crowds gathered round the new prophetess, men of position bowing to her decision regarding points of Scripture. The great Dr. Chalmers wrote eagerly asking for information from Mr. Story, and wanting some of the writings. Mr. Story, the loving biographer of her sister Isabella, was a strong believer not only in the genuineness of the power, but also that its source was divine, and that it had come in answer to the prayer of the Church. He wrote Dr. Chalmers: "For an hour she uttered sounds which seemed, certainly, to be language. Both in writing and speaking her words and movements are, in every respect, independent of her own volition. I am persuaded," he adds, "these things are of God and not of man."

Dr. Chalmers was too cautious an ecclesiastic to commit himself to anything that had not gained popular favour. Many times in that active life of his he postponed becoming true to his convictions till they gained popular applause. In Port Glasgow the Macdonalds exercised the gifts constantly. Visitors came from all parts of England, Ireland and Scotland. Five delegates came from London, and stayed three weeks in Port Glasgow. One, a solicitor, Cardale, reported thus: "These persons, while uttering the unknown sounds, or while speaking in the spirit in their own language, have every appearance of being under Spiritual direction. Their whole deportment gives the impression, not to be conveyed in words, that their organs are made use of by supernatural power. In addition to the outward appearances, their own declarations, honest, pious, and sober individuals may with propriety be taken in evidence. They declare that their organs of speech are made use of by the Spirit of God, and that they utter that which is given them, and not the expressions of their own conceptions or intentions."

It is not to be wondered at that a man like Edward Irving, hearing in London of the bestowal of miraculous gifts should have rejoiced in heart. For several years before he had been convinced that the spiritual gifts, so largely bestowed upon the Apostles, were not exceptional to one period alone, but belonged to the Church of all ages, and had only been kept in abeyance by the absence of faith. One thought dominated Irving's mind at this period, namely, the Second Advent, which to him was an actual fact. His friend, Story, had written him as to what was taking place, and the effect on him was instantaneous. Assured of the personal piety of Mary Campbell and the Macdonalds, he felt his own distinctive teachings were confirmed. Meetings were held in his church to pray for the bestowal of the miraculous gifts of which news came from Scotland. Already in June, 1830, he was writing Dr. Chalmers (whose helper he had been in Glasgow, before Loudon and fashion made him famous), about the hardness of heart of poor Scotland, which regarded with scorn the signs of the Holy Ghost beginning to be again vouchsafed to the Church. Mary Campbell had entered on the career of a prophetess, and, full of active life, she married, becoming Mrs. Caird, and moving about from church to church. To Irving, she was a saint of God, with the gift of prophecy. Soon phenomena, similar to what were taking place in Scotland, were heard of in London. Miss Fancourt, in London, from a couch, where she had lain for years as a cripple, was raised up at the bidding of an evangelist in a similar way to Mary Campbell. No wonder Irving thought:

the Second Advent was at hand. And now began scenes which filled not London only but all the country with amazement. Each friend of Irving's felt he was entering upon courses which meant ruin. Coleridge, at whose feet he had often sat, and his close friend, Thomas Carlyle, both in turn adjured him to leave the tongues alone. But what could he do? Noble-minded, courageous, and brave, had he not asked for these signs and wonders with his whole heart? And when they came, how could his lofty nature conceive that after asking for bread he had got a stone? For a time he did not permit the "voices" to be heard in his church, but they told him he was restraining the Spirit of God. Believing with his whole heart that the Apostolic times had come again, he stood up and said he would not be a party to the hindering of what he believed to be the Voice of the Holy Ghost. No thought crossed him as to the real nature of the phenomena that were transpiring. He, indeed, needed the key which has come with the later manifestations. Had he caught the thought as it has been interpreted in these times, what pain he might have been spared, and a truly heroic life been saved to the world. Carlyle says of him, "He was the freest, brotherliest, bravest human soul mine ever came in contact with."

What could be the result of mediums giving way to the influence that played upon them! but, as Carlyle had said, scenes characteristic of Bedlam and chaos?

The confusion increased day by day. Newspapers gave reports of what was taking place in a Christian church, all of which sounded indecent and irreverent. Louder waxed the babel, one extravagance followed another, so that Irving's best friends walked no longer with him. "Irving clave to his belief," to quote Carlyle's words, "as to his soul's soul," following it whithersoever, through earth or air, it might lead him; toiling as never man toiled to spend it, to gain the world's ear for it. Story, Erskine, and others lamented they had said so much on the subject when these scenes of disorder appeared. Irving tells Story he had grievously sinned in standing afar off from the work of the Lord, scanning it like a sceptic instead of proving it like a Spiritual man. The Church was soon closed against Irving, and his followers went with him to a room where at other times Robert Owen held forth. The end was to be shortly. Irving travelled up to Glasgow only to die. Erskine began to slacken, as has been said, in his devotion to the manifestations, and withdrew much that he had said. He began to doubt that the *Spirit* which moved in the matter was altogether good, but his faith in the honesty of the Macdonalds was not changed. What shook him somewhat was, that hearing James Macdonald speak with remarkable power, a power acknowledged by all the other "gifted" people there, he discovered the seed of his utterances in the newspapers. Macdonald had read in the newspapers a false rumour about his brother's death. This having remained on his mind came forth as an utterance while under influence, but wrapped up in obscurity of language. Other prophetic utterances regarding a war in the north of Europe, spoken in language largely employed in the Book of Daniel, was also found to have had its origin in the newspapers which had come under Macdonald's notice. Erskine put the matter before him, and was quite satisfied of Macdonald's integrity, but he saw for the first time how things could come into the mind and remain there for a time, afterwards coming forth as supernatural utterances, though the origin was quite natural. Macdonald could not say that he was conscious of anything in these two utterances different from the others. He could only say these two were of the flesh, evil spirits. To the last, James Macdonald said the voice that spoke by him was the voice of the Spirit. He died in February, 1835, blameless and clean in all he said and did. His brother George died the next year, and to the last he was satisfied that the power which moved him was supernatural and divine. Many a one declared that at times the faces of these men were made to shine with a glory like what Stephen was said to possess at his martyrdom. Simplicity, truth of character, and godliness were the traits of their whole life.

Such is a chapter of Spiritual history which was soon forgot, but which forms a link in our present manifestations. As none of the men and women understood the nature of the influence that moved them, they had to suffer much contumely, and felt what many in this age have done who have had the burden of mediumship thrust upon them. Still it is certain the actors were true and steadfast in their declarations that a Spiritual power moved

them. Another age will perhaps better understand their history. The bible of Spiritualism has yet to be written.

A Spiritualism which only mumbles over those words which once flamed out of the inspiration of saints and martyrs will not again appear; but a Spiritualism which produces better institutions, better forms of religion, *will appear*, and the Spiritualism of the future will gather up every good thing that has been brought to light, and put it in the golden urn of history, to be kept for ever.

THEOSOPHY: ITS ORIGIN AND FOUNDERS.

PART SECOND.

In the last number of this journal we have given the true practical origin of the above-named society, on the authority of the Editor of this paper, one of its first adherents, first organizers, and elected officials. From the same source all that follows is derived, and now, as before, deals not in the ordinary style of invective with personalities, but with the principles which the writer deems false and injurious to the actual truths which it is equally her pride and duty to promulgate and defend.

Soon after the society removed from Dr. Britten's reception-rooms, in Thirty-eighth Street, New York, to the Mott Memorial Hall, the allegations of one of the original members of the society against the character and aims of the corresponding secretary, Madame Blavatsky, as before stated, caused the remaining members to expel the party in question, pledge themselves to repel the charges alleged, and form themselves into a secret society.

As time passed on and dull, fruitless meetings succeeded, varied only by the introduction of new members and the payment of entrance fees and subscriptions, it was evident that the claims of its founders were baseless. Mr. Felt, with his pretensions to disclose "the Egyptian Cabala," had nothing more to tell than that which had already been published in Melville's "Veritas" concerning the origin of all theological systems in the Astro-Masonic worship of the powers of Nature. As to the founders (or "conspirators" as some scrupled not to call them), they had nothing to add to the revelations of "Art Magic," then just published.

One point only is worthy of notice in the early conduct of the society. It had been determined to form an extensive library of rare and classical works. The advertisements of some New York antiquarian book collectors favoured the idea. Hence large collections were made amongst the members with a view of purchasing the literary treasures so eagerly sought for. To the "corresponding secretary," who had taken the place of the librarian, the sums collected and the duty of their investment was entrusted, and it is but justice to say that though the said investments were considerable, every member—no less than the world at large—any one, in fact, who is able to pay the price of "Isis Unveiled," can have the full benefit of all the literature that was gathered together in the first Theosophical library.

It only remains to add that as no phenomena were forthcoming—as the "Himalay Mahatmas" had not at that time dawned upon the founder's vivid imagination—although some vague talk of a mysterious brotherhood at Malta served to introduce the idea subsequently formulated into that of Hindoo Mahatmas—in a word, as the early Theosophists, like the Sir Charles Coldstream of the play, looked only into empty vacancy, and found "nothing in it," one after another dropped off, and, *like shrewd Americans as they were*, left the two founders "alone in their glory." The said founders, realising that some "new departure" was necessary, the original Theosophical members having set them an unmistakable example in that respect, proceeded in the same marked duality in which they had hitherto sustained each other, to exchange the poor New York upper flat lodging for the splendours of a Hindoo bungalow, and a docile following of Hindostanee curiosity hunters. After this change of base having brought into existence a full corps of "Mahatmas," at too great a distance from their own scene of action to be accessible to any prying eyes except in *their astral bodies*, they carried on a prosperous trade in unpronounceable names—"astral bodies, astral letters, astral shrines, and astral crockery," &c., &c., until in the plenitude of old Hindoo traditions and scraps of antediluvian philosophy they found it expedient to share their wealth of Oriental lore with those European branches whom Carlyle has described in language more plain than recondite, but whom we prefer to call *persons somewhat easy of belief*. Of the history of the

Theosophical Society, after the founders' transit to the land of the Mahatmas, there are two distinct versions. One is edited by the founders themselves in their several exoteric journals entitled *The Theosophist* and *Lucifer*, to say nothing of their esoteric teachings to the elect—the other version appears under the joint editorship of Monsieur and Madame Coulomb, Dr. Richard Hodgson, Mr. Arthur Lillie, Professor Elliott Coues and the New York *Sun* paper.

With neither one or other of these totally opposite versions of so-called history have we at present any concern or interest. This is the day of exposures, so stern and real, that every tale that is not founded on DEMONSTRABLE FACTS, is too likely to share the fate of our childhood's loves, and range side by side with King Arthur's Knights of the Round Table, The Sleeping Beauty, St. George and the Dragon, and even our own long-cherished idyll of William Tell. These, and fifty other delightful nursery tales, are fast resolving themselves into "Nature myths." Who knows but what the Mahatmas may, after all, turn out to be dolls' heads on French bodies, Esoteric teachings prove to be a trifle older than the Noachian flood, and Theosophical "brotherliness" be found available for the delectation of every sect that ever has been or will be? On the other hand, if well-educated people, who in Christian lands have been taught the theory—at least, of purity, fraternity, and immortality during the last eighteen centuries—go into raptures over the same doctrines when they are told they were propounded *only* by Eastern Magi and Hindoo Yogis, why, who is worthy of the most virulent abuse—the clever, shrewd observers of human nature that tell the tale, or the credulous worshippers who swallow it down? Successful "hypnotizers and psychologists" are few and rare. Their victims and subjects are the masses. Whilst we may, and do admire the talent of the few, we have but small sympathy with the masses they control; but that for which the present writer has given this analysis is to show that when the founders of Theosophy entered upon their wide-spread but perfectly human task of hypnotization they could not be contented to leave their former associates, the Spiritualists, alone; but in order to rear up what they claim to be a superstructure on the well-attested and proven FACTS of Spiritualism, they must needs strive to demolish those facts altogether, even though, Samson like, they might pull the entire fabric over their own heads by attempting to shake its foundations. They seemed possessed in fact with the idea that Theosophy could not live in the presence of the stern practical demonstrations of Spiritualism.

There are still one or two additional points to be dealt with ere we conclude this paper. In several journals (among them the *Longton Times* and *Echo*) we find articles, signed by ten professed Theosophists, remonstrating against the *baseless falsehoods circulated concerning the life and moral character of Madame Blavatsky by a portion of the press*. From the above-named paper we quote the following words:—

"Is it right, even for the sake of soiling a dead woman's memory to ignore the ordinary rule of law that the onus of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved facts?"

To this we beg to reply that the charges circulated against Madame Blavatsky did not originate when she was a "dead woman," but were fully and freely circulated during her lifetime. Thus the onus of proof remained, because she never assumed the onus of any sufficiently public denial.

Did Madame Blavatsky and her friends never hear of the pamphlets issued by Arthur Lillie, the Coulombs, Dr. Hodgson's report, Professor Elliott Coues' tremendous charges of fraud, deceit, and conspiracy in the New York *Sun*? William Emmette Coleman's, and many other American writers equally plain and—*unless true*—equally libellous articles?

Did Madame Blavatsky or her followers ever attempt to meet and deny these charges in the same papers or the same style of publications as those in which they were made? Above all, why not have sought to repel such charges and clear a name soiled and begrimed with shame, in public prosecutions for libel? She on her part had nothing to doubt or fear in such a prosecution. "Spiritualist of many years standing" as she had once professed to be—she was so no longer when she became a Theosophist, and openly taught by pen and voice, that *no spirit ever had, or could come to earth*, and that all the millions of her quondam associates in Spiritualism were only being *gulled, ruined, and degraded* by ghouls, corpse lights, and emanations from dead bodies.

Considering how unjustly every Spiritualist who has ever appeared in a court of *justice* in this country or its colonies, has been treated, Madame Blavatsky's triumph would have been a foregone conclusion, and if she had, or could have gone into Court *with clean hands and a clear case*, every British law court would have hailed her as little less than a saviour, and awarded her damages enough to make her a millionaire, and the Lillies, Hodgsons, Coulombs, Colemans, and Co., bankrupts.

What then was to prevent the *living* Blavatsky and her rich followers from rescuing from disgrace and shame the name of which they all so proudly boast?

We know that on more occasions than one efforts have been made to show that Theosophy and Spiritualism were one and the same belief, and although we have written again and yet again in denial of this monstrous and IMPOSSIBLE alliance, that common rumour (which Dr. Johnson so well and aptly defined as "a common liar") has reiterated the statement *ad nauseam*.

It is in the true interests of Spiritualism, therefore, and no doubt in what Theosophists will acknowledge to be the same for their cult, that we shall once more show in our next and concluding article (and that without the least reference to the personality of the founders of Theosophy) that its doctrines and teachings are as widely opposed to Spiritualism as is the now risen spirit from the burnt-out ashes of the form that once constituted the personality of Madame H. P. Blavatsky.

(To be concluded in our next number.)

THE SONG OF THE BOW.

It had stood unstrung by the oaken wall,
As the years stole past through the stately hall;
But a childish hand bent the bow anew,
And a viewless arrow had pierced the blue.
For the roving winds through the casement crept,
And awaked the secrets the ages kept;
Then the soft clear notes through the arches rang,
While the years stole back as the old bow sang.

For it told of dance on the village green,
Of the awkward rustics and sweet May queen,
Of the manly sports with the staff and bow,
And of Love's bright glances of long ago;
Of the stalwart sons and their daily toil,
As they tilled and guarded their own free soil;
Of the aged fathers whose work was done,
And who, resting, gazed on the setting sun.

And it sang of nobles of high degree
(But 'twas strange the chords struck a minor key),
Of the waving plumes and the armour bright,
Of the lords, who led in the foremost fight.
Of the open doors to the banquet hall,
Where the board was spread as of right to all;
Of the trampling hoofs, and the hounds' deep cry,
As in flashing splendour the hunt swept by.

But the days grew sad as the earth grew old,
And the lowly toilers were bought and sold,
But they still were fed at their master's gate,
Though their homes grew small, and the castle great;
While the monks gave back with unstinting hand
Of the corn and wine of the fruitful land;
But the fields were seized, and the poor found then
That to own the land is to own the men.

And the old bow quivered as if in pain,
As its notes rose shrill in a harsher strain,
And the discords woke, as the tale it told,
Of the workers crushed by the greed for gold;
Where the children's cry smote the midnight skies,
As the lash chased sleep from their drowsy eyes;
Where the tyrant triumphed in freedom's name,
And his wealth was reared on the workers' shame.

Then from worlds of silence there met the ear
The prophetic note of a higher cheer;
For it said the sorrow would pass away,
And the nations know of a brighter day;
That the sowers yet should the reapers be,
And should share the harvest of land and sea;
That the busy wheel and the steamboat fleet
Should yet pour their wealth at the workers' feet.

But the song seemed stranger than I could bear
As it stirred the banners so dusty there;
For I heard the marching of days at hand,
When the song of freedom should fill the land;
When a free-born race from the earth should rise,
And with fearless step scale the azure skies.
But the music then spoke to angel ears,
For the old bow snapped with its weight of years.

—W. A. Carlile, Birmingham.

HOW WE DISCOVERED THE SPIRITS.

BY MR. THOS. TIMSON, PHRENOLOGIST, LEICESTER.

IN our introduction to the world of spirits we were three in all. Two of us were members of the Methodist chapel, myself a teacher in the Sunday school, and preparing to enter the ministry. At the time of our first séance we were totally ignorant of everything relative to Spiritualism. Being drilled in the creed of Methodism we were by no means in a condition for the reception of this wondrous revelation. As before stated, we numbered three, and all males. Having been introduced to mesmerism by a friend who had attended a public entertainment, we determined to try a few experiments in the same. We formed a chain around a small table by linking hands, and in a few minutes one James H. became overcome with what we considered to be our mesmeric power. In a few minutes he began to evince most peculiar contortions, which greatly alarmed us, as we failed to awaken him from his trance; moreover, he began to address us in a familiar voice, which caused a peculiar agitation in our company, now increased to five, the other two being young ladies. Immediately they entered, a change took place, and our subject began with greater freedom to inform us that he was my father, and that no harm should come to James; also, that we need not be alarmed, but that we were to sit passively, and we should receive communications from many friends whom we had mourned as awaiting the judgment day of our creed. This made us somewhat curious for further manifestations, which quickly followed. Our friends came one after another in rapid succession, each giving unmistakable evidence of their identity, and in several instances spirits came whom we were not aware had passed on, yet they manifested in voice and gesture their personalities. In one instance we were informed of the presence of a well-known scientist, whom we requested to give us some proof of his identity, notwithstanding that our subject was quite ignorant of the matter in his normal condition. We received an instructive discourse bearing upon the scientific part of our inquiry, and urging us to continue to investigate beyond mesmerism into the higher life, and informing us that a great work had been appointed us.

We were then informed that it was time to conclude our séance, as many peculiar spirits had been attracted thereto, and determined to obtain control. However, before we could arouse ourselves from the table, James was further convulsed, and acted in a most frightful manner, gesticulating vehemently, which caused the females to leave the room. The spirit then began to address us in a foreign language, which caused some amusement and irritated the spirit, who became quite angry and rolled the medium about. At length we could stand it no longer, and endeavoured to awake him, but it was of no avail—we only received more annoyance from the spirit. After some further attempts to arouse our subject we took him into the yard, thinking the air might aid us, but he became even more violent, chattered away in his peculiar lingo, and refused to leave. About twenty minutes had elapsed since we were requested to close the séance, but the spirit would not go, whereupon one of our previous spirit friends again took possession and informed us that he had driven away our tormentor, and that he was the spirit of a cannibal who had lived many years previously in the forests of Brazil. This concluded our first experiences in Spiritualism, which, until our séance for mesmerism, was quite unknown to either of us.

Many times since we have repeated our investigations, which have resulted in the fullest satisfaction and identity of the spirits. It is needless to say, although for a long time we were reluctant to embrace the teachings and abandon our belief, that we have become thoroughly convinced of the reality of the continuation of life beyond the tomb, and that of an active usefulness and continued progress hereafter.

We have repeatedly received warnings and predictions, which have been fulfilled to the letter. Rappings are continually heard on the walls and staircase, lights floating about, and illuminations of various colours, with all the different manifestations of table phenomena. At one séance James was controlled, and informed us that the spirits were bringing flowers which we should presently smell, but they had not enough power to show to us. James waved his handkerchief about over our heads and diffused a perfume of roses so strong that we appeared to be in a flower garden. One friend suggested that there might be scent on J.'s handkerchief, he being a fresh investigator, whereupon I obtained his handkerchief and substituted it for the one previously

used, which, after taking from the medium, had no indication whatever of scent or perfume of any kind. Many other tests, too numerous to mention, were given, which encouraged us further to search, and under the guidance of our friends we organised a class of some sixty members, which was well attended, and through which many experiments in hypnotism and Spiritualism were conducted with good result. Several good mediums have been developed, and others assisted on the path of progress. Many cases of healing—some of a remarkable character—have been performed, after the decision of the faculty had been given as incurable. In conclusion, I am happy to say, with the united testimony of all those who have investigated with us and under our advice—and they are not a few—we have advocated and proclaimed Spiritualism in the open to hundreds of inquirers, who have each in their way received or doubted; yet many have brought their testimony of experiences and rejoiced with us over "That which was lost, but is now found." This Spiritualism has opened a new life, light, and hope, inspiring us to higher aspirations and nobler effort, giving confidence in the love and providence of the Spirit of all spirits and the Father of all flesh. This is our testimony, and the inspiration which has supported us in the advocacy of its principles, and will ever be our purpose to proclaim by the guidance and support of ministering spirits.

T. T., Sec. Psychological Association.
Leicester, May 18, 1891.

SPIRITUALISTS' NATIONAL FEDERATION.

WE call the attention of all true and earnest Spiritualists to the report of the Executive Committee on this most important movement, and the result of their deliberations during the interim since they were commissioned to serve for a second year's term of office by a unanimous vote at the last Conference.

Several members of this committee reside at considerable distances apart, and, whether coming together by railway journeys or not, all are busy men and women, and have devoted time and thought to the work, at no small personal inconvenience to themselves.

We all know it is much easier to grumble at what has been done than to accomplish the work complained of.

The committee are too well aware of this captious element in human nature to be surprised at hearing unfavourable comments on their endeavours.

They are also, unhappily, becoming too well accustomed to the cant terms of "Popes," "Bishops," "Would-be Leaders," &c., &c. so freely hurled by lawlessness and jealousy against every Spiritualist who pleads for obedience to Nature's grandest law of order—ORGANISATION—to expect that they and their associates will be held scatheless from the attacks of those who mistake liberty of conscience for irresponsible licence. For these and all other charges—except disobedience to the voice of reason, and principles of gratitude to the mighty and supermundane power that has inaugurated the noble Spiritual movement—the officials, societies, and friends represented in the Spiritualists' National Federation are fully prepared, and their several duties will be now, as heretofore, carried out irrespective of comment with the utmost fidelity, such ability as they severally possess, and the highest sense of the duty that they and all thinking men and women owe to the powers THAT BE for the divine light that has been vouchsafed to the world in the stupendous facts of spirit-communion.

Finally, we must remind those friends who are in sympathy with us, but may be unable to attend our gatherings, that we are all working men and women—daily bread-winners of limited means—and notwithstanding the utmost care and economy we can exercise, the expenses attending the hire of a splendid central place of gathering, printing, and much incidental outlay in various directions, will fall heavily on those ill able to bear it. Any friends, therefore, who feel impelled to help with donations in aid of the movement, will confer a great favour upon us, if the same is sent in charge, either to the Treasurer of the Federation for the year—F. Tomlinson, Esq., 230, Chapel Street, Salford, Manchester; the Hon. Secretary—Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton, Manchester; Mr. M. Marchbank, 70, Lonsdale Street, Bradford, Yorkshire, Secretary of the Bradford Federation Committee; or the Editor of the *Two Worlds*. Such donations will be at once most gratefully acknowledged.

CORRESPONDENCE.

THE EFFICIENCY OF SPEAKERS.

To the Editor of "*The Two Worlds*."

DEAR MADAM,—Your esteemed correspondent, Mr. Burrell, touches a very important matter for the consideration of the coming Conference, and one that is, in my opinion, fraught with many difficulties ere a satisfactory solution of the problem is arrived at.

That there needs a weeding out, or a more judicious selection of speakers to fill our platforms, that it may be done creditably, the most casual observers must admit. It is impossible for all societies to secure the services of the best speakers. But it is possible for all to secure those who will, at least, command respect, and not disgrace the cause with senseless twaddle, second only to the fanatical ravings of the Salvation Army.

The method suggested by Mr. Burrell of testing the fitness of candidates for our platforms as spiritual teachers and guides would fully meet the case if we were dealing with normal speakers. But such is the exception, and not the rule. We have got to deal with individuals who are subject to very subtle laws and influences, so much so that their chairman, or even the audience they have to address, is partly responsible for the merit or demerit of the results. This being the case of the average speaker, I am afraid the means suggested would frustrate the attaining of the object in view, as the board, from its very constitution, would give off none of the finer, sympathetic, sustaining magnetism, but, being severely critical, would tend to deplete the mediums of what little they possessed.

What I would suggest under the circumstance is, that those who recommend any mediums as fit and proper instruments be held responsible to the cause. Let them feel that their word and their honour is pledged in the recommendation, and they will be more cautious in rushing mediums on to the platform as soon as their guides can *chat* to the circle for ten minutes or more without evidencing any ability to deal with subjects in a logical and consecutive manner. They ought to distinguish the difference between a chat on general topics and a discourse on some moral or spiritual subject or Biblical text.

Then, again, secretaries ought to give as true and accurate reports of the merits of the discourses as they are able, instead of giving glowing reports of what has been nothing but incoherent rant, and thereby misleading other societies, the public at large, disgusting those friends who had to endure the mortification of listening to their senseless talk, and bringing societary reports into general contempt. Secretaries ought to feel that both their word and honour, the good name and respect of the society they represent, and the fair name, facts, and philosophy of the cause are at stake, and do all they can to preserve and enhance these.

Those mediums who are found, after a fair trial, to be unfit for the rostrum, societies ought to refrain from re-engaging until they are capable of occupying it with credit. This course will reflect honour on both mediums, societies, and the cause.

ALFRED KITSON.

THE SPIRITUAL GLEANER.

Another "minister of the gospel" has been sent to prison for two years for forgery. This time in Texas. Had the culprit been a Spiritualist he would have got ten years, most likely, as the judge would have considered Spiritualism on trial in his person; but the rev. gentleman being a Presbyterian, no blame is attached to that denomination. It makes all the difference in the world whose ox is gored.

A rather good story comes to us from Australia, of an English ecclesiastic, lately deceased. He was a justice of the peace, and presiding one day at a country police-court, he observed that a certain witness, apparently with a view of escaping all risk of perjury, held the Bible in such a fashion that when the oath was administered his lips came in contact with his thumbnail instead of "kissing the book." "Witness," sternly exclaimed the lynx-eyed justiciary, "kiss that book, sir. You may deceive the *Almighty*, but you cannot deceive me!"

There is contention at Sweethome, Oregon, over the possession of the Evangelical Church. The church was broken into and barricaded by one faction, and stones were thrown at the minister. All devout followers of the gentle Nazarene! The courts will have to settle the matter.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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

FRIDAY, JUNE 12, 1891.

SPIRITUALISTS' NATIONAL FEDERATION

On Tuesday, May 26, the Executive Committee of the Federation met, when the Hon. Secretary, Mr. J. B. Tetlow, of Pendleton, read a great many letters from various societies presenting suggestions for the consideration of the Conference to assemble next July. Mrs. Hardinge Britten also mentioned the receipt of some fifty-two letters from prominent Spiritualists earnestly urging the officials of the ensuing Conference to take action in reference to the necessity of improving the Rostrum speaking at the Sunday meetings, and the general tone of the exercises as now conducted. A most cordial and encouraging letter was also read from Mr. Marchbank, Secretary of the Bradford Committee of Management on behalf of the kind and warm hearted friends in that Town, where the Conference of this year is to be held. During the deliberations of the Executive Committee, it was resolved to appoint a Sub-Committee, to draft a CONSTITUTION, prepare an AGENDA, and a series of RESOLUTIONS especially bearing upon the advices received from Societies, private letters to the Editor of this Journal, and the general interests of the cause of Spiritualism to be considered at the ensuing Conference. In accordance with their instructions, the Sub-Committee met with the Executive Committee in General Council on Monday Evening, June 1, when, after due deliberation, numerous amendments and full discussion, the following order of procedure was adopted.

SPIRITUALISTS' NATIONAL FEDERATION. SECOND ANNUAL CONFERENCE AT BRADFORD, YORKSHIRE, JULY 5TH, 1891, IN THE PRINCE'S THEATRE, HORTON LANE.

AGENDA.

The first business of the day will be the reception by the appointed Committee, of Delegates from various societies, visitors, etc., etc., the meeting to take place at 10 a.m. punctually. After this, and when all the Delegates, Visitors, and Executive Committee have taken their places,

1. The opening services at 10-30, under the presidency of the appointed Chairman of the meeting, John Lamont, Esq., of Liverpool.

2. *Pro tem.* appointments.

3. Report of Committee on credentials of delegates.

4. Reading of minutes of last Conference.

5. Reports of Secretary and Treasurer.

6. Invitation by the Conference to prominent workers present to take part in the proceedings of this Conference.

7. The consideration of a constitution for the National Federation and its immediate adoption if accepted. Introduction of the draft constitution by Wm. Johnson, of Hyde.

CONSTITUTION.

ARTICLE 1.—TITLE.

The name of this Federation shall be: THE SPIRITUALISTS' NATIONAL FEDERATION.

ARTICLE 2.—OBJECTS.

The objects of this National Federation shall be—

1. An annual movable conference.
2. The uniting of Spiritualist Societies and Spiritualists in a Federal Union.
3. The printing, publishing, and distribution of literature suitable for general and special purposes.
4. The engaging in missionary work to extend the cause in new districts and revive it where it has lapsed, and, on the DIRECT REQUEST of societies, to afford such aid as the circumstances call for and the means of the Federation permit.
5. To keep a roll of mediums and speakers, societies and secretaries.

ARTICLE 3.—MEMBERSHIP.

Membership in this Federation shall be composed of—

1. Societies.
2. Associates.

Societies may become affiliated with the Federation, subject to the approval of the Executive, by applying to the secretary. Societies shall be represented at the annual conference by their duly-elected delegates, in the proportion of one delegate to fifty members or part thereof. Said delegates shall elect the officers and participate in the deliberations of the conference, in conjunction with the associate members.

Associate members can be enrolled upon the recommendation of two recognized Spiritualists, subject to the action of the Executive, and shall be entitled to vote at the annual conference.

ARTICLE 4.—HON. DELEGATES.

The conference shall have power to invite any visitors present at the annual conference to participate in the deliberations thereat, without the power to vote. Such invitations to be duly moved, seconded, and voted upon, in open conference.

ARTICLE 5.—OFFICERS.

The officers of this Federation shall be a Secretary and Treasurer, to be elected annually.

ARTICLE 6.—GENERAL COMMITTEE.

The Conference shall elect a General Executive Committee, of fifteen persons, five to retire each year. Retiring members shall be eligible for re-election. The General Executive Committee shall only be elected from the delegates appointed by societies and the associate members of the Federation. The said committee shall elect its own chairman at each of its meetings.

ARTICLE 7.—FINANCE.

The finances shall be raised as follows:—

Societies shall, on joining the Federation, contribute a sum of not less than one penny per member per annum. Members of affiliated societies may become associates of this Federation on payment (in advance) of half-a-crown per annum.

Associates, not members of affiliated societies, shall, on joining the Federation, pay a minimum annual subscription (in advance) of five shillings.

Donations, in aid of the Federation's work, will be thankfully received. Further funds shall be raised, as needed, by any other methods the annual conference shall decide.

ARTICLE 8.—DEBATE.

As the conference is a deliberative body, each speaker shall be limited to one speech on each subject, not exceeding ten minutes, except the mover of a resolution, who shall be allowed fifteen minutes, with the right to five minutes for reply.

Only delegates and associates shall be entitled to vote. The delegates of societies, the affiliation fees of which are unpaid, forfeit their vote.

No associate shall be privileged to vote unless his or her annual subscription has been paid three clear months before the date of the conference in each year.

ARTICLE 9.—AUDITORS.

Two or more Auditors shall be chosen from among the delegates to audit the accounts of the Federation, with full power to call for all books, vouchers, papers, and information necessary for their purpose.

ARTICLE 10.—BUSINESS AT THE CONFERENCE.

The order of business at the conference shall be:—

1. Opening exercises.
2. *Pro tem.* appointments, if necessary.
3. Report of committee of reception upon credentials of delegates.
4. Read minutes of last conference.
5. Secretary's report.
6. Treasurer's report.
7. Special committee's reports.
8. Deferred business.
9. Motions on the Agenda.
10. Election of Federation officers and committee for the ensuing year.
11. Election of president, place and date of next annual conference.
12. Votes of thanks to retiring officers and committee, and notices of motion for next conference.

ARTICLE 11.—PROCEDURE.

The business of the annual conference of this Federation shall be confined to the items upon the printed Agenda paper, and such other matters as may directly arise therefrom. All notices of motion for the Agenda to be sent to the general secretary, two clear months previous to the conference, and publicly announced by him at least four weeks prior to the annual meeting. The ruling of the president to be final.

ARTICLE 12.—REVISION.

This constitution shall only be revised upon a motion, signed by the mover and seconder, which must be sent to the general secretary three months before the date of the conference, that copies of the same can be published in *The Two Worlds* at least two months prior to the meeting of the conference. Such motion shall only be effectual when carried by a vote of two-thirds of those present entitled to vote thereon.

RESOLUTIONS.

The following resolutions have been *especially* based upon the letters and suggestions received in far too great a number to be read at the Conference:—

RESOLVED, "That in view of the great demand now being made for the highest possible order of platform teaching and speaking at the Sunday spiritual meetings, societies are *earnestly advised* to engage no speaker whose qualifications for the important office of rostrum teacher have not been fully endorsed by public opinion, or by the report of some members of the society engaging the speaker in question. Also, a strong protest is hereby entered against the delusive and injurious practice of sending glowing reports to the papers by the secretaries of Spiritualist societies of ill-qualified speakers."—Moved by Mrs. E. H. BRITTEN.

At a committee meeting of the Newcastle-on-Tyne Spiritual Evidence Society, held on May 21, 1891, it was resolved "That the time has now come when the General Conference should take into consideration the advisability of establishing a training home for the proper development of all phases of mediumship, in order that our movement may be the better presented to the public."—Moved by H. A. KERSEY, Newcastle-on-Tyne.

AMENDMENT put forward by the Executive: "That in this age, when education is so easily attainable, the promotion of a special school for the training of platform speakers, as frequently suggested, is unnecessary, and, in the present status of the cause, inexpedient. All candidates for the Spiritual Rostrum are strongly urged to prepare themselves for the better fulfilment of their duties by judicious reading, study, and elocutionary practice."—Moved by S. S. CHISWELL, Liverpool.

RESOLVED, "That societies of earnest Spiritualists be urged to establish in connection with their other work a weekly conference, both as a means of public propagandism and as affording young mediums and inexperienced speakers opportunities of practice and a means of accomplishing them in the art of public speaking."—Moved by J. J. MORSE, Liverpool.

RESOLVED, "That Spiritualist societies should be urged to recommend the more frequent practice of week night *home circles*, or at such times as will not interfere with attendance at the public services on Sundays, and that members who have had practical experience in such gatherings should be invited to undertake the mission of helping to form and direct circles and assist inquirers."—Moved by E. W. WALLIS.

RESOLVED, "That this conference recommends speakers to keep the secretary of the National Federation informed as to their open dates, that he may be able to put societies into communication with speakers at any time they may unexpectedly require a special supply for their platform, as in case of illness of their appointed speaker, &c."—Moved by J. B. TETLOW, Pendleton.

(This resolution is offered by the Executive, based on a recommendation from Oldham Spiritual Temple.)

RESOLVED, "That the Executive of the National Federation shall undertake to publish spiritual literature at popular prices, as soon as funds will allow, and that a sub-committee be immediately appointed to compile a large hymn book, and select suitable tunes for the hymns, that the cause shall have a hymn book worthy of universal adoption."—Moved by THOS. SIMPKIN, Manchester.

(This resolution is based upon a suggestion made by the Manchester Society.)

RESOLVED, "That this Conference recommends the Executive of the Federation to appoint an organising sub-committee, which shall during the ensuing year render assistance to societies who request their aid, commence mission work in new districts, arrange for the free distribution of literature, and generally watch for opportunities for useful efforts to spread a knowledge of Spiritualism."—Moved by JAMES ROBERTSON, Glasgow.

At 6-30 p.m., a public meeting will be held when brief addresses will be delivered by representative speakers of national reputation, including Mrs. E. Hardinge Britten, Editor of *The Two Worlds*, Mr. E. W. Wallis, Sub-Editor of *The Two Worlds*, Mr. J. J. Morse, Editor of *The Lyceum Banner*, Mrs. M. H. Wallis, Mr. W. Johnson, Mr. J. Armitage, Mr. J. B. Tetlow, Honorary Secretary of the National Federation, and others. Admission tickets for reserved seats for the whole day, price ONE SHILLING, can be had of Mr. M. Marchbank, 70, Lonsdale Street, Bradford, Yorkshire, of the Spiritual societies, or of Mr. J. B. Tetlow, Honorary Secretary, 40, Fitzwarren Street, Pendleton. Admission free to unreserved seats. Silver collection on entrance.

A Social Tea and Conversazione will also be held in the Temperance Hall, Leeds Road, Bradford (in which most of the above-named speakers are expected to take part), on Saturday, July 4. Tea at 5 p.m. Tickets 9d., Children under twelve, 6d.

PROPHETIC DREAMS AND IMPULSES.

BY HUDSON TUTTLE.

On the 19th of August, 1890, the fishing schooner, Lizzie Griffin, owned and commanded by Captain John A. Griffin, with a crew of fifteen men, sailed from Gloucester, Mass., for the Grand Banks. She had reached the Banks, and was engaged in fishing, when, on the 1st of September, she was struck by the furious gale that raged at that time on the north-eastern coast. The vessel was stripped of her upper canvas and thrown upon her beam ends.

Her peril was great, but being heavily rock-ballasted she righted. Captain Griffin, who was below when the gale struck, received a blow on the forehead as he sprang out of his berth, from the stone which had been hurled to the ceiling, and two of the crew were washed overboard, but fortunately caught the rail and thus saved themselves. The captain by the use of oil, thrown on the waves, gained time to clear his vessel, and then found himself drifting at the mercy of the waves. This happened at five o'clock in the morning, and not until almost despairing, late in the afternoon, were they rescued by Captain C. S. Peterson, of the schooner Sigfrid, also of Gloucester.

The rescue was a wonderful illustration of what has passed as providential interference, but is now being correlated under the rule of law, dimly seen, perhaps, yet sure to be understood.

The Lizzie Griffin was engaged in the cod fishery, the Sigfrid was in pursuit of halibut, and hence were at different points of the Grand Banks, some forty miles apart. After the first blow of the storm, Captain Peterson says he made

sail for the southern part of the Grand Banks, when he was suddenly seized with an impulse that he must change his course, and this feeling at last became so great that he yielded and steered "sou'-sou'-east."

He then went into his cabin to seek a little needed sleep. This, however, he could not gain, and at last an impulse to go on deck seized him. Rushing up, he at once caught sight of the flag of distress on the Lizzie Griffin, which his men had not seen, and at once went to the rescue of its crew. The tremendous cross seas made this a task of the greatest danger, but it was accomplished without loss.

The yielding to the "impulses," which so suddenly came upon him, seems to have been the result of a dream Captain Peterson had on the 3rd of August before the storm. In this dream he had presented to him the incidents of the rescue, and his first exclamation when within hailing distance was, "My dream has come true!" The Rev. Richard Wheatley commenting on this story in the *Christian Advocate*, says:—

Believers in divine revelation, and therefore believers in the efficacy of prayer, direct and intercessory, will see no improbability, scientific or otherwise, in the supposition that through divine agency or permission the "coming events cast their (dreams) shadows before;" that the Holy Spirit, or some other spirit commissioned by Him, suggested to Peterson the immediate change of his course to south-south-east, and also impelled him at the proper time to hurry on deck and look for those who might need his aid. Nor will such believers doubt that these foreshadowings, suggestions, and impulses may have been in loving response to the prayers of Christian [why Christian, is it not enough to be human?] friends for the deliverance of relatives doing business upon the great waters.

There is truth in this explanation couched in the phraseology of the pulpit. There may be "efficacy in prayer," not, however, in the way usually understood, but as preparatory to psychic manifestations. It is not to be presumed that "some spirits" require a "commission" to assist their earthly friends. If we grant Captain Peterson to be a sensitive, then the reception of the "impulses" and the preparatory dream require no further explanation. The prayers of friends harmonizing and concentrating their mental aura may not only furnish conditions for the transmission of thought but call the attention and assistance of spirit friends.

SPIRITUAL FRAGMENTS.

"Gather them up."

CANON TALBOT is, seemingly, one of the many clergymen of the State Church who are better than the creed which they profess to believe, and for which they are paid to teach. Referring to the death of Charles Bradlaugh, the reverend gentleman is reported to have said: "Now he has gone. He did not profess to know God, but God knew him. I look in my mind's eye forward to what has already taken place—the falling of the veil, and I believe that this night, in God's light, Charles Bradlaugh sees light. And I thank God for it."

Had Canon Talbot lived during the period when the Christian Church regarded unbelief as a crime punishable with rack and stake in this world, and eternal damnation in the next, he would have given utterance to views quite contrary to those referred to above. He would have rejoiced that the Atheist had "gone to his account," and that he was meeting with his deserts in the lake which burneth with fire and brimstone. But, living in an age of comparative enlightenment, an age which rejects with scorn and loathing the brutal and barbarous aspects of the creed of our forefathers, his attitude is one of tolerance towards those who differ from him in the matter of religious belief.

Let us not, however, overlook the fact that such men as Canon Talbot, while they call themselves Christians, and profess to believe that the Bible is the divinely inspired word of God, are themselves living examples of the falsehood of Christianity. The very idea of an unbeliever going to Heaven is opposed to the whole teaching of "God's word," which distinctly says that, unless a man believes, he shall be damned; that, unless he believes in "the Son," he shall not see eternal life; and that the unbelieving shall have their part in the lake. It is evident that Canon Talbot does not believe in "God's word," and that what he calls Christianity is not Christianity at all, but simply a mixture of Rationalism and religious sentiment.

Peter Brezedine, of Bee Springs, Kentucky, writes of some grand palæontological discoveries made by him in that part of the state. He says: I explored what is known as the Hundred-Dome Cave, about six miles east of Mammoth Cave. In it I found evidences of a race of human beings of great antiquity. In niches of the cave I counted over 2,000 mummified skeletons or bodies of what must have been a large and very superior race of men, evidently dating back beyond our history of Adam and the Garden of Eden many thousand years. The bodies are in an excellent state of preservation, and I intend to remove about ten of them at once to Boston for the benefit of the scientific world.

LYCEUM JOTTINGS.

BABY'S LOGIC.

SHE was ironing her dolly's new gown,
Maud Marion, four years old,
With her brow puckered down
In a painstaking frown,
Under her tresses of gold.

'Twas Sunday, and nurse coming in
Exclaimed with a look of surprise,
"Don't you know it's a sin
Any work to begin
On the day the Lord sanctifies?"

Then lifting her face like a rose,
Thus answered this wise little tot:
"Now, don't you suppose
The good Lord He knows
That this little iron ain't hot?"

"Down in my district," the Texas story began, "there lived a saddler who wanted to become a politician. So he secured his appointment as sub-elect, who in our country means a man who can make speeches, but for whom no one can vote. Well, this young harness-maker started off to make speeches and he ended his campaign in the Democratic stronghold of the district.

"The hall which he had hired proved too small, and he went out under an oak tree, prepared, as he says, to shake the acorns. In the front row of the crowd sat Major Blank, the bell-wether of the Democratic flock. The amateur orator was vastly pleased. 'If I can make an impression on the major,' he said, 'my political fortune is made.'

"After a great display of oratorical fireworks, during which he kept his eye on the major, he descended from the improvised platform on the side nearest the major, who, much to his delight, beckoned to him.

"'I have heard the greatest orators,' said the major, 'and never before did I see the fire of eloquence kindled as it was in your eyes to-day—'

"'O, thank you,' said the blushing orator.

"'And your gesticulations were perfect. If I had been deaf I should have understood all that you said—'

"'I am delighted,' murmured the saddler.

"'And your voice is as musical as a deep-toned church bell—'

"'You flatter me, major,' interrupted the listener again, 'you flatter me.'

"'And if you only had some ideas, young man,' concluded the major, with crushing emphasis, 'just some ideas, you would beat the world!'"

TOTSEY AND THE MOON.

LITTLE TOTSEY was brimful of questions,
And kept asking "the what and the why."
When he saw the full moon,
He asked very soon,
"What's 'at yellow fang in the sky?"

Then Susan, his nurse, who was wearied
With his questioning, said, "Totsey, try
To go to sleep, please:
Some say it's green cheese,
And some say it's a big pumpkin pie."

Not many nights after the question,
Totsey saw the half moon in the sky,
And cried with delight,
"Someone's took a bite
Wite out of the big pumpkin pie."

—H. C. Wood, in *St. Nicholas*.

HIS UNHAPPY LOT.

AGAIN the swarthy son of sunny Italy
To rural scenes repairs,
And plays upon his instrument quite prettily
The latest opera airs.

And though his music sometimes makes us weary,
Still we should bear in mind
That life to him must be most darkly dreary,
In fact, "one horrid grind."

We who have heard his music oft, and fear it,
"And call his art a crime,"
Should think that we but for a brief time hear it—
He hears it all the time.

PLATFORM RECORD.

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

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

ARMLEY.—May 31: Mrs. Clough delivered two addresses, but spoke so rapidly that she was most difficult to follow. Each discourse was followed by clairvoyance. June 7: Mrs. Beanland spoke on the questions "What does Spiritualism consist of?" "If a man die shall he live again?" Successful psychometry and medical prescriptions and advice at each service, and seemed to satisfy good audiences.—J. W. G.

BLACKBURN.—Mrs. Stair could not attend. The room has gone through a thorough renovation, and a grand new organ has been added. The opening was conferred upon Mr. George Edwards, who rendered valuable assistance with his startling trance lectures. Clairvoyance was given at each service by Miss Jeannette Bailly, in excellent style. Mr. Abraham Holt presided at the new organ. Crowded audiences.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Pilkington favoured us with an eloquent and able address on "God the Embryo of all that is." Evening: The Rev. Mr. Reynolds discoursed on the subject of "Christna, one of the World's Crucified Saviours," making quotations from Christna's teachings of a perfect code of morals.

BOLTON. Old 'pinner's' Hall.—Afternoon: Mrs. Horrocks, of Heywood, was (and always is) welcome amongst us. After an address on "The Prodigal's Return," she gave a few excellent psychometric delineations, all being recognized, which was very convincing to strangers that there is a power whereby all past deeds can be seen or reproduced before the clairvoyant eye. Evening: Address on "Spirit Influence." Successful psychometry.—P. S.

BRADFORD. Walton Street.—A good day with the guides of Mr. Bloomfield, who discoursed very ably on "Faith," "What has Spiritualism taught, and what good has it done for humanity?" and "Is it possible for Spiritualists to organize under the present conditions?" Successful clairvoyance. June 7: A successful day with Mrs. Connell's guides. The subjects were intelligently discussed, viz.: "Spiritualism a Destroyer and a Builder," "Though I walk through the valley of the shadow of death," showing that Spiritualism, though only in its infancy, was able to demolish that which had taken centuries to build, and present to the world a much brighter light. Successful clairvoyance.

BRIGHOUSE.—May 31: Miss Cotterill was ill with influenza, but we had a good substitute in Mrs. Hoyle, of Heckmondwike, whose guides spoke very well, and gave a few clairvoyant descriptions. June 7: Afternoon, Miss Walker's guides spoke on "What does Man know of the life 'over there' or beyond the tomb?" in a very able and satisfactory manner. Evening: "Spiritualism, the Pioneer of Love, Light, and Liberty" was listened to with great attention, and many were the expressions of satisfaction at the close. The guides made many bold and impressive remarks. Very good clairvoyance. We shall look forward with pleasure to her next visit in November.—J. H.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke on "O Thou who changest not" and "Death." Very good clairvoyance. Mrs. Heys retires from developing circles, Tuesday and Thursday, which will be conducted by J. W. till further notices.—James Wilkinson.

BURSLEM. Spiritual Temple.—The control of Miss Pimlott delivered very interesting addresses on "Life and its Possibilities" and "The Religion of the Future." Fair attendance at night, a few strangers being present.

CARDIFF.—The celebration of the first anniversary of the founding of the Psychological Society commenced on Sunday, June 7, by a festal service at 11 o'clock. The hall was beautifully decorated with flowers sent in by several members, the rostrum in particular, on which amongst other lovely flowers, stood pots of graceful arum lilies, and the reading desk, with its choice flowers, presenting a chaste appearance. In the course of the service the anthem "How beautiful upon the mountains" was sung with effect by the choir, immediately after which Mrs. Edwin Adams, of Cardiff, came forward for the first time before a public audience, and her control (John Wesley) delivered an eloquent and soul stirring anniversary address, based upon the text, "Be not weary in well doing, for in due season ye shall reap if ye faint not," which was listened to with rapt attention. At the evening service Mr. Robert Scott, late of Leeds, delivered an admirable address. The audiences were large and the services were marked by a spirit of earnestness on the part of the congregations, which cannot fail to be productive of good. Mrs. Adams also addressed the children at the lyceum session in the afternoon. It is earnestly hoped that this estimable lady will aid this society by continuing the public work which she has commenced so auspiciously. A reunion of members and a picnic into the country will take place on the 8th and 10th inst. respectively, and the celebration will conclude by a festal service on Sunday evening next the 14th inst., when an address will be delivered by the president, Dr. Charles Williams.—R. P.

COLNE.—Mr. Verity gave two good lectures on "The Flood, did it ever occur?" and "Blasphemy, what it is, and what it is not." Questions invited after each lecture. Miss Florrie Coles gave a recitation by request, "Christmas Day in the Workhouse." Good audiences.—J. W. C.

COWMS.—A very good day with Mrs. Berry, who kindly gave her services to help us. Subjects: "Heaven," and "Did Jesus come to Save or Condemn the World?" which were answered to the satisfaction of all. Good clairvoyance.—Mrs. Papsch, Sec., Spring Grove, Fenay Bridge, near Huddersfield.

DARWEN. Church Bank Street.—We were again disappointed by Mrs. F. Taylor, of Manchester, but secured the services of Mr. W. Edwards, of Blackburn, who lectured both afternoon and evening. Clairvoyance after each service by Mr. Edwards, and Mr. Booth of Darwen. We think it is high time speakers fulfilled their engagements or provided efficient substitutes, for it is a great loss to a society,

as well as a great drawback to the public to be disappointed three Sundays out of four or five. Anniversary services June 14. Tea provided for visitors at 6d.

FELLING. Hall of Progress.—Our president being indisposed, and Mr. Hall, our vice, being from home, Mrs. Peters should have taken our platform but was unwell, so Mr. J. Wilson, our late vice, was chairman. Mr. J. Dobson read a beautiful discourse given at Longbrook Chapel, Exeter, on Sunday, Feb. 1, by that noble-minded man the Rev. C. Ware, which was listened to very attentively, and seemed to give general satisfaction. The chairman closed a harmonious meeting with a few appropriate remarks.

FENTON. 33, Adelaide Street.—Tuesday, June 3: Developing circle. Several spirits made themselves manifest through different mediums, some were singing and giving advice by Miss H. Morley and other friends; the meeting concluding with promising results. June 7: Developing circle for clairvoyance. Some very good manifestations by Mr. W. Upton, followed by short address by Mr. R. D. Lucas.—F. S.

HANLEY. Psychological Hall.—Mr. Wright. "What new thing has Spiritualism taught?" Spiritualism is as old as man. In the past men allowed the priesthood to think for them. Eighteen hundred years have been spent in teaching dogmas that have signally failed in eradicating the evils abroad. The outcome of Spiritualism is that man is responsible, and is building his spirit home by his daily actions. This earth is but a school where man is learning the alphabet of immortal life. Spiritualism has emancipated man from the thralldom of popular theology. Can man rest in Heaven to sing hymns and tune golden harps for ever, while father, mother, sister, or wife were writhing in the torments of a hideous Hell? No. There is no limit to eternal progression. The highest archangels declare that so far as they have gone there are still higher Olympian heights to climb.

HECKMONDWIKE. Blanket Hall Street.—May 31: Mrs. Whiteoak gave splendid discourses, followed by clairvoyance. June 6: about 100 friends sat down to a substantial tea, which was well provided by the ladies. The entertainment was well gone through, and gave general satisfaction. June 7: the second Lyceum anniversary services were conducted by Mr. Dawson of Leeds. Afternoon subject, "Why chase the shadow when the substance is so near?" Evening subjects, chosen by the audience, were handled in eloquent style to very large audiences. A string band rendered us good service, and the anniversary, on the whole, proved a good success. The teachers, scholars, and friends sang their anniversary hymns.—H. O.

HEYWOOD. Adelaide Street.—A very useful day with Mr. Standish, of Oldham. After two brief discourses he gave some excellent psychometry that was readily recognized.

LANCASTER.—Mr. Verity, of Oldham, championed the cause on May 31. Afternoon, on the Workhouse green: "Do Spiritualists believe in Ghosts?" Evening, in the hall: "Parsons, Saints, and Sinners." "A rail at the Lord's Anointed, by a Parson's Son," speaking with no uncertain sound against the methods adopted by the so-called Lord's anointed. Questions were invited. Two or three gentlemen responding. One gentleman argued strongly in support of the ministers of the Established Church; leaving at the close, apparently not satisfied. June 7: Mrs. J. A. Stansfield. Afternoon: "Where are the Dead?" speaking in support of the Spiritualists' doctrine of immortality, with progression after death. Evening: "Light, Wisdom, and Love," showing that since the early ages there had been great progression, but there had always been a great lack of love; now love was asserting itself in the religious opinions of the people. Clairvoyance after service. A pleasant day throughout.—J. D.

LEICESTER. Liberal Club, Town Hall Square.—Mr. V. W. Pinkney lectured on "Is there a life beyond the grave? If so, what?" He spoke to the point, and evinced great thought and tact in placing the truths of Spiritualism before the audience, many of the old Spiritualists being present. We hope much good will result from his earnest advocacy of its teachings. Messrs. Clarke, Sainsbury, and Moody spoke a few words in memory of our departed friend, Mrs. Burdett. The recollection of her kindness and sympathy is enshrined in many a heart. The interment took place on June 4. Mr. Sainsbury officiated.—S.A.S.

LEICESTER. Temperance Hall.—The service of song entitled "Rest at Last" was successfully rendered by the choir and lyceumists. Great satisfaction was expressed by the strangers. The reading was given by Mrs. College in an excellent manner.—S. P.

LONDON. 311, Camberwell New Road, S.E. (Near the Green).—Several members gave short addresses at the morning service, the object being to make all our members capable of publicly giving a reason for their adhesion to the cause. It is also a means of education, which subject was ably dealt with in the evening by Mrs. Stanley, whose remarks on the training of children were especially instructive and interesting. Next Sunday evening Mr. Ward will, prior to our spirit circle being formed, speak upon "Healers and the Law." June 21: Mr. Tindall will read a paper on the Need of Federation, the discussion of which will be held on Sunday morning, June 28. As the need of organised effort is becoming more evident it behoves us to see that the methods adopted are conducive to lasting success. We hope, therefore, to see a good attendance of members and friends.—W. E. L.

LONDON. Canning Town, 2, Bradley Street.—The chairman gave a good reading on the "Absurdity of the Doctrine of Eternal Damnation." Mrs. Spring's guides gave clairvoyance to the great satisfaction of the audience.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—June 7: Mr. G. D. Wyndoe delivered a very interesting discourse on "Is Spiritualism Natural?" which was much enjoyed. Mr. Rodger, from North London, gave us a few words of encouragement, urging us to take up the outdoor work, promising to render assistance. As a result it was decided to hold an outdoor meeting on Sunday the 14th, at 3-30, at the top of George's Lane, Hithergreen Lane, Lewisham. All friends are invited to rally round.—H. W. B.

LONDON. King's Cross, Copenhagen Hall, Copenhagen Street, Caledonian Road.—Mr. T. Everitt lectured upon "The Dual Nature of Man," putting forward the theory that consciousness is not suspended during sleep, but that the spirit then visits the other shore, and, in some rare instances, is able to remember scenes and incidents which have taken place there in the company of disembodied spirits. Several facts within the speaker's knowledge were quoted,

which seemed, *prima facie*, to support his theory. We desire a full attendance of guarantors next Sunday morning to consider important business.—S. T. R.

LONDON. The Spiritualist Open Air Mission.—A good meeting, near Marble Arch, in Hyde Park, and Messrs. W. O. Drake, J. Hopcroft, and E. Bullock addressed a large audience, principally contrasting Spiritualism and Christianity. Great interest was displayed by the listeners, who were afterwards eager to procure some of the small quantity of our literature at disposal. *When will Spiritualists friends rally round, and not leave it to the few to distribute our literature?* Indisposition prevented our usual friend from doing so. Next Sunday at three p.m. as usual, weather permitting. Several good speakers.—P. S.

LONDON. Marylebone, 24, Harcourt Street.—Captain Pfoundes lectured on "India," tracing its development from 1499 under the East India Company to the present time, its invaluable literature, the population, and their rights Spiritually. After the lecture a provisional committee was appointed, with the hope of sustaining the good work in this neighbourhood.—C. W.

LONDON. Peckham. Winchester Hall.—Evening: An impressive address. The veil of cant was torn asunder, exposing the naked truth. "The character of God and Jesus in the light of 'The Orthodox view of the Atonement'" were clearly defined, the aim being to show how such a doctrine is so repulsive as to be absolutely unacceptable; then setting forth the simple acceptable teachings of Spiritualism, by which man can realize a God of Love.—J. T. A.

LONDON. Shepherd's Bush. 14, Orchard Road.—Mr. Portman's guides gave us an intellectual treat on "Salvation," explaining its spiritual meaning in a masterly manner, giving great satisfaction to all. We beg to acknowledge, with thanks, a large parcel of *The Two Worlds* for free distribution, eagerly accepted by the strangers attending our meetings.

LONGTON. 44, Church St.—Services conducted by our president, Mr. Charlesworth. The guides of Mrs. Evans spoke very sympathetically to the bereaved friends of our late sister, Mrs. Woodward, in consoling words of assurance that she could still minister unto them, showing that she dwelt where all is joy and happiness; also entreating the audience to follow in her footsteps, and so attain her height of glory in the land beyond. The spirit of Mrs. Woodward spoke a few cheering words through our medium, Miss Plant.—Cor.

MACCLESFIELD.—The Rev. A. Rushton spoke with much warmth and feeling on "The Building of Temples," showing that it was advisable to have material temples in which to congregate, but that the most important was the spiritual temple located within each one. He forcibly criticised present-day Christians, whose inner life was prominently shown by the proceedings now pending in the High Court, wherein the future "defender of the faith" figured most conspicuously. He earnestly exhorted his hearers to make life better worth living, more spiritual, and thus carry out the true meaning of the word "Spiritualist."—W. P.

MANCHESTER. Tipping Street.—Mrs. Gregg, of Leeds, gave an excellent address in the afternoon on "Power, Will, and Reason," and good clairvoyant tests. Her subject in the evening, "Not lost, but gone before," was dealt with in a most creditable manner, and attentively listened to by a large and intelligent audience. Six clairvoyant descriptions recognized out of nine. Mrs. Smith presided at the organ, and Mrs. E. Smith sang a solo, the choir joining in the chorus. A most enjoyable day. Mr. Wilks presided. Our Sunday morning circles at the Bridge Street Mission Hall, off Fairfield Street, are well attended, and if friends will still continue to come we shall do a good work. We trust many friends will make it convenient to be with us on Sunday next, when Mr. W. Lamb will be present. Doors close at eleven prompt. Admission 2d. each to defray expenses.—W. H.

MANCHESTER. Psychological Hall.—Mr. Lomax in the afternoon discoursed on "The City of our God." Evening, "Inspiration." Both discourses appeared to give general satisfaction. Clairvoyance at each meeting. One beautiful scene our friend had the pleasure to gaze upon was also seen by one of our members, who could not resist telling him of it, which proved it could not be an imaginary vision.—J. H. E.

MIDDLESBROUGH. Spiritual Hall.—Mr. Lashbrooke gave two high-class lectures. Subjects, "The Power and Glory of the Hidden Life," and "The Gospel of the Larger Hope." Either is well worthy of publication, though the morning one was a seeming waste of good and diligently prepared matter on a very small audience. The evening gathering was hearty enough, but the collections—as usual—were not so. Mr. Lashbrooke's elocution, combined with close thought and power of diction, constitute him a superior, as he is a highly spiritual, speaker.—S. B. P.

NELSON. Sagar Street Rooms.—June 6: Tea party a success. Presentation of a beautiful writing desk to Secretary Worwick, for his faithful labours for the new society; also presentation of a purse containing gold to our harmoniumist, G. Sanderson, for services rendered. Sunday, June 7: Miss Cotterill, speaker. We had good discourses afternoon and evening, though the lady was far from well. The audiences were large and appreciative, and were well satisfied. The speaker is a great favourite with the Nelson Spiritualists, who wish her every success.—G. S.

NEWCASTLE-ON-TYNE.—Mr. J. M. Smith presented some remarkable phases of clairvoyance, which elicited the admiration of the audience. The choir, at intervals, rendered some pleasing selections of music.

NORTHAMPTON.—Our old friend and earnest worker, Mr. Cheshire, spoke in the afternoon on "Affinity." At night, Mrs. Walker's controls gave very interesting and instructive addresses.

NORTH SHIELDS. 41, Borough Road.—Mrs. Caldwell's guides gave a large number of clairvoyant descriptions, which were clear and full, with one or two exceptions all recognized. Strangers from a distance were present. A great amount of good done.—C. T.

OLDHAM. Spiritual Temple.—June 2: We spent a very pleasant evening with Mr. Walter Howell, who gave one of the best lectures it has been our privilege to listen to, the subject being "The Adeptship of the East and the Mediumship of the West Contrasted and Compared." Unfortunately the weather was very unfavourable, and only a small audience availed themselves of the opportunity of wishing Mr. Howell a safe journey across the Atlantic. June 7: Mr. W. Johnson gave admirable addresses from subjects chosen by the audiences.—J. S. G.

OLDHAM. Bartlam Place.—May 31: Mr. Tetlow lectured on "Spiritual Gifts," and "Some Methods of Propaganda." Both were given to good audiences, and were followed by very good psychometry. June 7: Mr. Blackburn spoke on "Human Progress," and "From Darkness to Light," giving an account of his religious experiences. After the evening lecture Mr. Blackburn gave public Healing.—E. A. W.

OPENSRAW.—Mr. Mayoh delivered two very interesting addresses, much to the satisfaction of those present. Organist: The committee beg to tender their best thanks to Mrs. Boardman for her kind services at the organ for so long a time. This may be but poor pay, still we hope our lady friend will accept them in the good spirit they are given, and may she enjoy the rest so long needed. Election of officers took place after the evening service, and trust that the new officials will pull well and all together, so that we may at the close of the year have a good account to give.—T. E.

PENDLETON. Hall of Progress.—Mr. W. H. Wheeler gave splendid addresses on "Who and What was Jesus?" and "What the world gains by freedom of thought," which seemed to give great satisfaction. After each address a great many questions were asked, and answered by Mr. Wheeler in a most satisfactory manner. Successful day. Large audience.—J. G.

RADCLIFFE. Spiritual Hall, Railway Street.—June 6: Tea party and entertainment. We thank our Bolton and Pendleton friends for their attendance. We had Mr. Lomax, of Darwen, and had a good time. June 7: Mr. Thomas Postlethwaite. Afternoon was devoted to psychometry, which was very good. Evening: "Does Spiritualism meet the requirements of the age?" was answered affirmatively in a clear and concise manner, and gave great satisfaction.

RAWTENSTALL.—Our anniversary services were a grand success. The audiences were moderately large and very attentive, and they were well rewarded. Mr. Victor Wyldes is a medium who must be seen and heard to be appreciated. He dealt with the subject in a plain, clear, and eloquent manner, giving much food for thought. The discourse in the afternoon was a master piece, showing the gradual development of the human race and its ultimate destiny. I cannot do this gentleman and his inspirers justice with anything I can write in a report, but would recommend him to all societies who want a feast. His method and success in psychometry is simply astounding, surpassing the most sanguine expectations. This was his first visit, but I trust not the last. The singers, about fourteen in number, on the platform, rendered some splendid music, ably assisted by our friend Mr. J. Venables, of Bacup, and a friend, of the Wesleyan body, who presided at the harmonium, to whom we tender our best thanks. We also thank our Bacup friends who closed their room, and promise not to forget them, and also all the friends who came from a distance and so ably supported and assisted us; realizing the nice little sum of £10.—W. Palmer.

ROCHDALE. Penn Street.—Mrs. Herbert Taylor, of Heckmondwike, discoursed on "Where are the Dead?" and "Guardian Angels." Both discourses were well delivered, and spoken of in high terms by several of the audience. Successful clairvoyance at both services. June 14, public circle. June 21, floral service, to be conducted by Miss A. Walker, of Heywood.

SOUTH SHIELDS. 99, John Clay Street.—We had a nice meeting with an old friend, Mr. Charlton, whose guides lectured and gave a few delineations, mostly recognized. The lady friend we had the room taken from has removed, so we will carry on the meeting at Mrs. Davison's, 85, George Potts Street, on Sunday evenings, and on Wednesday evenings at Mrs. Kirton's, 72, Stevenson Street. We wish the Spiritualists of South Shields would give us a little more help.

STOCKPORT.—Another disappointment from the planned speaker left us to our own resources. Afternoon: readings were given by Messrs. Edward and Ainsworth, and a good address from Mr. Crane. Evening: Mr. Edwards read an extract from Mrs. Britten's works. Mr. T. Halsall read a fine lecture by Mrs. Tappan, and Mr. Ainsworth closed by giving some of his experiences. An intelligent audience appeared satisfied.—J. E.

SUNDERLAND. Centre House.—Mr. Joseph Armitage, of Dewsbury, gave excellent trance addresses on several subjects connected with Christianity and Spiritualism. A number of visitors from the orthodox churches and chapels expressed their appreciation of the speaker's method of reasoning out the principles of the Spiritualists' "Natural Religion."

TYNE DOCK. Exchange Buildings.—June 7: Mr. J. Wilkinson gave a good practical address on "Live as well as we can." Many practical hints were given as to the best means of making life worth living.

WISBECH.—Mrs. Yeeles' guides spoke on "The Gift of Clairvoyance, or, the Discerning of Spirits," which was highly appreciated by an intelligent and attentive audience; room well filled. Mr. Copley took the chair, in the absence of the president through illness. The guides named James Henry, the infant son of Mr. and Mrs. S. Youngman, using beautiful white flowers as an emblem of purity. Miss Bella Yeeles sang "The Gates of the West" in her usual style.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 60 scholars, 9 officers. The morning was devoted to an entertainment. Recitations were given by Mr. W. Howarth, Masters Stephenson and Hopper. Songs by Phoebe Hargreaves and M. Canavan, and a reading by Mr. S. Birtwistle. Invocation by Mr. M. Brindle.

HANLEY.—Present: 23 scholars and officers. The usual programme gone through. Recitation by Miss Elizabeth Barker, effectively rendered. Also, recitation by Miss Simcock, who promises to be a very good worker. Miss Nellie Barker rendered "The Chorister" very well, being her first attempt.

MANCHESTER. Tipping Street.—Attendance: 85 children, 9 officers. Mr. J. Jones conducted, Mr. Wilson, leader of responses, Mr. W. W. Hyde, leader of the marching, and Miss Maslin, leader of calisthenics, which were gone through in good style. We were sorry some of our earnest workers were at home ill, but hope that all will be with us on Sunday next as we have a great work before us. We have an able officer at the organ (Mr. Smith), and hope he will long be spared to work with us. Recitations were well rendered by George

Maalin, E. Maslin, L. Sims, and Sis Sims, and hymns were practised for the open sessions. See Prospective Arrangements.—J. S.

MANCHESTER. Psychological Hall.—Attendance: Adults 15, children 45. Mr. Haggitt, conductor, Mr. Yates, leader of marching, Miss Ada Stanistreet, leader of calisthenics. Well performed. Reciters, Misses Lottie Whitehead and Lily Crutchley, Masters Thomas A. Warburton, Frank Warburton, and Bertie Whitehead. Mr. Lomax, of Darwen, commended the leader and members for attention and unanimous work, he being greatly pleased to witness so good a representative Lyceum. Mr. Crutchley and Mr. Haggitt also expressed their satisfaction and congratulated the members. A happy meeting.

OLDHAM. Temple.—A pleasant session. The responses, recitations, and exercises were done exceedingly well. Prizes were awarded to Louisa Calvarley, Luther Mills, Edward Calvarley, George Emmoth, Wilfred Berry, and M. A. Gould, for the interest in giving recitations, and for good conduct. We strongly urge on the Lyceumists not to recite simply to win a prize, but for the promotion, elevation, and success of the Lyceum. It is important they should train their minds so that they will be fitted to take the position of leaders at some future time. Leaders should impress this upon the young minds, and rouse in them a spirit of enthusiasm and pure love for the cause. Our Lyceum secretary has sailed for America, may he be successful in his new abode, and still work with energy in the Lyceum.—N. S.

PENDLETON.—Morning: Good attendance. Present, 10 officers, 28 scholars, and 4 friends. Recitations by Francis Boys and Rebecca Pool. Singing by a few of the elder members; also a dialogue was given entitled "James, the Lyceumist." Marching extra good. Classes were taken by Mr. Crompton and Miss S. A. Gerrard. Afternoon, Mr. Crompton, conductor. Usual programme. Present, 13 officers, 43 scholars, 8 friends. Closed by Mr. Moulding.—J. G.

STOCKPORT.—A good muster, with a few visitors. Full regalia day. Marches and exercises capital. A good reading by Miss S. Kenyon. Satisfactory progress being made.—T. E.

PROSPECTIVE ARRANGEMENTS.

BACUP.—Mr. E. W. Wallis, at 2-30, "The Scriptures of Man versus the Word of God." 6-30, "'Believe on the Lord Jesus Christ and thou shalt be saved.' Is it true?"

BARROW-IN-FURNESS.—New secretary, Mr. Henry Kent, 22, Anson Street.

BIRMINGHAM. Smethwick.—Mr D. Findlay, sec., 27 (not 25), Corbett Street.

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

BRADFORD. Birk Street, Leeds Road.—June 14: Mr. A. H. Woodcock. At 2-30, "Unity is Strength," and at 6, "In the midst of life we are in death." Clairvoyance at each service.

BRADFORD. Walton Street.—A public appeal. Many can help one where one cannot help the many. On Monday, June 15, at 7-45, prompt, Mr. A. Moulson has kindly offered his services on behalf of one of the members of our choir, Miss Hinchcliff, who has been heavily afflicted for a lengthy period of time, and is in much need of help. He will devote the whole of the evening to psychometry and clairvoyance, and trusts that many will attend to encourage his philanthropic labours. Come in time, that conditions may be harmonious. Friends wishing to help may forward donations to Mr. T. Russell, 191 Bowling Old Lane or to any other officer of the church.

BURNLEY. Robinson Street.—Anniversary and re-opening after decoration, Sunday, June 14. Speaker, Mrs. S. Green, of Heywood.

DARWEN. Church Bank Street.—June 14: Anniversary services. 10-30 a.m., public circle. Mr. Pilkington will give a short discourse. 2-30 p.m., service of song "Rest at Last." Reader, John Lamont, Esq., of Liverpool. Evening, Mr. Lamont and Mr. Pilkington will lecture.

HALIFAX.—Farewell celebration to Mr. Walter Howell, before his departure again for America. The Yorkshire Federation have decided the above shall take place in Halifax, in Winding Road, on Saturday, June 20, 1891, when a splendid tea will be provided at 4-30 p.m. Tickets 9d., children 4d. At 6-30 p.m. a meeting of a social and jovial kind, interspersed with glees, &c., by the Halifax choir. Don't miss a treat like this, friends.

HACKMONDWICK. Thomas Street Spiritual Lyceum.—Anniversary, Sunday, June 14. Speaker, Miss Patefield. Chairman, Mr. A. Kitson, of Batley Carr. Hymns, &c., will be sung by the Lyceumists. All are invited.

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

LANCASTER.—June 14: The health of Mr. Swindlehurst and weather permitting, our afternoon service will be held on the beach at Morecambe, consequently there will be no afternoon service at Lancaster. Morecambe friends and visitors are requested to rally round and support us with singing, &c.

LEEDS. Psychological Hall.—Saturday, June 13, 7-30. A grand miscellaneous entertainment and Shakespeare readings by Mr. H. Hunt, also Mrs. Yarwood and Old Joe. Mrs. Yarwood on the 14th, at 2-30 and 6-30.—J. L.

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

LONDON. Paddington.—A lecture on "Spiritualism" has been invited by the members of the Radical (late John Bright) Club of Paddington Green, and has been arranged to take place on Sunday, June 14, at 8-30. Mr. W. O. Drake, speaker, invites the attendance of all Spiritualistic friends. Discussion will be allowed. Great good has resulted from this speaker's efforts at Hammersmith with the Secularists, and no doubt will in this case. Friends are asked to help by bringing and distributing tracts and periodicals.—Percy Smyth, 34, Cornwall Road, W.

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

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

LONDON. Spiritualist Federation. Copenhagen Hall, Copenhagen Street, Caledonian Road.—A meeting of the council will be held on Monday, June 15, at 8-30.—A. F. T.

LONDON.—June 14: Open-air meeting: Lewisham: at 3-30 p.m., top of George's Lane, Hithergreen Lane. Speakers: Messrs. Emms, Rodger, and others.

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

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

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

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

NELSON. Sagar Street Rooms.—Speaker for next Sunday: Mrs. Best, clairvoyant, of Burnley.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Anniversary Flower Services, Sunday and Monday, June 14 and 15, to commence at 2-30 and 6-30 p.m.; Monday, at 7-30 p.m. The services will be conducted by the members of the Lyceum, and will consist of songs, solos, duets, vocal and instrumental, recitations, dialogues, golden and silver chain recitations, &c. Special silver collections will be made in aid of the Lyceum. All are welcome. Come and encourage the children.—M. A. B.

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

OLDHAM. Temple.—Notice to Speakers. On account of removal I have now resigned my position as secretary of the Oldham Society of Spiritualists, and I wish to tender my sincere thanks to speakers for the kindness and courtesy manifested towards me during the four and half years I have held that office, and trust it will be continued to my successor, Mr. W. A. Mills, 49, Jemie Lane, to whom all letters, &c., for the Spiritual Temple should be addressed.—John S. Gibson, 22, Goddard Street, Oldham.

RADCLIFFE. Hall, 1, Railway Street.—June 14, Mrs. Horrocks; 21, Mr. H. Price; 28, Mr. Sutcliffe; July 5, Mr. T. Postlethwaite; 12, Mr. H. Price; 19, Open; 26, Mr. Mayoh.

SUNDERLAND.—The secretary of the society, Mr. Atkinson, having resigned, Mr. T. O. Todd, 7, Winifred Terrace, has been appointed his successor.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between Spiritualists at home and abroad.—Address J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, re-opening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

TODMORDEN.—Sitters wanted. "I am living at Todmorden, and wish to meet with some Spiritualists, with a view to forming a circle and from that public meetings.—Paul Lupton, 102, Millwood Road."

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

VISITORS TO THE NATIONAL CONFERENCE at Bradford who require over night accommodation are desired to communicate with Mr. M. Marchbank, 70, Lonsdale Street, Bradford, intimating their requirements as early as possible, that the best arrangements may be made.

THE SPEAKERS' CONFERENCE.—All speakers who can do so are invited to attend at the Temperance Hall, Bradford, on Saturday, July 4, at 3 p.m. to confer upon matters of importance to them. We shall be happy to receive suggestions for subjects to be discussed.

BRIGHOUSE SOCIETY announces that they have kept July 5 open all the year in anticipation of the coming Conference, when they expect a good many members and friends attending from that locality, and hope other societies will try and do the same. A suggestion has been made in *The Two Worlds* about having a procession through the principal streets. I would suggest that societies take their banners. What say you, friends?—J. H.

A CHRISTIAN SENTIMENT.—*The Agnostic Journal* of May 30 states that a clerically attired individual was seen, one day in the previous week, running down Farringdon Street, pursued by a policeman, who, having caught his man, marched the culprit back to the publishing offices of *The Agnostic Journal*, and ordered the parson to take out his handkerchief and rub certain writing off the stone frontage of that establishment. The policeman had seen him writing and gave chase, when he ran away. The words were: "MAY SALADIN GO TO HELL!"

THE YORKSHIRE FEDERATION COMMITTEE have arranged a tea and social meeting to be held at Halifax, Saturday, June 20, that Mr. Howell's many friends may have an opportunity of bidding him God speed on his return journey to America. We trust there will be a large gathering, and that Brother Howell will have only the pleasantest recollections of his visit to his native land. (See Prospective Arrangements.)

The Free Christian for May has justified its title by inserting a long article on "Immortality," from the pen of the indefatigable Bevan Harris. Its Spiritualistic tendency appears to have been overlooked. A second instalment is promised in the next issue, but we are inclined to doubt if it will appear. Will the editor be "free" enough?

SPIRITUALISM IN IRELAND.—We were pleased to hear that Miss Jones was to deliver a lecture in Belfast last Sunday, and trust she had a large and sympathetic audience. We believe it would be the first public lecture on the subject in Erin's Isle. Spiritualism would do much good in the "distressful island" if it could only be proclaimed there.

PENDLETON.—It is with regret I record the passing away of Mrs. Brinley to the higher life, after a long lingering illness, her remains being interred in the Salford Cemetery, on Wednesday, June 3. The greatest sympathy is felt for her husband and the rest of the family for their loss.—J. G.

NEWPORT, Monmouthshire.—A spiritualist residing in Newport would be glad to meet with any local spiritualists.—Address, F. T. H., c/o Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

BOOKING DATES FOR 1892.—If the speakers should meet on Saturday, July 4, at Bradford, immediately before or after the tea, one subject they might well discuss would be as to whether some agreement could not be arrived at not to commence booking dates next year (for 1893) earlier than the end of September. Applications are now being made by secretaries for dates for 1892, and we hear of some speakers who have *already* engaged many dates for 1892. Unless something is done to stop this absurd race to be first we shall have dates booked two or three years in advance. Speakers should take the matter up and agree to fix a limit.

THE LONDON SPIRITUALIST FEDERATION will hold two large meetings at the Athenæum Hall, Tottenham Court Road, on July 2 and 3. The first will be a conference of all interested in hypnotism, mesmerism, astrology, and mediumship, to consider the state of the law on these subjects, and to protest against any enactment limiting the practice of hypnotism, as has already been done on the Continent. We wish to get up a petition, signed by all favourable to our views, both in London and the country, and we hope the National Federation Conference will take this matter up and help us. We shall address them on this subject by letter. Such a petition and meeting will, we hope, show politicians we are a body of people not to be despised, but to be reckoned with. At our second meeting Mrs. Annie Besant will deliver a lecture, entitled, "Where Materialism breaks down." We hope that this occasion will bring both Theosophists, Spiritualists, and Agnostics together in unity. We are all working in the cause of truth. Living on different planes we cannot all think alike, but we can unite for common objects dear to us all, and we can look upon our differences, not as causes for disunion, but rather as showing the different planes on which we stand in the light of Spiritual evolution. We trust that all will help to make these meetings a success; they are a foretaste of what we hope to do in the autumn season.—A. F. Tindall, A. Mus. T.C.L., Secretary L. S. Federation, 4, Portland Terrace, N.W.

TO CORRESPONDENTS.

J. A. F.—The Editor has received a letter and card signed with the above initials only, requesting a copy of *The Two Worlds* to be sent to an address at Liverpool. This request could not be complied with in the absence of a name. Two stamps were sent and handed to Mr. Wallis, the business manager, at *The Two Worlds* office, 10, Petworth Street. If J. A. F. will send his address *there* and indicate to Mr. Wallis what numbers he requires, he will be supplied.

N.B.—Several other anonymous articles remain unnoticed. The names need not be published, but must be sent to the Editor in token of good faith.

W. G., Low Fell.—The quotation given by Mr. Ainsworth was cut from *Modern Society*. The scientist referred to is unknown.

The epidemic of miracles in Dordogne is stoutly repudiated by the parish priest of the village. Modern priests have a good deal of common sense in these matters. A lady once went to the Oratory and told a father there that she had seen the two First Persons of the Trinity. He asked her what she had taken, and she said, "A couple of glasses of port wine." "Very well, my good soul," replied the ecclesiastic, "go home and take a third glass, and you will see the Holy Ghost."

CRIEFF.—The Rev. Dr. Rankin, preaching in St. Michael's, one Sunday evening recently, declared that one difficulty in the way of union of the Churches would be the suppression of from 500 to 700 or more superfluous places of worship, which were at present mainly engines of rivalry and strife, doing (in plain speaking) about 10 or 15 per cent of Christ's work, and from 85 to 90 per cent of devil's work. (Laughter.) Of course, this would scandalise all the canting part of the community nourished on goody-goodyism.—*Glasgow Weekly Mail*.

"EVEN-HANDED JUSTICE."—A neatly-worded letter appears in the *Standard* over the signature of "Even-Handed Justice." It is as follows:—"A poor boy has been had up before the Folkestone Magistrate for using bad language in the street. The Magistrate (Colonel de Crespigny) told the lad he ought to be 'devilish well flogged,' and fined him nineteen shillings or six days' imprisonment!"

SELFISHNESS V. PUBLIC SPIRIT.—Selfishness asks, "What good will it do us?" Public spiritedness asks, "What good can we do to others? How can we help the whole movement?" Narrow parochialism asks that benefits may be conferred. Cosmopolitan large heartedness desires to confer benefit. Spiritual societies which are selfishly conducted, and desire to draw everything for their own aggrandizement, are not on a spiritual basis. The truest blessing comes from liberality: do good and you will receive good.

THE IMPROVEMENT OF MEDIUMS will hardly be accomplished by harsh and unsympathetic fault-finding. Opponents like Ashcroft hurl their anathemas at the heads of mediums, because they know that *no mediums means no Spiritualism*. Discourage and dishearten the mediums, drive them out, stop their work, and Spiritualism will degenerate into another sect, appealing to records of past wonders, but lacking present evidence. We are as much opposed as any one to setting up mediums or spirits as authorities; we are as anxious as any one for improved mediumship, and urge attention to conditions and further development for all, but until we can secure perfected and cultured mediumship we must do the best we can with what we have and work for its improvement. "Immortality proved by facts" is our claim. Facts of mediumship, proofs of spirit existence through mediums, without such facts we are in no better case than the orthodox "believers."

SPIRIT COMMUNICATIONS may not be always wise or remarkably instructive, but is it fair to expect that they should be? Genius is a rarity, the commonplace is common because there is so much of it. What does it matter to the sorrowing bereaved ones who have turned from creedal, cheerless dogmatism, to the Spirit circle, if the messages are neither very original nor profound? Probably the spirits they know whose loss they mourn, were neither one nor the other, and if the message gives satisfactory proof of the identity of the communicating intelligence, it is balm to their wounded hearts. Very often in homely phraseology, good, sound, and serviceable advice is given, and the motives of the spirit, the sifter, and the medium are matters of importance which affect results much more than is generally admitted.

THE PEARL ABOVE ALL PRICE.—As Spiritualists, we claim to possess knowledge of the greatest truth the world can possess, viz., that "there is no death." Thousands of people are sick at heart and despairing, bowed down with fear or grief. Spiritualism alone can throw open the doors of communion between the two worlds. Spiritualism alone can reveal the real nature of the life beyond, and prove that happiness, on entrance into the spirit realms, depends more upon character than creed; that motive and conduct outweigh faith and prayer. Spiritualism alone offers the bread of life, the light of truth, the living waters of inspiration, the baptism of love, and the consoling companionship of ministering spirits and guardian angels.

TESTIMONY TO THE VALUE OF SPIRITUALISM.—"Thank God for Spiritualism; I can breathe again!" "Hope has returned to me, life is worth living, now I know death does not end all!" "I am unspeakably thankful for the blessed light and the sustaining truth of spirit communion. It has filled my life with beauty, and given me a purpose, where before I was in darkness and drifted on in purposeless despair." "Spiritualism prevented me from committing suicide, it gave me strength to break away from the slavery of drink and tobacco, it called me into life and freedom, it gave me myself and made a man of me." "I never knew what life was until I became a Spiritualist. Spiritualism set me thinking; it opened my eyes, and showed me my duty, and I have tried to do it ever since." "I thank God for Spiritualism. It has made my husband a new man. It changed him from a drunkard into a sober and thoughtful human being. He treats me more kindly, is a better father, and a more useful member of society than before he heard of Spiritualism." Such are the testimonies I have heard from many persons to whom Spiritualism has indeed been "the light of the world." If Spiritualism has done so much good in these and thousands of similar cases, are we not bound in duty to do our utmost to "let the light shine" for the benefit of others? To challenge their attention? to insist on their heeding us? In fact, to preach our gospel to all the world.

A DANGEROUS LUNATIC.—The police apprehended on Monday night at Shawlands, a man who was conducting himself in a strange manner, and who had in his hands a large family Bible, from which he was reading aloud. He had previously to this attacked a gentleman, and knocked off his hat. The police were sent for, and he was conveyed to the Police Station, where he gave the name of William Mitchell, iron-moulder, Falkirk. He was examined by a doctor, and certified to be insane, and afterwards conveyed in a cab to the Abbey Asylum. He gave the police considerable trouble, and had to be strapped down and handcuffed.—*Glasgow Weekly Mail*.

THE POPULAR FAITH AND MODERN SPIRITUALISM CONTRASTED.—We have received a small pamphlet on the above subject, being a lecture delivered at Exeter, by H. Junor Browne, which contain many good things. We quote the following passages:—"The popular faith teaches that God, who is infinitely good, just, and merciful, will, in the future state, visit the majority of mankind with an infinite punishment for a finite transgression, unless they stultify their reason and receive in blind faith its superstitious, priest-made creeds. Through spiritual science we learn that, by the eternal law of effect following cause, suffering is the natural result of sin, that *that* suffering is mental, temporal, and remedial, therefore it is not, as popularly taught, physical, everlasting, and vindictive."

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Pearson's Weekly, a clever and successful paper, has the above suggestions, which are equally applicable to *The Two Worlds*.

We, too, feel we can ask our friends to make *The Two Worlds* known a little in this manner, and shall be happy to supply specimen copies as stated above.—E. W. Wallis.

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