

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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J O L & S

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PLATFORM GUIDE.

SUNDAY, JULY 19, 1891.

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

Armley (near Leeds).—Temperance Hall, 2-30, 6-30; Miss Tetley.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mrs. Craven.

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

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. J. Kitson.

Bailey.—Wellington St., Lyceum at 10 and 145; at 2-20 and 6: Mr. Dawson (out of doors).

Beeston.—Temperance Hall, 2-30 and 6: Mrs. Mercer.

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. J. Swindlehurst.

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

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

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

Smethwick.—43, Hume St., 6-30: Mrs. Groom.

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: Flower Service (see Prospectives).

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

Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. J. Lomax.

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

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

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

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

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

44b, Manchester Rd., 2-30 and 6: Mr. A. H. Woodcock.

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

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

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

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

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Connell.

Burnley.—Hammerton St., Open-air Lyceum. Sessions 9-10; 2-30, 6-30.

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

102, Padham Road, at 2-30 and 6-30: Mr. T. Greenall. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.

Burslem.—Newcastle St., Lyceum, 10-30; at 2-30 and 6-30: Miss Jones. Anniversary.

Byker.—Back Wilfred Street, at 6-30.

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

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

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

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

Cowms.—Spiritual Rooms, 2-30 and 6: Mrs. Bentley. Wednesday, at 8, Circle.

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

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

Derby.—51, Crosby Street, at 6-30.

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

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

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

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

Gateshead.—Mrs. Hall's Circle, 18, 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. T. H. Hunt, and on Monday, 7-30.

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

Harwell Lane.—Mr. Shields's, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Armitage. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; 2-30 and 6: Messrs. France and Wrighton. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.

Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6: Mr. J. W. Sutcliffe. Thursday, at 7-45.

Huddersfield.—Brook Street, at 2-30 and 6-30: Miss Patefield.

Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley. Flower Service.

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

Idle.—2, Back Lane, Lyceum, 2-30, 6: Miss E. Walton.

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

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

Lancaster.—Athenium, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. E. A. Verity.

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

Institute, Cookridge St., Lyceum, 10; 2-30 and 6-30: Mrs. Gregg.

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum, at 11 and 6-30.

People's Hall, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.

Leigh.—King Street, at 2-30 and 6.

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

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, Mutual Improvement; at 8 and 7, Mr. Long, "The Spiritual World." Thursday, at 8-30, Consideration of Federation.

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: Mr. Davies. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.

Ilkington.—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., at 6-45.

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. Veitch, Psychometry, with experiments. 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 and 7. Monday, at 8 p.m., Members' Spiritual Meeting. Friday, at 8, Healing.

Shepherd's Bush.—14, Orchard Road, Lyceum, at 3; at 7, Mr. Darby. Tuesdays, 8, Séance, Mrs. Mason. Aug. 2, Dr. Young.

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: Mrs. Wright.

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

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

Collyhurst Road, at 2-30 and 6-30.

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

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

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Mr. G. Wright (see Prospectives).

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

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6: Mrs. Hoyle.

Nelson.—Sager St., 2-30, 6-30: Mr. G. Smith.

Newcastle-on-Tyne. 20, Nelson Street, at 2-15, Lyceum; at 6-30: Mr. R. Grice.

North Shields.—6, Camden Street, Lyceum, at 11 and 2-30; at 6-15: Mr. Lashbrooke.

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

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

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

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

Oldham.—Temple Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. C. Macdonald.

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 Walker.

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

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

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

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. J. B. Tetlow.

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: Mr. Peel.

Slaitwaite.—Laith Lane, at 2-30 and 6.

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

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

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

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

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

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

Sunderland.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mr. J. Foster; at 8, Members' Meeting.

Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mrs. Caldwell.

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

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. J. Stevenson.

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.

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

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room Public Hall, 10-30, 6-45: Mr. D. Ward.

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

Yeadon.—Town Side, at 2-30 and 6: Mrs. Stansfield.

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THE ROSTRUM.

"LIGHT, MORE LIGHT!" OR THE SYMPATHY OF ALL RELIGIONS.

ABSTRACT OF THE CELEBRATED SERMON PREACHED BY REV. W. H. SPENCER, TO THE UNITARIAN SOCIETY OF HAVENHILL, MASS.

AFTER describing in plain, yet pungent terms, his disgust at the language which was so frequently used towards those who were contemptuously designated as Pagans, heathens, idolators, &c., &c., and pointing out that the ancient Hindoos, Egyptians, Greeks, and Romans, were the founders of all our arts and sciences, and that whilst we exalted them as our classical fathers, and admired their wonderful works and extolled their magnificent fame as architects, builders, poets, painters, law makers, &c., we affected to despise their religious ideality, scoffed at their modes and forms of worship, and deemed that even their Creator and Heavenly Father could not save their souls or rescue them from perdition, until Christians, with their latter-day revelations of scarcely nineteen centuries, had converted to their new faith the natives that had derived their religions from more than nineteen thousands of years and through countless generations of the wisest and most wonderful people of the earth. After dilating upon the ancients in this fashion and quoting some of the beautiful ethical teachings of Confucius in China, Zoroaster in Persia, the Osirian Book of the Dead from Egypt, the sublime Hindoo Vedas, and the splendid classics of Pythagoras, Plato, Socrates, and others of the Greek sages, the speaker went on to say, "We have only paused to gather up a few of the brightest gems of antiquity. They sparkle in every land, on the banks of the swift flowing Ganges, by the rivers of Thibet, along the shores of the ancient Nile, which bore on its bosom the builders of the Pyramids, and where the modern Moslem bends the knee; along the banks of the Jordan where Abraham watered his flocks, and brighter, purer than all, they gleam along the shores of Galilee, where the prophet of Nazareth walked and scattered his golden words. Instead of being jealous of the truth we find in other scriptures, a truly broad-minded and generous soul will welcome it as another evidence that God has made of one blood all nations of the earth, and an earnest of the time when they shall dwell together in unity. It is to me a melancholy thought that in not one of the 50,000 evangelical pulpits of our land is there religious liberty enough to suffer the Christian minister to read as a part of his morning scripture from any of the sacred books of other nations. He may read the lecherous Song of Solomon, the imprecations of David, and the vulgarities of Genesis, without peril or impeachment, but let him dare to read in his pulpit the sweetest, sublimest, divinest passages from the heathen writers as bible words, and he would be driven from his pulpit as a blasphemer. And this is the liberty, the justice, the fairness, of what calls itself the highest religion on the globe! When will men grow wise enough to see that inspiration does not consist in print, in a certain 'Thus saith the Lord!' bound in morocco, with gilt edges and golden clasp, and labelled 'Holy Bible'? A fly in amber is a fly still.

"The only test of an 'inspired word' is the word that inspires, and, whenever such words are written in pagan or Christian scriptures, they are 'holy writ,' and should be revered as the sacred 'word of God.' I respect that sentiment in human nature which reverences truth; but this other sentiment which bows low before error as sanctified and divine because, forsooth, the dust of centuries has settled thick upon it, that sentiment is worthy only of the fetish-worshippers of South Africa. Yet it is found in Christian America.

"If there was one thing at the Centennial Exposition that impressed me more than any other it was the greeting of Egypt to America. On the broad archway leading to that land of the Pharaohs, as you remember, were written in great letters these words: 'The oldest people in the world sends its morning greeting to the youngest nation.' Lo! I stood in the shadow of the pyramids. Forty centuries looked down upon me; I could see their hoary locks streaming in the desert wind. I could hear that solemn voice from the tomb of the dead past; I could see the skeleton hand of the Pharaohs and Ptolemies as they reached across the gulf of centuries to clasp in greeting the soft, fleshly palm of our radiant blooming young America. And I shuddered; but as I looked, lo! a transformation; Egypt is young again. The warm blood of the living present pulses in her veins. The smile of the morning lights her face; she comes to us as a rosy maiden, and my heart said: 'Welcome to thee, fair Egypt! We greet thee as a brother greets a sister; shelter thy head beneath our ample roof. Our home is thy home; our Father in Heaven is thy Father; we are brothers and sisters; for He hath made of one blood all nations of the earth!'

"So, friends, as we welcomed the material products which Egypt brought to our Centennial Exhibition, would I go still further, and welcome all the products of her religious thought and life to our hospitable faith. We do not care half so much about her stuffed crocodiles, her massive jewellery, her gaudy robes, her sands and cereals, as we do for her thought, her religion, her truths. We have been preaching the brotherhood of man. When shall we begin to recognize the brotherhood of thought? We have seen all nations coming together and comparing their goods. When shall we see the nations of the earth thus amicably comparing their faiths in the spirit of truth?

"The time is not yet come, but it is coming. There are hopeful signs in the sky. When we see freedom in the commerce of the world's goods we may draw hopeful auguries of what another century shall see in the commerce of thought, in state and church, in government and in religion.

"But at present it must be confessed that there is around every sect, and around about nearly the whole of Christendom, a great Chinese wall of inveterate prejudice that blockades all commerce of religious thought. England forced China to open her ports, but where is the power that can break down these high walls of sectarian fear and denominational exclusiveness that hedge, for the most part, the Christian religion from all other great historic religions of the globe, and let truth, in the name of the universal brotherhood of man, join hands in friendly greeting? Raise the blockade, open the ports of the minds to all truth! For, as Whittier says—

Truth is one
And in all lands beneath the sun—
Whoso hath eyes to see may see
The tokens of its unity.

"When treason clutched at the throat of the nation, remember it was not the Christian alone who buckled on the

armour and marched to the defence of liberty and union. When the hand of the assassin laid low our beloved President, remember that the first edifice in San Francisco that was draped in mourning was not a Christian church but a Buddhist temple. When, at the word, the chains fell from the limbs of four million slaves, remember that the first contribution for their education was not from Christians but from a Jewish congregation in Baltimore. When our sons and brothers lay wounded on the field of battle, or feverish, moaning, dying in the hospitals, remember, ye fathers and mothers! that the Parsees from far-away Persia heard our cry for help and answered by their contribution to the Sanitary Commission. Ah, friends! are not such men our brothers? And is not their truth, is not the truth as it is in their sacred books, akin to the truth as it is in our sacred book? Do not tell me that Christianity has everything good in all other faiths, and a great deal besides! Such conceit we must get rid of before we can take one step in advance. Hinduism can teach us humanity to animals; Confucianism can teach us political morality and wisdom; Buddhism can teach us toleration of opposing opinions and unselfish benevolence; and even Mohammedanism, sensual and barbarous as it is, sets Christianity such a noble example in total abstinence from intoxicating drinks as should make our cheeks burn with shame. No, my friends, though Christianity, taken all in all, may be the highest of all the historic religions on the globe, she is not so perfectly wise and good that she can afford to reject from her fellowship of thought the other faiths of the world. China can give to us something better than her silks and teas; India can give us something better than her indigo and opium; Arabia can give us something better than her gums and balsams; they can send us their best thought on the great problems of religion, their treasures of faith, hope, and charity, and we ought to be hospitable enough to receive them with a brotherly welcome and hearty thanksgiving.

"I had a dream which was not all a dream, that heaven, like Jerusalem of old, had many gates, and every gate was swung wide open. And as I gazed I saw a vast multitude, people from all the nations on the globe, wending their way up the holy hill, and I saw those whom a voice said to me were the ancient Greek philosophers, engaged in friendly converse with the Hebrew prophets. Far away to the east was a mighty host marching under a banner inscribed, 'The followers of Buddha!' and still further on in the same direction was another band whom I knew by their intelligent faces and stately tread to be the disciples of the great Confucius. Then I turned my eyes to the west, and lo! an army that covered all Europe and the Americas, bearing aloft the shining cross, on which was inscribed in resplendent letters the single word 'Christians!' while away to the south as far as the eye could stretch, I could see the black-eyed Mohammed marshalling under the silvery crescent the sons of the desert and the plain, and countless thousands beside, whose only leader was the 'still small voice' within, all marching up to the same Eternal City, though they march by different paths and pass through different gates; and then, I thought, is fulfilled the saying, 'They shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Would that this dream of heaven might be a reality of earth! As our country welcomes to her shores the inhabitants of every land, why cannot we have a religion that shall welcome brother truths from all religions and every country on the globe? Let each nation come bringing its best contribution to the new religion and the nobler life.

"Come, ye nations of the west, bring your industry, your active charity, your religious zeal, your science and practical arts! Come, all ye nations of the east, come with your ancient civilization, your mystical devotion, your fervent faith, your deep spirituality, come and join hands and make the circuit of universal religion complete, and the pulse-beat of a common sympathy of thought shall be felt encircling the globe! 'They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.' Never! until you have made men to realize that there is not only a brotherhood of man, but also a unity and universality of essential beliefs, a brotherhood of faiths."—*Boston Commonwealth.*

So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world—and no longer.

NARRATIVE CONCERNING A HAUNTED MAN.

BY EMMA H. BRITTEN.

(Conclusion.)

Soon after there had arisen a division of opinion concerning the presence of a mysterious veiled lady amongst Mr. H—'s congregations, as detailed in the last chapter, Mr. H— himself was solicited to visit a distant part of the north of England, supposed to be his birthplace, where, as he was informed by letter, the rector, an aged gentleman, much beloved by his congregation, had been taken suddenly ill and, pending the appointment of a successor, he, the rector himself, had urged one of his friends to entreat Mr. H— to come there and do temporary duty if only for a couple of weeks. Mr. H— manifested at first strong reluctance to visit this place, where he had once served as a poor curate. It was only after much vacillation of purpose that he seemed to be moved by one of his usual sudden impulses to comply with the requisition.

Having postponed his arrival at the place where he was expected until the Sunday morning, he proceeded at once to the church where he was to officiate. There any one that might have been acquainted with his previous habits and manner would have realised his unusual restlessness, and the continued furtive glances he cast towards an empty space directly beneath the pulpit he occupied. The intense anxiety or distress which he manifested was so marked that the congregation began to look as eagerly into the vacancy at last as himself. On passing that spot, to the surprise of all, he suddenly stopped as if some one had addressed him, bent his head slightly, as if in acknowledgment of a communication, and with an ashy paleness on his face proceeded to the vestry-room to change his robes. As he returned again to the altar, his unaccountable conduct, combined with the singular rumours which prevailed about him, broke through all the conventional forms which hedge in such a scene with a wall of strict etiquette, and the whole congregation simultaneously rose to observe his movements. Without paying the least attention to the rustle around him, he proceeded up the aisle with the same downcast look which ever marked his way, until he arrived at the vacant space, when he was observed to draw aside his robe, as his custom had been when he had been compelled to pass in direct proximity to the veiled lady. Some wondered why he drew aside his garments from the viewless air; others pronounced it the force of habit; and some few heard the preacher murmur as he passed the empty space: "*For the last time on earth, remember.*"

At the close of the service, a venerable old gentleman came up to Mr. H—, announced himself as the rector of the parish whose place he, Mr. H—, had been called to supply, and requested the favour of his accompanying him back to his own house. The good rector without mentioning his name drove his visitor home in silence, but as soon as they entered the hall he invited Mr. H— to accompany him into his library, where the two sat down at the open window, as if for serious converse. It was a lovely autumn day; the woods and lawns were glowing in the rich, mellow tints of dying summer; tall forest trees shaded the painted Gothic windows of the still, calm retreat in which they sat; the noble windows, open to the floor, looked out upon the silent resting-places of the village dead. The grassy mounds and moss-grown stones telling "the short and simple annals of the poor," while the deep stillness of the scene was only broken by the cawing of a colony of rooks, the solitude loving, yet noisy tenants of those spots most consecrated to mystery and repose.

After the involuntary tribute of some minutes' silence, which both gentlemen felt bound to pay to the presiding spirit of this peaceful scene, the elder commenced by saying, "Mr. H—, it grieves me to be under the painful necessity of warning you that you are likely to encounter some opposition from claimants to the property you are now in possession of." "Indeed!" replied the party addressed, scarcely manifesting sufficient interest in the communication to turn his head from the open window. "Yes, sir," rejoined the old gentleman, "the family of the late Mrs. F— have informed me (their uncle) of their resolution to dispute your title to the large sums you became possessed of in her name." "The late Mrs. F—," shouted the young man, springing up from his chair, and fixing on his companion a look which almost froze him to stone. "Aye, sir," stammered the other. "Is it possible you can be ignorant of Mrs. F—'s decease, eight months ago?"

"Decease! Eight months ago," replied Mr. H—. "Old man, you rave."

"Now, sir, if I mistake not greatly, it is you who rave," rejoined the rector. "The unhappy course which my niece thought proper to pursue, in following you all over England, appearing in your presence on every occasion of your ministry, while life lasted, has stamped that life with too unfortunate a notoriety for me to question that you, or even that world in which she has obtained so terrible a notoriety, can be ignorant that she expired eight months ago, and now lies not ten feet from the spot on which we stand."

As he spoke, he pointed to a slab of white marble, separated from the other graves in the quiet churchyard before them, by a row of small rosebushes which were already beginning to form a hedge around the last earthly home of her whose remains they sheltered. The old man again proceeded to speak of the efforts which some one was making to dispossess him of his property; but Mr. H—, without heeding him, rushed through the window, glanced hastily at the slab, on which was simply traced these words, "Margaret Infelix," and turned wildly to his companion, exclaiming: "You then, are Mrs. F—'s uncle, Dr. Masham?"

"I am," was the reply.

"You knew her by sight?"

"As well as I know my own children. She was equally dear to me."

"And do you mean to say that you, in calm possession of your senses, will deny that you saw her to-day—saw her in the very centre of the aisle, standing the whole time, as it has ever been her custom to do, dressed as she has been accustomed to dress for the last eight months, in shining white silk, with a black instead of a white veil, and that for the first time since her dreadful persecution began, *she spoke to me*? My God, why do I ask this? You *must* have seen it—you sat close by—you must have heard her speak. Everyone sees and hears *us* whenever we appear. All must have seen it—seen me, too, as I returned an answer to her."

"Will you permit me to ask what you supposed her to say?" stammered the rector, whose very lips were now becoming livid.

"She said," rejoined Mr. H—, "*We meet for the last time on earth.*" I felt so confused at hearing her voice, that I could not answer at once, but overjoyed at the prospect of release from this dreadful persecution, I replied as I returned, 'For the last time on earth, remember.'"

"Oh, sir," continued the unhappy man, speaking with an impetus which proved that the dreadful secret, so long the incubus of his soul, now burst from lips which had for the first time given vent to the agony of his overcharged heart, "What a life of insupportable torture has this same most miserable wealth of which you speak, cost me! In my humble curacy, not many miles from this village, I lived happy and respected. I was betrothed to the woman of my choice, a sweet village flower, whose loveliness was her dower, whose purity and truth were the possessions which monarchs might have coveted. We were both orphans, and if the demons of ambition and avarice had not tempted me to aspire to loftier fortunes, O how supremely blessed might I not at this moment have been in possession of my lost Mary. O, Mary, Mary, would I had died for thee! One fatal evening, when it seemed as if some new-born fire kindled up my Sabbath evening address into an unwonted torrent of inspiration, I was accosted after service by a distinguished and fashionably dressed woman, who appeared among us as a stranger. She asked me if I would share her splendid equipage on my way home, as she wished to converse with me. Under the excuse of needing spiritual advice, which I alone was qualified to give, she formed my acquaintance, and soon drew from the sinless heart of youth the hitherto unfathomed aspirations of ambition and avarice, which were gradually developing in my heart. I soon learned that this lady was rich, high born, a widow, and to my utter astonishment I discovered that she was actually enamoured of the humble curate and his insignificant pretensions to village fame. I forbear to trace the process of which this terrible arbitress of my fate gained complete mastery over all my better feelings. The temptations by power, dignity, preferment, and wealth, were long held out as but feeble lures in opposition to my devoted attachment to my precious mountain flower; but at length I was weak enough to promise that if she would place her fortunes in my hands as a test of her sincerity, I in return would abandon Mary, marry her, and yield up my destiny to her guidance. For the riches I should thus attain, and the

quick and lofty church preferment she assured me of, I was contented then to barter my soul to the fiend. When this woman first placed her enormous wealth at my disposal, I honestly declare it was my firm intention to redeem my pledge, and marry her. But alas! alas! who shall stay himself on the swift ocean of crime, when once his bark is launched. The sea of error is shoreless, and death alone can break the spell in its irretrievable pathway. The very hour I found myself in possession of the widow's wealth I eloped with my first love from my native village. Alas, poor Mary! She was as innocent as the slaughtered victim on the altar of the means whereby I had so suddenly acquired wealth, and the reasons which urged me to insist upon a change of name and temporary concealment. Again I planted my foot on the ground, and vowed I would retrieve the past by a life of charity, usefulness, and devotion to my unconscious wife, and again the relentless magnetism of strengthening evil, goaded me on to fresh crime. Scarcely knowing the use or value of the wealth I had abstracted, I squandered it in the pursuit of wild excitement and lawless anodynes to bitter memory.

"After a few months of reckless extravagance I resolved to return with my poor, broken-hearted Mary to the homes of our childhood, and ascertain how far my character might have suffered in my absence. As my intrigue with my much wronged victim had been kept entirely secret, even from my wife, I had every hope that I should be enabled to retrieve the past, without any other penalty than such as I might have to pay to an injured woman's vengeance. Alas for me! If I could have foreseen what that was to be, I need have neither feared nor expected anything more terrible. One evening, just as I had completed every arrangement for my intended new phase of life, I returned to the house where I had left my wife and a new-born babe, scarcely a week old. I returned to find it and both its precious inmates a heap of ruins—consumed, as was made evident, by an incendiary—both mother and child had perished in one burning wreck. When night came, and the crowd of sympathizing neighbours whom the horrible calamity had drawn around me had left me to seek shelter in an hotel, a lady entered my apartment, whom, to my horror and shame, I recognized as Mrs. F—. 'Edward H—' she began, 'coward, traitor, and thief! I am yet but partially avenged. Watching the favourable moment, I destroyed your wife and child! Seek not to arrest or convict me. The instruments who served me are beyond your reach; their safety and their silence are bought by a price which places them for ever out of your power. Now learn your doom. Go forth and preach, with lying lips, a seducing tongue, and felon's speech. Go forth and teach lessons of virtue and morality—but go where you will, do what you will, say what you will, *living or dead, I will never leave you more!* Till the hour of doom, when we *must* part for ever, these lips shall never address you by word or token, but my *presence* shall be your continual shame, the sight of me your everlasting torment, and the consciousness of that presence, a fire which naught but the death of *both* can quench.' O, sir, you never can imagine how fearfully that awful denunciation has been visited upon me. These eyes have never beheld her face, that tone of doom has never again sounded in my ears until to-day, but the horrible consciousness that she was there, the certainty that I could not escape her, the hideous prescience by which she seemed able to divine my most secret plots to elude her vigilance and ever present her appalling presence in my path at every turn, the almost supernatural power with which she enfolded me in her dreadful atmosphere, has been like the aroma of a thick and deadly poison infused into my very life, or a shroud drawn between me and the light of the sun, whose terrible veil can only be rent by death."

"But, most unhappy young man," replied the rector, whose heart was deeply moved by this strange recital, "you have been freed from this terrible presence for the last eight months; it is enough that Mrs. F— was my niece, that she expired suddenly in a fit of apoplexy in this very house; that I myself pronounced the funeral service over her remains, and that her absence from your path has been the theme of as much comment as her presence used to be."

"It may be so," murmured the young man after a pause, "none ever dared to speak to me, or question me on the subject; none, therefore, would converse with me of her absence. Her name was a secret; none would, therefore, apprise me of her death, if it were known; but when you tell me she has ever been absent from her accustomed place, *that she was not there this morning*, and did not speak the words

which I have repeated to you—you ask me to believe that which has been as palpable to me as the light of yonder blessed sun is to you. And now leave me; on this grave I would say a prayer, the first my heart has yearned to breathe for many long years."

His request was complied with, but when the rector returned some time later, alarmed by his protracted absence, he found him lying concealed beneath some bushes, cold and lifeless as the marble by his side. The old man aided to bear him to the house, sighing as they went—"At last then he is—Edward Felix."* The newspaper account of the finale to this tragedy announced that "the spectre-haunted minister" had suddenly died of apoplexy; but none of those who knew the details of his strange history, were ever able to decide whether, for eight long months, the veiled lady whom the minister saw was the real or ideal Margaret Infelix.

THE DREAMER.

On the sloping hill, that o'erlooks the bay,
Stood a wayworn man at the close of day;
While the storm-wind swept from the distant main,
In the golden shining that follows the rain.

And he thought with pain of his vanished past,
When the hopes of youth met the chilling blast;
For the earth's rewards pass the dreamer by,
As he turns his gaze to the distant sky.

But an angel hand touched his drooping form,
And he stood erect in the driving storm,
And the lightnings played in his glance again,
As the lonely man stood—a king of men.

For he saw in the infinite past behind,
And the stars unborn in eternal mind,
Ere the blazing suns through the void were hurled,
And from flame and tempest rushed forth the world.

And the slow evolving through million years
Of the clod and crystal, till life appears,
And the forms that flicker and come and go,
Like the hues that play on the lava's flow,

While the great earth sped on its trackless way
In the arms upborne of the night and day,
With its snow-capped mountains and purple hills,
And its verdant plains and its flashing rills.

But he knew that science was greater far
Than the trembling atom or distant star;
That the endless sequence unbroken there
Was as rippling surface in summer air.

For the light waves dance o'er the deeps below
Where the tides of ocean in darkness flow,
While the earth's foundations and sunny sky
Are afloat on currents that deeper lie.

For the worlds we see are but shadows cast
By gigantic powers, slow wheeling past,
As they move in light of eternal rays,
And conceal from mortals the blinding blaze.

And the complex forces that interlace,
That emerge and hide in their giddy chase,
Into new life spring when we see them die,
Though they move unseen by the earthly eye.

We may scan their marching, but far behind
They are swayed and ruled by eternal mind.
But the dreamer paused, for no foot has trod
On the endless slopes that lead up to God.

And the dreamer's spirit was strangely stirred
By the sights unseen, by the sounds unheard;
For he knew, though mighty was Nature's plan,
That yet greater still was the soul of man.

For like babes we sleep when the sun is high,
And the sights and sounds of the earth roll by;
Yet in strange fantastic and broken dreams,
Come the smile of sunlight and song of streams.

For the thought of man is enchained to earth,
As it waits the morn of the soul's winged birth,
Then the clouded reason from darkness breaks,
And the man is free as his spirit wakes.

And the dreamer wandered through darkness, down
To the yellow glare of the noisy town;
But his soul was full of celestial light,
For the songs of angels had chased the night.

—W. A. Carlile, Birmingham.

The celebrated Russian prestidigitateur, Leon Peusner, asserts, says the *Revue Spirite* for April, that direct writing by spirits in séances under the control of M. Theodore Munster at Proscurov (Little Russia) as well as materializations, playing on the piano without contact, and displacement of furniture, are something more than skilful juggleries.

* "Felix," happy. "Infelix," unhappy.

THE BRADFORD OBSERVER ON THE SPIRITUALISTS' NATIONAL FEDERATION MEETING.

WE find a fair and candid report of the Spiritualists' National Federation Conference in the *Bradford Observer* of July 6th, but we particularly call attention to the following extracts from that report, occupying as it does an entire column:—

"ANNUAL CONFERENCE IN BRADFORD."

"Spiritualists from various parts of Great Britain assembled three times yesterday in the Prince's Theatre, Bradford, for the purpose of discussing matters relating to the belief they hold, and considering how best they can extend the sphere of their operations and influence generally. The proceedings really began on Saturday evening, when a 'tea party and conversazione' was given in the Temperance Hall, Leeds Road. This gathering was well attended, and a profitable and pleasant time was spent, various addresses being delivered by 'representative speakers and mediums of national reputation,' and music being performed by a string band. Mr. J. Armitage presided, and amongst the speakers were Mr. Swindlehurst, Mrs. Emma Hardinge Britten, Messrs. E. W. Wallis, J. J. Morse, W. Johnson, and J. B. Tetlow. No efforts were spared by the promoters of the series of meetings to enable outsiders to understand their creed, and, doubtless, to bring recruits to their ranks. One leaflet told what Spiritualism has taught, and what good it has done for humanity. According to this, Spiritualists have no creed, but may all unite in the following:—'I believe in the Fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, compensation and retribution hereafter for all the good or evil deeds done here, and a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.' Another little publication dealt with 'Spiritualism, its Facts and Philosophy,' and a third even went so far as to tell how to investigate Spiritualism. According to these interesting directions, inquirers should begin by forming the spirit circle in their own homes, for it seems that one or more persons possessing medial powers, without knowing it, are to be found in nearly every household. The circle is to consist of four, five, or six individuals—about the same number of each sex. They are to sit in a subdued light, but sufficient to see everything clearly, round an uncovered wooden table, with all the palms of the hands in contact with its surface. 'Belief or unbelief'—this is obviously important—'has no influence on the manifestations, but an acrid feeling against them is weakening. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.' Further instructions are given as to what action to take when the first indications—probably table-tiltings or raps—are noticed, and it seems that at this exciting time one person only should speak, and he should talk to the table as to an intelligent being. The observers are warned that after the manifestations are obtained they should not go to the extreme of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof."

In reporting the three meetings of the Sunday Conference, a fair account was given of the various proceedings, of which the following is a sample:—

"The financial statement showed that the work of the Federation is carried on with a very small turnover, the total receipts for the year having been about £35, and the total expenditure about £22. It was reported that there was a balance in hand of £13 4s. 7d., a statement which not only elicited much applause, but also caused the chairman to remark: 'We are not respectable—we are not in debt.' All religious societies to be respectable must have a debt.' Laughter, of course, followed this little burst of humour. A cordial welcome was given to Mr. H. J. Browne, an Australian Spiritualist, and it was resolved that all 'known Spiritualists' should be allowed to take part in the proceedings and to vote. The consideration of a constitution for the federation was then proceeded with, and before the session terminated the following resolutions were adopted:—

Then follows a transcript of the first three resolutions, with which our readers must be already familiar. After commenting on the large gathering and some of the speeches, the report concludes thus:—

"Then followed what might be termed the lion of the evening, in the person of Mr. H. J. Browne, the gentleman from Australia. He treated the audience to the relation of some most marvellous experiences with a medium, after inti-

mating that he was the son of a clergyman, and that until forty years of age he believed as he had been taught to believe. He gave, to say the least, a curious account of a conversation he had had with the spirit of his late father, and also of dealings with three departed sons, one of whom, it seemed, had sent to earth to his mother to say that he would not come back on any consideration, he was so happy where he then was. At this stage another hymn was sung, and not a few people took the opportunity to leave the building. Other addresses followed."

Although there is nothing sufficiently striking in these extracts to call for comment, it must be allowed that it is "one of the signs of the times" to find the secular press giving reports of our meetings—no longer, as formerly, garbled by sneers, scoffs, or ridicule. We would particularly call attention also to the uses performed by our *Two Worlds* leaflets, the free distribution of which should be promoted at all our public gatherings, and given away on every available occasion. By these little missionaries our true belief becomes disseminated, and the instructions for forming spirit circles may be widely circulated. We have no cause to be ashamed of these leaflets, and when we read them, as now, appearing in the secular press, it should certainly become an incentive to further efforts to popularize them.

O B I T U A R Y.

JOHN GORDON CRAWFORD.

JOHN GORDON CRAWFORD departed to the higher life Thursday, June 11th, having reached the full term of fourscore years, but, as Professor Tyndall once wrote to him, "there are some men who are always young, and you are one of them." His talk was cheerful, his laugh hearty, and his interest in life and all belonging to it unabated almost to the end. His mortal remains were interred in Finchley Cemetery on Tuesday, the 16th ult., within a few yards of the grave of his old friend, Dr. Travis.

It may be permitted to one who knew him intimately for thirty years to place on record a few last words about him. His bright, kindly, genial nature attracted to him a large circle of friends and acquaintances, whom he delighted to gather round his hospitable table to talk over the questions of the time and of all time, especially those relating to religion and metaphysics, of which he was an earnest and thoughtful student. His kindly sympathies, however, extended to all living creatures. He was a warm supporter of the Society for the Prevention of Cruelty to Animals, and in the streets would never pass one who was being ill-treated without interfering in its behalf. He might, indeed, be cited as an illustration of Coleridge's well-known lines:—

"He prayeth best who loveth best,
Both man and bird and beast."

But his chief interest was in the study of human nature, and in all questions relating to human welfare. Though unmarried he was particularly fond of children. In his daily walk in Regent's Park they would gather round him, and for each he had a pleasant word and a *bonne bouche*. He was an early subscriber to the late Mesmeric Infirmary, founded by Dr. Elliotson, and Spiritualism soon arrested his attention.

More than thirty years ago he wrote to the *Times* attesting among other phenomena the levitation of Mr. Home, as carefully observed by himself and other witnesses. He was an intimate friend of the late John Murray Speer, and was much impressed with the remarkable accuracy of some of his psychometrical readings. He generously became bail for Mr. Robert Cooper in the action arising out of his connection with the "Spiritual Times," and induced Mr. Sothorn to abandon the prosecution against him. When Emma Hardinge visited England from America he engaged a public hall in London for her delivery of a course of lectures. I was in the habit of visiting him frequently to read together and talk over articles and books of interest, especially relating to religion and philosophy in current literature. Our last reading was the chapter on Immortality in Dr. Martineau's great work, "The Seat of Authority in Religion." Like most of his countrymen Mr. Crawford was an ardent admirer of Robert Burns, and in 1884 he presented a fine statue of the poet by Sir John Steele to the London public, which was unveiled in the gardens of the Thames Embankment by Lord Rosebery, in presence of some of the most distinguished representatives of science and literature. A few years ago, under the title of "Amicus," he wrote a short pamphlet on "The New Catholic Church," which was

so successful that it passed through nine editions of 1,000 copies each, and was finally incorporated with another pamphlet, "Thoughts on Theism," in a small handsome volume, a contribution to the religious thought of the age which by many is held in the highest estimation. This tenth edition, like its predecessors, is now exhausted, and had its author lived he designed to issue a people's edition for still more extensive circulation. The last time I met Mr. Crawford, only a few weeks ago, I had an animated conversation with a sceptical friend concerning Spiritualism. At its close Mr. Crawford expressed his regret at not having been able to assist in the discussion, adding "but it is a great subject."—T. S.

MORE CLERICAL CIRCUSDOM.

RELIGIOUS DISPUTES AT BETHLEHEM.

It appears that the recent events at Bethlehem, which have called forth the intervention of the French Government, were but the sequel of previous differences between the Greek Orthodox and Catholic monks, resulting, at the end of last month, in a first armed collision. This is the Greek version. On each side of the Holy Manger, at Bethlehem, there is a Christian church. The larger one belongs to the Greek Orthodox community, and they have made over one wing of it to the Orthodox Armenians. On the opposite side there is a Catholic church, of smaller dimensions, belonging to the Franciscans. Behind it is the monastery of that order. There are side doors to both churches, leading to the Holy Manger, which is approached by steps. Every Saturday, according to a custom which has been observed for several generations, the Greek orthodox clergy held a public service at the Manger. On the 23rd ult. there was an unusually large number of pilgrims, and the Greek Archbishop of Tabor, Spiridion, officiated in person. At the close of the ceremony most of the congregation proceeded to the Orthodox Church, there to attend celebration. The archbishop had previously consecrated the wafer at the Holy Manger, assisted by Deacon Dionysius and a monk. Meanwhile, on the other side of the holy place, ten Franciscan friars had taken up position, and during divine service these worthies behaved themselves in a manner that scandalised the orthodox members. When the archbishop was about to return to the church, the deacon, carrying the Host on a silver platter, walked round the Holy Manger, thus trespassing upon grounds which the Franciscans claim as their own. Thereupon one of the monks rushed at the deacon, and, seizing a stick concealed under his cloak, struck the latter a blow on his head, which felled him to the ground. The archbishop hastened to the rescue, and while he held up the crucifix he endeavoured to shield the deacon from his aggressors. But the prelate was likewise threatened, and was only saved from ill-treatment by the arrival of a Greek monk and another deacon. All three of them were attacked by the Franciscans, who were, however, obliged to beat a hasty retreat, when the congregation, attracted by the noise outside, left the neighbouring church to see what was going on. The followers of St. Francis fled to their monastery, and safely barricaded the doors behind them. The Greek Catholics would have attempted to force an entrance, but yielded to the remonstrances of their archbishop. The three Greeks, victims of the Franciscans' onslaught, were transported to Jerusalem. A report of the occurrence was despatched to the Greek Patriarch, Gerasimos, who proceeded in person to lodge a complaint with the Turkish Governor. The latter sent Police-Director Rifat Pasha, in company of Archimandrite Stephanos as interpreter, to Bethlehem, where they arrived during the night. They found Archbishop Spiridion and his archimandrites at prayer in church. Rifat Pasha telegraphed to the governor for troops, as it appeared to him that disturbances were sure to take place on the following Sunday. That night the governor sent out Ali Bey, with a company of infantry, who reached Bethlehem the next morning. Half of the troops were stationed at the Holy Manger, thus separating the two conflicting sects. The rest of the men patrolled the Christian quarter, and prevented disorderly proceedings. By the Saturday night the news of what had happened at Bethlehem spread all over Jerusalem, and thousands of people flocked to the hospital to inquire after the wounded. The governor took extensive precautions for the next day (Sunday). No less than 400 men were told off to guard the Christian churches and holy places. The Greek Catholics—says this report—demand exemplary punishment of the Franciscans, though they have applied to the European Consuls for protection.

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FRIDAY, JULY 17, 1891.

THE PURPOSE AND POSSIBILITIES OF THE NATIONAL FEDERATION OF SPIRITUALISTS.

SINCE the circulation of the annual Conference reports of the Spiritualists' National Federation, we have received numerous letters expressing great dissatisfaction that the vast assembly convened at Bradford have *not at once*, and with *hey presto* touch of the magician's wand, succeeded in establishing a thoroughly cut-and-dried "school of the prophets," or, in modern phrase, a training school for the education and development of mediums, and their due preparation for teaching educated people, and informing the world of the truths of the Spiritual philosophy at the Sunday meetings now held all over this country. In response to these complaints, let us ask why such an effort is not made and does not, in the first instance, proceed from the great, rich capital city of the land—London? The Spiritual meetings held there are very numerous, and as far as we may venture to propound an hypothesis, the upholders of the great cause of Spiritualism in London must be in a far more favourable position, financially, to inaugurate such a training school than the Spiritualists of the north, who for the most part are only working men and women, mill hands, clerks, and persons generally who crowd our meetings, rejoice in them, strive as far as they can to live them out, and give of their hard-earned pence to support them—failing the gold and silver which they have not. Now, in the first place, a training school of any kind for the education and development of a class of persons that almost invariably come from the rank and file of society requires an endowment. Where is the money to come from to effect such an attempt? Next, such a school requires a thoroughly well-experienced and well-informed management.

All the best people that we know of, fitted for such an undertaking in this part of the world, are busy workers earning their daily bread. Who is ready to supply these workers and their families with the absolutely necessary compensation required for time and service? Still, again, even at the very doors of the Conference, were cruel, malicious words being printed and circulated against our movement, its aims, and persons, and when the first resolution was offered at the Conference, pleading for improvement alike in the rostrum manner and matter of teaching, a professed Spiritualist arose in the meeting, not only defending the present mode of rostrum exercises, but also declaring that the desire to improve or alter them was an insult upon

the worthy people that served the said rostrum and the secretaries who praised them.

Briefly reviewing the positions stated, it will be seen that the efforts of the north-country progressive Spiritualists have to contend, first, with antagonism and ignorance within as well as without their own ranks, lack of means amongst the most willing and devoted workers, lack of persons able to give time and service, and lack of capacity from those who would if they could carry their cause forward by due preparation of future workers. The difficulties that hedge in the promoters of this mighty and progressive cause are those that have attended every other great reformatory movement, namely, foes within, as well as from without, their own households; lack of means to carry out all the plans and desirable projects necessary for advancement, and lack of time and possibility on the part of the most able and devoted friends of the movement. Scores of speakers, mediums, and workers were present at that Conference who incurred much expense and received no other recompense than the pleasure afforded them by the glorious meeting and such free service as they could render. If we could not do all that is demanded of us, let complaints be hushed, and our well-wishers be a little more patient. The writer of this article, as well as Mr. J. J. Morse, and the president (Mr. Chiswell) all pointed out abundant means by which those persons gifted with medium power could improve themselves if they would. Mr. Morse introduced a resolution praying that every society would inaugurate a weekly Conference, wherein (as in America) young rostrum aspirants could practise oratory, debate, and public speaking, and the enquirers could have their questions answered, and many of their problems solved.

Mr. Chiswell illustrated his own experience as an evidence of the abundant means of self-improvement open to those who desired to progress. The present writer can testify to the fact that before ever any of the hundreds of speakers and mediums that have so successfully planted Spiritualism in America dared to come before the public, the speakers became fully practised in conferences, debating societies, clubs, small meetings, circles, and gatherings of all sorts. They took lessons in elocution, and used every means necessary, by reading and study, to perfect themselves, before assuming the important mission of public teachers.

As to the mediums, they—like the writer—went everywhere, and in every direction where experience could be gained. They visited garrets and cellars, saloons, and salons of fashion—saw, observed, and never presumed to practise their gifts until they had been proved, tested, and endorsed by competent authorities.

It is only in such a living and practical school as this that our wonderful new movement can grow and flourish. There is no precedent for the power—no competent school to teach it. The clergy that should, both by precept and example, have been the preachers, teachers, and exemplars of spiritual gifts, are not only worthless in all these respects, but they have been its cruellest foes, and, if they dared, would be still the Inquisitors that would stamp out all the Spiritual life of the age. "Dumb dogs, false shepherds;" the gifts they have lost are an offence to their craft, and their efforts have been persistent in the direction of crushing them, wherever they appeared, by moral racks and theological anathemas.

And this is not all. Spiritualism is God's breathing on humanity. Spiritualists are that same humanity in its unregenerate state, with all its petty foibles of envy, jealousy, special fads, one ideas, ancient prejudices, and stereotyped beliefs, *as yet* unreformed. Spirits have to work through all this, and the most devoted exponents of these spirits have to strive and combat with these human proclivities at every turn. Give us time, friends! By persistent effort, and the glorious influence of the children's lyceum, we can alone hope to make the men and women of the next generation true Spiritualists. These at present, together with the motto adopted by many members of our bright Conference—namely,

UNITY WITH LIBERTY—

are all the instrumentalities we have to work with, or to hope for in the future. We, the old guard, are "old offenders," and we have come up, through the pangs of a new life birth, at the very time when we ought to have been fully-fledged Spirits, bound for the ports of eternity. It will be otherwise with our young people: trained in the truths of Spiritualism almost from infancy, they will have nothing to

unlearn, and grow up grandly firm in principles written on their minds as capital for their guidance in manhood and womanhood.

Much of the time of the second Conference at Bradford was taken up in the business details of framing a Constitution and settling the future order of Conference business. The third Conference, we anxiously hope, will present something of fruitage for our work. All we ask is—"Give us time!" Thus spoke Ben Franklin when he went out to fly his kite and drag the lightning down: "Give me time, and I will make these lightnings the postboys that shall carry messages round the world." "Give me time," as Fulton said, when the multitude hissed because the first steamship launched on the Hudson river did not immediately shoot off into speed; "Give me time, and I will make steamships the leviathans that shall annihilate time and space."

Give us time, and we will yet make these annual Conferences a world-wide Spiritual Federation, an echo of the Councils of Heaven, and a re-echo of the voices of those angels who guide the car of human destiny under the inspiration of the God and Father of Spirits.

FANNY KEMBLE'S GHOST STORIES.

"A CURIOUS circumstance, which only came to my knowledge several years after my residence in this house in Rittenhouse Square, seems to me to possess sufficiently the qualities of a good ghost story to be worth preserving. The house was so constructed that a room half-way between the ground floor and the storey immediately above it, commanded the flight of stairs leading to the latter, and the whole landing or passage on which the room on that floor opened.

"These rooms were my bed and dressing-rooms, the drawing-rooms and dining-room being under them on the ground floor. One evening my maid was sitting in the room, from which she could see the whole of the staircase and upper landing; she saw the door of my bedroom open and an elderly woman, in a flannel dressing gown, with a bonnet on her head and a candle in her hand, come out, walk the whole length of the passage and return again into the bedroom, shutting the door after her. My maid knew that I was in the drawing-room below in my usual black velvet evening dress; moreover, the person she had seen bore no resemblance either in figure or face to me, or to any member of my household, which consisted of three young servant women besides herself and a negro man servant.

"My maid was a remarkably courageous and reasonable person, and though very much startled (for she went directly upstairs and found no one in the rooms) she kept her counsel, and mentioned the circumstance to nobody, though, as she told me afterwards, she was so afraid lest I should have a similar visitation that she was strongly tempted to ask Dr. W.'s advice as to the propriety of mentioning her experience to me. She refrained from doing so, however, and some time after, as she was sitting in the dusk in the same room, the man servant came in to light the gas and made her start, observing which, he said: 'Why, lars, Miss Ellen, you jump as if you had seen a ghost.'

"In spite of her late experience, Ellen very gravely replied: 'Nonsense, William; how can you talk such stuff! You don't believe in such things as ghosts, do you?' 'Well,' he said, 'I don't know just sure what to say to that, seeing it's well known there was a ghost in this house.' 'Pshaw!' said Ellen; 'whose ghost?' 'Well, poor Mrs. R.'s ghost, it's very well known, walks about this house, and no great wonder, either, seeing how miserably she lived and died here.' To Ellen's persistent expressions of contemptuous incredulity, he went on: 'Well, Miss Ellen, all I can say is, several girls (i.e., maid servants) have left the house on account of it;' and there the conversation ended. Some days after this, Ellen coming into the drawing-room to speak to me, stopped abruptly at the door, and stood there, having suddenly recognised in a portrait immediately opposite to it, and which was that of the dead mistress of the house, the face of the person she had seen come out of my bedroom. I think this is a very fair ghost story; and I am bound to add, as a proper commentary on it, that I have never inhabited a house which affected me with such intolerable melancholy and gloom as this, without any assignable reason whatever, either in its situation or any of its conditions."

This certainly is a "very fair ghost story," but the one which follows is more puzzling, having about it an inconsequence rare even in supernatural narratives, and yet being

vouched for, as will be seen, by several persons. This, it may be observed, occurred in the Scottish Highlands:—

"Corrybrough, my friend's pleasant home in the Highlands, was a moorland sheep farm and grouse-shooting property. The house stood within its own grounds, at a distance from any other dwelling, entirely isolated, with no habitations in its neighbourhood but those of the people employed on the land, which circumstances I mention as rendering curious in some degree the incident I am about to relate, of the singular character of which I can give no plausible, rational explanation. I was expected on a visit there on a certain day of a certain month and week (the date I have now forgotten). The persons staying in the house were friends and acquaintances of mine, as well as of the 'laird's,' and had all been looking for my arrival in the course of the day. When, however, the hour for retiring for the night had been somewhat overpassed in the protracted hope of my still possible advent, and everybody had given me up and betaken themselves to their bedrooms, a sudden sound of wheels on the gravel drive, the loud opening of a carriage door, and letting down of steps, with a sudden violent ringing of the door bell, drew every one forth again to their doors with exclamations of 'Oh, there she is; she's come at last.' My friend and host ran down to open the door to me himself, which he did, to find before him only the emptiness, stillness, and darkness of the night—neither carriage nor arriving guest—nothing and nobody, so he retired to his room and went to bed. The next day I arrived, but though able to account satisfactorily for my delay in doing so, I was quite unable to account for my sham arrival of the previous night, with sound of wheels, horses' hoofs, opening of the carriage door, letting down of steps, and loud ringing of the house bell, all of which premonitory symptoms were heard by half a dozen people in their respective rooms in different parts of the house, which makes an unsatisfactory sort of ghost story."—*Fanny Kemble in "Further Record."*

PHENOMENAL ITEMS.

AN INFANT ÆSCULAPIUS.

THERE have been many boy preachers, but when before the present time was there an infantile Æsculapius? The *Atlanta Constitution* gives an account of a youth, who has barely attained the age of five years, who possesses a knowledge of anatomy, especially of osteology, equal to that of many graduates of medicine. So said Dr. J. E. Price, of Virginia, who introduced him lately to the Southern Medical Society, of which he was unanimously elected an honorary member, as the youngest medical student known to the profession. His name is Albert Verner Fensch. In his exhibition before the society the child was able not only to give the technical and scientific names of each of the two hundred and odd bones of the human skeleton, but he described their various functions, divisions, etc. The little fellow prefers to amuse himself by fitting together and adjusting the bones of the human body (with which he has been presented a complete set) to playing with blocks, drums, and whistles, and delights in tracing on anatomical charts and cuts the various bloodvessels of the human anatomy rather than amusing himself with picture books. He intelligently listens to and appreciates a scientific lecture on anatomy, while scorning Mother Goose's melodies, and chooses his friends and acquaintances among physicians and medical students rather than from the children of his own age. This little anatomist is a favourite with the professors and a pet of the students of the Southern Medical College, where he rarely fails to be in attendance upon Professor Nicholson's lectures on his favourite branch—anatomy. He was highly delighted and appeared to fully appreciate the honour conferred upon him, and in his own phraseology addressed the president and gentlemen of the society, thanking them for his election to honorary membership. "Dr. Albert," as he is called, says the *Atlanta Constitution*, by his acquaintances, can be seen on pleasant mornings, lunch basket in hand, trudging alone from Whitehall Street crossing to Walton Street, where he is in attendance at the kindergarten department of Mrs. Baylor Stuart's academy, where his long golden curls, rosy cheeks, intelligent blue eyes and amiable disposition make him a general favourite.—*Religio Philosophical Journal.*

A lady named Teissier, living on a fifth floor in the Rue des Lavandières-Saint-Opportune, Paris, was much surprised recently to see a pigeon fly into an open window of her

appartement and settle on the floor in a state of complete exhaustion. The poor bird's wings drooped, and it scarcely had the strength to stand. On being offered food it ate ravenously and drank copiously, having been apparently in danger of dying from starvation. After its refreshment the pigeon fell fast asleep, and remained so until late on the following day. It then flew out for a few hours, but returned for a second meal. The little traveller is a carrier-pigeon, and its wing is branded with the name of its owner and the address "Algiers." It is presumed that it flew across the Mediterranean and all the way from the coast before alighting in its new home.

DEAF MUTES CONVERSING AUDIBLY.

A substantial victory has been gained by the National Institution for Deaf Mutes, where for years past the greatest efforts have been made to abolish the "finger alphabet" in favour of the more enlightened system of teaching the children to read ordinary utterances by means of the lip-motions of the speaker, and to reply in their natural voices, as, of course, the so-called "deaf mutes" are in reality deaf only. Eight young people from the institution came up for examination this year among the candidates for the Certificate of Primary Study, and were put to the test without any allowance being made for their infirmity. Each one read the questions put verbally from the lips of the examiner, and replied in a clear and perfectly intelligible voice. Thus it will be seen that, short of carrying on a conversation in the dark, those whom we have been accustomed to regard as the most afflicted of our fellow-creatures can, by careful training, be placed on a footing of equality with their more fortunate brethren.—*Daily Telegraph*.

RIVAL DENOMINATIONS IN CHINA.

THAT the mighty upheaval in matters theological is not merely local or accidental, is witnessed in the following article, taken a week ago from an Eastern exchange:—

On one occasion the North China *Daily News*, although it is friendly to Christian missions, confessed that they are not a success in China. And it attributes their failure to the fact that more than a dozen rival denominations, represented by forty missionary societies, are engaged in the task of teaching the Chinese that there is only one God and one Church. So bitter has the rivalry of the denominations become that not long since, in Hankow, one Protestant church accused another of stealing its converts. Under these circumstances, the only matter for surprise is that Christian missions in China are as successful as they are.

In these conflicting missions, common sense, as manifested in an ordinary business transaction, is laid aside. The members thereof should have sense enough to realise the fact that the conflict between them was detrimental to their success among the Chinese. Noticing the warfare, however tranquilly carried on, the almond-eyed Mongolian will regard the scene with stoical disgust, and wonder where the truth, if any, is located. A dozen rival denominations, each intensely hostile to the other, wherein does the truth lie? That is a question as appropriate in Chicago as in China; but to the denizens in that far-off country, it is of particular importance, for among the rival missions there, if the truth is anywhere, it can only be possessed by one denomination, and which one it would be impossible to tell. These missions in foreign countries, founded on creeds and a system of faith, are not calculated to do much good; on the contrary, they may be instrumental in causing much evil.

It should be borne in mind, too, that the Chinese are a nation of opposites. In nearly all respects—in their religion, habits, customs and methods of daily life, they are almost diametrically opposite to the people of this country. The cordial greeting when friends meet consists in each one shaking his own hands as they approach each other. They never shave their faces, but the head—in fact they are the antipodes of this country in almost everything. Keen in business, familiar with the moral maxims of Confucius, and with eyes and minds ever on the alert for the main chance, they must be approached circumspectly, with wise precaution and foresight. They are quick discerners, and soon discover the conflict between different religious denominations, and hence fail to discover any merit therein which can be advantageously used by them. The probability is that Christianity, as interpreted by the contending missions in China, would do the inhabitants there no good whatever.

LYCEUM JOTTINGS.

THE GREAT CHANGE.

WEeping we watch in the shadow so grim,
'Twixt temporal existence and ultimate peace,
Till falls that old summons heard only by him,
Whose voice and vitality dwindle and cease.
And some mighty mystery severs in twain;
A great combination no mind can explain.
Oh, where has the light gone that shone from his eyes?
Oh, why has his happy heart's throbbing grown still?
Oh, what is this change which all learning defies,
But instinct accepts as no ultimate ill?
For all men, no matter what creed they may hold,
Have faith that the new life will better the old.
Oh, hearts that are broken by partings of death,
Remember man's destiny lies in the hand
Of a Power beyond reason; and when the last breath
Has left our beloved, the mighty command
Ordained what is mortal should fade away here,
But called the true life to a happier sphere.
Arlingford Road, Tulse Hill, Brixton, London, S.W. J. L. B.

THE RHYME OF EPELIN.

THE wind from the south blew soft and free,
As I sat me down 'neath the linden tree;
And the rustling leaves which the branches bore
Repeated this story o'er and o'er,
That the mossy linden told to me.
Ages ago in his castle tall,
Made strong and safe by moat and wall,
Lived the bandit knight named Eppelin.
In the gay old town of Sailengen,
Known far and wide and feared by all.
Scarce threescore knights his castle manned,
And yet so brave was the bandit band
That he lightly laughed with child and wife,
And he feared not death and he lived his life,
And no foeman's foot dared cross his land.
He watched from his towers with falcon eye
For train or caravan passing nigh;
And, like the falcon upon its prey,
He struck—and bore their wealth away,
And his red wine quaffed as the "dogs" went by.
But the falcon fierce at last was caged;
In a king's dark dungeon he pined and raged.
And he who had scorned all earthly power
Stood face to face with his own death hour—
Yet a hidden hope his grief assuaged.
They led him forth ere the morning sun
On Nurnberg's wall had the day begun.
He bared his brow as the sun uprose,
And shook the straw from his prison clothes
As he dreamed in his heart of a deed to be done.
For unto one condemned, though knave
Or peer, the law a last wish gave.
'Twas a custom old—too old to tell—
But Eppelin prized the custom well,
For by it he hoped his life to save.
He begged his white steed again to ride
Ere he should die, round the walls inside
The prison yard: "I will try as of yore
The long free stride of my horse once more,
While his willing speed I curb and guide."
The warder brought him his brave white steed,
Which never had failed at Eppelin's need,
And he neighed with joy at his master's call,
And proudly the echoing hoof beats fall,
As Eppelin urged him to utmost speed.
Then Eppelin bent to the saddle bow:
He patted the neck as white as snow,
Caressing his forehead and eyes and breast,
And called him the name he loved the best,
And stroked his long mane's silken flow.
Then the noble steed uptossed his head;
And faster and faster around he sped;
Till warder and soldiers to give him space,
Crept close to the wall from his circling pace,
For his hoofs shot fire as on he fled.
And warder and soldiers looked on and smiled
Without misgiving—though never so wild
And gallant a steed and daring a man
Had their eyes beheld since their days began—
For the castle walls were strongly piled.
But the steed uprose and the knight struck spur,
He thought of his child and he thought of her,
The love of his life. Then a gleam of light,
And high on the battlements fair and bright
Stood the fiery beast, nor seemed to stir.
Thus half the deed was bravely wrought,
And quicker than glint of sight or thought
Down from the wall themselves they cast,
And safely both steed and rider passed
O'er the turbid moat with danger fraught.
And this is the story the linden told
Of the robber Eppelin, brave and bold,
How he rode away to his castle wild,
And held to his heart his wife and child,
Whom he loved better than life or gold.—*St. Nicholas*.

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.

ACCRINGTON. 26, China Street.—Mr. Grimshaw having gone to America we found an able substitute in Mrs. Summersgill, who gave very interesting addresses and excellent poems from subjects chosen by the audiences, one being especially noteworthy from the words: "My Father." All seemed well pleased.—J. H.

BATLEY.—Another good day with our friend Mrs. Wade. Afternoon subject: "Christianity, Materialism, and Spiritualism: will it pay?" Evening: "Of spiritual gifts, I would not have you ignorant;" and "How to Develop them," handling both subjects in good style. In fact, she improves each visit.—J. P.

BLACKBURN.—Afternoon: Mr. G. Smith lectured upon "Progression and Ingression" in good style, and was well appreciated. Evening: He answered questions from the audience admirably, and afterwards gave medical clairvoyance, several persons taking the recipes down. Good audiences.

BOLTON. Bridgeman Street Baths.—Afternoon: Mr. Postlethwaite's subject was "Inception of Life." Evening subject, "After Death, What?" Both treated very well. Psychometry very good.

BRADFORD. St. James.—A good day with Mr. Moulson's guides. Afternoon subject: "Heredity, Physical and Spiritual." A powerful and eloquent discourse, showing in a lucid manner the awful responsibility resting upon those who by wrong doing, bring upon posterity the various diseases of an hereditary character. Evening subject, "Christianity as Taught versus Spiritualism." Illustrating the advantage of knowledge as demonstrated by Spiritualism over belief as taught by Christian ministers and their Bible. A most eloquent and telling discourse. Successful clairvoyance at both services.—E. H.

BRIGHOUSE. — July 12: Mrs. Craven's guides gave a trance address in the afternoon on "After Death, What?" And at night took questions from the audience, which in my opinion were handled in a marvellous manner, and seemed to give every satisfaction to moderate audiences.—R. R.

BURNLEY. Hammerton Street.—Mr. Leeder, of Halifax, delivered good lectures to small audiences. On account of Burnley Fair holidays, the attendance at the lyceum was also small. The usual programme was gone through. Groups were formed, the higher taking for their subject, "Temperance." The lower was on the "Digestive Organs of Man." Next Sunday, open-air session of the lyceum.—W. M.

BURNLEY. Robinson Street.—Good audiences, in the evening particularly, in spite of the holidays and fine weather. Mr. J. B. Tetlow's controls discoursed on "Immortality," and in the evening upon "Psychometry," with practical illustrations after each discourse. Our lyceum attendance was also better than we had anticipated, and the lessons of to-day are, let the attractions be whatever they may, the time to do our duty will find us ready for its due fulfilment.

BURNLEY. 102, Padiham Road.—July 5: Mrs. Singleton's guides gave short addresses and clairvoyance, which were well received. Many strangers present. July 12: In the absence of Mr. Taylor, Mrs. Bennett kindly conducted the meetings for the first time, and acquitted herself admirably. We are glad to see her taking interest in the work, and hope she will persevere. Her tests could not fail to be convincing.

BURSLEM. Newcastle Street.—Afternoon: Small audience. We formed a circle, and Mrs. Horrocks' guide gave very good psychometry and clairvoyance. Evening: Subject, "The Glories of Heaven and the Torments of Hell," which was very interesting, and attentively listened to by a fair audience. Clairvoyance and psychometry.

CARDIFF. Psychological Hall.—Evening, to a fair audience, Capt. Robt. Mark continued the narration of experiences which led him to accept the teachings of Spiritualism.

CLECKHEATON.—Afternoon, Mr. Bloomfield's guides spoke on "Spirits." It has long been a question whether spirits did communicate with mortals. But spiritual science proves that they can and do, despite the orthodox creed. Evening subject, "From whence came light?" was dealt with in a good manner. Satisfactory clairvoyance at each service. On Saturday a tea will be provided at 6d.—F. T.

COLNE.—Mr. Peter Lee gave two good lectures. Afternoon, on "Evolution"; evening, "The Trinity," and a trinity that the Spiritualist could accept. The audience was rather small, owing to the fine weather, and other attractions.—J. W. C.

COWMS.—A good day with Mrs. France, whose guides gave very good addresses. Clairvoyance at each service, nearly all recognized.

DARWEN.—Mr. George Edwards, of Blackburn, gave excellent discourses on "Is life worth living?" and "Sowing and reaping." Clairvoyance after each discourse by Miss Janet Bailey, of Blackburn, who gave some of the most striking proofs of spirit return we have ever heard, and which called forth much admiration from very good audiences.

FELLING. Hall of Progress.—A good attendance. "The True Religion" was very ably put before the audience, and gave general satisfaction.

GLASGOW.—11-30: Mr. J. N. Anderson read a sermon, by Rev. J. Page Hopps, to show how far advanced the church representatives were of the old orthodox notions; this proved very interesting. 6-30: Mr. Russell gave a paper on "The Cultivation of the Soul." Some splendid ideas were brought out, giving practical proof of the results of same, both as to physical and spiritual welfare.—T. Watt.

HALIFAX.—Afternoon: Mrs. Dickenson spoke on "The Teachings of Jesus and the Teachings of the Christians of to-day;" and in the evening on "Spiritualism versus Christianity." Both were dealt with in a fairly good manner. Report of election of officers next week.—B. D.

HEYWOOD.—Mrs. Crossley, of Halifax, gave earnest and telling addresses, especially urging upon the audience the desire for good and noble lives in preference to dogmatic creeds. Successful clairvoyance at each meeting.—M. D.

HUDDERSFIELD. Brook Street.—Mr. Morse has spoken well and eloquently to somewhat select audiences.—J. B.

LEICESTER. The People's Hall, Millstone Lane.—We are pleased to announce the opening of the above hall, having taken it entirely in our own hands, with the service of song, "Rest at Last," which was a grand success, many strangers being present. On Monday we had our usual social tea, when forty sat down to the good things given by our worthy president, Mr. Wright. We have Monday teas promised to be given for the next three months, so I hope we shall be successful in our undertaking to spread the truth.—Thos. Gill, cor. sec., 152, High Cross Street, Leicester.

LEIGH. Spiritual Hall, Newton Street.—Mrs. Stansfield gave an interesting discourse based on one of the hymns, viz., "Where have the world's great heroes gone?" She explained very clearly who had been the heroes. They were not lying in their graves awaiting the resurrection, but are heroes still, and continue their work of love and liberty in the spirit spheres with as much energy as when inhabitants of the earth. The discourse was listened to with rapt attention by a large and appreciative audience. Miss Brindle, of Westhoughton, ably presided.—J. Wilcock, 65, Wigan Road, Leigh.

LONDON. 311, Camberwell New Road.—Mr. W. Long spoke upon "Immortality," giving the view held thereon by Spiritualists. Several members supplemented his remarks with expressions of their individual opinions, making the meeting very interesting.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Robson's guides spoke upon subjects from the audience. "The Philosophy of Mind," "The Necessity for Worshipping the Deity," "How soon after passing from the body can the spirit return?" and "Can any light be obtained from the spirit world to help man?" They were treated in a calm, intelligent manner, much valuable information being imparted, the importance of holy living being again and again enforced. Many beautiful illustrations were used to show the necessity for worship of the Deity. Two beautiful poems were ably rendered by guides on subjects suggested by the audience, viz., "Inspiration," and "Where is Heaven?" Our audience were well pleased and much edified.—H. W. B.

LONDON. Marylebone, 26, Harcourt Street.—Messrs. Hopcroft and Wallace, the pioneers, gave instructive addresses to an appreciative audience.—C. W.

LONDON. Open-air. Hyde Park (Marble Arch).—We were intensely pleased to find the Federation motto, "Union with Liberty," carried out on the part of the speakers. As Mr. Veitch was under medical advice, not to speak, the debate did not take place with Mr. J. Cook (not Cohen as previously stated), but each disputant have signified their intention to debate at some future date, and after references had been cleared up, Messrs. A. M. Rodger, Bullock, Darby, Drake, and others spoke in succession well together for the advancement of Spiritualism. Opponents availed themselves of our offered platform, and a "real, good," interesting, and instructive meeting resulted. Some hundreds of papers were freely distributed and eagerly asked for. Next Sunday as usual, at 3-30.—P. S.

LONDON. Peckham.—A warm greeting was given to Mr. and Mrs. Everitt by a few members (about 18), who took tea together at 33, High Street. A sitting was suggested, Mrs. Everitt very kindly consenting, the results being exceedingly satisfactory. Personally it deepened my conviction of the power of the spirits. Such grand manifestations must fire us to greater zeal in the cause. Most of the questions put to the spirits were touching the work of the society. The replies were encouraging as well as distinct; in fact, every one must have felt the vibrations of the knocks both upon the table, floor, and chairs. The one I sat upon fairly shook with the thumping upon it, nor could it have been imagination on my part, because all heard the thumps. At the close of the séance the table moved some distance without human contact. We adjourned to the hall, which was soon filled, and Mr. Everitt lectured upon "The duality of man," giving evidence which proved to him that man retains consciousness in sleep, that the spirit leaves the body and has experiences to prepare it for its future state. Mrs. Stanley followed with a few remarks, closing a memorable day in the annals of our society.—J. T. A.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good meeting. Mrs. Mason's guides gave a grand spiritual discourse upon "Love and Harmony," urging all to attain it by helping each other in our glorious work.

LONDON. 44, Church Street.—Services conducted by Mr. Charlesworth. The guides of Mr. Grocott spoke on "What is Spiritualism, and does it meet the requirements of the times?" showing the shortcomings of Spiritualists, and urging them to a better life to show the masses around us something better than they have themselves. A fair audience.—H. S.

MACCLESFIELD.—Mr. Minshall, of Blackburn, devoted the afternoon chiefly to psychometry, and in the evening gave a good address contrasting very plainly the advantage of possessing a knowledge of the facts of Spiritualism over the faiths of Theology. The annual meeting was afterwards held, when a good number of friends were present. The secretary's report showed a slight decrease in members' contributions. This no doubt will be rectified. The financial position was considered satisfactory. During the past year we have had a good supply of speakers, and intend to have a still better supply during the next twelve months. The following were elected officers: President, Mr. G. Rogers; deputy-president, Mr. S. Hayes; vice-presidents, Messrs. Twigg and Albinson; treasurer, Mr. S. Hayes; auditors, Messrs. Albinson and C. Challinor; collectors of members' contributions, Misses Lovett and Pimblott; committee, in addition to the above, Messrs. Bradley, Arnold, Whitehurst, W. Challinor, Houlton, Cosnett, and Foster. We were extremely pleased to see our president, Mr. Rogers, in his usual position once again after a long and severe illness, extending over six or eight weeks, and hopes were generally entertained that he would long have the health and strength to be with us. Remember, Mrs. Britten pays her farewell visit next Sunday.—W. P.

MANCHESTER. Tipping Street.—Our audience being small in the afternoon, Mr. W. H. Rooke gave a lecture on "Phrenology," closing with examining two heads. Evening, Mrs. E. Smith favoured us with a solo, "Golden years are passing by," and Mr. Rooke's inspirers gave a good address, taking for a subject "Life and the deathless change." Mr. Wilks presided.—W. H.

MANCHESTER. Collyhurst Road.—Mr. Brown being indisposed sent his brother, whose control discoursed in the afternoon upon "The present aspect of theological thought towards Spiritualism and *vice versa*." Evening subject, "Liberty, Equality, and Fraternity," asserting that liberty of thought and action was every man and woman's birthright, and as soon as creeds and monopoly were abolished, man would realise his individual worth, power, and connection to the human race, thereby bringing about fraternal unity.—Thomas Taylor.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Floral services in memory of Miss Lizzie Hesketh and Mr. Coles. Friends sent flowers, and the platform was beautifully decorated. At night we had a large audience, and the guides of Mrs. Berry discoursed in feeling terms on the subject, "They are not lost but gone before," and conclusively proved that they can and do come back. We have evidence of this, as many of the audience could testify. Mrs. Berry attempted some clairvoyant delineations, but owing to the circumstances of the services, and the conditions being unfavourable, she was not as successful as on her previous visits; the passing away of Miss Hesketh seemed to cast a gloom over the meetings, and Mrs. Berry suffered in consequence. We are anxious to make these meetings a success; will mediums who have nights to spare kindly help us?—G. V.

NELSON. Sagar Street.—Mr. Pilkington's guides discoursed on "Echoes from the Spirit World," and "What is Life? Has man one or more natures?" Both lectures were listened to with rapt attention by moderate audiences. Societies needing the services of a really good medium, and desiring their platforms to be creditably sustained, should engage such speakers as Mr. Pilkington, of Bolton.—J. W.

NEWCASTLE-UPON-TYNE.—Mrs. J. A. Green, of Heywood, gave three short addresses on Spiritualistic subjects, on July 12 and 13, followed by clairvoyant delineations, the great majority of which were fully recognized, and gave great satisfaction to large audiences.

NORTHAMPTON.—Afternoon: Mr. Cheshire spoke on "Love." Mrs. Walker's controls, at night, spoke from the hymn, "Sow in the morn thy seed," which gave good satisfaction to a fair audience. Notice.—All persons interested in the deeper, broader, and more accurate study of the science and philosophy of Spiritualism are invited to attend a meeting to arrange for same, and to consider the best means to further and pursue the said purpose. The meeting to be held in the Oddfellows' Hall, Newland, at 11 o'clock a.m., on Sunday, July 19, when Mr. Timson, M.P.A., will preside.

NORTH SHIELDS. Camden Street.—July 5: Miss A. Forrester spoke before a small but intelligent audience on "True Religion," which was highly appreciated, and creditable to the lady speaker. July 12: We had Mr. G. A. Wright, of Bradford, for the first time, who spoke in the morning on "Spiritualism and its Critics," which was followed by successful psychometrical delineations. Evening subject, "After Death, What?" was dealt with by the guides in a very creditable manner. Clairvoyant delineations followed, all of which gave every satisfaction to exceedingly good audiences.

NORTH SHIELDS. 41, Borough Road.—Mr. Rutherford gave a reading from "The Psalms of the West," which was greatly admired, and delivered a very interesting discourse on "Swedenborg." The lecturer answered a large number of questions at the close.

NOTTINGHAM. Morley Hall, Shakespeare Street.—Evening: Fair attendance. Mrs. Barnes' controls, quoting from Paul's defence before King Agrippa, "A light brighter than the mid-day sun shone upon them," said these words might be applied to Nottingham in reference to the power which, in the early days of the Spiritual movement, shone upon it. They traced the career of several missionary workers who started from this centre, and said the prophecy, that it would be a "training school," had been amply fulfilled. Quite appropriately, at our after-meeting, an interesting letter was read from our late president, Mr. Yates, now in Chicago. We also heard from him of our late hard-working brother, Mr. Finch, who has been laid up for some months in the same city. Truly, Nottingham Spiritualists are to be found far and wide; and, while writing, the thought of soon losing another family of valuable workers—both in the lyceum and in the society—fills us with feelings of deep regret.—J. W. B.

OLDHAM. Spiritual Temple.—Afternoon: The guides of Mrs. Wallis dealt in a masterly manner with a very important subject, "Conscience and Reason," showing how important it is that they should be linked together, so that man may attain to a high standard of morality. Evening: She spoke very eloquently on "False and True States of Goodness," showing the necessity of man studying his own nature, in order that he may be a worthy citizen and a true man, enabling him to worship the Great God of all.—Wm. A. Mills.

OPPENSHAW.—Mr. W. Johnson lectured from subjects submitted by the audience. Morning: "Perfection" and "Socialism." Evening: "The Temple of the Living God," "Result of Evolution applied to Religion," "Federation, do you think it possible to introduce Popery?" and "Chemistry of Character." Our friend was quite at home in each of the tasks submitted, giving forth some good ideas and plenty of food for thought. After the address he gave some encouraging advice to our friends in reference to the opening of our new place.

PARKGATE.—Evening: Mr. G. Featherstone gave a most interesting lecture on the subject "How came the water on this planet?" dealt with in a masterly manner; also a poem on "Flowers," which was highly appreciated. Clairvoyance followed, giving both names.—B. Moseley.

PENDLETON. Hall of Progress.—Afternoon: Mrs. Gregg's guides opened with a beautiful invocation, then Mr. Johnson, of Hyde, spoke for a short time on "The Progress of Spiritualism," which was very interesting. Afterwards the guides of Mrs. Gregg gave a short address, entreating the audience to live good moral lives, and give their spirit friends a better chance to get nearer. Evening: Subject, "Humility." This was a good earnest address and given with great pathos, and seemed to give satisfaction to all. A pleasing ceremony was performed in the naming of a child of Mr. and Mrs. Shields; each service closing with clairvoyant delineations.—J. Gibson.

RADCLIFFE. Spiritual Hall, Railway Street.—We had a pleasant day. Subjects from the audience.—H. S.

STOCKPORT.—Afternoon: Mr. Lomax spoke the first time since his illness, and drew attention to the relations between soul and spirit, and the mighty force which directs the universe, which we know as our Father God. Evening: "The Goodness of God." The Spiritualists'

idea of the supreme spirit, whose goodness and beneficence was shown in all the phenomena of nature, was explained. He was not the vindictive demon of theology, but a parent full of wisdom, tenderness, and soul, ready to shower bounties on all His children alike. Remarkable clairvoyance, fully recognized.—T. E.

TYNE DOCK. Exchange Buildings.—A good attendance greeted Mr. W. Westgarth on his first visit at our place in Tyne Dock. His address on the subject: "What good has Spiritualism done, and how has it done it?" was highly appreciated.

WISBECH. Public Hall.—Mrs. Yeeles gave a short address in her normal state. Most of the evening was devoted to clairvoyance; some splendid tests were given, all recognized but one.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Morning conductor, Mr. J. Pawson. Present: 5 officers, 18 scholars, 3 visitors. Usual programme moderately well performed. Afternoon: Conductor, Mr. A. E. Brook. A good session. Present: 5 officers, 22 scholars, 8 visitors. We commence at 10 a.m. and 1-45 p.m. All friends welcome.—J. C.

BLACKBURN.—70 scholars, 10 officers. The scholars were put through calisthenics and marching by Mr. M. Brindle. Afterwards a singing lesson for flower service took place, Mr. A. H. Holt conducting, and Mr. A. Holt officiated at the harmonium.

CARDIFF. Psychological Hall.—July 12: Our first anniversary was celebrated. There was a good attendance of members and friends, and a most enjoyable session was spent. Special pieces had been practised, and were exceedingly well sung. The hall was made bright and fragrant with a number of choice flowers, contributed by Misses Elliott, Miles, and Selby. On Wednesday next, the first annual picnic of the members and friends will be held at Caerphilly Castle, when a happy time is anticipated.

LONDON. Shepherd's Bush.—We continue to make progress, the children pay marked attention to our mode of teaching, the solos and recitals being well rendered by Alice Buckelder, Ernest White, and Annie Jones. We hope to give the Lyceum a day's outing if funds will permit, we therefore appeal to the generous friends of our cause for help. Donations will be gratefully acknowledged by the conductor, Mr. Mason.

MANCHESTER. Tipping Street.—Usual programme. Conducted by Mr. Wilson. 30 scholars, 6 officers. Recitations by E. Maslin and G. Maslin.—J. S.

MANCHESTER. Collyhurst Road.—Good attendance. Usual responses and exercises well acquitted. Recitations by Lottie Whitehead, Annie Pollock, and Bertie Whitehead. Two visitors desired to know the advantages derived from our method of teaching. Mr. Crutchley clearly explained the stimulating effects produced by the various series, to the general health and culture of body and mind. We settled down to groups. Invocation and benediction by Mr. Haggitt.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A full attendance of officers and members. Mr. Hunter conducted. Recitations were very well rendered by the Misses Lottie Ellison, Edith Hunter, and Cissie Cairns; also a reading by Mr. Seed. Several visitors, including Mrs. Green, expressed themselves very much pleased with our lyceum.

NOTTINGHAM.—Our lyceum treat passed off very successfully. Weather was favourable, and the boat ride either way proved most enjoyable. About 90 were present, young and old. Election of officers on Sunday next.—J. W. B.

OLDHAM. Bartlam Place.—Fair attendance. Recitations in good style by the Misses Fielding, and F. Shaw. Solo by Mr. Barker. Calisthenics gone through with credit to all.—L. A. D.

PENDLETON.—Usual programme gone through well. Recitations by Lily Clarke, A. Wallis, Mr. Brookes, Mr. Wood, and Katie Cowburn. A song by Walter Cockins. If the members would take an example from it we should have better reports. Mr. Ellison conducted marching and calisthenics in the afternoon, and I think there was a great improvement. Attendance all day was very good. Conductor, Mr. Gibson.—W. H. E.

STOCKPORT.—Mr. Crane conducted and gave the invocation. Attendance good and encouraging to the officers. Readings and recitations by Misses J. Rowbottom, M. Longson, and S. Kenyon. Mr. Lomax reminded the children of the necessity of paying attention to their leaders, that they might be able to take up life's duties. I am glad to report the healthy condition of our lyceum, five new members joined.—T. E.

SOWERBY BRIDGE. Hollins Lane.—Election of officers; conductors, Misses Thorp and Sutcliffe; conductors for calisthenics, Messrs. C. Rowson and Shaw; musicians, Messrs. A. E. Sutcliffe and Thorp; guardian of groups, Mr. Sutcliffe; lyceum secretary, Polly Hill; teachers, Mrs. Greenwood, Misses Sutcliffe, Thorp, Ellis, Jackson, Rowson, Holroyd, and Messrs. A. Sutcliffe, Ackroyd, and Shaw.—Polly Hill, sec.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—July 19, Mr. Walsh; 26, Mr. Swindlehurst.

BATLEY CARR. Town Street.—Saturday, July 18: Public tea and entertainment in aid of the building fund. Tea at five o'clock, tickets 6d. We hope to have a good gathering of old friends and new.

BINGLEY.—Yorkshire Spiritualists are reminded that the second annual series of meetings will be held at the Farms, on "Altar" Heights, Sunday, August 2nd, when the following amongst others will be present, and speak on the occasion. Messrs. A. H. Woodcock, G. A. Wright, J. Foulds, W. Hopwood, Mr. and Mrs. J. Smith, Mr. and Mrs. J. Parker, Mr. and Mrs. Burchell, Mr. and Mrs. Marshall, and Mr. J. Whitehead, of Bradford, Mr. and Mrs. B. H. Bradbury, of Morley, Mr. Jagger, of Halifax, Mr. T. Craven, Leeds, Mr. and Mrs. Pawson, and Mrs. W. Stansfield, of Batley, &c., &c. The meetings will commence at 11 in the morning, to be continued at 2 and 6 p.m. Collections will be taken up on behalf of the struggling cause at Bingley, and as the services of all helpers are entirely voluntary, it is hoped that cheerful and generous sympathy will be accorded by the large gatherings expected towards the local efforts to extend the cause. Luncheon and tea will be provided at cheap rates. Picnic parties provided with tea, water, milk, &c.—Wm. Stansfield, organising sec.

BLACKBURN. Freckleton Street.—July 19 and 20, the annual lyceum flower service. Morning service, the children will take a leading part, and Miss J. Bailey will give clairvoyance. Afternoon and evening Mr. G. Edwards, trance speaker, and Miss Murray, clairvoyant. Monday evening, Mr. W. Ward, and Mr. G. Howarth, speakers; Miss J. Bailey, clairvoyant. All local mediums. A hearty welcome is given to all. Lyceum Field-day on July 25. Subscriptions thankfully received by the secretary, G. E. Harwood, Higher Audley Street, Blackburn. 28, Mr. E. W. Wallis.—G. E. H.

BOLTON. Bridgeman Street Batls.—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.

BRADFORD. Bentley Yard.—July 18: A public tea at 4-30, and entertainment at 7-30, songs, recitations, dialogues, readings, &c., &c. Tickets for tea and entertainment, 8d; entertainment, 2d. July 26: Annual flower service; Mrs. Russell, speaker.

BRIGHOUSE.—July 19, Mrs. Connell; 26, Mrs. J. M. Smith.

BURNLEY. Hammerton Street.—We are without a speaker for July 19. Speakers, please apply to J. Nutter, 64, Helena Street.

BURSLAM. Newcastle Street.—July 19, first lyceum anniversary. Miss Jones, of Liverpool, will deliver addresses. The hall will be tastefully decorated with flowers; special hymns by the children. Monday, July 20, children's treat and evening entertainment. A grand programme is being prepared by the lyceumists, assisted by several Longton brothers and sisters. Collection in aid of organ fund. 26, Mr. G. A. Wright will deliver addresses, 2-45, "Life beyond the grave," 6-30, questions from the audience. Clairvoyance and psychometry to follow. Collections. 27, Mr. Wright will lecture at 7-30 on "My path from Atheism to Spiritualism." Delineation of character at the close. Tickets, 6d. and 3d.—F. G.

FELLING.—Annual meeting, in commemoration of the opening of our new hall, on Saturday, July 25th. Tea at 5 p.m., followed by a concert. Adults, 9d.; children, half-price. Sunday, July 26: Services at 2-30 and 6-30. We hope friends will honour us with their presence. The committee for building fund would take it as a great favour if those who have collecting books will bring them, with money received, to the treasurer, Mr. G. Laws. The names of subscribers will be duly advertised in *The Two Worlds* and *The Medium*.

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. All welcome.

HUDDERSFIELD. Brook Street.—July 19, Miss Patefield; 26, Mrs. Gregg.

HUDDERSFIELD. 3, John Street.—Owing to a misunderstanding, the flower service has been postponed from July 19 to August 23, when we hope to have a successful day. Particulars later.

LEEDS. Grove House.—Notice. It has been resolved in committee to discontinue taking collections after each service; but to take collections on entering.—J. L.

LIVERPOOL. Daulby Hall.—Mr. J. J. Morse, July 19, at 11 and 6-30; also Monday, July 20, at 8.

LIVERPOOL. Daulby Hall.—Sale of work in October next to help to pay off the debt on the building. Donations and work will be gratefully received by Mrs. Glendinning, 52, Freehold Street, Fairfield, secretary to the sale of work committee; or by Mrs. Russell, at Daulby Hall.

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

MACCLESFIELD.—July 19: Mrs. Britten will pay her farewell visit. 2-30: subject, "The Light of the World." 6-30: Six subjects to be chosen by the audience on Religion, Reform, and Spiritualism. It is hoped that a good number will be present, as this will be the last opportunity of hearing Mrs. Britten in Macclesfield. July 26: Mr. W. Johnson, of Hyde. In the afternoon we intend closing our hall and journeying to Bollington to have an outdoor meeting. Friends, please note.

MANCHESTER. Temperance Hall, Tipping Street.—Sunday, July 26, Mr. J. Armitage, of Batley Carr, will conduct a Floral Service, in memory of the passing to the higher life of Miss Lizzie Hesketh, who for nearly twenty years was a member of our society. We should be glad if members and friends, who are in sympathy with us, will kindly bring flowers in abundance. The committee will be at the room on Saturday evening, July 25, from 7 to 9 p.m., to receive flowers.—W. H.

MATLOCK BRIDGE. Assembly Rooms.—July 19, Mr. E. W. Wallis will lecture at 2-30 on "What is Spiritualism?" 6-30, "Death and the Future Life explained by Spiritualism." Chairman, Mr. W. Lennox, of Cromford. Questions answered at the close. Collections.

MIDDLESBROUGH.—July 19, Mr. G. A. Wright, speaker, clairvoyant, psychometrist, and phrenologist, 10-45, "Endless punishment: Is it a fact?" Clairvoyance. Evening, subjects from audience. Psychometry. Collections. 2-30, open-air; subject, "True Religion." Monday, 7-30, "Salvationism and Darkest England." Tuesday, 7-30, "Bradlaugh the Reformer." Personal delineations after each lecture. Silver collections. Very much depends on the results of these services. The speaker may be relied on to do his level best, but needs enthusiastic and unanimous support.

Mr. TETLOW desires us to state that he has no open dates in 1892.

Mr. A. T. T., c/o Mrs. Jarvis, 138, Nicolson Street, Edinburgh, desires to communicate with any Spiritualist in said city, who would give a helping hand with a view to investigation.

NOTTINGHAM. Spiritual Evidence Society, Masonic Lecture Hall.—19, Mrs. J. M. Smith; 20, Séance at Mrs. Stevens; 26, Mr. J. J. Morse; 27, An evening with Mr. Morse's control, "The strolling player;" Aug. 2, Mrs. Wallis; 3, a picnic at Miss Shaw's, Lenton; tickets 9d.; 9, Mrs. E. H. Britten's farewell visit.—J. W. R. S.

OPENSHAW. NOTICE OF REMOVAL.—We have great pleasure in informing our members and friends that the Openshaw society of

Spiritualists discontinue holding their meetings at the Mechanics' Institute, Pottery Lane, after July 26, 1891. We have secured the Granville Hall (Liberal Club), George Street, Openshaw, and on August 2nd we open our new premises with a Floral Service, conducted by Mr. H. B. Boardman. The committee will be pleased to see as many friends as possible who are desirous to assist us in our new situation.

STOCKPORT.—Pic-nic to Miller's Dale, on Saturday afternoon, July 25, from Tiviot Dale Station at 2-25 p.m., returning at 9-15. Fare 1s. 6d., children half-price. Shall be pleased to meet friends there.—T. E.

SUNDERLAND. Centre House.—19, Mr. J. Forster. Members' meeting at 8. 26, Mr. J. Wilkinson.

THE TYNE DOCK Spiritualists will have an afternoon trip to Roker, on Saturday, July 18. Leave Tyne Dock 2-40 train. Friends in the district invited.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—The annual tea and meeting will be held at the Spiritual Institute, Cookridge Street, Leeds, on Saturday, July 18. The delegates will meet at 8 a.m. for election of officers, &c. Tea at 4-30, after which a public meeting will be held, when the secretary will read his report and offer a few suggestions for future action, to be followed by discussion. All speakers and delegates from societies are earnestly invited to take part.—M. W.

WANTED, by person in reversed circumstances, situation as House-keeper to Single Middle-aged Gentleman. Homely habits, duties light; a home required.—Address G., office of *The Two Worlds*. [Adv't.]

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

ERRATUM.—We regret that in our report last week of the Conference proceedings that we omitted to state that the Executive Committee were re-elected with the addition of Mr. F. Hepworth, of Leeds.

CONFERENCE FUND.—Donations received, H. O. M., £1; David Brown, of Rhodes, 5s.

THE Bradford Telegraph contained a fair report, and a short paragraph in the summary, giving a fair statement of the day's proceedings. This is one good effect of such an imposing demonstration; the newspapers are compelled to notice us, and will learn to treat us with respect as they see we are a growing body of earnest and united men and women. The *Leeds Mercury* also contained a paragraph reporting the meetings, and other papers will no doubt contain similar notices.

YORKSHIRE ECHOES.—A writer in the *Yorkshire Evening Post* for July 6, devotes a third of a column of his "Echoes" to an attempt to extract cheap fun out of our Conference at Bradford. He says we are "a harmless sort of body," and "deal in things they [we] don't understand." Poor fellow, it is perfectly clear that in criticising Spiritualism he is dealing with something he does not understand, and making an amusing exhibition of his ignorance.

SPIRITUAL HOME RULE.—The *Bradford Mercury*, commenting upon our Conference, makes the following kindly remarks: "If we consider only the minor principles of Spiritualists and Spiritualism, every unprejudiced person is bound to admit that there is displayed a considerable breadth of idea. For example, while the federation of the scattered associations throughout the country is anxiously sought, there is no intention of allowing such federation to interfere with the independence of action which has hitherto distinguished every branch church of the organization. Which is a sound policy—the policy of Home Rule, indeed, on a small scale. Then again, in what the Spiritualists do and say there is generally present a generous feeling towards opponents which would better many another community. However absurd the basis of Spiritualism may be, these little side principles, at any rate, are not without their virtues."

FREE LANTERN LECTURES.—Will any fellow Spiritualist assist me by lending, for a few days, any spirit drawings, pictures, photographs, or any illustration bearing upon the subject, so that I could make lantern slides from them? Should any one have a collection they would not like to part with, would they allow me to call and take photographs at their own houses? Distance no object.—James Maltby, 8, Hanover Place, Upper Baker Street, London, N.W.

LAND AND LABOUR.—The organ of the Land Nationalisation Society for July contains a full report of a thoughtful and valuable address by the president of that body, Dr. Alfred Russel Wallace, which we cordially recommend to all who are interested in the subject dealt with. The paper, *Land and Labour*, can be had post free for 1½d. from the secretary at 14, Southampton Street, Strand, London, W.C.

SPIRITUALISM IN IRELAND.—I am sure your readers will be interested in every account of the progress of our movement. I have just concluded a very interesting and successful series of meetings in the little town of Lisburn, in the county of Antrim, Ireland. There are a few men and women full of faith and enthusiasm, surrounded as they are by a narrow and dogmatic spirit—by a public whose chief concern is with the outward forms of religion, forgetful of its inner and more permanent elements—they have banded themselves together to investigate Spiritualism, and have already met with some encouragement. Never before have I met with men and women so determined and earnest in purpose, and I expect great things of them in the future. It is a pity that there is not some means in connection with our movement whereby a visit now and then could be made to districts where a few enquirers are gathered. I think an impetus would be given to our cause, and help and encouragement and advice to enquirers. In leaving the friends in Lisburn I was warmly invited back, and shall certainly go on the first possible occasion.—David Anderson. [We agree with you, brother David, and the Federation will no doubt endeavour to meet the want to which you refer. Glad to hear from you.]

IN MEMORIAM.

OPENSHAW.—Mr. Thos. Roughsedge, member of this society, passed to the higher life, on Saturday, the 11th inst., and will be interred on Saturday next, at 3 p.m. Our late brother had been amongst us a long time, was an earnest worker, and always ready to assist in the struggle for more light. The procession will leave 55, Ogden Street, Ardwick, headed by the brass band of the L. & N. W. Railway Company, in whose employ he had been for upwards of 26 years.

ON MONDAY the 13th, the first funeral in connection with the Bridgeman Street society, Bolton, took place in the Heaton Cemetery. About 50 friends assembled and joined in the solemn service which was conducted by Mr. Postlethwaite, of Rochdale, who committed "dust to dust," but directed their thoughts from the body which was dead, to the liberated spirit of sister Mrs. Heald (the eldest daughter of Mr. Ormerod), now free from disease and cares of the earthly life, and being welcomed by friends and relations already enjoying the pleasures of that home where life is love and love the universal principle of Spirit life.

ALDERMAN BARKAS passed gently away, says *The Newcastle Evening Chronicle* on Monday, July 13, and continues:—"We deeply regret to announce the death of our venerable and esteemed fellow-citizen, Alderman Thomas Pallister Barkas, in his 73rd year, which took place between twelve and one o'clock this afternoon. About three weeks ago, Alderman Barkas was stricken with paralysis. It was at first thought he might possibly live for some years; his condition however, became worse, and for a considerable portion of the intervening time he has been unconscious, but has had brief intervals of consciousness, during one of which last week he expressed the hope that he would shortly be relieved from the weariness which life had become to him. One of the deceased gentleman's sons, Mr. Fred Barkas, from New Zealand, happened to arrive in England on the week following the attack of fatal illness to his father, and the alderman intimated his recognition of his son." Our readers will not be particularly interested in the details of the business career of the alderman, which was a worthy one, and we omit that portion of the biographical sketch. It will be remembered that the recognition of Mr. Barkas's valuable and long continued public services by his townsmen took shape in a presentation to him of a handsome illuminated address, and a purse of gold, to which many Spiritualists contributed, two years ago. We can only summarize the long record of his

INTELLECTUAL AND SCIENTIFIC PURSUITS,

which began shortly after he entered his teens. In 1837 he became a total abstainer, and remained a teetotaler to the end, occasionally publicly advocating the temperance cause. At the age of nineteen he abandoned cigar smoking, and has not used tobacco since. "About the same period, shooting was a favourite sport with him, but on one occasion whilst shooting at sea, and having exhausted his shot, he charged his fowling piece with a leaden bullet, and declared he would shoot at the first bird that made its appearance. A teal duck rose at a distance of 150 yards; he fired, cut through the bird's neck with the bullet, and found it swimming in a pool of blood. This so shocked him that he declared he would never shoot another bird for pleasure, and he has fully kept his word." Electricity, galvanism, and magnetism claimed his attention in 1840, when he lectured upon those subjects. Phonography attracted him in 1841, and he became an expert writer of the Pitman system, as well as its enthusiastic advocate and teacher. In 1848 astronomy was the theme of his reading and observation, and he maintained his interest therein until the last. In 1851 and 1852 he studied physiology in the College of Medicine, and in 1864 devoted his attention to microscopical research with great success, as also to marine zoology, and had some of the finest marine aquaria in the district. In 1868 he investigated the fauna in the Northumberland coal strata with his usual thoroughness and enthusiasm. He also took warm interest in the Natural History Museum, and helped to popularise that institution. "His investigations in science were extensive, his reading covering phonetics, astronomy, geology, optics, acoustics, heat, electricity, magnetism, mesmerism, phrenology, microscopy, biology, physiology, vision, hearing, poetry, &c., with all of which he had a good general acquaintance, and on each of which he has frequently lectured. His gratuitous lectures during the last fifty years reach at least 3,000. When a young man he lectured almost every evening. As age advanced he was more chary of accepting invitations to lecture, and refused many more than he accepted." He was a frequent contributor to the local Press, besides being author of several books.

RELIGIOUS VIEWS.

Mr. Barkas was a Presbyterian until his 22nd year, and besides actively discharging Sunday School duties he was, when only 21, elected an elder of the church, possibly the youngest elder ever appointed. He afterwards became an Independent, and latterly frequently lectured to the Newcastle Spiritual Evidence Society or attended the Unitarian services. *The Chronicle* continues:

SPIRITUALISM.

"In the midst of his many scientific researches, Mr. Barkas's attention was called to the alleged occurrence of remarkable phenomena, known as spiritual manifestations, and on January 12th, 1854, he attended his first séance. The party consisted of Mr. McCulloch, his two daughters, and Mr. Barkas. They sat as usual at the table, and presently knockings were stated to have taken place and questions of a general kind to have been answered. From the above date to September, 1860, he attended many séances, and observed many remarkable, and to him inexplicable phenomena, conversed with numerous believers and sceptics, read scores of books and hundreds of pamphlets and magazines on the subject of Spiritualism, but could not until he had witnessed the phenomena presented to him in London, on the evenings of September 18, 19, and 20, 1860, in the house of Mrs. Marshall, believe in what is popularly designated the extra-natural or Spiritual cause of the phenomena. On those evenings he received what to him was evidence that no known natural, material or psychological law, under the control of, or solely influenced by, any embodied human being, could produce what he then saw, heard, and felt. Between the years 1860 and 1873 he delivered many popular lectures on Spiritualism to large audiences, and at the close of each lecture answered all relevant questions. He, between those dates, refrained from attending séances

with the exception of six held by Mr. C. H. Foster, but kept himself abreast of the progress of Spiritualism, by the perusal of the literature which was being issued from the press in England and America. Between the years 1873 and 1876 he had many opportunities of investigating this and other strange phases of Spiritual phenomena." We can only add that Mr. Barkas brought to the study of Spiritualism the cultured ability of a trained scientific mind. He was cautious, calm, observant, and thorough, hence his convictions, based upon indisputable evidence, carried great weight with all who knew him. His sterling integrity, industry, patience, and unfailing kindness won universal respect, and gained for him the heartfelt esteem of his associates. He gave off the peculiar "aura," although not a medium himself, which presented favourable conditions for spirits to work through, and his unfailing courtesy made mediums feel calm and placed them at their ease in his presence; hence he succeeded in obtaining some of the most remarkable phenomena, under the best possible conditions, which have ever been reported. He was familiar with clairvoyance, mesmerism, and thought-reading before he investigated Spiritual phenomena, and found them utterly inadequate to cover the ground of, or explain, the facts. His testimony to the reality and independence of "materialised forms" ranks among the best and might well be re-published at this time, while the impromptu answers, automatically written by a lady medium, to a host of scientific and philosophical questions which he submitted to the spirit impelling her to write were little short of marvellous. The several volumes of MSS., containing the records of those séances, were greatly prized by him, and regarded as proof positive of continued conscious existence for humanity beyond the grave.

We rejoice to feel that his enfranchised spirit will now be able to pursue the fascinating search for truth, and acquire fresh knowledge of the causes of the phenomena, scientific and spiritual, to which he was so ardently devoted, under the more favourable conditions of the higher life.

SPECIAL APPEAL FOR LITERATURE.—For the London Parks.—The workers feel the necessity of appealing to all Spiritualists for help in the above matter. They see the necessity of distributing some kind of literature to meet the demand that is growing, and would ask for all who have special literature—back copies of the *Missionary Number of The Two Worlds* and other important and instructive literature—to kindly favour the workers with some. Quantities should be sent (carriage paid) to the secretary of London Federation, 4, Portland Terrace, London, N.W., or to 34, Cornwall Road, Bayswater, London, W. All received, together with any donation, in view of our purchasing some specialities, will be duly acknowledged through this paper.—Percy Smyth, 34, Cornwall Road, Bayswater, W.

PROFESSOR, NOT DR. WILSON.—Mr. S. T. Rodger writes: "Dr. Wilson, of 103, Caledonian Road, London, astrologer, and a Spiritualist well-known to many in the movement, desires to say that he has no connection with the 'Professor' Wilson, who was recently fined in a London police-court as a fortune teller. The impression that he is the person fined has got abroad and is doing him injury."

APPRECIATION V. DISCONTENT.—We once read that "Love and appreciation are to a woman what sunshine and shower are to the flowers." It is perfectly true, and love and appreciation are just as grateful to man as to woman. We sometimes wonder how it is that so little appreciation is shown of the earnest efforts put forward by so many brave men and women. While they live they are misunderstood, de-traction and jealousy do their worst, and the cold world, unheeding their efforts, allows them to go on dispirited and broken. After they are dead people wake up to their many excellences and praise them, saying the kind and sympathetic things which would have given so much encouragement had they been spoken while the hero was alive. Not only is the absence of appreciation noticeable, but the readiness to grumble and complain is equally apparent. In fact, it often comes to this, the worker who is neither praised nor blamed may feel that he is doing well, for he would be sure to "hear of it" if he were in fault. We could wish that there were far less fault-finding and much more kindly sympathy and appreciation of work done and efforts made. We sing "Cherish faith in one another," a little more of that fraternal faith would be a blessing.

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

TRIBUTE TO ONE OF THE "OLD GUARD."—Mr. W. H. Robinson, of Newcastle, writes: "I noticed on July 3, a Hull report of an important healing case, with which an old friend, Mr. J. L. Bland was associated. It may not be generally known that this good man is one of the early Keighley workers, who 40 years ago opened out "telegraphic communion" in that pretty West Yorkshire town. Life's little day with him is ripening apace. Upon my visit to Hull, in October last, I was glad to resume our acquaintance in *pro. personâ*, when I found the fine old man mellowed and brightened with Spiritual culture, and his earthly form a perfect reservoir of healing potency. Mr. Bland's reminiscences are replete with wonderful facts of health-giving, and the Hull friends ought to utilize his powers to their fullest extent. How often in Spiritual experience have saintly influences lingered amongst us and we wot not of their presence until merged in the unseen? May the divine presence continue to overshadow Bro. Bland and his estimable daughter, and multitudes continue to receive magnetic strength and vigour through his mediumship.

ANSWER TO "QUERENT."—In *The Two Worlds*, of June 26, "Querent" cannot find a friend to spread the truth of Spiritualism residing in either Oldbury, Dudley, Tipton, Brierley Hill, or Stourbridge. If he will give me his name and address, I think we may be able to give him a séance or two free of expenses.—R. Crichton, 56, Rookery Road, Handsworth, Birmingham.

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Mrs. J. M. Smith, Speaker, Clairvoyant, 5, Colville Ter, Beeston Hill, Leeds
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