

THE TWO WORLDS

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JULY 5, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Warrick.
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: Mrs. Clough.
Beeston.—Temperance Hall, 2-30 and 6.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Lyceum Anniversary. Mr. W. Walker.
Bingley.—Wellington St., 2-30, 6.
Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mr. Anson.
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: Mr. Minshell.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. Rooke.
Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. John Moorey.
Bradford.—Walton Street, Hall Lane, at 2-30 and 6.
Otley Road, at 2-30 and 6.
Little Horton Lane, 1, Spicer Street, at 2-30 and 6.
Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6.
St. James's Church, Lower Ernest St., 2-30, 6-30.
448, Manchester Rd., 2-30 and 6.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6. Wed., 7-30.
Birk Street, Leeds Rd., 2-30, 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
Robinson St., Lyceum, 9-30; 2-30, 6: Mr. D. Milner.
102, Padiham Road, 2-30 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, at 7-30. Wed., 7-30, Discussion.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Llewellyn.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6.
Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cowms.—Spiritual Rooms, 2-30 and 6. Wednesday, at 8, Circle.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. J. Walsh.
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.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. G. Smith, and on Monday, 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
Haswell Lane.—Mr. Shields's, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Hoyle. Thursday, at 7-30.
Blanket Hall Street, Lyceum at 10; 2-30 and 6. Monday, at 7-30. Tues., Wed., & Thurs., Members' Circles.
Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6. Thursday, at 7-45, Mr. W. H. Taylor.
Huddersfield.—Brook Street, at 2-30 and 6-30.
Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. B. Plant.
Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6.
Keighley.—Lyceum, East Parade, 2-30 and 6.
Assembly Room, Brunswick St., 2-30 and 6.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Jones.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood.
Institute, Cookridge St., Lyceum, 10; at 2-30 and 6-30.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.
152, High Cross St., at 2-30, Lyceum; 6-30.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Miss Jones.
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, Discussion—"Individual Responsibility;" at 3, Lyceum; at 7, Spirit Circle, Mrs. Stanley and friends. Thursday, at 8-15, Address and Healing.
Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.
Clapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Rd, at 7: Rev. Dr. F. Rowland Young. Thursday, 8, Séance, Mrs. Bliss.
Islington.—Wellington Hall, Upper St. Closed during July & Aug.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.
King's Cross.—184, Copenhagen St., N., 10-45, Quarterly Meeting—special business; at 6-45, open.
Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.

Lower Edmonton.—38, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Mr. Alan Montgomery, "Mesmerism," illustrated with numerous diagrams. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Hawkins.
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, Mutual Improvement; at 7. Friday, Free Healing, 8.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 8; at 7. 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.
Longton.—44, Church St., at 11 and 6-30: Mr. R. Lucas.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Mr. W. Macdonald.
Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. Ormrod.
Collyhurst Road, at 2-30 and 6-30.
Edinburgh Hall, nr. Alexandra Park Gates, 8, 6-30.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 2, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6.
Nelson.—Sager St., 2-30, 6-30: Mrs. J. Stansfield.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 6-30: Mr. Rostron, Clairvoyance and a little speaking.
North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15. 41, Borough Rd., at 6-30: Mrs. Caldwell.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mrs. Walker.
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.
Hall, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; at 3 and 6-30.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Miss Cotterill.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Local Mediums.
300, Lees Road, Wednesdays, at 7-30.
Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6.
Michael Street, at 2-30 and 6. Tuesday, at 7-30.
Penn St., 2-30, 6. 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.
Slaitheville.—Laith Lane, at 2-30 and 6.
South Shields.—85, George Potts St., at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30.
Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.
Station Town.—14, Accolm Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mrs. Hyde. 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: Mrs. White.
Monkwearmouth.—3, Ravensworth Terrace, 6-30.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. J. Rutherford.
Walsall.—Central Hall, Lyceum, 10; 11, 6-30.
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: Local.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. J. W. Sutcliffe.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mrs. Ingham.

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THE ROSTRUM.

WHY AM I A SPIRITUALIST?

BY HUDSON TUTTLE.

To this question many have responded, but their answers have usually been narratives of personal experiences, interesting to the narrators, but carrying little evidence for conviction to others. I might fill volumes with such facts directly in my sphere of observation, but the facts of Spiritualism, like all those in the fields between matter and spirit, are so out of the sphere of common observation, that they produce astonishment and doubt, rather than conviction, unless the mind has acquired at least a partial knowledge of the laws which control Spiritual forces.

It is popularly thought that belief in the rappings, table tippings or trance, is Spiritualism. I believe in all these occurrences, yet they form only a stepping stone to Spiritualism, as I understand it. If these manifestations were all there was of it, it might prove the pastime of a leisure hour, or yield us evidence of the existence of those we thought dead, but would furnish scanty material for a religion or a philosophy.

I am a Spiritualist because I cannot be a Materialist, and there are but these two systems to account for the phenomena of creation.

The grand system of evolution, when explained on the purely material basis, is deficient in one essential element, and is purposeless. Given matter and its inherent forces, and out of the cosmic cloud vapour, worlds will be evolved, and on these, living forms will be produced. At first the protoplasmic cell, then the advance step by step to the highest form of sentient life—man, with all his powers of thought. I have studied this wonderful system of evolution, and at first it satisfied the demands of my intellect, but not for long. As every effect must have a cause, I asked, Where is the cause?

Furthermore, in making the survey of the almost interminable line of being, from the protoplasmic slime of the earliest age, through mollusc, fish, reptile, mammal to man, there runs a line of prophecy. Every age is prophetic of that which follows, and every step taken is toward the perfection of the ideal type—that of man.

I cannot accept the conclusion of the scientists, that immortality belongs only to the race; that the great stream of humanity flows on into the ocean of eternity, but its component individuals, like waves, rise and disappear in its bosom. If this were true, creation so far as purpose was concerned would be a pitiable failure. As in all the lower forms of organic being, there is prophecy of more developed forms, so in the mind of man there are prophecies of ideal unfoldments which only the ages of eternity can realise.

Hence when the Darwinian draws his conclusions that the potentiality of matter as expressed in the continuity and unfoldment of the race of mankind, is the only immortality, I would say, I accept your beautiful theory of creation. It is all true, but from beginning to end you have introduced no cause. If you will extend the line of investigation, you will find, in order to complete the necessities of evolution, man,

as the highest product of creative life, is endowed with faculties and spiritual powers which must go forward into another sphere of existence. No one felt this necessity with greater force than A. R. Wallace, who shares with Darwin the honour of being co-originator of the theory of evolution. In his recent work on that subject he fully expresses his convictions, that the phenomena on the borders of the physical world can only be explained by a Spiritual existence.

It was the fashion among scientific men to sneer at everything "supernatural," as unworthy a moment's thought. Ghosts, haunted houses, mysterious warnings and appearances, were all referred with a smile to ignorant credulity. Material science gave a material basis to the minds of its investigators, and beyond the "atom and its potentialities" there could be nothing.

When Professor Robert Hare wished to read a paper before the American Association, detailing some of his investigations of Spiritual phenomena, although he was as profound a reasoner and careful investigator as sat in that body, it was voted that there was no time, and then for two hours the members discussed the momentous question, "Why roosters crow at midnight."

There has been a great change in this matter within the past few years. A society formed of distinguished scientists has been founded in London—the Society for Psychical Research—and it has been conclusively shown that the outlying field of the occult and mysterious, which had been left as the playground of credulity, presented phenomena of most profound significance. Mesmerism, hitherto regarded as charlatanry, is re-named "hypnotism," and studied with enthusiasm. Ghosts, haunted houses, warnings, premonitions, thought transference, visions, trance, clairvoyance, are all brought under careful observation, and, after eliminating the unsupported portions, a residuum remains which only the Spiritual theory can explain.

Here the facts point in one direction, and cumulate in force. Carefully studied, they furnish the key whereby the mysteries of the past are explained, and without which those mysteries must be discarded with the scorn and sneer of the Materialist. Under the influence of early training I in childhood believed in the so-called miracles of the Bible. In the atmosphere of the home, I never heard them denied. But as I became more thoughtful, it grew on my mind that the order of things at present could not be so changed from the time of Christ and the Apostles. I accepted the doctrines of law unchanging and fixed in the constitution of things. That step led to the denial of all miracles! After a time, with the presentation of a host of Spiritual evidences, my mind was turned to this vast psychic domain. I had evidence convincing to me that there was a Spiritual existence beyond the grave. Now I was willing to accept all miracles, not as suspensions of law, but as the result of higher and unknown laws. If Moses and Elias appeared at the Mount of Transfiguration, my friends who had gone beyond the shadows of the grave might appear to me. There was as much urgency for the mother torn from her beloved family, returning with a word of cheer, as for the angel messengers to return, as recorded in the Bible. If there was cause for healing by Spiritual aid on the shores of Galilee, the sick are with us to-day and as urgently call for assistance.

Had I not seen similar occurrences, I should not believe those I had not seen. Did I not understand the law of these miracles I should pronounce them impossible. If I read in the Bible of Paul's being taken up to heaven and shown unutterable things, had I no similar experience, I should say with the Materialist, he was deceived with a feverish dream.

From a mass of evidence I can now boldly affirm that one law of Spiritual communion cuts through all ages and applies to all races of mankind.

But I hear some one say, you have no right to confound the old Spiritualism with the new. The age of miracles has passed. I will admit this when it is shown when, how, and by what authority this claim is made. There is not one word in the Bible itself affirming this, but on the contrary it is explicitly said, "These signs shall follow these that believe," &c.

Having thus surely grounded my belief in Spiritualism, I might introduce the facts of personal experience, but in order to be cumulative, the narrative would become too voluminous, for it extends over a period of thirty-five years.

Those who have carefully investigated these phenomena have, without a single exception, become convinced of their truthfulness. Among scientific men, Professor Robert Hare and Professor Mapes were the first to investigate and acknowledge its truth. Professor Varley, electrician to the Atlantic Telegraph, Professor Crookes, Professor De Morgan, Professor Challis, Plumarian Professor of Astronomy at Cambridge, Dr. Robert Chambers, Camille Flammarion, Leon Favre, Sir J. Lubbock, and Professor Barrett are a few of the distinguished scientists who have carefully studied the Spiritual phenomena and become confirmed believers thereby.

It will be thus seen that we have, from the simple rapping, ascended great heights, and half our horizon overreaches the material and the other half the Spiritual world. Our physical bodies connect us with the physical world, and our celestial bodies with the superior state. We have a religion, for belief in immortality is the foundation of all religion; we have a true Science of Life here and hereafter. That science includes, not only the least manifestation of the departed, but the light which appeared to the shepherds watching by night their flocks in Syrian plains, the Delphic Oracle pronouncing the decrees of fate to Greece, or the Auguries of Rome. It winnows out the chaff, and preserves the golden kernels of truth.

In conclusion, I am a Spiritualist because I cannot be a Materialist, and there is no middle ground between the two. I am a Spiritualist because Spiritualism has replaced belief and faith by certain knowledge. I am a Spiritualist because it offers the only comprehensive and consistent philosophy of life, here and hereafter. I am a Spiritualist because I know the loved ones who have passed through the shadow of death exist as immortal individualities, and that at times they have the power to communicate with their friends on earth.

[NOTE.—We earnestly commend the study of the above splendid article to every truly liberal-minded reader.—ED. T. W.]

RECORDS OF PHENOMENA.

A STARTLING APPARITION.

THOSE who do not believe in ghosts or in Spiritualism are puzzled by the convincing story of the appearance of a dead friend to Harry E. Reeves, of San Francisco, California, choir leader in St. Luke's (Episcopal) Church, and a nephew of the distinguished English tenor, Sims Reeves. Reeves conducted the musical services at the funeral of President Arthur, and soon after came to this city. One of his closest friends here was Edwin Russell, an Englishman and a real estate dealer. Russell had a rich bass voice, and was a valued member of St. Luke's choir. Early on Friday morning Russell fell in an apoplectic fit on the street, and died soon after. Several hours later, before he heard of his friend's death, Reeves saw the apparition of Russell at his home, and was so shocked that he nearly fainted. When asked to tell the story, he prefaced it with the remark that he was not a Spiritualist and had always been sceptical of stories of ghosts, and then said: "Russell had parted from me a week ago and promised to call on Friday of this week. While looking over some music yesterday I heard the front bell ring. I afterwards learned that the caller had come to tell the sad news of Russell's death. I lay down on my lounge a moment, and then by an impulse I cannot account for I walked to the door. The head of the stairway was somewhat dimly lighted, but not so dimly but what I could see what appeared to be the figure of Russell. It was so real, so life-like, that I at once stepped forward and stretched out my hand, and was about to speak some words of welcome. The figure seemed to have a roll of music in one hand, and the other over its face, but it was Russell's image. I am quite sure

of that. As I advanced to the head of the stairway the figure seemed to turn as if about to descend, and faded into the air.

"I remember trying to speak to the figure, but the tongue clave to the roof of my mouth. Then I fell against the wall and gasped out: 'Ah! my God.' My sister and niece, with other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' Well, that flabbergasted me, it only made matters worse, and I nearly fainted. Then they told me Mr. Sprague had called to tell me the sad news. I was terribly startled by the affair, and feel shaky even now. I saw Russell after he must have been dead three hours, as plainly as I see you in that chair." Reeves' story has made a sensation, as his temperance, strong nerves, and sceptical tendency place him above reproach for nervousness or hallucination.—*Northern Echo*.

CALLED BACK TO EARTH.

The *Globe-Democrat* of St. Louis, Missouri, publishes the following wonderful experience related by a lady well known in Little Rock, who lost her husband some four or five months ago. The husband had been in the undertaking business for quite a number of years, and his widow was closing up the affairs of his establishment when the occurrence about to be related took place. The chief interest lies in the partial sundering of the veil that separates this world from the next, and the similar experience of two persons whose spirits actually passed away from their mortal frames, but at the last moment were recalled to continue a little while longer their earthly pilgrimage.

"It was surely an unearthly experience," said the widow, as soon as the correspondent had stated his mission. "Neither my husband nor myself were inclined to be very religious, although we often talked about death, and wondered what the condition of the soul was after it left the body. But as we were constantly coming in contact with dead persons, the feeling of dread so common to other people never affected us. The first thing that brought about a study of the subject was an experience I had during a very severe sickness. My friends had given me up as a hopeless case, and were expecting death at any moment. I was perfectly conscious, although very weak. I had heard them say that death was liable to come soon. Still I did not feel afraid. I laid perfectly still, analyzing my thoughts as if I felt dissolution approaching. My frame quivered. I gave forth a sound resembling a gasp. I heard the attendants murmur, 'She is dead,' and then it seemed that my spirit floated out into a light of most dazzling brightness.

"There were forms and objects moving about in myriads, but I could not distinguish one from the other. All the while I was enjoying the most intense happiness. I was perfectly at rest. Looking back I could see my mortal remains and the friends bending over them. My husband's head was bowed between his hands, and many of the women were weeping. Then, like a flash, all the deeds of my life, both good and bad, seemed to spring into view. From early childhood to womanhood they marched along, alternately condemning or approving. It seemed as if upon them depended my future abode in the land of spirits. As memory brought to light things forgotten long ago, I felt an intense desire to go back to earth and live my life over again, the good deeds were so small in proportion to the bad ones. Then I began to sink. The bright light grew dim and soon faded away. I was soon plunged into impenetrable darkness. It seemed as if I had been sent back to live a little while longer on earth as a punishment for not showing a better life record. When my spirit struggled, I felt the mortal prison once more. I trembled, opened my eyes, and then I heard some one scream, 'She's not dead! She has only been in a trance!' Little by little strength came back. I afterwards learned that the doctors pronounced me dead. I had lain in a state resembling death for several hours.

"This awful experience seemed to change my whole nature. Instead of taking merely a casual interest in Spiritual things I began to study the matter with the utmost diligence. I told my husband and a few friends of the sights I had seen when my spirit seemed to have left my body. It was too sacred to me and too strange to be told broadcast, so that very few of my friends even know of the incident, to say nothing of strangers. When I told my husband he showed the most intense interest, and remarked at the close of my narration that he believed every word of it. He even startled me by saying:

"I had an experience of almost the same kind when I was a very young man. Instead of sickness, mine was caused by drowning. After struggling in the water until completely exhausted, I resigned myself to my fate and sunk. The first sensation was one of pain, then came a dreamy, delightful feeling in which I was supremely happy. After that came the bright light of dazzling intensity, with the review of life's record and the command to go back to earth once more. I felt so light and free that I dreaded to assume mortal existence again, but the command was imperative. I felt a power bearing me down that I could not resist. There was the same plunge through intense darkness, followed by the cramping of my spirit as it sought to free itself from my body. Meanwhile the mortal remains had been dragged ashore by some persons who had seen me sink. As I struggled I heard one of the men shout: 'Keep at it, boys, he's coming to.' They had been working with me for hours, and once or twice had been almost on the verge of giving me up. This happened years ago,' continued my husband, 'and the experience worked a great change in my life.'

"The similarity of our experience led us into closer sympathy with each other, and often furnished the opening for a long conversation upon the subject of the soul's condition after death. My husband was always a believer in certain Spiritual manifestations, but did not go to extremes. He thought the inhabitants of the Spiritual world could see us at all times, and upon rare occasions were permitted to manifest themselves in some way to a loved one who had been left behind. We never talked about death with any feeling of dread. On the contrary, in the light of the foretaste enjoyed by both of us, we were inclined to look forward to it with a feeling of pleasure and satisfaction. But in order that our reception in the land of spirits might be hearty, we sought by good deeds to make amends for the past. We were constantly on the watch to find persons that we could make happy, either by friendly encouragement or by financial aid. This work of atonement was carried on in a quiet way for years. We did not care to make a display of it because it looked inconsistent with the high motives from which our conduct sprang. A few months ago my husband took suddenly sick. He told me to be prepared for the worst as he thought the end was near. But even then I did not realise that death was so close upon him. In a few moments the doctor came to me and in a whisper told me that my husband was dying. His eyes were wide open, and his face was illuminated with an unmistakable Spiritual light. I took his hand in mine. It was still warm. I felt at that moment that dissolution was about to take place. He seemed to be enjoying the most intense happiness. 'Can you see the bright light?' I whispered eagerly. He did not speak, but gave my hand a slight pressure that meant 'Yes' to me. In an instant more the chill of death came over his brow, his grasp upon my hand loosened, and I could see that his spirit had gone to return no more.

"I know that his spirit is watching mine. I do not feel like giving way to any storm of grief, because I am confident it will only be a short time before we will be reunited."

ECCLESIASTICAL CIRCUSDOM.

WE have given a sample of the English clown of an ecclesiastical ring of eloquence in a recent issue on the "Physical Resurrection of Dead Bodies," as enunciated in the London Tabernacle, and printed in a *Christian* journal as a specimen of Christian teachings and beliefs. Not to be behindhand in justice to C. H. Spurgeon's worthy compeer in the ecclesiastical line of circusdom (the American clown of the ring, Talmage), we cheerfully give the following extract from *The Progressive Thinker* of Chicago, May 30:—

TALMAGE AND HIS WORK.

The Tabernacle for which Rev. Dr. Talmage has perspired and spouted, has at last been completed and dedicated. Large as it is, it was packed to the utmost with 7,000 people, and the "great preacher" arose to the occasion on the text: "What mean ye by these stones?" (Jos. 14, 6.) He might have been asked by the moralist: "What mean the four conspicuous stones" the preacher "took" in Palestine, and bagged home to adorn his church, as a savage would hang up scalp-locks on his tent pole? He might have been asked by the financier what he meant by the \$200,000 debt incurred in building the edifice. As a specimen of what now passes for fine preaching, we give a quota-

tion. The army of Joshua approach the Jordan, swollen with floods:—

"Now they have come within four or five feet of the stream; but there is no abatement of the flood. Bad prospect! It seems as if these Israelites that crossed the desert are now going to be drowned in sight of Canaan. But 'Forward' is the cry. The command rings all along the line of the host. 'Forward!' Now the priests have come within one step of the river. This time they lift their feet from the solid ground, and put them down into the raging stream. No sooner are their feet there than Jordan flies. On the right hand God piles up a great mountain of floods; on the left the water flows toward the sea. The great river, for hours, halts and roars. The back water, not being able to flow over the passing Israelites, piles wave on wave, until, perhaps, a sea-bird would find some difficulty in scaling the water cliff. Now the priests and all the people have gone over on dry land. The water on the left-hand side by this time has reached the sea; and now that the miraculous passage has been made, stand back and see the stupendous pile of waters leap. God takes his hand from that wall of floods, and like a hundred cataracts they plunge and roar in thunderous triumph to the sea."

Such is the "eloquence" which on that day received \$50,000 reward; so grand, it is printed and sent broadcast over the land! St. Paul said that "It pleased God by the foolishness of preaching to save them that believe." Paul did not know Talmage. It is strange how the apostles managed without this "great preacher," and how is the world to go on when he leaves it? Paul did not know Talmage, or he would have said: "It pleased God to make Talmage talk so like a fool that none are saved by him except idiots not worth saving." There is nothing in this preaching but childish fancy and vulgar realism, the type of which is the negro preacher. It is negro eloquence, and will add not one intelligent believer to the thin ranks of Christian worshippers.

[To this lucubration of Talmage, the American—as to Spurgeon, the Englishman—on "The Resurrection," nothing less than a Bible quotation in comment will be in order. We give it thus: "These be thy gods, oh Israel."]

STILL ANOTHER SAMPLE OF ECCLESIASTICAL CIRCUSDOM.

Since the above was set up in type, the English preaching showman has enunciated "a confession of faith," which for brutality and savagism far transcends even Talmage. In this enlightened age, when men have become ashamed of burning each other up, even for the brief space of time necessary in the ancient *auto-da-fe*, to thrust the soul out of the tortured body, this preacher—whom we can scarcely endure to call a man—does not hesitate to reaffirm, with all the coarse insistence peculiar to him—that his God will not hesitate to condemn to a fiery Hell, not one, but countless millions of the creatures He has made, and that for the sin of unbelief in the tremendous, unjust, and immoral doctrine of a faith based solely on "The Fall of Man," and a vicarious atonement, not for the sins of men, but for the mistake of the Creator in bringing sin into the world, and visiting it upon all succeeding generations. Here is this preacher's notable "confession of faith"; and remember it is given, not in the third century or dark ages, but in the nineteenth century—the age of knowledge, historical research, science, and FACT.

A CONFESSION OF FAITH.

A circular signed by the Rev. C. H. Spurgeon and other Baptists is published concerning the verbal inspiration of Scripture. It is as follows:—

"We, the undersigned, banded together in fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accompanied by scepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism.

"We hold and maintain the truths generally known as 'the doctrines of grace.' The Electing Love of God the

Father, Propitiatory and Substitutionary Sacrifice of His Son Jesus Christ, Regeneration by the Holy Ghost, the Imputation of Christ's Righteousness, the Justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active in-dwelling of the Holy Ghost, and the Priestly Intercession of our Lord Jesus, *as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord, in Matt. xxv., 46, 'These shall go away into eternal punishment,' are, in our judgment, revealed and fundamental truths.* Our hope is the Personal Premillennial Return of the Lord Jesus in glory.

"C. H. SPURGEON."

Then follows a list of about thirty names of those, of course, whom this C. H. Spurgeon influences; amongst them we only lament to find there is not the signature of one single brave, devoted, and unselfish modern *fireman*, such men as we may see any day, risking their gallant lives to save stranger men, women, and children from the flames of a burning building—and that without stopping to inquire whether the shrieking victims were believers in Spurgeon's Saviour or not. Being nothing more than a despised Spiritualist who writes this article—one who believes in living, every-day, present *facts*, and not in the savage theories of two thousand years ago—we thank God the Spirit for the certainty that our loving, tender fathers, mothers, children, and friends still live; we thank Him for the saints, martyrs, and heroes of past ages—all angels now, and we thank Him still more for the revelations of our own day, and the assurance that if there is such a hell as Spurgeon's, these blessed ones (*all angels now*) will link their arms together and make a chain long enough to reach down, and strong enough to draw up every child of perdition from the deepest hell, and if that won't do, they'll look over the walls of heaven, and weep tears enough to put out the fires for ever and ever.—ED. T. IV.

THE SPIRITUAL GLEANER.

A STRANGE FATALITY.

NEW YORK, June 2.—The New York *Tribune* publishes the following remarkable story: Two years ago a woman, whose name could not be learned, one Monday presented herself at the Manhattan Eye and Ear Hospital for treatment. She was found to be suffering with a bad case of nasal catarrh, and was placed under the care of Dr. Johnson. The patient received due attention, and went her way. Dr. Johnson died suddenly two days later. Six months passed before this patient went to the hospital again to be treated for the same trouble. The "cabinet" in which such patients are received, examined, and receive their treatment was then in charge of Dr. Pond. That gentleman did everything possible for the patient, and she went home.

Dr. Pond died within two days. His death was ascribed by the attending physician to the now common cause of "heart failure," though he had not been subject to trouble with that organ. The second death after attendance upon this patient caused a good deal of comment among the medical and nursing staffs of the hospital. The physicians would jokingly tell any new member of their body who happened to be assigned to the particular "cabinet" of which Drs. Johnson and Pond had been in charge, that he had better look out if this woman came again.

The patient remained away, however, until last Wednesday, when, finding her old trouble again making her life miserable, she once more applied for relief. She said to the clerk that she feared the doctors might have some hesitation in attending to her case, as her previous visits had been followed by the deaths of Drs. Johnson and Pond. Her surmise was wrong, for she was promptly attended to by Dr. David Phillips, who had finally succeeded to Dr. Pond's department, and who had been made acquainted with the grim joke about the fatal patient, the woman being fully identified to him as the traditional individual.

Dr. Phillips was dead the next morning. He went home after treating the patient, and dined with a friend afterwards. He then made some professional visits. When he returned home from these he complained of feeling ill and went directly to bed. He did not make his appearance at the usual time in the morning, and his mother, who went to awaken him, saw him apparently in a sound and peaceful sleep. She did not disturb him, thinking a long sleep would do him good. No effort was made to arouse him until luncheon time, when

the family discovered, to their horror, that he was dead. A physician was called. When he arrived and had examined the body he gave it as his opinion that Dr. Phillips had died in his sleep of heart failure several hours since.

Dr. Phillips was regarded by his associates as an excellent throat and nose specialist and a good general physician. He had great ability in diagnosis, and was always consulted when complicated cases came to the hospital.

The officers of the hospital are reticent about the case. While admitting the story to be true, they indignantly denied that the words "fatal patient" are written opposite the woman's name on the register. They admit that it is an extraordinary affair, but ridicule the idea of any physician being so superstitious as to refuse to treat the patient. The strange fatality has caused an extraordinary degree of excitement among members of the medical profession, and the staff of the Manhattan Hospital is being watched, with the expectation that another funeral may shortly take place, with one of its members as a subject.—*London Daily Telegraph*.

According to an exchange, an editor of one of the large daily papers of Chicago, who, in his youth, breathed the air of New England, and with its invigorating draughts imbibed her strictest Puritan tenets, gave it as his conception of the present religious status of Chicago's churches that they were merely social and financial clubs. This was not adverse criticism, as he thought the present in this respect an improvement on the past. And Rev. S. J. Canfield, of the St. Paul's Universalist Church, according to the same authority, says that the motive for church attendance formerly was mainly to prepare for a happy existence in the life beyond, while now it is very largely to ensure pleasant surroundings for the life that now is. All this is doubtless true, as is also the statement by the *World's Advance Thought*: The average preacher has so little spiritual faith that he acquiesces in everything the wealthy portion of his congregation indorses.

THE "REVUE SPIRITE" (PARIS).

To the Editor of the "*Banner of Light*."

The last number of this excellent spiritual monthly contains several very instructive and interesting articles, namely: An account of the celebration of the anniversary of the demise of Allan Kardec (called the Master), held on 30th of March last—which with us is also a great anniversary, but without a personality. Mr. Y. Camille Chaigneau next devotes thirteen pages to "Spiritism and the Superior Principles of the Being." The author is a poet and a sensible Spiritualist, and a hard worker for the cause. He reviews the doctrines of the different Schools of occultism, and, like the bee, takes that which is good in each. He also cites extracts of communications obtained through an ignorant medium by Eastern Spirits, which are highly philosophical and scientific at the same time. An illustration accompanies these teachings on the successive evolutions of man. Mr. J. Marcus de Vèze next continues his review of the "Religious Intolerance through Ages Past," which is ably presented. A report of the last sitting of the Committee of Propaganda shows that it is intended to have a Universal Spiritual Congress at Brussels, Belgium, in 1894. A delegate of Bavaria, Dr. Grau, to the Paris Congress of 1889, has written a work in German on the said Spiritual Convention, and here next appear extracts, which go to show that the writer has been a close observer of the proceedings. He deals out his criticism in a congenial spirit; his arrows are pointed, but not made to wound. His style proves him to be a man of letters, gifted with a broad and sympathetic mind. I see it stated in a short paragraph that a *savant* of Roumania, Mr. Hasdeu, writes to the *Revue Spirite* to introduce a young Roumanian who is going to Paris to study medicine, Mr. Cosmovici, who is a distinguished poet, a musician, and painter, and also a mechanical writing medium. He is a member of the Spiritual Society of Bucharest, the capital.—HENRY LACROIX.

Boston, Mass.

A WORD.

A NAMELESS man, amid a crowd that thronged the daily mart,
Let fall a word of Hope and Love, unstudied, from the heart;
A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust, it saved a soul from death;
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first, but mighty at the last.

—Charles Mackay.

CURIOSITIES OF THE PULPIT

IN THE LAND OF THE WEST.

A sensation is being created in North Carolina by Alex. McCallum, a negro preacher. He seems to have a memory as remarkable as Blind Tom's faculty for music. He can, it is said, repeat any part of the Bible, or the whole book, word for word. Nine years ago he declared on coming out of a trance, at a camp-meeting, that this power had been given him by inspiration. Preachers censured him, saying that he was possessed by devils.

Miss Ella Tice, of Williams Bridge, New York, recently married a colored man. This event has thrown the citizens of Williams Bridge into a frenzy of rage. The coloured man had to leave the town in fear for his life, and the young woman's stepfather is trying to have the marriage annulled, notwithstanding that she declares that she loves her husband and wishes to live with him. It would appear that when some persons say the coloured are free they do not mean they are free to marry white women. This is an example of the tyranny of local public opinion, which, in this case, is not as enlightened as the sentiment embodied in the laws of the land.—*Twentieth Century*.

Pastor John S. Brown, of the African Methodist Episcopal Church on Bridge Street, Brooklyn, preached to a big congregation recently, devoting much of his sermon to the answering of slanders which had been circulated about the church's financial affairs. One of the charges was that the Board of Stewards had failed to account for \$60,000, and the congregation was about to divide. Pastor Brown said: "In eighteen months we have won 582 souls over to God, and the devil is jealous, roaring with anger. He wants to get even with us. How does he start out? Why he circulates this evil report. I warn the younger members of this church against him. If they believe these slanders he will only grin and deride us. I defy him to start a fight between me and my church officers. He works in many ways. He sends long-tongued and long-jawed men and women into the church to spread dissension. Then he enters the church, gets into the amen corner, and creeps from pew to pew until he gets to the front; but we must stamp him out."

Says the *Cleveland Plaindealer*:—"The trial of Rev. Howard MacQueary, with its other effects upon individual and church thought, has one unexpected result in raising the question how far a preacher may go in silencing his own conscientious belief in order hold his official position. A Cleveland clergyman who paid much attention to the trial and formed an emphatic opinion upon its merits, has since said that he could not preach his belief upon certain subjects. This being the case, the gentleman spoken of, as well as many of his colleagues, is obliged to try to convince others of something which he does not himself believe or to confine himself to the narrow subjects upon which he and his church will not clash. To gentlemen who live as leaders in morality, and to whom a suspicion of insincerity would, therefore, be painful, the situation must be trying at the least. A church society formed of individuals, presumably in accord on certain principles of faith, unquestionably has a right to demand of its spiritual leader arguments and acts in accordance with those principles even at the expense of the preacher's conscience, but it is a question whether the pews' occupants are gainers from suppression of the fullest thought from the pulpit. A certain silent consciousness of this query gives to heresy trials much the same effect as that once ascribed to feline combats by a prominent politician—that is, the more heresy trials there are the more heretics are evolved."

P. T. BARNUM humbugged the people somewhat, but not more than they liked to be humbugged, while he made successive generations of children happy, and provided harmless amusement for millions of people. Who that ever attended his "greatest show on earth" does not feel grateful to the great Yankee showman for the opportunity he afforded for seeing wild animals from every part of the world, strange monstrosities and rare curiosities, large and small, feats of skill and comical performances, that made not only the boys and girls, but old people, laugh heartily. There was but one Barnum, and there will never be another. He was a man of generous nature, and was personally liked by those who knew him, and popular with the whole American people.—*Boston Globe*.

THE RED MAN'S HAPPY HUNTING GROUND.

In a noble lecture, entitled "Spirit Life," given by Mrs. Cora Richmond to her society in Chicago, the following beautifully descriptive poem is given, and reported in *The Progressive Thinker*:—

FAR above the wond'rous rivers,
All the belts of lakes and rivers,
Far above the vast prairies,
And the wonders of the mountains;
Far above the broad Atlantic
Circling, sweeping round the wild coast;
Far above the mild Pacific,
With its wond'rous wealth of waters;
Far above the drooping Red man
Driven desolate and lonely,
Hunted with fire-arrows' poison,
Hunted with a deeper poison;
Far above the mystic shadows
Haunting, trailing o'er the westland,
Murmuring o'er the distant waters
Of the mighty belts and girdles
Of the mountains, grand and hoary,
Is a land made fair and beauteous,
Fairer than the wealth of Eden.

Manitou, the mighty maker,
In great pity for His children
And because the selfish nature
Of His creatures drove them heavenward
Made a fairer kingdom, blessed,
A bright hunting-ground supernal,
Made it toned with light of sunset,
Made it fair and great and golden,
Made the rivers swifter, wider,
Made them deeper, longer, brighter,
Made the mountains more majestic,
Made the pine trees more exalted,
Made the plains and prairies vaster,
Made all things more sweet and beauteous,
And, when summoned by death-arrows,
Out from all their wigwams summoned,
From their councils and their battles,
All the tribes of Red men gathered,
Manitou, the mighty maker,
Said: "This hunting-ground I give you
Stored with buffalo and bison,
With bright birds of fairer plumage,
For your own possession ever.
Not with double tongue deceitful,
Not with promise ever broken,
Not with treaties, surely broken,
But with pleasures all eternal.
This fair kingdom will I give you,
All you nations, tribes and peoples,
But revenge must enter never
For the wrongs your brothers gave you,
For the scourge and poisoned arrow,
For the draughts of fire from Hades,
For the terror and the anguish,
For the slaying of your women,
For the hunting of your children,
There must be alone forgiveness,
Else this heritage will leave you;
This fair land, so bright and beauteous,
This bright hunting-ground eternal
Will be shadowed and be darkened
By a cloud more deep and dreadful
Than the war-cloud of the pale face."

Then did all the councils gather,
Nations, sachems, chiefs and warriors;
Then the symbol of the peace-pipe
Brooded o'er this mighty nation;
And they pledged themselves in council
To the Manitou for ever,
Not to take revenge or hatred,
Not to bring bloodshed or ruin,
Not to kindle in the westland
The red fires, or trail of war-cloud,
Not to paint the face of warrior,
Not to plume the feathered bonnet
For the slaughter of the white man;
But to bring a sacred blessing,
Mighty peace and deep forgiveness;
And the heritage eternal
Now remains their sole possession.

Thus a mighty chieftain told me,
Eloquent with wond'rous language,
One whom this great nation slaughtered
For his eloquence and greatness.
And thus in the peace-pipe gathered
All the ashes of past hatred;
We smoked the calumet together,
And I passed from out their country.

It is because men so often aim, not at virtue, but only at the reputation which it brings that we see them fail so miserably.—*Edward Walford, M.A.*

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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, JULY 3, 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:—

1. 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.

2. 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 phrases of mediumship, in order that our movement may be the better presented to the public."

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.

3. 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.

4. 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.

5. 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.)

6. 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.)

7. 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.

THE BURIED MINERS OF JEANSVILLE.

A MARVELLOUS DELIVERANCE.

BY JAMES L. STANLEY.

To be buried in a mine, six hundred feet below the ground, for nineteen days and eight hours, and yet come out at last alive, seems scarcely within the bounds of possibility. Yet such was the actual experience of four men in the month of February, 1891. Five and twenty men were working in a coal mine in Jeansville, when, suddenly, one of them struck a vast body of water which gushed into the mine. Immediately they took to flight, but in five minutes the water rose to a height of over six hundred feet, and only six out of the twenty-five succeeded in escaping. As soon as possible, men were set to work to pump the water out of the mine, though no one expected that a single soul would be saved of those who remained in the pit. After the mine had been cleared of water a rescuing party descended to remove the dead bodies. On the 23rd, nineteen days after the accident, one of the rescuers heard a tapping sound. At first it was thought by his comrades that he was mistaken; but after listening awhile they were convinced that the sound proceeded from some of the men who were still alive. Then a loud, long shout was raised, and presently there came a faint response, which confirmed the fact. But how to get at them and rescue them—that was the difficulty. The deadly air of that part of the mine put out the lights, and also made it dangerous for the workers. It was only by some of the pickets fanning the air with their coats that it became possible for the men to proceed. After some further toil, they reached the mouth of a passage leading to the

spot where the entombed miners lay, and one of them volunteered to go in and bring the sufferers out, provided the others would follow in case of the air overpowering him. The brave fellow managed to crawl in, and there found the four men, alive, in a space three feet wide, three feet high, and four and a half feet long. Here they had lain huddled together to try and keep one another warm. After eating the little bread they possessed, they ate the bark on the timber over their heads, and the paper in the mining-box. How they lived, in such circumstances, is a marvel. The rescuer seized the man nearest to him, and slowly dragged him towards the opening. The work was very painful, the coal being rough and jagged, and the air vitiated and almost lifeless, while it was utterly dark and no lamp would burn. Finally, with almost superhuman effort, he reached the opening and placed the half-dead man in the arms of another. Unable to speak, the poor fellow could only show his gratitude by kissing the hand of his deliverer. One by one, by powerful and loving hands, the buried men were brought forth, and received every attention that could be bestowed. Blankets, food and restoratives had been sent for, and were given to the saved miners. Yet the task was not finished.

"Before the outer gangway could be reached, it was necessary to get the helpless men through one hundred and fifty feet of the low tunnel leading to the larger gangway, and down a sharp incline. To do this, it was necessary for one of the rescuing party to lie on his back, take one of the sufferers in his arms, and slide over the rough path to the bottom. Four men volunteered for this difficult and dangerous work, which they safely accomplished. Their clothes and boots were, however, torn to shreds in the passage, and they themselves were badly bruised and cut. Progress now was comparatively easy. The men were quickly transported to the bottom slope, where the hoisting car stood, and after being placed in it, were raised to the landing above, where doctors were waiting, and where the rescued men remained for some hours under medical care before being brought to the surface.

"A great crowd waited at the mouth of the mine when the blackened and emaciated miners were brought to the top. Then, what a scene was witnessed!

"As they came in sight the women knelt down, and the entire crowd sang, 'Praise God from whom all blessings flow,' as, perhaps, it had never been sung before."

It would not be easy to find a parallel to such a story of endurance and heroism as this; but, bringing to light as it does, some of the dangers to which men are exposed, and also developing some of the noblest qualities in human character, it may serve to illustrate to us things which lie on a higher plane.

It is said of that grand old philanthropist, Peter Cooper, of New York, that nearly every day he drove down to his office and stayed there for a few hours. As he came out to his coupé he was surrounded by a bevy of seedy-looking men. Each one in turn stepped up to him with a "Good day, Mr. Cooper," and an expectant look in his eye, and just as regularly the benevolent old gentleman put his hand in his pocket and gave him a piece of money and a "Good day to you." "Why do you let these people annoy you, Mr. Cooper?" asked an impatient young man. "They don't annoy me at all," said the philanthropist. "They are old friends of mine. Poor fellows! many of them have seen better days. They don't want much—just enough for a dinner or a lunch. When I am ready to leave the office I put a few dollars in change in my pocket, and give it to them when they speak to me. They expect it, you know, and I wouldn't like to disappoint them."

Rev. David Swing said in a recent sermon what has come to be gradually known among intelligent observers. "What most deeply injures the pulpit of our day is the excessive growth of all material things—houses, furniture, money and display—a palace in the foreground, with a small, half-doubted God far off in the rear. The clergyman's dinner is richer than his worship. We are all so near alike in this humiliating defect that we are interested in keeping silence. The Roman soothsayers wore a wise, solemn face while they were passing a Cæsar or a Brutus, but they smiled when they met each other. Their most sincere study of birds was reserved for the birds served with wine at the table." Exhortations to "come to Jesus" from the lips of such men are ludicrous rather than solemn.

LYCEUM JOTTINGS.

LANCASTER CHILDREN'S PROGRESSIVE LYCEUM.

The following lesson was given by Mr. W. Bleasdale, one of our respected leaders, on Sunday last to the children, and as I think many useful and instructive lessons may be got from it I thought I would send the outlines of it for publication. I might say that the lesson was illustrated practically. First the children were shown a model of a ship, then a large drawing of a ship's compass, and so on. We are having a blackboard made, as it is our intention to give lessons from the platform frequently and to illustrate them by drawings on the blackboard. I will give the lesson in the leader's own words, which were as follows: "Now, if any of you children have ever been to a seaport town you may have noticed the numerous ships lying in the river or docks. Now, let me describe the outlines of a ship which is brig-rigged, as you see it, while it is slowly leaving the port for an outward voyage. First then there is the bow cutting its road through the waters for the hull to follow; then there's the foremast, then the mainmast with the sails set upon them to catch the gentle wind, which makes the ship move on its course; then there is the rudder or helm which directs its course, and if we were to look on the deck of the vessel, just in front of where the helmsman stands, we should see the compass which tells them the direction in which the ship is travelling. On board we find the captain, officers, and crew. The ship has her chart which tells her destination. As she proceeds on her voyage she safely passes many rocks and shoals, sandbanks, and other obstacles, until with fair winds she glides safely into harbour, the voyage accomplished. Now let me call your attention to our lyceum, and see how we resemble the ship in all its details. First, then, our lyceum represents the ship; our character the ship's bow; truth the foremast; knowledge the mainmast; obedience is our helm or rudder; our sails must be our ears, which must be opened to receive the wind of instruction. Now comes the all-important compass, which has thirty-two points on its face—commencing at north it runs N by E, N, N E, and so on to east, south, west, and back to north, formed in a circle to represent the globe. Now this compass would not be readable to us in the course our lyceum has to sail, yet we must have a compass; and if you draw a circle and divide it into thirty-two points, then it will be like the ship's compass, and if you put the following letters, one at each point, commencing at N, we shall be able to read our lyceum compass: LET US, LITTLE CHILDREN, LOVE EACH OTHER. Now, we have our ship with its bow, fore and mainmast, helm and compass, but who are to man it? Our captain must be our conductor, our secretary, navigation officers, and leaders; the crew our members. Now we have our ship fully manned, but we want a chart with sailing orders. Our captain's orders are to sail to the spirit realms of the angel land, and if we look on our chart we can see that our voyage will carry us through a sea of obstacles, rocks, shoals, sandbanks, and sunken islands, &c. These on our chart are called the rocks of drunkenness, dishonesty, untruthfulness, malice, hatred, uncleanness, idleness, pride, disobedience, and a host of others. All these rocks we must keep clear of, or our ship will be in danger, and to help us keep clear of them we must obey our helm of obedience; and if we are guided by our compass of love we shall be able to sail clear of all these rocks, and anchor safe in the haven of the spirit land."

A. B.

THE LAWYER'S LULLABY.

Be still, my child! remain in the statu quo,
While I propel thy cradle to and fro.
Let no involved res inter alios
Prevail while we're consulting inter nos.
Was that a little pain in medias res?
Too bad! too bad! we'll have no more of these.
I'll send a capias for some wise expert
Who knows how to eject the pain and stay the hurt.
No trespasser shall come to trouble thee;
For thou dost own this house in simple fee—
And thy administrators, heirs, assigns,
To have, to hold, convey, at thy designs.
Correct thy pleadings, my own baby boy,
Let there be an abatement of thy joy;
Quash every tendency to keep awake,
And verdict, costs, and judgment thou shalt take.
—P. H. Cogswell in "Boston Transcript."

A FIRE LIGHT REVERIE.

THE fire burns bright on the hearth to-night,
With a cheerful, crackling sound,
And the bright sparks leap from the glowing heap
And are gone ere they circle around.
The household sounds have died away,
And now, in a dreary tone,
Comes the beat of the rain on the window pane,
And the sullen wind's low moan.
And I sit and think in the quiet old room,
As the flickering shadows fall,
Of the faces bright that have passed from sight
In the days beyond recall.
And one there comes, with grave, sweet smile,
And hair of waving gold,
Blue are her eyes as the soft June skies
When never a cloud they hold.
And now she come with quiet tread,
And stands by my side as of yore,
While her dear hands stray, in their loving way,
To soothe my forehead o'er.

* * *
The fire burns low on the old hearthstone,
The wind and the rain are o'er,
On my life's drear night dawns the peaceful light
That comes from the golden shore.—Philadelphia Ledger.

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.

ARMBY.—We were much pleased with Mr. Lund who is a gentleman in the best sense of that term, and a man who commands the respect of his audiences. He is not a recent convert to Spiritualism, but a worker of over 30 years standing, one of the pioneers who with Mr. Wright, and others of Keighley, sustained our good cause when it was not popular. All honour to them in making the way easier for us who follow. Mr. Lund delivered two addresses, one on "Let us reason together," full of thoughtful ideas, but in his style not easy to follow, and we think capable of further improvement. Psychometric descriptions after each discourse.—J. W. G.

BATLEY.—We had a sterling day with our friend Mrs. Hoyle, as there was a misunderstanding with Mrs. Whiteoak, she having given St. James's, Bradford, the date.

BATLEY CARR.—June 25: Mr. Howell delivered his last Yorkshire address, his subject being "The Relation of Spiritualism to Modern Thought," in which the scientist was twitted with engaging in the inquiry as to the origin of thought and life, instead of dealing more earnestly with the facts of life and of thought as evidenced in that which they know. Some scientists are strongly dogmatic, as are theologians, and as difficult to move in certain directions as they, but dogmatism is not peculiar to these two classes, it may be found in some of those whom we call liberal thinkers, aye—even amongst Spiritualists. The apostle of modern thought deals sadly too exclusively with effects rather than with causes. He is dumb when questioned on the origin of thought and life, yet he will not grant that another person may have means of a psychic nature for a much further unfoldment of these scientific inquiries than he himself possesses. Surely there is a vast field for inquiry when we realise that within the short space of thirty seconds, the events of a life of twenty years may be clearly experienced during sleep. But the scientist allows these wonders to pass as hallucinations, and thus it is left to the Spiritualist to clear this avenue of thought, and unite with many John the Baptists of bygone ages in crying through the wilderness, "Prepare ye the way of the Lord, make straight His paths." Mr. Howell closed his eloquent discourse by strongly advising Spiritualists not merely to sit for abnormal development, but to test and prove for themselves what powers of normal investigation they individually possess. Mr. J. Armitage, chairman, spoke with apparent emotional fervour on the departure of his friend of 12 years standing, whose ministrations he so highly valued. A resolution of hearty God-speed and continued success in his work was moved by Mr. William Stansfield, seconded by Mr. Townsend, and supported by Mr. Bradbury of Morley, and carried with acclamation.—W. S.

BLACKBURN.—Afternoon: The choir gave a service of song entitled "Eva." In the evening the choir rendered another service of song entitled "Lilian Pearl; or a voice from the coal pit." They were performed in a style and manner which deserves much credit. Mr. Aspinall conducted. Mr. A. Holt officiated at the organ, Mr. Leigh, Mr. Starr, Mr. Farmery, and Master Taylor officiating at the violins. There were crowded audiences.—G. E. H.

BOLTON. Bridgeman Street Baths.—We had a heavenly day with Mrs. Hyde, the large audience expressing their delight in partaking of such spiritual feasts, her clairvoyance and psychometry giving every satisfaction to all who received descriptions.—J. K.

BOLTON. Old Spinners' Hall.—Mr. Postlethwaite addressed us afternoon and evening. Though rather a poor attendance, yet the addresses were worthy a better audience, particularly in the evening, when he discoursed on "Does Spiritualism meet the requirements of the present age?" which was an intellectual treat.—P. S.

BURNLEY. Hammerton Street.—Mr. Grimshaw's guides gave two splendid discourses. Afternoon, "Jesus, who is he?" and evening, "Our plan of salvation," which gave great satisfaction.—D. H. W.

BURNLEY. Robinson Street.—Mr. C. W. Young addressed a moderate audience on Sunday evening, on "Revelation in the Light of Modern Spiritualism."

BURNLEY. 102, Padiham Road.—Our room was well filled, afternoon and evening, to hear the guides of some half-dozen of our developing mediums. Mrs. Bennett offered prayer at each service, followed by short addresses and several very good tests. Mrs. Hope also gave good advice to all to live pure and honest lives, which would bring around us good conditions. Clairvoyance was also very good. A very good day, and all were well pleased; many strangers present.—J. W.

BURSLEM. Newcastle Street.—Mr. Swindlehurst gave two excellent discourses in the afternoon on four subjects from the audience. Evening: "The Story of a Sacrifice," showing that sacrifice was needed in all conditions of life. Moderate audiences. Sorry that the professed friends did not rally to hear such a good speaker.—M. W.

CLOCKHEATON.—Disappointed by Mrs. Bentley, we are glad we have one or two to fall back on. Mrs. Thornton, who is always willing, gave a helping hand, and we had a rich harvest. Her guides spoke on "What has Spiritualism done for Humanity?" It has brought a light to the world that we live after death, are progressive beings, and that "as ye sow so shall ye also reap." Evening: Mr. Walker spoke on the hymn, "Life is onward, use it, in its varied dress." We want you to go about doing all the good you can, so that when you are called hence you may be fitted with a spiritual dress. We want you to go among the people, to tell them that those friends they call dead, come back to bring glad tidings; there are those who wish for their departed ones—the father longing to hear of his son, if he be a prodigal son, he is ever ready to receive him. Mrs. Thornton then gave some of the most striking tests and clairvoyant descriptions we have ever had given. It was good to be there. Closed next Sunday for the Conference. July 12: Mr. Bloomfield.

DARWEN. Church Bank Street.—Speaker, Mrs. H. A. Taylor. Afternoon subject, "Angel Visitors." Evening: "Souls in Prison." Both subjects were very ably dealt with and seemed to give satisfaction. Clairvoyance after each service, with short poems, which were very good.

FELLING. Hall of Progress.—Mr. Jos. Hall spoke on "Humility," which he treated very ably. The election of officers followed, viz., Mr. Jos. Hall, president; Mr. Wilson, vice; Mr. T. Wright, financial sec.; J. Dobson, C.S.; G. Laws, treasurer.—J. D.

GLASGOW.—11-30, Mr. Hutchieson gave a lecture on "The Nature of True Religion." This was looked upon as a treat. A pleasant discussion followed. 6-30, Mr. Corstorphine read a very choice selection of poems from various authors, which gave every satisfaction to the audience.—T. W.

HECKMONDWICK. Blanket Hall Street.—June 21: Mrs. Jarvis gave two splendid addresses. June 28: Mrs. Beardshall's afternoon subject was "Where two or three are gathered together, there will I be in the midst of them." Evening, we had a memorial service; subject, "Oh, death, where is thy sting?" followed by clairvoyance.—H. O.

HEYWOOD.—A useful and pleasant day spent with Mrs. Best, of Burnley. Her remarkable powers of clairvoyance were well developed and successful.

HUDDERSFIELD. Brook Street.—Mr. E. W. Wallis has ministered to fair audiences in his usually acceptable manner. Everyone delighted with the day's addresses. Explanatory: Affairs at Brook Street have not of late partaken of a roseate hue. The executive lacked support and sympathy. This culminated in several resignations, and a dissolution of the society appeared inevitable. This, I am happy to say, has been averted, and the thanks of the society are due to Messrs. Tetlow and Wallis for their kindly help and advice during the crisis. We have had a large accession of strength in the shape of new members, and trust others may also come and add to the list.—J. Briggs, sec.

LEIGH (Lancashire). Spiritual Hall.—Mr. Mayo delivered an argumentative address on "What Spiritualism is, and what it is not." Opening with Plato's maxim that "he who laughed without reason was a fool," and that of Socrates, "that a fool laughed first and reasoned afterwards," he stated that Spiritualists were treated no worse than former pioneers of truth. If anyone had prophesied the wonderful inventions of Edison fifty years ago, he would have been deemed an idiot, and yet this wonderful man acknowledged that he was inspired from the spirit world. Dr. Carpenter could not deny the results of Spiritualism, but ascribed it to the unconscious action of the mind. Spiritualists preferred to take St. Paul's idea, that there was a natural body and a spiritual body. Spiritualists were not deluded; they were not fanatics, but believed in the reality of religion. Their ideas were accepted widely in private circles, but from fear of odium these people refrained from attending the public services of the body. If all professing Spiritualists were true to themselves their halls would be always full.

LONDON. 311, Camberwell New Road, S.E.—After the usual service on Sunday last, the half-yearly general meeting was held. An encouraging report of past work was read by the late secretary, and the following officers elected: Treasurer, J. Kemish; sec., A. Ward; asst. sec., Mr. Coote; librarian, Mr. Killick; lyceum conductor, Mr. Coleman; committee, Mrs. Kemish, Mrs. Perry, Mrs. Bullock, Mrs. Jerry, Miss Morrell, Miss Perry, and Messrs. Long, Du Buy, Perry, Jerry, and Bullock.—A. L. Ward, 59, Trinity Square, Boro', S.E., sec.

LONDON. Forest Hill, 23, Devonshire Road.—Mrs. Stanley's guides spoke on "Teachings of the Present Day," a wonderfully good discourse, showing, first, to parents the great importance of educating children in the truth, and not permitting them to think they will be able to lay their wickedness on the shoulders of another. All were urged in forcible language to give up the thought that there was any vicarious atonement, and to work out their own salvation. Our rooms were crowded, extra chairs having to be provided. All present expressed themselves delighted with the address, and Mrs. Stanley was asked to pay us another visit at an early date.—H. W. Brunker, sec.

LONDON. King's Cross, Copenhagen Hall, 184, Copenhagen Street.—Morning: No meeting was held. In the evening Mr. T. Emms lectured upon "Materialism," endeavouring to show that as a philosophy it does not meet the wants of the age. The dominant religion of our day, although nominally based upon the spiritual, was a great system of materialism, teaching a grossly material heaven and hell. It was significant that amongst the eminent scientists opposed to Spiritualism none can be found to accept the name of Materialist. Spencer, Huxley, Tyndall, and the rest, inclined to admit "something behind phenomena." The scholars of Germany (the most advanced of nations in education and the birthplace of Rationalism) would not deny the hereafter, and modestly preferred to style themselves "Agnostics." France, on the whole strongly materialistic, had, nevertheless, given a foothold to the spiritual philosophy, the President himself being an avowed Spiritualist. It was an inspiring thought that the humble Spiritualists, gathered together in small groups all over the world, really held the key which will unlock the great mysteries of life, explain the power behind phenomena, and set the contentions of Materialist and Agnostic at rest. The speaker was satisfied that Spiritualism was making headway. It had come at the right time to meet the wants of the age.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Towns presided. Balance sheet audited and read by Mr. Milligan, showing a balance in hand of 4s. 9d. duly received. Short speeches were delivered by Messrs. Towns, Hopercroft, Drake, &c.—C. W.

LONDON. Peckham, 33, High Street.—We had to depend upon ourselves. The President invited Brother Munns to speak, who prayed most earnestly for power and words to express his gratefulness for the light he had received. Then followed some golden thoughts, which pleased a goodly audience (many strangers); there was, indeed, an air of general satisfaction. Mrs. Audy gave a reading. Mrs. Copley, organist; Mr. Hawes, flute; and Master Copley, violin. We strongly urge each member to be active workers for the love of the cause and our spirit friends, who so well help us to scatter truths, thus we shall strengthen the brotherhood. "Do the duty which lies nearest thee, which thou knowest to be a duty, thy second duty will already have become clearer."—Carlyle.—J. T. A.

LONDON. Open Air Work.—Top of George's Lane, Hither Green Lane, Lewisham: An excellent address was delivered by Mr. Emma, and Spiritualist literature was distributed among the audience.

LONDON. Open-air Spiritual Mission, Hyde Park, near Marble Arch.—We had an exceptionally large meeting. The Chairman (Mr. Percy Smyth) opened, pointing out the comfort from and knowledge we have of a future life. Mr. A. M. Rodger then gave a lengthy as well as interesting speech on "Spiritualism from a Biblical, as well as a scientific point of view," and drew the full attention of very many listeners. After this questions were dealt with, and then opponents were allowed 15 minutes each on our free platform. Mr. E. Bullock replied, and gave place to a distributor of tracts, "Beware of Spiritualism," who, with his funny remarks, greatly added to the meeting in number. Mr. Percy Smyth and Mrs. Bullock replied, and satisfaction was given to the curious, the inconsistency and absurdity of our opponents' remarks speaking for themselves; and our exposition of philosophy and facts being timely and interesting. Next Sunday as usual, at 3-30 p.m. Our literature was very eagerly sought after. Friends who have back numbers of our journals will oblige by letting us have those they can spare.—Address, Percy Smyth, 34, Cornwall Road, Bayswater, W.

LONGTON. 44, Church Street.—Service conducted by Mr. Charlesworth. Miss Plant's guides spoke on "What has Spiritualism done for humanity?" As an example, the life of the medium was given, showing that it was the same with other people of this world. A good discourse and a fair audience.—H. S.

MACCLESFIELD.—June 21: Mrs. Kirk, a local medium, made her first attempt at speaking, and acquitted herself remarkably well. The locals should be encouraged, as they give their time and labour for the love of the cause. June 28: Mr. W. Pimblott lectured on "Spiritualism a truth."

MANCHESTER. Psychological Hall.—Mrs. Stansfield's guides discoursed upon "Is the Bible the Word of God?" and "Spiritualism a Comforter." If Spiritualism be investigated with purely unselfish motives, it cannot fail to yield that true source of comfort for which man has long searched in vain. Clairvoyance followed each discourse. A very pleasant day. Messrs. Foy and Whitehead were afterwards appointed auditors for the closing half year.—J. H. H.

NELSON. Sager Street.—Mr. G. Whittaker, of Rochdale, discoursed upon "What is true Spiritualism, or what does Spiritualism teach?" and "Who and what are the saviours of the world?" Seeing that our friend has not been well for a few months we cannot say less than that he spoke well. Both subjects were full of encouragement to press forward to the mark of our high calling. Fifteen clairvoyant descriptions given, eight recognized.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke gave us a beautiful and instructive lecture, entitled, "Form as indicating the expression of spirit," which was highly enjoyed by the audience. After the lecture, Mr. Kersey touchingly referred to the passing to the higher life of our old friend and esteemed fellow worker, Mr. John Miller, fruit and yeast dealer, who was one of the earliest investigators of Spiritualism in this district, and was also the founder of the Newcastle Spiritual Evidence Society, and had a great deal to do with the development of physical and other manifestations at Weirs Court.

NORTHAMPTON.—Mr. Clark, of Leicester, paid us another visit; his subjects being, afternoon, "Common sense view of the Bible," night, "Who are the World's Saviours?" which gave good satisfaction to fair audiences.

NORTH SHIELDS.—Camden Street.—June 21: Mr. J. Rutherford, of Sunderland, gave an excellent discourse on "God in Humanity," which was attentively listened to by a small but intelligent audience. June 28: Mrs. White, of Sunderland, gave clairvoyant descriptions. Audience fairly good.

NORTH SHIELDS. 41, Borough Road.—Mr. Graham discoursed on "Who are the Saviours of the World?" in a very able manner.

NOTTINGHAM. Morley Hall.—Morning meeting as usual. Evening, Mrs. Barnes' controls spoke on "Special Providences," illustrated by the narrative of "Joseph and his Brethren." There were many excellent lessons pointed, and we noticed the agreement between the views of the controls of Mrs. Barnes and those we heard from the lips of Mrs. Wallis. Sunday next, at 2-30 and 6-30, children's anniversary services, in the Morley Hall. Come, we think you will enjoy it. Remember the treat on Thursday the 9th.—J. W. B.

OLDHAM. Spiritual Temple.—Afternoon, Mr. Victor Wyldes answered five important questions in a very pleasing manner, after which two tests were given in psychometry which were very satisfactory. Evening, Mr. Wyldes gave an inspirational oration on "The Genesis of Human Genius." I cannot find words to express the delight of a crowded assembly, who listened with rapt attention to a very educational discourse. I might say, as was said of a man of old, that never man spake like this man. We have the advantage of having heard this man and could judge for ourselves. Monday evening's lecture was a decided success, Mr. Wyldes showing the necessity for man to know his proper talents, and how to use them, closing his visit with satisfactory psychometry.—W. A. Mills.

OPENSHAW.—Mr. Price made his first visit here, but regret we are not in a position to speak favourable of this gentleman's abilities as a teacher or instructor. P.S.—I hope the Conference will do something in this matter.—J. G.

PARKGATE (near Rotherham).—Mr. H. Boardman, of Openshaw, paid us his first visit on Sunday, when his controls spoke on "Human progression," "Light after darkness," and "Is there a conscious being apart from man?" and won the appreciation of the audience by the clear, pithy, and pointed manner in which they were dealt with.—G. F.

PENDLETON. Hall of Progress.—We had the pleasure of listening to the guides of Miss A. Walker, of Heywood. Afternoon subject: "Man's Need and Duty." Evening: "Spiritualism, a Pioneer of Love, Light, and Liberty." Both discourses were well delivered, and spoken of in high terms by several of the audiences. Successful clairvoyance at both services. Evening, closing with psychometric tests, extra good. Fair audiences. Next Sunday, local mediums.—J. G.

RAWTENSTALL.—Mr. G. Smith dealt with several subjects, afternoon and evening, closing with psychometry. Audiences small. We have no speaker for next Sunday, owing to Mr. Swindlehurst, who should

have been our speaker, desiring to be freed from his engagement so that he can attend the Conference. Friends, however, who desire to do so, can have the room for circle. On Sunday, July 12, the room will be closed, so that we may be able to attend Bacup anniversary services.

SHEFFIELD. Board School.—Wednesday, June 24, our local medium, Mr. C. Shaw, spoke on "Theosophy, its Origin and Founders," to the satisfaction of all present. June 28, Mr. C. Shaw dealt with questions from the audience, viz., "Who and what is God?" "The Spirit World, its Mission;" "Did God breathe the breath of life into animals as into mankind?" "Will the law of evolution, viz., the 'loss of faculty by disuse,' obtain after what we call death; if so, how will it affect the human organism in the immortal life?" The questions were handled in a very excellent manner, such as to elicit applause from the audience.—F. W.

SOWERBY BRIDGE.—The anniversary services were held in the lyceum. In the morning, an open session was held, marching and calisthenics being very prominent on the posters, and no doubt influencing many to come and see the lyceumists go through them. Several recitations were given and solos sung. Altogether a very pleasant time was spent. Afternoon and evening, Mr. Bush, of Bradford, gave addresses, that in the afternoon principally referring to the training of children, and comparing the old and present methods of punishment. The evening subject was "If a man die shall he live again?" He spoke admirably, and plainly demonstrated the basis of our faith in excellent language and we are sure caused many present to see Spiritualism in a different light than heretofore. The singing was splendidly rendered. The following anthems were sung: "How lovely are the messengers" (Mendelssohn), "Sing, O Heavens" (Sullivan), solos by Mrs. Greenwood and Mr. A. E. Sutcliffe; "O, rest in the Lord" (Elijah), by Mrs. Robinson; "Cast thy burden" (Elijah), and, as a final effort, "The Heavens are telling" (Handel). Collections for the day, £18 0s. 2d.

STOCKPORT.—June 27: Quarterly, social, and tea party fairly attended. The musical programme under the direction of Mr. Halsall, included songs by Mr. Halsall, Mr. Crane, and other gentlemen; and some pleasing melodies, well rendered, by a portion of the lyceum choir. Dancing was indulged in to the strains of Mr. Darlington's violin. Recitation, Miss J. Rowbottom. Some parlour games kept every one alive. At intervals Mr. Axon explained some of Nature's wonders as seen under his microscope. A happy time for young and old, new friendships being formed and old ones strengthened. Ladies' committee did good service. June 28: Afternoon, Mr. Rooke read from Mr. Morse's "Practical Occultism," and reviewed the "Light of Egypt, or the Science of the Soul and Stars," and spoke normally and under control on the subject to which these books refer. Evening, five subjects were taken from the audience, each differing widely from the other, but all were briefly treated in a clear, lucid, and concise manner, and much useful information was supplied to investigators, and also to practical Spiritualists. Mr. Rooke was in good form.—T. E.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Another very good day. Conductor, Mr. John Pawson. Chain recitations were responded to very nicely. Recitation by Miss C. Hart. Marching very good. Calisthenics moderately good. Attendance: Morning, officers 6, scholars 17, visitors 2; Afternoon, officers 6, scholars 23, visitors 6.—J. C.

BLACKBURN.—Scholars present, 61, officers, 9. The scholars were put through their marching and calisthenics and wand-drill exercises in admirable style, by Mr. Brindle. Mr. J. Ward closed with invocation.

BURNLEY. Robinson Street.—Good attendance.

BURNLEY. Hammerton Street.—A good session; question on reform. Lesson and various subjects. Closed with invocation. June 21: We had an open-air session, which was well attended, causing many to look forward to them. We shall have more of those health-giving meetings. A short address given by Mr. Mason brought a happy meeting to a close. We shall have another open-air session, July 19; friends, come.

CLECKHEATON.—Mr. Walker being unable to be present, Miss M. A. Hargreaves opened with a beautiful invocation. Mr. Crowther, of the Heckmondwike society, who has promised to come for a few weeks, put our scholars through the exercises, which they did very well, seeing that they had been so long without them. One or two musical readings were gone through. A very interesting session was closed by an invocation from Miss Annie Firth. Misses Hargreaves and Firth are both lyceum scholars.—F. T.

HUDDERSFIELD. Brook Street.—Election of officers: Conductor, Mr. Tom Ibetson; assistant-conductor, Mr. Chappel; drill conductor and treasurer, Mr. Castle; secretary, Seth Ackroyd; guardians, Misses Atkinson and Annie Buckley; leaders (Liberty group), S. Ackroyd and Samuel Pash; Lake group, Willie Wadsworth and Miss Barstow; Fountain group, Miss Tipton and Miss Wadsworth; guards, Mr. Charlie Walker and Willie Wadsworth.

MANCHESTER. Temperance Hall, Tipping Street.—The committee of our society having given us this date, we took the opportunity of holding our open session, Miss Jones, of Liverpool, being the speaker. We commenced at 10-30, hymn 314. Invocation by Miss Jones. Musical readings, silver and golden chain recitations. Recitations by Miss G. Maslin, Master George Maslin; Misses B. Jones, Chesterson, Fittin, and others. Marching and calisthenics. Short address by Miss Jones. Hymn 351. Afternoon: Hymn 328. Invocation by Miss Jones. Musical readings, chain recitations. Recitations by the children. Calisthenics and marching. Short address by Miss Jones. Hymn 306. Evening: Hymn 323. Musical reading 202. Hymn 314. Address by Miss Jones. Hymn 306. Psychometry. Closing hymn 344. Miss Jones took for her subject, in the evening, "The Voices from the Spheres," and a good practical lecture we had. Her psychometry was excellent. I am sure great praise is due to the officers of the lyceum for the pains they have taken with the children. The recitations were excellent, the marching and calisthenics could not have better, there was not one mistake. The singing was beautiful. Our friend, Mr. Smith, has spared neither time nor trouble to make his part a grand success. We do hope those parents who were with us will kindly sacrifice one hour on a Sunday morning, in order that their children may be punctual. 10 a.m. is the hour, and we hope all will try to be in time, so as to participate in the whole of the session. I am requested

to thank all friends who assisted us, both in the decoration of the room (which really looked splendid) and financially. All agree with me that we had the most glorious day that we have ever had. There will be two prizes given to the boy and girl who is early at the lyceum every Sunday up to the last Sunday in March, 1892.—J. S.

MANCHESTER. Psychological Hall, Collyhurst Road.—Present: 55 members. Mr. Haggitt conducted and opened with invocation. Responses, marches, and calisthenics ably managed. Recitations by Lottie Whitehead, Annie Pollock, May Pollock, Emily Pollock, and Willie Hepman. Instead of forming groups we sympathetically sang, while our friend Miss Marjerison magnetised a young member just out of hospital, and Mr. Crutchley magnetised a lady visitor. Mr. Haggitt closed with prayer. An inspiring session.—T. T., sec.

PENDLETON. Morning: Conducted by Mr. Crompton. Usual programme, including marching, &c.; singing was rendered by S. Armstrong, M. E. Fogg, Jane Fogg, Elizabeth Tipton, S. Armstrong, Ben Clarke, and Bertie Wallis. Good attendance. Afternoon, very good attendance. Recitation by Lily Clarke, after which the quarterly election took place: Conductor, Mr. J. Gibson; assistant conductor, Mr. T. Crompton; treasurer, Mr. Gibson; secretary, Mr. W. H. Evans; assistant secretary, Mr. Joseph Gibson; senior guard, Mr. Moulding; junior guard, M. E. Fogg; captain of guards, B. Clarke; guards, Miss M. Pearson, S. A. Gerrard and M. A. Daniels; leaders of groups, No. 12 Mr. Moulding; No. 11 B. Armstrong; No. 10 S. A. Gerrard; No. 4 Joseph Gibson; No. 2 M. Pearson; No. 1 A. Wallis; musical director, Miss Grimes; librarian, J. Jackson; sick visitors, M. Pearson, M. A. Daniels, Mr. Wardle, Mr. Gibson; teachers, Messrs. Crompton, Ellison, Moulding, Misses Gerrard, Fogg, and B. Armstrong; committee, Messrs. Gibson, W. H. Evans, Crompton, Ellison, Moulding, J. Welsby, B. Armstrong, S. A. Gerrard, and M. A. Daniels. Invocation by Mr. Moulding.

STOCKPORT.—The best muster since our formation. Mr. Crane conducted, and gave the invocation, assisted by Miss McLeod and Mr. T. Halsall. Recitations and readings by Misses E. Waites, J. Rowbottom, M. Hulse, S. A. Cox, and J. Hamer. Singing, marching, and exercises perfect, and a harmonious influence throughout the session. Several visitors expressed their approbation of what was to most of them a novelty. Full regalia session on Sunday morning next, when Mrs. Hyde, of Manchester, will give prizes to those who have made the best attendance, etc., since her last visit. The following were elected officers: Conductor, Mr. Crane; sub-conductor, Mr. Edwards; guardian, Miss S. A. Cox; secretary, treasurer, and librarian, Mr. T. Halsall; musical director, Mr. G. Halsall; captain of the guards, Mr. A. Mountaney; group leaders, Mr. Crane, Miss McLeod, and Mr. G. Halsall.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY, 1891.

- BACUP.**—5, Mrs. Warrick; 12, Mrs. E. H. Britten (anniversary services); 19, Mrs. Craven; 26, Mr. L. B.
- BATLEY.**—5, Mrs. Clough; 12, Mrs. Wade; 19, Mr. Dawson (out doors); 26, Mrs. Taylor.
- BELPER.**—5, Mr. W. Walker (lyceum anniversary); 12, local; 19, Mr. J. Swindlehurst; 26, local.
- BOLTON.** Old Spinners' Hall.—5, Mr. John Moorey; 12, Mr. G. F. Manning; 19, Mr. James Lomax; 26, Mr. T. Postlethwaite.
- BRADFORD.** Bowling.—5, Mr. Firth; 12, Anniversary, 10-30, Mr. Farrar and Mr. Bedford, 2-30, Mr. and Mrs. Marshall and Mrs. Farrar, 6-0, Mr. Farrar and Mr. Bedford; 19, Mr. Metcalf; 26, Mrs. Place.
- BURSLAM.**—5, Mr. Llewellyn; 12, Mrs. Horrocks; 19, Miss Jones; 26, Mr. G. A. Wright.
- CHURWELL.**—5, No service; 19, Mr. Lund; 26, Mr. Wainwright.
- HECKMONDWIKE.** Blanket Hall Street.—5, Closed for Conference, 12, Mrs. Bentley; 19, Messrs. France and Wighton; 26, Mrs. Whiteoak, flower service.
- IDLE.**—5, Closed for Conference; 12, Mr. and Mrs. Hargreaves; 19, Miss E. Walton; 26, Mrs. Beardshall.
- LEEDS.** Psychological Hall, Grove House Lane.—5, Mrs. Yarwood; 12, Miss Walton; 19, Mrs. Inman; 26, Mr. Campion.
- LONDON.** Forest Hill, 23, Devonshire Road.—5, Rev. Dr. F. R. Young; 12, Mr. Robson; 19, Mr. Davies; 26, Mr. Emms.
- MANCHESTER.**—5, Mr. Ormrod; 12, Mr. Rooke; 19, Mr. Hy. Boardman; 26, Mr. J. Armitage.
- NORTH SHIELDS.** Camden Street.—12, Mr. G. A. Wright, of Bradford; 19, Mr. J. H. Lashbrooke; 26, Mr. J. Rutherford.
- YEADON.** Town Side.—5, Mrs. Ingham; 12, Mr. A. H. Woodcock; 19, Mrs. Stansfield; 26 (Anniversary), Mrs. Sagar.—J. W. Oliver, sec., Swaine Hill Crescent.

BINGLEY.—The second camp meeting will be held on Sunday, August 2, on the Altar Heights, at Bingley. Communications to organizer, W. Stansfield, Upper Mount Street, Batley Carr, Dewsbury.

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

BOLTON. Bridgeman Street Baths.—On Saturday afternoon, July 18, we purpose having a united picnic from Bolton, Darwen, Blackburn, Bacup, Rawtenstall, Rochdale, Heywood, and Westhoughton to Holcombe Hill. Will friends, and all others who would like to join, and who are cordially invited, send early information of the numbers that require tea, either to James Knight, 44, Bullock Street, Bolton, or to the farmer, Holcombe Hill?—J. K.

BURNLEY. 2, Hammerton Street.—Saturday, July 4: Leaders' quarterly meeting. Tea at 6 o'clock. Tickets 6d. An invitation to all lyceum workers.

BURNLEY. Robinson Street.—Members and friends tea-party on Saturday next, July 4. Tea at 4-30 prompt. Prices as usual.

DARWEN SOCIETY is in want of speakers for July 12 and August 30. Any medium having those dates open, please communicate with J. Jepson, 42, Duckworth Street.

HECKMONDWIKE. Blanket Hall Street.—July 26: Second annual flower service. Mrs. Whiteoak, of Bradford, speaker. Silver collection taken at the door afternoon and evening. Monday, July 27, a mothers' meeting will be held at 3 p.m. Mrs. Stansfield, of Batley, will be

present. A sixpenny tea at 4-30. Evening meeting 7-30, when Mr. and Mrs. William Stansfield will occupy the platform. A welcome to all.

LONDON. Clapham Junction, Endyonic Society, 16, Queen's Parade. July 5, Mr. J. Veitch will give an address and clairvoyance. July 12, Madame Greck has kindly offered a benefit séance in aid of the same fund (limited to 40). Tickets 2s. 6d.—U. W. G.

LONDON. King's Cross, Copenhagen Hall, 184, Copenhagen St.—The quarterly meeting, on Sunday, July 5, at 11 a.m. Important business will be discussed, and the attendance of all supporters is required.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—Mediums for July: Thursdays, 7-45, Mr. Hoperoft; Saturdays, 7-45, Mr. Hawkins.

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

LONDON. South London Spiritualists fifth summer outing will take place on Monday, July 13, by brakes to Knockholt, near Sevenoaks. Social and Spiritual exercises will be included in the day's programme. Tickets 2s. 8d. Assistance towards giving our Lyceum children a holiday gratefully received, however small. Friends desirous of participating in this excursion should apply to the hon. secretary, Mr. A. L. Ward, 59, Trinity Square, London, S.E., after the evening service any Sunday up to and including 12th July.

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.

MORLEY.—Lyceum will be held regularly at 10 a.m. and 2 p.m., when all friends interested will be heartily welcomed.—C. Bradbury.

MRS. J. M. SMITH has unexpectedly July 19, and August 23 and 30 open, and is booking for 1892. Address: 5, Colville Terrace, Beeston Hill, Leeds.

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

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

TO LONDON SPIRITUALISTS AND SPEAKERS.—Please note the resignation of Mr. W. E. Long from the secretaryship of the South London Spiritualists' Society (after 4½ years continuous duty as such), and that the duties will in future be borne by Mr. A. L. Ward, to whom all letters should be addressed at 59, Trinity Square, S.E.—and oblige yours, W. E. Long.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A RED LETTER DAY in Spiritualism. That is what the National Conference, next Sunday, will undoubtedly be. From all we can learn a hopeful and fraternal spirit prevails. Workers are coming from far and near, and happy meetings are anticipated. The good of the movement seems to be the chief desire of everyone. "What can we do to increase our usefulness and influence, and make Spiritualism a power in the land?" We trust that a practical answer will be found in the outcome of the day's proceedings.

THE BRADFORD CONFERENCE.—Mr. Marchbank, of 70, Lonsdale Street, Bradford, Yorkshire, writes:—"We should like to have some idea of probable number likely to require dinner and tea, and would ask intending visitors to kindly send on intimation before Wednesday, July 1." The following hotels are recommended as being respectable and reasonable in their charges: Central Hotel, Westgate; Hartley's Hotel, Ivegate; and Imperial Hotel, Manchester Road.

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

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.

SPECIAL NOTICE.—Meetings are suspended on Sunday, July 5, at the following places, to allow of the attendance of workers and friends at the Bradford Conference: Armley, Batley Carr, Beeston, Bingley, Bradford societies generally, Brighouse, Churwell, Cleckheaton, Heckmondwike (Blanket Hall Street), Huddersfield (Brook Street), Idle, Keighley Assembly Rooms, Leeds Institute, Morley, Shipley.

NATIONAL FEDERATION FUND.—We beg to acknowledge, with grateful thanks, the gift of £1 sent by H. O. M. to Mrs. Britten, in aid of the heavy expenses attending the Annual Conference at Bradford.

THE BATLEY CARR Society and Lyceum will both be closed next Sunday, as all the workers wish to attend the National Conference at Bradford.

ORGAN FOR SALE AT HALF-PRICE.—Mr. Marchbank writes that the relatives of the late Mr. Gibson, of Bradford, have a small organ for sale, which would be very suitable for a hall seating up to 1,000. The price has been reduced from 30 to 15 guineas. Friends desirous of seeing it can be introduced by Mr. Marchbank when visiting Bradford for the Conference.

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

NOTICE TO SECRETARIES AND DELEGATES.—I shall be greatly obliged if secretaries of societies who have not already done so, will forward me the names of their delegates to Conference. Will delegates appointed please obtain from their secretaries a note of introduction to the Conference Reception Committee? By so doing they will facilitate business and save confusion. The note need contain nothing beyond the statement that Mr. or Mrs., or Miss — is the delegate from — society. It is our intention to publish a list of the delegates and societies, after the Conference, in *The Two Worlds*, and so as to avoid omissions, we ask for a full compliance with the above suggestion. Let all societies be represented that they may learn of our aims and objects.—J. B. TETLOW, 140, Fitzwarren Street, Pendleton, hon. secretary.

HOW SPIRITUALISM AND SPIRITUALISTS ARE MISREPRESENTED.—In the *Daily Telegraph* of June 26, in the course of a report of police court proceedings in France, the following paragraph occurs: "The honeymoon really lasted three years, during which time the captain was imprudent enough to teach his timid retiring wife several things she had best have left unlearned. Among other accomplishments she acquired the art of leaping on horseback over a dining-table laid out in the garden without breaking a plate or a glass. She was also initiated into the mysteries of Spiritualism, in which dark 'séances' were a leading feature. Amid these varied amusements Madame Clarinon developed an independent and somewhat 'fast' tendency." [It is clear that the reporter knows nothing about Spiritualism. But it is by such slurs as the above that our cause is brought into disrepute.]

3,000 PEOPLE.—That is what the Prince's Theatre at Bradford is said to hold, and we expect to have it crowded at the grand public meeting, on Sunday evening, July 5. We are pleased to learn that Mrs. Green, Mr. Swindlehurst, and many other mediums and speakers from a distance, in addition to a whole host of our Yorkshire mediums and workers, will be present. The inspiration of a high and holy purpose, and from the bright angels who have the great cause of the spiritual progress of humanity at heart, should baptize all into harmony and enthusiasm, and give such strength and cheer to the weary that all will feel encouraged and sustained, and return with renewed vigour to their home spheres of work.

LIBERALITY.—We notice that at the anniversary services at Sowerby Bridge the collections amounted to £18 0s. 2d. We congratulate the friends there on their hearty and generous spirit. The workers would be greatly cheered by this appreciation of their efforts. We would that similar enthusiasm and liberality were characteristic of the audiences at other places. May we suggest "Go thou and do likewise."

ANOTHER MEDIUM GOING TO AMERICA.—Mr. T. Grimshaw, of 27, Larch Street, Nelson, writes—"I am about to undertake a journey to America. Please to intimate to the secretaries of societies that I shall be unable to fulfil my engagements for the present year, and greatly oblige."

[We hope Mr. Grimshaw will do good work and gain much useful experience in the States, and come back to work in the old country, where workers are so much needed.]

HUDDERSFIELD (BROOK STREET).—We are unfeignedly rejoiced that the threatened collapse of this society has been averted, and were delighted to witness the earnest spirit of helpfulness displayed last Sunday evening by the friends of the cause. Volunteers were forthcoming to carry on the work, and subscriptions to the guarantee fund were given and promised to an extent which cheered the hearts of all. Let the past bury its dead, and with faces turned hopefully to the future, and an earnest spirit of love and harmony prevailing, great good may yet be accomplished. We hope that liberal collections will follow. See what your neighbours at Sowerby Bridge can do, friends. God speed your work.

THE LYCEUM UNION AND LYCEUM LITERATURE.—Mr. A. Kitson writes to say that Lyceum Manuals, and all works published by the Union in future, will be supplied to lyceums at 25 per cent off publishing prices, but to those lyceums which belong to or join the Union, the fee of which is but 1s. per year for those who have under 50 members, 2s. for those who have over 50 and under 100, while for those who have over 100 the fee is 3s., the reduction will be 33½ per cent off, or 4d. in the shilling. [When the lyceum movement was young Mr. A. Kersey generously published the present "Lyceum Manual" at his own expense, taking all risks, and, moreover, selling the first edition at actual cost price. A slight profit has been made upon subsequent editions, and to all lyceums, as will be seen by Mr. Kitson's letter, a reduction is being made. To encourage lyceums to unite and illustrate the benefits to be derived by such union the publishers offer their works at about cost price to lyceums which are affiliated.]

THE MOTE AND THE BEAM.

How prone we are to draw from other's eye
The little mote that self can scarce descry,
And leave within one's own a pond'rous beam,
Deluded self, an atom would but seem.
First look at home, thyself severely scan,
And dare to probe the heart of brother man,
Till thine own heart from ev'ry fault be free,
Which rest assured in this world ne'er will be,
The soul's dark cottage battered and decayed,
Lets in new light through chinks that time has made.
Stronger by weakness wiser men become,
As they draw near to their eternal home—
Leaving the old, both worlds at once they view,
Who stand upon the threshold of the new.

—Supposed to be by Warren.

A CASE OF HEALING.—Mr. E. Davison, of Hull, writes that Mr. John Bland, of 80, Seaton Street, Hull, was called in last November to see his daughter, who was apparently dying, having been ill eighteen months. He carefully diagnosed her condition and thought he could restore her in time. The medical men confessed their inability to cure her, and thought she could not survive beyond May of this year. Under Mr. Bland's treatment she has improved in health, and is able to walk to Mr. Bland's house (a mile distant) and back again. She has often declared that after Mr. Bland's magnetic treatment the pain has entirely gone, and she has felt more vital energy. Mr. Davison desires to make this case known for the benefit of other sufferers.

TO CORRESPONDENTS.

"An Old Spiritualist," "Truth Seeker," "Anti-Humbug," and some fifty other correspondents, querists, etc., must kindly wait for notice and answers to their various queries until after the report of the Conference is over. Our little paper is limited, and so is the Editor's capacity of attending to all the correspondents who claim our attention. Three writers sending articles, the shortest of which would occupy two columns of our paper, are kindly reminded that this is a *newspaper* devoted to the facts, phenomena, and philosophy of Spiritualism. The three subjects *claiming* somewhat arbitrarily by each writer to have representation in our columns, are "Vegetarianism," "Total Abstinence," and "Political Corruption"—all important items of reform, but specialities which it would be equally impossible and inexpedient to fill up the columns of a journal with, devoted to its own speciality. Spiritualism is the reform of reforms, and true Spiritualists will be all-round reformers, but have some right to choose their own spheres of work and interest.—ED. T. W.

ORGANIZE FOR WORK.—Mr. W. Stansfield, of Batley Carr, writes: "It is often urged that, if we allow ourselves to be led into uniting our present scattered forces, we shall be laying the seeds of corruption and be in danger of being priest-ridden, and allowing others to do our thinking and speaking for us. Now it cannot but be obvious to reasonable minds that such a notion is fallacious. I need only point to the most intelligent of all our religious organizations (comparing numbers), viz., the Unitarian Association, every member of which is as free to think on theological matters as ourselves. Its very freedom is its strength. Its unity is the salvation of the weaker churches, and every church is a law unto itself, so far as its internal and local work and the election of its minister is concerned. Having spent a quarter of a century of activity in that body, I am speaking of that which I know and have personally realized. In the organization of spiritual churches our supreme desire should be the strengthening of the weak, and the highest good of all. Let our efforts be directed in the course of true love of our brethren, and in the words and spirit of the revered Dr. Channing, let us work for the greatest good to the greatest number. May the angel world guide us in our deliberations, is the prayer of WILLIAM STANSFIELD."

THAT BRADLAUGH MESSAGE.—Mr. Foote of *The Freethinker* waxed wroth in the last issue because it has been claimed that Mr. Bradlaugh controlled Mr. Reedman of Birmingham to write. We freely confess that we think there was no direct evidence that Charles Bradlaugh did really communicate, and that it was unwise to rush into print with a message which did not bear the stamp of the individuality of the claimed inspirer. But Brother Foote does not mend matters by his fury. Both Mr. Gray and Mr. Reedman we know to be honest, earnest, and intelligent men, and it is quite possible, for aught Mr. Foote knows to the contrary, that Charles Bradlaugh may have tried to communicate, and his thoughts have been but imperfectly expressed owing to the difficulties attending such communion. People do not always do what others expect they will or think they should, very frequently they have to do what they *can*. This is also true of spirit people. In any case, abusive language is quite uncalled for. Mr. Foote speaks of Messrs. Gray and Reedman as Mr. Bradlaugh's "Silly traducers, who have put their own inanity into his mouth, making the great virile atheist talk like a little flabby Spiritualist, after an orgie of ginger beer," and again designates them as "pudding headed people," and "obscure fools," and refers to mediums thus, "Sludge, the medium will use thy great name to puff his obscene vanity, and swell his obscener gains." All this is totally uncalled for, unjust, untrue, impolite, and unworthy of Mr. Foote. There is no necessity to traduce others while seeking to defend one's friends. We can only conclude that Mr. Foote was *angry*, and an angry man is generally a foolish man.

DIFFERENT VIEWS.—The same post brought the following different statements. The first came from the Bolton Bridgeman Street Baths Society, "Our society sends you its heartiest thanks for your kindness in inserting our reports and notices so liberally as you have done." The kindly spirit of appreciation displayed above was cheering. We mentally exclaimed, "Thank you, friends, you are heartily welcome, we do our best for you all." Then came the following from a place which shall be nameless: "There have been great complaints of your neglect of insertion or mutilation of reports. Kindly attend and oblige." That put on our considering cap. We were not conscious of neglecting to insert *any* report, the neglect was at the other end in failing to comply with our standing request to post reports in time for *first delivery* on Tuesdays. Then as regards "mutilation." Some people are grateful when we make their manuscripts readable, some are not, but duty must be done nevertheless. Further, our space is limited. We request contributors to be brief—reports should not consist of more than 100 words unless very special, but our complainant exceeds that limit with praise-worthy (?) persistency, and forgets that our columns cannot be elongated, like Mr. Home's body used to be, neither can 170 words be squeezed into the same space as 100 would occupy, hence the cry of "mutilation," but who's to blame? Alas! we are unable to please everybody. We do our level best. Bolton friends, we shake your hands; some one understands and appreciates.

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Edited by SALADIN.

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