

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, AUGUST 9, 1891.

Societies marked thus * are affiliated with the National Federation.

- Accrington.**—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Mr. Rowling.
- Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mr. J. Kitson.
- Ashington.**—New Hall, at 5 p.m.
- * **Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mr. B. Plant.
- Barrow-in-Furness.**—82, Cavendish St., at 11 and 6-30.
- Bailey Carr.**—Town St., Lyceum, 10 and 2; 6-30, Mrs. Hellier.
- Bailey.**—Wellington St., Lyceum at 10 and 145; at 2-20 and 6: Mr. Wright (open-air).
- Beeston.**—Temperance Hall, 2-30 and 6: Miss Patefield.
- Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.
- Bingley.**—Wellington St., 2-30, 6: Mr. and Mrs. Hargreaves.
- Birkenhead.**—84, Argyle St., 6-45, Mr. Seymour, and on Thursday, 8.
- Birmingham.**—Oozells Street Board School, at 6-30.
- * **Smethwick.**—48, Hume St., 6-30.
- Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6.
- * **Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. W. Johnson.
- * **Bolton.**—Bridgeman St. Baths, 2-30 and 6-30: Mr. Swindlehurst. Anniversary.
- * **Spinners' Hall.** Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30, Mr. A. Johnson. Anniversary.
- Bradford.**—Walton Street, Hall Lane, at 2-30 and 6.
- * **Otley Road.** at 2-30 and 6: Mrs. W. Stansfield.
- * **Little Horton Lane.** 1, Spicer St., at 2-30 and 6: Mrs. Berry.
- Milton Rooms.** Westgate, at 10, Lyceum; 2-30, 6: Mr. Wallis.
- St. James's Church.** Lower Ernest St., 2-30, 6-30.
- 448, Manchester Rd.** 2-30 and 6: Mr. Bloomfield.
- Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. and Mrs. Clough. Wed., 7-30.
- * **Birk Street.** Leeds Rd., 2-30, 6: Mr. Woodcock.
- Bowling.**—Harker St., 10-30, 2-30, 6: Mr. Peel. Flower Service. Wed., 7-30.
- Norton Gate.** Manchester Rd., 2-30 and 6. Tuesday, at 8.
- * **Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.
- * **Burnley.**—Hammerton St., Open-air Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mr. V. Wyldes.
- * **Robinson St.** Lyceum, 9-30; 2-30, 6: Mrs. Bentley.
- 102, Padham Road.** at 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.
- Burslem.**—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
- Byker.**—Back Wilfred Street, at 6-30.
- * **Jardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Jhurwell.**—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Farrer.
- Cleckheaton.**—Walker St., Lyceum, 9-45; 2-30, 6.
- * **Colne.**—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30.
- * **Cowms.**—Spiritual Rooms, 2-30 and 6: Mrs. Crossley. 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, 2-30, 6-30: Mr. Lashbrooke.
- 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 Street, at 11-30 and 6-30. Thursday, at 8.
- Halifax.**—Winding Rd., 2-30, 6: Mr. Armitage. Lyceum Anniversary. Monday, 7-30 (see Prospectives).
- Hanley.**—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
- Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Russell. Thursday, at 7-30.
- * **Blanket Hall Street.** Lyceum at 10; at 2-30 and 6: Mr. Lund. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * **Heywood.**—Discussion Hall, Adelaide St, 2-45, 6: Mr. J. T. Standish.
- * **Huddersfield.**—Brook Street, at 2-30 and 6-30.
- Institute.** 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Wade.
- Hull.**—Friendly Societies' Hall, 8, Albion Street, at 6-30 prompt, Circle. Visitors welcome.
- Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mrs. Craven. Anniversary.
- Keighley.**—Lyceum, East Parade, 2-30 and 6.
- * **Assembly Room.** Brunswick St., 2-30 and 6: Mr. Wilson.(?)
- * **Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Gregg.
- Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Timson.
- * **Institute.** Cookridge Street, Lyceum, at 10; at 2-30 and 6-30: Mr. Hepworth.
- Leicester.**—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 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. B. Tetlow.
- London.**—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell.**—811, Camberwell New Rd. (near the Green), at 11-15, Mutual Improvement; at 3, Lyceum; at 7, "Our Position as Spiritualists." Thursday, at 8-30.
- Canning Town.**—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.
- Olapham Junction.**—16, Queen's Parade, at 7-30.
- Forest Hill.**—23, Devonshire Rd, at 7: Mrs. Bliss. Thursday, at 8, Séance, Mrs. Bliss.
- Islington.**—Wellington Hall, Upper St. Closed during July & Aug.

- Kentish Town Rd.**—Mr. Warren's, 245, at 7: Mr. Hinsman. Thursday, at 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: Mr. Vogt, "Palingenesis of Lessing."
- Lower Edmonton.**—88, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
- Marylebone.**—24, Harcourt Street, at 11, Mr. T. Pursey; at 7, Mr. Wyndoe, Trance and Clairvoyant. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Treadwell.
- 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, 83, High St., at 11-30, Discussion; at 7. Monday, at 8 p.m. Friday, at 8-15, Healing.
- Shepherds' Bush.**—14, Orchard Road, Lyceum, 3; at 7. Tuesdays, at 8, Séance, Mrs. Mason.
- Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford.**—Workman's Hall, West Ham Lane, E., 7: Dr. Reynolds.
- Longton.**—44, Church St., at 11 and 6-30.
- * **Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.
- * **Manchester.**—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. C. Stewart.
- Collyhurst Road.** at 2-30 and 6-30: Miss Gartside.
- Edinburgh Hall.** nr. Alexandra Park Gates, at 3 and 6-30.
- Mezborough.**—Market Hall, at 2-30 and 6.
- Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Mr. R. Grice.
- Granville Rooms.** Newport Road, at 10-30 and 6-30.
- Morley.**—Church St., Lyceum, 10 and 2; 2-30, 6: Mr. Boocock.
- * **Nelson.**—Sager St., 2-30, 6-30.
- * **Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 6-30: Mr. J. W. Moorhouse.
- North Shields.**—6, Camden Street, Lyceum, at 11; at 6-15: Mr. J. Wilkinson.
- 41, Borough Rd.** at 6-30: Mr. W. Davidson.
- 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: Mrs. Britten.
- * **Oldham.**—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Miss Walker.
- * **Hall.** Bartlam Place, Horsedge St., Lyceum, 10 and 2; at 3 and 6-30, Mr. H. Hunt, and on Monday.
- Openshaw.**—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2; at 2-30 and 6-30: Mr. Geo. Featherstone.
- * **Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. S. Featherstone.
- * **Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walton.
- Radcliffe.**—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Mrs. Best.
- Rochdale.**—Regent Hall, at 2-30 and 6.
- * **Michael Street.** at 2-30 and 6. Tuesday, at 7-30.
- Penn Street.** 2-30 and 6: Mrs. Yarwood. Wednesday, 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: Mrs. France.
- Shipley.**—Liberal Club, 2-30, 6: Mrs. Jarvis.
- * **Slaithwaite.**—Laith Lane, at 2-30 and 6.
- * **Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. J. M. Smith.
- Spennymoor.**—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Station Town.**—14, Accolom Street, at 2 and 6.
- Stockport.**—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. J. J. Morse. 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. G. Grey.
- Monkwearmouth.**—3, Ravensworth Terrace, 6-30.
- Tunstall.**—13, Rathbone Street, at 6-30.
- Tyne Dock.**—Exchange Buildings, 11, Lyceum; 6: Mr. G.W. Gardiner.
- * **Walsall.**—Central Hall, Lyceum, 10; 11, 6-30: Mrs. Wallis.
- Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- * **West Vale.**—Green Lane, 2-30, 6: Mrs. Hoyle.
- Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mr. T. Postlethwaite.
- Wibsey.**—Hardy Street, at 2-30 and 6.
- Wisbech.**—Lecture Room, Public Hall, 10-30, 6-45.
- Woodhouse.**—Talbot Buildings, Station Road, at 6-30.
- Yeadon.**—Town Side, at 2-30 and 6: Mr. Dawson (open-air).

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THE ROSTRUM.

A DEVONPORT MINISTER ON THE DOCTRINE OF EVERLASTING PUNISHMENT.

Synopsis of a sermon preached at Christ Church, Devonport, by the Rev. Mr. Harvie, on Sunday, 22nd March, 1891.

IF men and women believed in and loved God as much as they believe in and love each other there would be no need for me to stand here and endeavour to rouse your hearts to a sense of detestation of the horrible doctrine of everlasting punishment. If God's name and honour were as dear to men as the reputation which they themselves possess, the vile calumnies that are uttered about Him would be heard no more. Let the rank and file of Church and Dissenting ministers go on preaching and pretending to believe a doctrine which they well know has been abjured by the best men of most churches; let the people who are their spiritual flock continue to believe in a theory which makes God worse than the lowest man; let them go on if they will, terrifying the weak, disgusting the thoughtful, perplexing those who would fain love God; but as long as there remains a church in this town where the doctrine of everlasting torment is preached; as long as there exists here a sect that enrols on its banner this belief, and I have power to speak, I and the church shall have somewhat to say on God's behalf! I here strongly impeach the doctrine which teaches that God will condemn some of His creatures to everlasting punishment, as an infamous libel on the character of our Heavenly Father; a libel on His justice, His wisdom, and His love. First of all, we know that our Creator is perfectly just; that He will award to every man according to his work, and will judge the earth in righteousness. We know that human justice is very fallible and often errs. Man as judge can know but little of motive, and allow nothing for human weakness. But in God, the omniscient, we have that perfection of justice of which we can only dream. He alone can gauge the iniquity of each act, for He alone knows the entire cause and surroundings and dispositions. His judgments must therefore be perfect. Now look at the doctrine of eternal punishment in this light. This Great and Just One places men on this earth for a few short years in a world where evil and good alike exist, with tendencies which, unless controlled, lead him on to sin, and then having sinned—having done those things that were to have been left undone—this man falls into the hands of infinite justice, and what does infinite justice do with that poor wretch, who for sixty or seventy short human years has wandered in the dreary deserts of sin? Condemn him to punishment? That would be but just; the man had sinned and needed correction. No, it is not so. Condemns him to everlasting torment—torment which shall never cease and never grow less. The years shall roll on—millions upon millions—and yet that punishment shall never end. There's justice for you! Men who have been from their very cradle environed with sin; children who have grown up in the midst of brutalizing toil without a chance of thought of God and goodness; human beings who have hardly even so much as known there was a God at all. All alike, without distinction, all who fail to

accept some shibboleth of an effete creed, are to be hurried on to this endless torment, without a chance of reform, without possibility of death to end it all. And that's what they say God will do; God who is perfect justice, and who allows evil to exist in the world, who put men in the world to face it. Justice! If that is justice, tell me, I pray you, what would you call spite, injustice, diabolical vengeance? Shall mortal man be more just than God? What nation would tolerate an idea such as this put into practice?

Man's justice often errs; punishment here is too often out of proportion to the offence, but it is not vindictive, it is not full of fiendish malignity. Oh, says some one, look at the king of Dahomey; yes, perhaps some savage animal races have delighted in torture, but I'm sorry if you get your idea of God from such brutes; I should regret if you held up Tippoo Tib or the Emperor Nero as types of your Maker. God is just; either that is untrue, and the world is ruled by a fiend, or the doctrine of everlasting punishment is a libel on the eternal justice of Him who is the Judge of the earth; and shall not the Judge of the earth do right? What is the true object of punishment? It ought to be chiefly remedial, to endeavour to compensate for the wrong done, and then to prevent a repetition of the injury. When a man punishes his child for some offence, it is solely with a view to that child's benefit, so that he may, from a knowledge of the effect sin necessarily entails, learn to forsake it. All wise rulers have seen this, and the best penal codes have been those which aimed not so much at a vindication of the rights of society, as at a correction of the offender with a view of ultimately making him once more a useful and intelligent member of the community. Hence our reformatories; hence the experiments which are being tried of reclaiming and educating those who have fallen; hence the outcry there was when we discovered that our prison system had too often been the very means of fostering those same crimes which it was intended to exterminate. Wise men, both in the management of their children and their common wealth, endeavour to make punishment a remedial measure. Not so with God. He, it seems, must have less wisdom than the creatures He has made, for when men come to Him to receive the reward of their iniquities, He has no thought of restoring them, of educating them. They are condemned to pass their time in tortures indescribable, without the slightest chance of reform, or the least means by which a spark of good might come to their sin-burdened souls. Such is the wisdom of God according to the traducers whose teaching I am denouncing. The sinners, and I suppose that will include two-thirds of the whole human race, must thus exist simply that they may be the subjects of torture. Think of a workman, who out of every ten machines he makes throws away seven or eight; would you call him skilful or wise? Would you say that the ever-increasing heap of broken, useless things proclaimed his glory? Yet I have read that one of the chief reasons of the existence of hell is that it testifies to God's excellent power, wisdom, majesty—yes, and His love!

God is love, say the apostles; He is not, shrieks the evangelist of to-day; He is not, cried the theologians of the centuries gone by. Rather than worship a God of whom I could entertain such thoughts, I would bow myself and worship man or woman, for there at least we find some one who can forgive their enemies, some one who at least can love without stint or limit. Listen to what Emmons has said and judge what a God he worshipped:—"The lamb of God shall roar as a lion against them; he shall excommunicate and cast them out of his presence for ever by a sentence from the throne, saying, 'Depart from me, ye cursed.' He shall

adjudge them to everlasting fire, and the society of devils for evermore. And this sentence, we suppose, shall be pronounced with an audible voice, by the man Christ. And all the saints shall say, 'Hallelujah, true, and righteous are His judgments.' . . . The godly wife shall applaud the justice of the Judge in the perdition of her ungodly husband; the godly husband shall say, Amen, to the perdition of her who lay in his bosom; the godly parents shall say, Hallelujah at the passing of the sentence against their ungodly child; and the godly child shall from his heart approve the perdition of his wicked parents, the father who begat him and the mother who bore him." Do you wonder at men turning atheists when they hear these things? I might quote from all the fathers, from Edwards to Spurgeon. All these men seem to have racked creation to find horrors enough to lead men to God. They forgot how the father in the parable welcomed the prodigal, going forth to meet him; the shepherd also when the sheep was lost went out into the desert places to find him; that sheep would not even try to come home, it could not if it would, it was lost. With those two parables, one of the prodigal son, the other of the lost sheep, I nail down the libel on God, and to-night I say what man of you could be happy in heaven, amidst all that was good and fair and beautiful, if you knew that outside, somewhere, was one poor soul, belated, lost, eternally, hopelessly, everlastingly lost? Who, I say, would be happy in such a heaven?

God's justice, his wisdom, his mercy and love forbid it that this doctrine be true. Yet I am told it must be true, for it is to be found in the Bible. If it is to be found there, so much the worse for the Bible; the sooner will it be thrown on one side as containing pernicious and libellous statements. But let us have a care. The Bible teaches no such thing. There is not one word between its two covers that gives the slightest reason for entertaining such revolting thoughts. A few Greek and Hebrew terms, wrongly translated, which I am glad to say have been altered in the Revised Version and its margin, which originally signified the grave, the place of departed spirits, or the Gehenna of the Jews, have been eagerly seized upon by theologians, and have been used to deceive the simple. The words eternal, everlasting, and hell have been used when they had no right, and supported by a few texts much mistranslated, the most tremendous, the most horrible of dogmas has been built and the most calumnious of libels uttered. My friends, believe your own hearts. They will not deceive you. God has made all your powers of love and tenderness, and

The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is wonderfully kind.

There is no eternal punishment for any one. There is punishment, as I tried to show last week; but hell, with its fiendish torments unending, is but the imagination of a cruel and revengeful race of men, who made God in their own image, and whose hideous nightmares have been preserved to this generation, instead of passing away with the age of racks, stocks, thumbscrews, and martyr fires, to which they properly belonged. I have spoken strongly. I make no apology. No language is too strong to denounce this doctrine, a doctrine which drives weak men and women to the monastery or the madhouse, a doctrine which sends men who try to reconcile it with their knowledge of God into agnosticism, atheism, and I know not what; a doctrine which does more to keep men from religion than all the others put together; a doctrine which it is a disgrace for a thinking, reasoning, loving people to believe; and a doctrine which, as I have said before and do not intend to cease repeating, is a libel on God. As God's minister, I charge all you who feel the truth of this, that whenever any one tells you there is eternal punishment in store for some of our brothers and sisters, you denounce it as an outrageous and wicked libel on our Heavenly Father.—*Alva News*, Scotland.

Very recently a person was charged at Bow Street Police Court with "unlawfully pretending and professing to tell fortunes." It appears that, if a person gets his living by forecasting the future of a pack of fools and asses in this world, he is committing an unlawful offence, and is regarded as a rogue and a vagabond. But, if he puts on clerical habiliments and draws a large stipend for telling the same fools and asses their fortunes in kingdom come, he is regarded as a saint.

A PRAYER AND ANSWER.

THE way is dark, my Father. Cloud on cloud
Is gathering quickly o'er my head, and loud
The thunder roars above me. See, I stand
Like one bewildered! Father, take my hand,
And through the gloom
Lead safely home
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land
Keep me from wandering. Father, take my hand
Quickly and straight
Lead to heaven's gate
Thy child.

The path is rough, my Father! Many a horn
Has pierced me, and my feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand,
Then, safe and blest,
Lead up to rest
Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fleeting spirit rise to that blest land
Where crowns are given. Father, take my hand,
And, reaching down,
Lead to the crown
Thy child.

THE ANSWER.

The way is dark, my child, but leads to light.
I would not have thee always walk by sight
My dealings now thou canst not understand,
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child.

The way is long, my child, but it shall be
Not one step longer than is best for thee;
And thou shalt know at last when thou dost stand
Safe at the goal, I ever hold thy hand,
And quick and straight
Lead to heaven's gate
My child.

The path is rough, my child, but oh! how sweet
Will be the rest for weary pilgrims' feet;
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
Then, safe and blest,
With me shall rest
My child.

REASONS FOR THE HOPE THAT IS IN ME; OR, EVIDENCES OF A FUTURE LIFE.

(Written expressly for "The Two Worlds.")

BY H. JUNOR BROWNE, OF AUSTRALIA,

Author of "Rational Christianity," "The Holy Truth,"
"The Grand Reality," &c., &c.

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I SHALL now proceed to relate some of the many wonderful experiences I have had since the first opportunity presented itself to investigate Spiritualism; not with the idea that my experiences will convince others, for personal investigation alone can do this in matters against which such great prejudice exists. My object in submitting these experiences to the consideration of truth seekers, is to induce them to personally investigate this important and grossly misrepresented subject, and thereby share with me, and thousands of others who have realised its soul-satisfying truths, the happiness which a knowledge thereof has conferred, and the consolation in the hour of trial which such knowledge brings with it, and which no religion founded on mere belief can supply.

Some seventeen years ago, I met a friend in Melbourne, Australia, where I have resided for nearly 40 years, who, like myself, admired the philosophy of Modern Spiritualism, although doubtful of the reality of its reported manifestations. He asked me if I had heard of the arrival from America of the celebrated medium, Charles Foster. I replied I had not, and added, "I want very much to see a *live medium*," for, like others who have never witnessed Spiritual manifestations, I then looked upon mediums as tricksters, who, by some cunning device, could make tables move or produce raps at will.

On learning Mr. Foster's address from my friend, who informed me that he had not up to that time seen him, I at once proceeded to call on Mr. Foster. He

received me affably, and consented to give me a sitting there and then. His first question to me was "Do you know anything about Spiritualism?" To which I replied that I had read books on the subject, but that I wanted demonstrable proof of its reality before I could accept it as true. He said he could give me this, and handing me a slip of paper and a pencil, requested me to write the name of any friend in spirit life with whom I would like to communicate while he was out of the room, not to show it to him, but to fold the paper up with the name inside, and to hand it to him on his return. As soon as Foster closed the door behind him I looked around the room to see if there were any mirrors to act as reflectors, or any wires to act as conductors. Finding none, I wrote the name of my father, who at that time had been "dead" for thirty years, and folded the paper up as directed.

On Foster's re-entering the room, I handed him the paper, which he grasped in his left hand folded as it was, and he said to me, "The spirit whose name you have written will manifest his presence by causing his initials to appear on the back of my hand, the one in which I hold the paper." I sat on his left side, and his folded hand with the paper in it was never out of my sight from the time he grasped it. As I looked at the back of his hand, I observed my father's initials, A. B., appear, at first of a pale pink colour and then gradually darken to a deep red. After a few seconds they as gradually got lighter and lighter in colour until they faded away.

Being very sceptical, the thoughts that passed through my mind at the time were: "This is a very clever trick, but how comes he, a perfect stranger to me, to know my father's initials without opening the paper?" As I was thus thinking, Foster, still with the folded paper grasped in his left hand, suddenly went into a trance, a state I had never before witnessed, and thus addressed me: "My dear son, I am your father, Archibald Browne; this is an opportunity I have long looked forward to."

I here interrupted by observing that my father did not speak with an American accent. The reply to this was, "I am merely making use of this man's vocal organs to express to you my sentiments." I then said, "That may be, but I shall require more evidence before I believe that you are the spirit of my father, as you profess to be." The answer was: "When you were a little boy I took you to so and so" [mentioning several places in Scotland where I had visited with my father in my childhood; my father passed to the other life when I was about fourteen years of age]. "When you went to Liverpool" [that was after his death] "I was with you. When you went to Africa, I was with you, and ever since you came to this country [Australia], I have been with you."

These remarks brought to my mind the woman of Samaria, who is reported to have said, "Come, see a man which told me all things that ever I did." He continued by saying, "You have been changing your theological views for some time past, and have been giving your own reasoning powers the credit of this." I said that was the case, and that it was alone from reading my Bible carefully that I had been obliged to reject the divine authority of it, as popularly claimed. To this he replied, "You must, however, give me a little credit for enabling you to see it in a new light. I was a number of years in the spiritual world before I discovered that what I taught on earth was not true, and as soon as I did so, I began impressing your mind to view theology in a different light." I said "That may have been the case, for it explains what I never before could understand, namely, how from extreme orthodoxy I had almost suddenly drifted into extreme heterodoxy about six years previously." I then inquired if, when on entry into spirit-life he did not realize the hopes and expectations he held when on earth, he did not at once perceive the erroneous character of his religious belief? He replied, that after his entry into spiritual life, he met an old professor of theology, under whom he had studied in this life and for whom he had a great respect, and in answer to his inquiries, he was informed by his old friend that the Scriptures were misunderstood on earth, and that Christ would not appear to them until the judgment day. This explanation coming from one whom he esteemed so much, he said, had satisfied his mind for a time, but gradually the light of truth began to shine on his darkened understanding, and he perceived the erroneous character of his belief, and that he then, although I was unaware of it, impressed me to see things in a different light. He con-

cluded by saying, "I spent the greater portion of my life on earth in disseminating that which was false and misleading, from my not having made use of my reason in religion as I did in all other subjects, and I wish you, on every occasion in your power, to endeavour to undo the wrongs which I thus did when on earth." I promised that I would do so, which promise I have faithfully kept to this day, and I intend continuing to do so until I join my father and other friends in the world of spirits. This, I am told by those who are in a position to know, is my mission here on earth.

And truth alone, where e'er my lot be cast,
In scenes of plenty or the pining waste,
Shall be my end and aim, my glory to the last.

On Foster coming out of the trance, and while I was contemplating what had been said to me through him, he said to me in his normal condition, "Have you any one in the spirit world of the name of Ada, for there is a little child standing beside you with blue eyes and golden curls who gives that name?" I said I had lost a little daughter of that name, and answering to that description, some years previously, but that she had not crossed my mind for several weeks past. He then said, "She desires me to tell you she is very happy, and is frequently with you and those at home, although you do not see her."

I may here mention that in consequence of this, and its corroboration through subsequent events, I had the following verse inscribed on her tombstone:—

Rest assured I shall return, mother, from that angelic place.
Though you may not see my form I shall look upon your face;
Though you may not hear me speak I shall hearken what you say,
And be often, often with you when you think I'm far away.

Foster then said to me: "There is some one here speaking to you in a curious language." I asked him to repeat it, when he said, "It is something like *saca bona*." To which I replied, "*Saca bona naitoo*," and I asked if he could get the name of the spirit who spoke this language. Foster replied, "He gives the name of Henry Shire," which greatly surprised me, as I knew an old gentleman of that name many years before who spoke that language. I then inquired if Foster could see the spirit giving that name, and he said, "Yes, he appears as a very stout man." I then said, "If it is my old friend, Henry Shire, will he give me the nickname the natives used to call him?" Foster said, "He states it was *nonguambeen*," to which I replied, "That is quite right."

Foster then asked me what *nonguambeen* meant, and I answered, "A big pumpkin, which the natives called him on account of his being so stout." He weighed nearly 19 stone. Foster then said, "He is speaking some more of that language," which, on his repeating it, I understood. Foster then asked me what language it was, and I informed him it was the Kaffir language, which I, as a young man, had learnt to speak when in Natal many years before. I inquired of Foster how it was that I did not see the spirit or hear him speak as he, Foster, did. He replied, "You evidently are not so mediumistic as I am, and have not cultivated your clairvoyant and clairaudient faculties."

On my handing Foster his fee for the sitting, I said to him, "Well, Foster, I came with the idea that I would pay you a sovereign very grudgingly, for I looked upon you and all mediums as little better than impostors. I now pay it most freely and with gratitude, for you have solved the problem that has engrossed my attention for years past, and have given me more spiritual knowledge in one sitting than all the parsons have done during my lifetime." As I was leaving the room, Foster said to me, "You need not depend on my mediumship, for your spirit friends say that all your family are mediums, and if you will only hold circles at home you will find it is so." I was so ungenerous at the time as to think that in Foster's saying this he was only flattering me in order to get another sovereign from me, but in this I did him great injustice, as subsequent events proved to me.

Words cannot express the buoyant feeling I experienced, and with what lightness of step I made my way to my home after my experiences that day with Foster. On my relating them to my wife and an intimate friend, Mrs. G—, who was present, to my great astonishment, as up to that moment they had both been strongly opposed to anything connected with Modern Spiritualism, they each expressed a desire to have a sitting with Foster. I afterwards learnt that it was from Foster having mentioned the name and having so accurately described our little daughter, Ada, that the mother's heart was touched, and it was this that caused

such a sudden change to come over her feelings in regard to this hitherto detested subject.

The next morning the three of us drove over to Foster's rooms. Before leaving home, my wife took out of her photographic album some twenty or more photographs of children, in order to test the truth of his assertion about seeing our daughter, Ada, the previous day. On my introducing the ladies to Foster as my wife and a friend, the former of these inquired if he could recognise the photograph of a spirit that he had described the day before. He replied that he could, and on my wife spreading the children's photos before him on the table he at once said, "That is your little child, Ada, who appeared to me yesterday," pointing to her likeness. Both my wife and Mrs. G— received some wonderful tests that day.

On one of my many visits to Foster's rooms I took with me a friend of Dutch extraction, a widower, and at my suggestion he put all his questions in Dutch, a language Foster assured me he did not understand. Notwithstanding this, my friend received correct answers to all his questions, so he assured me. His wife, who had "died" a few years previously, gave him a correct account of the circumstances of her "death," and assured him that such was the nature of her disease that the skill of all the doctors in the world could not have saved her.

On another visit, while on my way to call on Foster, I met an old friend who was a sub-editor to the leading newspaper of Melbourne. I asked him if he had seen Foster, to which he replied he had not; and when I said I was going to visit Foster he volunteered to accompany me. As he walked beside me he said: "If Foster can tell me my mother's maiden name, which no one in the colony but myself knows, I shall entertain a different view of Spiritualism to what I do."

On my introducing this gentleman as a representative of the press to Foster, he asked the latter if he could tell the maiden name of his mother. Foster replied, "If you will sit down with Mr. Browne and myself I will see if I can get it." No sooner were we seated than Foster said: "Your mother, Mrs. S—, is present. She says her maiden name was so-and-so, she died at your birth, and would have been living on earth to this day if she had been treated properly by the doctor who attended her," &c. My friend was greatly astonished on hearing this, and assured me it was all correct, stating that it corroborated what his aunt, who had reared him from infancy, had told him about his mother and her "death," &c.

On another occasion I got a young friend who was greatly opposed to Spiritualism to accompany me to Foster's rooms. As Foster entered the room in which we were he said to my friend: "Young man, your spirit friends desire me to tell you that you have not long to live on earth. They say at the utmost three years. Spirits seldom make such a remark, so your spirit friends must have a particular object in view in telling you this." I interposed by saying that I hoped, even on my own account, it was not true, as Mr. M— was the friend I had named in my will to act as my executor and trustee of my estate at my demise.

My friend, who was under thirty years of age and in good health, ridiculed the prediction, which, he said, only confirmed his contempt for Spiritualism. Within three years from that date my young friend "died" of hydatids. I followed his body to the grave, and since then was trustee for his widow and children, until I left the colony on my present visit to this country.

The first time Foster called at our house he took up a photographic album that lay on one of the drawing-room tables. Turning over its leaves he pointed out the likenesses of more than a dozen friends who had passed over, and who had appeared to him during sittings we had with him at his rooms. On my saying that there was the likeness of one he had described to me which he had not recognised, he turned back a few leaves and observed, "That is like J. P.," naming the son of a cousin of mine who had "died" in the colony a short time previously from consumption, adding, "But when he appeared to me he had whiskers." I said, "You are quite right; he had before his 'death,' but this likeness of him was taken in Glasgow before leaving for this colony, and at that time his whiskers had not grown."

During Foster's stay in Melbourne a friend called one evening who had been at several sances, and at his suggestion we all sat round the table to see if we could get any

manifestations. After one or two of us had held a pencil in hand for a few minutes without any result, the pencil and paper were passed to my eldest daughter, then a girl of eleven years, now a married lady with a family. No sooner had she taken the pencil than her hand began to move involuntarily, and she cried out, "Oh, mamma, I'm so frightened, my hand is writing." Her mother and I pacified her by saying there was nothing to be afraid of, and on taking up the paper I found a message on it from my eldest sister and signed by her, not exactly in my sister's handwriting, but quite different to that of my daughter.

This sister, the wife of a colonel in the army, had "died" on her passage home from India several years before my eldest daughter was born.

Several other messages from those who had passed to the higher life were also received through my daughter's hand that evening. One of them was from a relative of the gentleman who had suggested the sance. I may state that neither my daughter nor any of the family knew anything of the relative of that gentleman, and that through the message he received that evening he sailed for Europe by the outgoing mail steamer.

Having discovered that we had a medium in our own family, we commenced to hold regular sances. At these we used to receive communications through my daughter's hand from both friends and strangers who had passed to the higher life, and on subjects of which my daughter was totally ignorant. Her hand was frequently controlled to write in foreign languages. As an instance I may mention that one evening when we were sitting for communications her hand suddenly grasped the pencil in a curious way. It was held between the second and third fingers, with the stem pointing upwards between her thumb and forefinger, and went off forming, very hurriedly, what appeared like Chinese characters.

On my showing the nineteen pages her hand wrote in this way to a Chinaman who used to supply us with vegetables, and asking him if he knew what was written, he asked, "Who write this?" and went on saying, "like little China boy's writing; not know write well." I said to him, "Never mind who wrote it, can you read it?" He replied that he could read some of it, but that there were other parts so badly written that he could not make them out. I then told him it was written by the spirit of one of his countrymen through my daughter's hand. Instead of being surprised at this, as I expected he would be, he said: "Ah, I know!" and began describing how the Chinese communicate with their friends in spirit life, namely, by means of a trayful of fine sand, over which they hold a stick, and as the stick is moved by invisible agency the point of it forms the Chinese characters in the sand, and after each message has thus been received they shake the tray so as to render the sand smooth for the next communication.

On my showing him the way in which the pencil was grasped by my daughter's hand when controlled to write Chinese, he explained that was the manner in which the Chinese hold their pens when they write.

My daughter said that she felt a numbness come over her right arm every time it was controlled to write, and her chief spirit guide informed us, through her hand, that that arose from his cutting off the connection between her brain and the nerves of her arm, so as to render it susceptible of control by the invisibles. My daughter was what is termed an automatic writing medium, and afterwards developed other phases of mediumship, namely, clairvoyance, clair-audience, &c.

On one occasion I received part of a message through the hand of my daughter, and was then told that the spirit friend communicating would finish it through Foster's hand.

On my calling at Foster's, the concluding part of this message was written through Foster's hand as promised. On another occasion I met a coloured man in the street, whom I took to be a Kaffir, owing to a large hole in the lobe of his ears, in which they frequently carry their long snuffboxes. On my addressing him in his own language he seemed rather astonished. I asked him to call on me next evening, which he did, when I placed him on a seat a little way from the table, and then called my daughter into the room to see if we could get any messages from his friends in spirit life. No sooner had she placed the pencil on the paper than her hand went off writing in the Kaffir language.

I may state she was quite unacquainted with that language, not having been born until after I had returned

to Australia from my second visit to Africa. On my reading out to my coloured acquaintance what had been written through my daughter's hand, he was evidently much alarmed, stating that the author of the communication, a countryman of his, was dead. But I said that his *enslenzes*, or spirit, still lived, and that it was his friend's spirit that controlled my daughter's hand to write. This did not seem to have much effect in appeasing his alarm, the Kaffirs, as a rule, being afraid of ghosts or spirits.

Some of the words I read out to him were beyond my knowledge of the language, but he understood them. At last I came to a word that, pronounce it as I could, he did not understand. As I was about giving it up in despair, "click with mouth" was written in English at the bottom of the sheet of paper. Immediately I pronounced the word with a click, which is common in the Kaffir language, and my coloured friend understood it.

When sitting for communication with our spirit friends one day, in the middle of a message, my daughter's hand wrote "Put down that balloon." I said to my wife, who was sitting on my daughter's left, while I sat on her right, "What on earth have they to do with balloons in the spirit world?" Looking up, I found my wife smiling, when she said: "Don't you see she [our daughter] is child like playing with a toy balloon in her left hand, while her right hand is being controlled to write for our information?" I had been so intently looking at what my daughter's right hand was writing, that I had not observed the little toy balloon in her left hand. I mention this circumstance to show that our daughter's mind had nothing to do with what was written mechanically through her hand by an outside and invisible intelligence.

Generally the communications received through my daughter's hand were written with extraordinary rapidity, but at other times very slowly. Sometimes the messages were written upside down, so that we had to turn the paper top downwards before we could read them, and occasionally they were written backwards, so that we had to reverse the paper and place it between the light and ourselves before we could make out what was written. This I am aware some people can do who have practised it, which my daughter had not. The nature of the messages received thus was, however, sufficient to refute the idea that the child had practised writing in this way in order to deceive her parents, as opponents might suggest. One of our spirit friends, namely, the doctor who had attended at the birth of our daughter, used always, when communicating through her hand, to write perpendicularly from the top of the paper to the bottom, instead of horizontally, and we had to turn the paper on its side, or longitudinally, before we could read what was written thereon.

After a time our daughter developed into a clairvoyant and clairaudient as well as a writing medium. She used to describe the various spirits present, give their names, which, on being asked, they would present, so as to be visible to her, and she would repeat after them messages conveyed by them to her. She sometimes described some of my old Kaffir servants who had "died," mentioning on one occasion the mark of a deep cut one of them had on his face, giving his name, and repeating after him a message in the Kaffir language, as Foster did in the case I have related of my old friend, Henry Shire.

When my eldest son passed to the higher life through typhoid fever, his eldest sister, then a girl of sixteen, stood by his bedside and described to me the passage of his spirit from the physical body almost exactly as Andrew Jackson Davis has related what he witnessed at the passing away of a friend of his in his work entitled "Death and the After Life," a book which my daughter had never read. She also described and mentioned the names of our spirit friends who were waiting to receive and guide our son to his home in the spirit world. Let me here ask any parent, however opposed they may be to Modern Spiritualism through misconception thereof, is it at all probable that at such a time a daughter would try to deceive a parent? or is it likely that I, who can have no object to gain thereby, would in a sacred subject like this, tell a deliberate falsehood? No. They may rest assured that, except for the sole purpose of inducing others to investigate Spiritualism and thereby share with me the true comfort and consolation which a knowledge thereof supplies in the hour of trial, I should not thus expose to an unsympathetic public family matters of such a private and, to us, sacred character.

I may here add that while our eldest son's body was lying in the coffin in one room, he was writing through his sister's hand in the adjoining apartment an account of the various spirit friends he had met since he passed to spirit life, and mentioning those to whom he was most attached. Several of our other children, of whom we have had eleven, also developed into writing and clairvoyant mediums, and since then I have occasionally had glimpses of the spirit world, so that I can describe it, and I have seen, felt, and heard spirits when no one in the flesh was present except my wife and self. To enter into detail of all these spirit manifestations would fill a large volume, so I shall pass on to other experiences.

(To be continued.)

CLERICAL ROME.

The Pope's Encyclical on the Labour Problem is epitomised in single sentences by the *Christian Union* as follows:

That there is a labour problem.

That working men are suffering under gross injustice.

That it is the duty of the church to concern itself with these facts.

That wealth is a trust, and must be administered as a trust.

That hours of labour should be such as to give time for soul culture.

That wages should be such as to give opportunity for acquisition of property.

That, if these results cannot be secured by free contract, the law should interfere.

That labour arbitration should take the place of labour battles.

That labour organisations should be encouraged.

That woman labour and child labour should be regulated and reduced by legislation.

That the factory acts are right in principle.

That the church, the state, free labour organisations and capitalists should all co-operate in labour reform.

TWEEDLEDUM V. TWEEDLEDEE.

The Bishop of Lincoln had mixed water with the wine used in the holy communion, says the *Chicago Tribune*. This is contrary to the practice of the Church of England, but conformable to that of the Church of Rome. The Archbishop of Canterbury held, on complaint of certain members of the church, that the Bishop of Lincoln had not offended by mixing water with the wine, but that he had offended by mixing them before the service instead of during the service, and this, although it had been church practice to use wine without water during three centuries. The Archbishop's nice distinction between admixture before and during the service reminds one of the famous controversy as to the comparative merits of Tweedledum and Tweedledee.

Dr. Holmes told me the other day a curious experience of his, says a correspondent of the *New Orleans Times-Democrat*. At dinner one night he was suddenly moved, apropos of nothing, to relate a very curious criminal case that he had not even thought of, so far as he knew, for forty years. When they left the dining-room and passed into the library, it was found the mail had been delivered while they were at dinner and lay on the table. Dr. Holmes opened a paper sent him by a friend in England and behold! it contained the story of the long past crime that he had just been relating, revived in the newspaper, and a friend in England, thinking it would interest him from its curious character, had sent it to him. "Now, what," said Dr. Holmes, "put the story at that moment in my mind? I suppose the Spiritualists would say that a spirit read what was in the paper lying in another room and communicated it to me. Or was it, possibly, my unconscious self that saw it and communicated it to the brain?" "Which do you think it was, Dr. Holmes?" I asked, curious to hear his keen and subtle analysis of so strange an occurrence. "I have no theories," he replied; "I only state facts."

THE LEADERS OF THE WORLD.

WHAT the greatest thinkers think to-day the mass of thinkers will think to-morrow, and the great army of non-thinkers will assume to be self-evident the day after.—*Samuel Laing*.

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FRIDAY, AUGUST 7, 1891.

ON THE IDENTITY OF COMMUNICATING SPIRITS.

[In a series of fine articles written by an old experienced Spiritualist for the *Religio Philosophical Journal*, we find the following statements. We commend them to our readers, as showing the difficulties and possibilities of identifying our spirit communicants.—ED. T. W.]

EXPERIMENTS AS TO IDENTITY.

By careful and repeated experiment the most exact scientific certainty is to be acquired of the reality of these phenomena, and in many cases of an intelligence directing them, not referable to the mental action of the persons present. When, however, we come to the question of the identity of the intelligence communicating with us, the exact proof that we ought to obtain is not always to be procured. Still no one can become personally familiar with the subject, without a conviction that the claim of the physical acts being done by a given intelligence is worthy of the most impartial investigation. We soon learn that we must dismiss our preconceptions as valueless and take up the subject as it actually exists in nature.

The idea of spiritual power has sprung up from the occult nature of the phenomena, their self assertion, and the fact that many of the acts are physical impossibilities to living beings. The identity of the intelligence with the one it assumes to be is supported by the averment of the intelligence itself—by its expressions and acts of affection—by its knowledge of matters in your history and its own—by the correct revelation of a matter formerly known to the intelligence claiming to be present—by the communications in sealed slates with names appended—by exact descriptions of a vision—or by the occurrence of some token of recognition familiar in the past.

Experiments, however, are to be devised more or less perfect, in which the revelation can only be within the knowledge of the communicating intelligence, if it is what it assumes to be, and not within the capacity of a living being. The following instances are attempts to ascertain if the intelligence can inform correctly of matters it alone can know.

On every occasion when I had visited Mrs. Maud Lord's circles an intelligence purported to be present, giving the same name, and preserving not only the same tone of voice, but the same manner of speech and action. I procured the photograph of the person whose name was so constantly spoken, and placed it with several others of the same sex and age. Attending another circle, as soon as the light was extinguished I secretly took from my pocket the package of

photographs, laid it on my knees, and when the intelligence announced itself, mentally requested it to pick out its own likeness. The pictures were moved about, as if being examined, and one of them was held up, touching my face, which I marked No. 1. Later in the evening I made the same request twice, and marked the cards held up 2 and 3. After the gas was lighted, I found the same card had been marked 1—2—3. It was the right one, and each time had been held up with the back towards me, thus escaping any injury from my pencil.

In this experiment I could not know which card was picked up, and did not touch it except with the point of my pencil, or when I mingled it with the others, after it was laid down on my knees. The medium had never seen the original or the photograph, and did not know that I was trying an experiment, as the requests were made mentally. The room was entirely dark. Here all possibility of human knowledge seems to be eliminated, and the result is narrowed down to an intelligence that recognized its own likeness, and the only one that could have the knowledge to do so, under these circumstances.

The medium having stated that she perfectly remembered the appearance of a vision, and could select its photograph from any number, I placed several pictures in her hands. She discarded the first three or four, and gave me the right photograph of the vision she had seen and described. Here a picture the medium had never seen of a person entirely unknown to her, was identified by the natural eyesight, through its resemblance to a vision.

At the suggestion of the late Dr. Elliotson, who was then a most uncompromising opponent of all phenomena in their psychical character, I obtained from a lady he did not know a written question with the answer annexed, in relation to a matter that had transpired many years before, and thousands of miles away. The lady was the only person living that had any knowledge of the act. This paper, in a sealed envelope, was placed in my pocket-book, not to be opened until I succeeded or failed in obtaining an answer to the question written within. This was in London. Two years afterwards, being in New York, I was advised to visit Mrs. Underhill, of the Fox family. I had never seen this medium, and knew nothing of her except from report. There was a large party, all strangers to me. Mrs. Underhill took charge of the alphabet and went over it with such practised rapidity that the attempt to follow her on my part was in vain. A communication was being given to a gentleman, when a name was interpolated that did not belong to the matter in hand. The paper was passed round, and the name unrecognized by all, until it came to me, when it proved to be the maiden name of the mother of the lady who had written the sealed note in London. I had never seen or known the mother, or spoken of her by that name. My mind at once reverted to the envelope in my pocket, and I asked if an answer was to be given on the present occasion to the matter written within. An emphatic affirmative was given. Mrs. Underhill proceeded to take down the letters that were rapped to, and in a few minutes handed me across the table this line, "She gathered wild grasses from my grave." On opening the note which had been written in England I found the following question and answer. "Mother, what was the last thing I did on leaving Abington? I gathered wild flowers from your grave." The question was addressed to the mother, and the writing purported to be the mother who answered.

A voice assuming to be that of a lady who had been an intimate friend of mine, and one whom the medium had never seen or heard of, so often talked with me at different séances that the medium came to know and recognize the vision whenever it presented itself. I engaged the son of this lady to attend a meeting under an assumed name. He had never been to a séance, and was a stranger to all present. Whilst the medium was sitting in front of him, touching his feet with hers, and her back towards me, she told me that my friend Mrs. S— was placing her arms around this gentleman's neck. On my observing that it was strange she did not come to me as she had always done, a voice replied, "She has found somebody she loves more." The gentleman's name and his mother's were then both spoken by a voice that was not the medium's, in the same tone this intelligence habitually used. This was an instance of a vision familiar to the medium and recognized by her, addressing as her son, a stranger to all the persons present, except myself.

FEDERATION AND LIBERTY.

BY A. F. TINDALL, A.M.S., T.C.L., HON. SEC. LONDON SPIRITUALIST FEDERATION.

SIMULTANEOUSLY efforts are being made, both in London and in the country, towards union amongst Spiritualists. How imperfect these schemes are, and how much room for improvement there is in them, none are more convinced of than the few earnest people who are trying to promote this union. Yet that is no reason that our plans for federation are to be condemned, but rather that our critics should try and suggest improvements where they deem our methods to be faulty. I am sorry to say that the behaviour of the masses in general towards any new measure introduced for their benefit is often copied by Spiritualists. Some of us in London have introduced various improvements in old methods and modes of thought. These have at first been assailed with great vehemence, yet a few months later they have been almost universally adopted. So our plans for union in London have been attacked, and also one of the first efforts of such union—a petition to Parliament to remove those old statutes by which all Spiritualists may be condemned as law-breakers—has found scant favour amongst the very people who could be imprisoned to-morrow if the authorities liked to proceed against them. Strange, too, that the mediums did not like astrology being coupled with mediumship, and the astrologers thought their art too grand to be classed with mediumistic phenomena. The mesmerists also, would not allow mesmerism to be classed under the term "hypnotism," alleging that mesmerism was something harmless and divine, but hypnotism deadly and satanic. They all forgot that the law denounced them *in toto*, and made no nice distinctions. If a law against hypnotism were put in force, no one would escape by declaring himself a mesmerist. It has been said that Spiritualism is not against the law, but the statute against witchcraft makes all dealings with the supernatural unlawful. It is useless to say it will never be enforced: If things go on as they are now drifting, and our Puritans obtain power, there is no telling what old statutes may not be revived. Let us take time by the forelock. I now read that the well meant efforts in the provinces towards federation have met with the same opposition. Let us take heart and be brave, then, and true to each other, for we have a mighty struggle before us, but, with God's help, we will prevail. Our opponents say that federation will destroy individual freedom, and raise up a new priesthood. As long as communion with the spirit world is open, there need be no fear of this.

Directly any class of men begin to crystallize their opinions into a creed, and their clique into a priestly order, a fresh breath of inspiration from above will destroy their efforts and throw their organization to the winds. Let us, then, always keep the door of spirit communication open. With regard to federation exalting men and women into would-be popes, it will have a contrary effect. Those who will become leaders, when Spiritualists are properly organized, will be only those whom the general feeling of respect for their talents will exalt, and instead of would-be popes, it will undermine the popes already existing, who would never have risen to their present eminence for mischief had it not been for the chaotic condition in which they have so long kept the movement. For such it is a life and death struggle to put down union, for directly federation becomes successful their rule will be over. There is an argument that isolated individuals should get up small meetings of their own in different places, and that two or three such persons may combine; whereas, combination in large numbers should be put down.

How illogical this is every one can see at a glance. People who argue thus want capacity to grasp the nature of the world in they live, with its multitudinous modes of thought and action. Are we to try to give Spiritualism to humanity at large or not? If not, let us form ourselves into secret societies, like those of olden times, but if we are to go forth to the world we must work with the world's weapons, and preach to people in ways they can understand. Stern Spiritual pioneers may sneer at the methods of winning over the fashionable classes by telling Christians that the esoteric truths underlying their faith are spiritual. This, our stern moralist says, is bowing the knee to Baal, or worshipping the mammon of unrighteousness. I deny this. It is merely proceeding in the same spirit of love and kindness by which the spirits have educated our own souls. The world is sick of propagandism by force—the Spiritual method is

one of love and persuasion. One means of drawing London and the provinces together would be for our beloved Editor to come to London in the autumn and speak to us once again before she quits the platform. All London Spiritualists would welcome her with joy. Now, one word as to our petition. What we have hitherto done is merely tentative. When our autumn meetings commence we shall take this matter up in a more comprehensive manner, and send to all societies in the kingdom. By that time the subject will be better understood. But what we have already done has been discussed in many of the London daily and weekly papers, and has given our cause such an advertisement as it has not had for years. Let us all then take heart, and we will yet have a truly Spiritual Federation which shall prove to all the strength of our glorious cause. I hope shortly, with the Editor's permission, to detail some of our plans for the coming autumn season, and also to give some of the results of the late investigations into Spiritual phenomena of the London Occult Society.

QUESTION DEPARTMENT.

DEAR MADAM,—Seeing that you sometimes devote a portion of your space to enquiries of general utility, I shall be glad if you would answer through the columns of *The Two Worlds* the following: "Do the thoughts or expectations of any sitter in a circle affect the visions as seen by the clairvoyant, or is it that spirits are as much given to jumping at conclusions as mortals, and as liable to be duped by appearances as we are?" Because I have several times noticed phenomena similar to the following: "The clairvoyant (under control) told me that I should have to move from the place where I was then living, and that very speedily." At the time I was expecting it would be necessary to move; circumstances, however, altered the case; two years have passed, and I still live there.

The second instance is: I have a sister very ill at home, I go to a séance and, without expecting to be told anything about her, am informed of her illness, and confidently assured by the control that she will pass over ere the week is ended. Before the week has passed away she recovers, and is herself again. In the first instance, do you think the state of the sitter's mind influenced the remarks of the spirit? In the second instance, was it but the opinion of the spirit that could see a vision of a sick child on a bed? I do not know how the spirit clairvoyants come by their information, whether it is by vision or hearing, or a combination of both, or if they actually see what they describe and mix their opinions therewith. Awaiting your explanation.—I remain, yours sincerely,

W. RIX.

ANSWER.

As far as we in our imperfect conditions of ignorance—rather than knowledge—of spirit phenomena can discern, the minds of the sitters can, and do often, yet not always, influence the answers rendered, even by what our correspondent calls "clairvoyance"—more properly—mediums. It must be remembered that we are SPIRITS NOW, as much as we shall ever be, and—although the mask of matter is on us, and often hinders true Spiritual perception, so that "we see in part and prophesy in part"—still we do see and we do prophesy; and psychometry proves that we can—through the medium of touch—come *en rapport* with and describe the spiritual part of things. How far the minds, wills, and opinions of the sitters do influence the mediums and interfere with the spirits' meaning, whether given in speech or writing, we are not prepared to say. In such matters experience in long and well-conducted circles is the best guide. How spirits perceive past and future events, and can often, as they certainly do, prophesy of the future, we can only divine through such communications as the following: A spirit having correctly prophesied certainly future events, said, in answer to a relevant question, "You are in the valley, and see only such portions of the scheme of life as an observer so stationed can discern. We are on the mountain tops, and see a far wider panorama of that scheme, hence prophesy." To the query "Is destiny then inevitable, and are all events forefated?" the answer was, "The laws of matter are under the dominion of immutable law, hence their results are inevitable. Spirit is free just in proportion to its knowledge—hence you are both bound and free."

(Question Department will be continued in succeeding numbers.)

THE SPIRITUAL GLEANER.

ON THE REASONABLENESS OF SPIRITUALISM.

CERTAINLY there is nothing in Spiritualism to unbalance the mind. It is both a science and a religion. It teaches man that he is at the bottom of a ladder which reaches from earth to heaven; that he is still in the kindergarten or infant-class, that what he knows compared to what he has yet to learn is as a grain of sand to the earth itself. It tells him there is no death; that which seems so is change, is transition; that he shall never die; that he is on the lowest rung of the ladder, but that he must climb to the top, if it requires all eternity in which to do it. He is the legitimate offspring of infinite God or the fountain of all life, in accordance to whose laws billions of planets and suns exist and rush through space in the fulfilling of their destiny. There is no devil big enough or strong enough in this universe to obstruct or prevent man's progress onward and upward, if he wants to go.

ENRICHED BY A DREAM.

THE papers publish a detailed statement of a case in which a widow received from the spirit of her departed husband information concerning an estate of which she is likely to become the owner. The lady is Mrs. Grace Bushnell, of Greenbush, N. Y. Her late husband John Francis Bushnell entered the army as a private, retired with the rank of major, married the present Mrs. Bushnell, his second wife, in 1867 and died without issue in 1889. On January 4th, Mrs. Bushnell visited a lawyer, Benjamin Patterson, and said that she had a vague sort of idea that a large estate at Port Richmond legally belonged to her. "New Year's eve," she exclaimed, "I fell asleep while looking into the fire. I dreamed that my husband appeared at my side. He said: 'Gracie, you are poor and you ought to be rich. There is a big estate at Port Richmond which belongs to you. It belonged to me while I lived, but I never told you about it.'" Finally Lawyer Patterson, impressed by the annoying persistency of the woman, caused an investigation to be made, and was astonished to discover two remarkable facts. In the first place he found that there was such an estate as the one described, and second, that Mrs. Bushnell had a claim for dower on it. The records of habeas corpus proceedings in the county disclosed the fact that the child, a girl, who was supposed to be heir to the property, was not the daughter of Major Bushnell's brother, who was legally entitled to it. The papers in the case show that the child was the daughter of a lady whose husband had deserted her and gone west. Action will now be brought by Lawyer Patterson to establish Mrs. Grace Bushnell's right to the estate in Port Richmond. The case involves a strange story of romance and mystery.

"BERNHARDT HYPNOTIZED."

THE *New York World* of March 1st contains an article of nearly a column in length under the above heading, the purport of which is that the distinguished French actress had been partially or fully mesmerized by an actor formerly in her company, who was dismissed therefrom before her recent visit to this country. It is stated that for this he threatened to kill her, and came to New York recently apparently for that purpose.

It appears, from a perusal of the article in the *World*, that she was so afraid he would mesmerize or hypnotize her, against her will, that she sent for Inspector Byrnes, who employed "four Central Office detectives" to guard her from his hypnotic influence while he remained this side the Atlantic; and six "detectives" were called into requisition, who induced him to "sail away," and so "reported the fact to the actress," thus relieving her of her fears.

Had Sarah Bernhardt known, what every mesmerist or hypnotic subject ought to know, she could simply have placed the ends of her thumb and forefinger together, fearlessly looked her tormentor in the face, and laughed at him for his trouble, for she would then have been as free from harm as though six hundred detectives were present.

J. W. CADWELL, Mesmerist.

The widow of Captain Burton has burned the manuscript of a book which her husband translated from the Arabic, and left her to publish as a source of income to her and for which a publishing house offered her £6,000. The work is described as "spicy," and was regarded by Lady Burton as

unfit for publication. "Not for £6,000,000," she said, "would I have risked its publication." As the *New York Press* observes, even the men who yield to the temptation to buy or read such publications will applaud her course as in the highest degree noble and honourable. Possibly in the greater wisdom of another world, in which moral responsibility is seen with a clearer vision than in this, the shade of her husband is also smiling approval, and regretting only that he cannot change his fame for such as hers will ever be.

LYCEUM JOTTINGS.

SOWING AND REAPING.

I.

ALL through the drear days
When the autumn rains fell from the cold grey sky,
And withered leaves in the harsh gusts flew by,
He trod the beaten ways.

The bare red furrows spread
In narrowing lines across the upland chill,
The wan mist crept adown the naked hill,
Where no flower raised its head.

Patient and bent and sad,
Each day he came and sowed the seed he brought;
From earliest morn till latest night he wrought,
And yet no fruitage had.

The long, long winter crept
Away. But while the new-awakened earth
Sent her larks up the azure, mad with mirth,
He sowed still and wept.

Tears that made heaven dim
With their sharp pain; for, lo! the land was bright
With beauty; yet long toil from morn till night
Had brought no fruit to him.

II.

O'er the blue hills he came,
Expectant of a country dry and bare,
But, lo! rich swelling cornfields, smiling fair,
Edged with a coloured flame

Of flowers in the sun
That laughed and flung their odours to the breeze,
What time the quick fruit ripened on the trees.
The sowing had been done.

Within his grasp the scythe
Flashed as it swept the plenteous harvest down,
And the fair flowers he wove him for a crown
Sat on his forehead blithe.

And all the world with praise
Greeted the golden sheaves the reaper brought,
Forgetful of the patient hand that wrought
So long thro' past sad days.

The sower was at rest;
The worn limbs still, the tired eyes closed for aye,
He never saw the glory of this day,
And yet he, too, was blest.

—Walter Crane.

THE MIDNIGHT TOAST.

A TOAST? From me?
Why sure! Let's see
To whom I'll quaff while midnight's sounding.
I have it! Friends—
To her who sends
The life blood quickly through us bounding!

Come, blushes spare,
I know she's fair,
Her every action pure and tender;
With eyes so true,
Whate'er their hue,
The hearts can naught save homage render.

Her word controls
Our secret souls,
Though vows of love we've often broken,
She's ever fond—
Her life's a bond,
A loving, living, breathing token.

Come weal, come woe,
Full well we know
Her heart is ever warm and trusty.
Boys! to your feet,
Due honour mete
And hail our toast, long, loud, and lusty!

Nay, nay! No wine,
For her, divine—
This cup we'll pledge as friends and brothers,
With rousing cheer,
In water clear—
For, boys, we're drinking to "Our Mothers."

—Chicago Tribune.

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.

BATLEY.—July 26: Mr. Pawson dealt with seven subjects from the audience, apparently giving every satisfaction. On Wednesday, July 29, he gave his reasons for the faith that was in him, or how and why he became a Spiritualist. He approached the subject from a materialistic standpoint, doubting his own family and himself. The most remarkable phenomenon taking place was a small stand leaving him and walking across the room. Aug. 2: Miss Thorpe, of Sowerby Bridge, paid us her first visit, and we found her a very estimable lady, and the truly Spiritual atmosphere she brought with her was very helpful. She made a deep impression that will not be soon forgotten.—J. P.

BINGLEY.—On Sunday last the district camp meetings, on behalf of the Bingley society, were held on the Ravenroyd Farm, situated in one of the most beautiful and romantic parts of the valley of the Aire. The meetings had been arranged for some weeks to be held on the Altar heights, but at the last moment word came that these meetings were prohibited, and much disappointment was thereby occasioned to many friends from Keighley, Bradford, and other places, who had not seen the last notice in *The Two Worlds*. The meeting was under the chairmanship of the organising secretary, Mr. W. Stansfield. The inspiring hymn, "Sow in the morn thy seed," was sung with much heartiness, led by Mr. Hodgson, of Heckmondwike, with his cornet. Prayer was offered by Mr. T. Craven, of Leeds, and earnest addresses were given by Mr. Woodcock, of Bradford, and Mr. Craven. Afternoon: Mr. Craven was chairman, and addresses were delivered by Mr. Marshall and Mrs. Burchell, of Bradford; Mrs. W. Stansfield, of Batley; and Messrs. Wright and W. Galley, of Bradford. Evening: president, Mr. J. Whitehead, of Bradford. Prayer was offered by Mrs. Marshall, of Bradford, and addresses delivered by Mr. Foulds, Mr. W. Galley, Mrs. Wade, Mr. Woodcock, and Mr. Blomfield, of Bradford. The meetings closed with acknowledgments from Bingley friends, Mr. F. Wood and Mrs. Bower, and an appropriate prayer by the guides of Mrs. W. Stansfield. All the speakers seemed deeply impressed with the beauties of nature by which they were surrounded, and the harmonizing influences which pervaded the assemblages. In spite of the unfortunate incident of the change in the place the meetings were a greater financial success than last year's, and great thanks are due to all the speakers for their valuable services. Visitors were present from Halifax, Bradford, Keighley, Leeds, Batley, and other places.—W. S.

BIRKENHEAD. 84, Argyle St.—Thursday, July 27: Usual monthly social, Mr. Tolly, chairman. Mr. Oakley presided at the piano, and Mrs. Seymour sang "'Tis but a little faded flower." Messrs. Callagan, Tolly, Oakley, and Seymour also gave some good songs. Mr. Heeney gave two readings from "Artemus Ward," and Mr. Morgan a dramatic rendering. It was a most enjoyable two hours. Mr. Bridges, jun., gave an address, "Did Jesus die for me?" showing the uselessness and absurdity of the atonement, with its irrational dogmas in the clearer light shown on man's life here and hereafter by Spiritualism. Aug. 9, Mr. Seymour at 6-30, on "What is Happiness?" Aug. 13, Mr. Seymour at 8, on "Ants," with microscopic and diagram illustrations.

BOLTON. Bridgeman Street Baths.—Miss Walker's subject "Is life worth living?" was perhaps the best treated we have yet had from her. She said so long as man is useful, so long as he works, like the animal and the vegetable world, to make life happy, the plants and flowers with their perfume and beautiful tints of colour bringing joy and pleasure to all around them, so long as his acts produce good, and shall be of use, just so long will life be beautiful and grand. Life is a failure only when it ceases to be useful; when man lives for himself in selfish sensuality; when love is crushed out, allowing passion to govern and to lead him to crime and murder. Our field day passed off very well.—J. K.

BOLTON. Old Spinners' Hall.—Mr. H. Hatton spoke on "My Path from Orthodoxy to Spiritualism," relating some remarkable phenomena witnessed by him during his short investigation. At the night service Mr. Rigby, of Lostock, read an interesting article from *The Two Worlds*, upon which he made a few remarks. A few successful clairvoyant descriptions were given by Mr. T. A. Woods.—R. P.

BRADFORD. 448, Manchester Road.—Mrs. Winder gave excellent addresses. Afternoon subject, "Cornelius"; evening subject, "Jesus, and His Works." A very good, interesting, and enjoyable day. Clairvoyance very good.—J. A.

BURNLEY. Robinson Street.—See Hammerton Street report. United for the day. Lyceum attendance 78.

BURNLEY. Hammerton Street.—Mrs. Britten gave a powerful address in the afternoon on "Man, the Immortal, or, the Bible of the Future." In the evening she dealt with five written questions sent up by the audience, and the amount of historical knowledge brought to bear upon the subjects, backed up by her own experience, completely astonished the people. Grand audiences. Harmony prevailed, and a happy day was the result.—R. V.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke very well both afternoon and evening, and were much appreciated. Some very good clairvoyance at each service. Many strangers were fairly pleased.—J. W.

FELLING. Hall of Progress.—A lady medium gave a short but stirring address on "The sad calamity that has occurred in our neighbourhood during the past week," urging the audience to help the widows and orphans financially, and give them their sympathy. She also gave a great many descriptions of spirit friends around those who went to the platform, every one being fully recognized, which gave great satisfaction. Purchasing Fund.—The committee herewith return thanks for the following unacknowledged donations: A Friend, per Mr. J. Burns, London, £10; A Friend, Queensland, £2; Mrs. H—, Newcastle, 10s.; Mr. Forrester, 7s.; Mr. Clare (lectures), 8s. 1½d.;

Monkwearmouth S.S., per Mr. Wilson, 3s. 10d.; Mrs. Britten, 5s.; Mr. Armstrong, 5s.; Mr. Greives, 4s.; Mr. Davison, 2s. 6d.; per Mr. Lane: A Friend, 5s.; J. T. Hogg, per Mr. Lane, 5s.; Olaf Olsen, 1s.; per *Two Worlds*: Friends, Jarrow, 3s. 6d.; Mr. Ancrun, 2s. 6d.; A Friend 2s. 6d.; W. Leng, 1s. 6d.; Small Sums, 2s.; per Mrs. Cairns: Friends, 5s.; Mr. Walton, 2s. 6d.; Friends, 7s. Mrs. E. Taylor, 2s. 6d.; per Mr. Wilson: A Friend, 1s. 6d.; R. Atkinson, 2s.; Small Sums, 11s. 6d. W. H. Robinson, 2s. 6d.; per Mr. Dobson: Subscription, 2s. 6d.; Mr. Hall, 5s.; Mrs. Haydock, 2s.; Small Sums, 3s. Mr. J. J. Morse (lecture), 5s.; per Mrs. Peters: Mr. B. Harris, 5s.; Mr. R. Atchison, 2s. 6d.; Collection. Wardley, 2s. 0½d.; Small Sums, 3s.; Friends, per Mrs. Corbridge, 3s. 5d.; Mr. J. Wilson, junr., 1s. 6d.; Mrs. Yeeles (lecture), 4s. 1½d.; Mr. V. Wyldes (lecture), 9s. 4d.; Magic Lantern, 9s. 3d. August 9, Mr. Lashbrooke.

GLASGOW.—Morning: The guides of Mr. E. W. Wallis lectured on "Spiritualism, the Redeemer and the Reconciler," showing in a very able manner that Spiritualism saved us from the dogmas and absurdities of the orthodox belief, and also how Spiritualism reconciled man to himself, by giving him that peace of mind which it was impossible he could receive through the church teachings. 6-30: The guides answered twenty-five questions handed up from the audience, mostly relating to spirit life and religious thought. The very clear and pointed replies were much appreciated. There was a good attendance at both services, and we hope that the winter session just started will go on successfully, and that members and Spiritualists generally who turned up to hear Mr. Wallis will come and give us their sympathy and support at all times, recognizing that "Union is Strength.—T. W.

HALIFAX.—Mrs. Hoyle, with whom we enjoyed a very pleasant day. Her discourses were well received by good audiences. Very good clairvoyance at each service.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Mrs. and Mr. Hargreaves occupied our platform. Mr. Hargreaves discoursed on flowers and planets; evening subject from Revelations, 1st chap., illustrating it in phrenology. Good clairvoyance, afternoon and evening, by Mrs. Hargreaves, all recognized.—H. O.

HEYWOOD.—The old subject of "Is life worth living?" dressed up and trotted out in new clothes. Mr. Mayoh's forcible and eloquent address was listened to with great attention, and we hope with profit, by many friends from Bolton and Bury. Evening subject, "What are the Spirits teaching?"—M. D.

LANCASTER.—July 26: Mr. Hepworth's controls explained the philosophy of Spiritualism, and appealed to Spiritualists to live in accordance with the doctrine they preach, for by so doing they would do more to popularize the cause than by mere talking and arguing. August 2: The addresses afternoon and evening were devoted to explaining the doctrines taught by ministering spirits, regarding heaven and hell and immortality, and the importance of fully understanding our own responsibility for the deeds done in the body. We had the pleasure of a visit from several Yorkshire friends—Mrs. Clegg, of Bradford; Mrs. French, of Huddersfield; Mrs. Carr, of Keighley; and Mr. Parker, of Bradford—each doing their part towards making the services most instructive and soul-inspiring. Mr. Clegg, the husband of the first-mentioned lady, was chairman, and did much towards making the meetings the success they were. Our thanks are due to these noble workers, also to the Yorkshire visitors who attended and supported with their sympathy and love.—J. D.

LEEDS. Spiritual Institute.—Our outdoor service on Woodhouse Moor was attended by a fairly good audience, considering the unfavourable weather. The members and friends came up well, and the audience was very attentive to the earnest address given by Mr. Swindlehurst, who gave a very lucid and clear explanation of the truths and principles which Spiritualism teaches. Questions were invited, but none were put, the audience seemingly being well satisfied. At our members' meeting on July 27, the following officers were appointed: President, Mr. Craven; vice-president, Mr. Wilson; treasurer, Mr. F. T. Wilkinson; finance secretary, Mr. Yarwood; corresponding secretary, Mrs. Craven, 16, Grafton Street, to whom all communications respecting speakers, &c., should be sent.

LONDON [No address given].—The speaker urged the necessity of trance mediumship, showing that only by it could we arrive at some of the higher truths of the spirit world, since we must depend on spirits for our knowledge, and communications would necessarily be coloured by the medium unless complete control were allowed. In the morning he dealt with some of the evils of to-day, and the practical remedies to them in our own lives and experiences. Friday next, at 8-15, "Healing." Sunday next, at 11-30, an open discussion; at 7, Mr. A. J. Davis.—J. H.

LONDON. 311, Camberwell New Road.—Mr. Long spoke upon "The Spiritual World," giving a careful digest of his knowledge thereon. At the circle which followed several spoke under control, and a few clairvoyant descriptions were given and recognized. Our outing to Knockholt was a success. The weather was fine and the company excellent, none enjoying the trip more than the children, who extracted the greatest possible amount of pleasure from the time and means at their disposal. We wish to thank those who helped us to take them; and find, after balancing the accounts, that the receipts almost equal the expenditure.—A. L. Ward, 59, Trinity Square, sec.

LONDON. Copenhagen Hall, 184, Copenhagen Street, King's Cross.—A small company assembled, and, in response to a general invitation from the chair, short addresses were given by Messrs. Rodger, Vogt, Winter, and Lindley. The Secretary read from the Acts of the Apostles the account of Peter's deliverance from prison by Spirit agency, and the Spiritualism of the Bible formed the chief topic of the speeches that followed.—S. T. R.

LONDON. Finsbury Park.—Last Sunday interesting meeting, addressed by Messrs. Rodger, Derby, and Pitcher. The latter gentleman gave his experience, which was most convincing. Considerable opposition was manifested, questions replied to, and meeting for next Sunday announced at same hour and place.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Robson's guides took several subjects suggested by the audience, dealing with each in a satisfactory manner. A good audience seemed well pleased.—H. W. B.

LONDON. Marylebone. 24, Harcourt Street.—We had a very interesting evening with Miss Vincent, in "Psychometry," giving

general satisfaction to a large audience.—R. Milligan and C. White, hon. secretaries.

MACCLESFIELD. Cumberland Street Free Church.—Addresses were delivered by Mr. Wheeler, of Oldham. Subjects: Afternoon, "Froth, Soft Soap, and Padding," which was both interesting and instructive. Evening, "The Fall of Error and the Rise of Truth," was given in an earnest and practical manner—in fact, we had quite a treat, it being a change from the trance addresses we have got so accustomed to. A little discussion upon questions put to Mr. Wheeler was quite enjoyable.—W. Albinson.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mrs. Hyde spoke on "Not dead, but had a sweet change;" and for her evening discourse, "Not my will, O God, but Thine be done." We had very fair discourses. Several people tell me that our friend is improving very much in her speaking. She also gave very satisfactory psychometry. Mr. A. Smith sang a solo, "Lettie waits for me." We spent a very pleasant day. Mr. C. Stewart on Sunday evening next, subject: "Anti-vaccination."

MANCHESTER. Collyhurst Road.—Afternoon: Mrs. Smith's guides spoke on "The Aspect of Spiritualism." They admonished the following of any monopolies, and bade each individual develop his own Spiritual gifts. Evening: subjects from the audience: "Compare the teaching of Spiritualism and Christianity; its effects on the daily life of its followers, apart from creeds and dogmas;" "Is Spiritualism antagonistic to Christianity?" "Is spirit infinite?" The medium responded in a very lucid manner, claiming the constant manifestation of spirit in all climes and ages, whereas the Christian narrowly limited such to the time of Christ. August 3: subjects from the audience well dealt with, followed by clairvoyance and phrenological delineations.

MANCHESTER. Edinboro' Hall, Alexandra Park.—An evening with Mr. Juski, who had kindly consented to give an address on "Life hereafter. Heaven. Hell, and its Punishments," in contrast to our Spiritual knowledge. He also gave some details of the phenomena of Spiritualism he had seen in America. A most attentive and desirable audience.—J. G. M.

MONKWEARMOUTH.—Mr. Charlton related his experience as a Spiritualist, which was very interesting, and closed with psychometric readings on "Health."—R. O. H.

NELSON. Sager Street.—Mrs. Beanland, of Leeds, related a portion of her experiences in Spiritualism, and gave several psychometrical delineations. Evening subject, "If a man dies shall he live again?" Clairvoyance and psychometry at the close. Audience moderate and attentive. The next speaker for Aug. 16 will be Mrs. Marsden, clairvoyant, of Burnley. P.S.—Our room is open on the 9th, but being our feast week we have not engaged any medium.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. H. Robinson, our president, gave an address, entitled, "What do Spiritualists mean by Federation?" which was well handled, and gave great satisfaction.

NORTHAMPTON.—Not having more than a dozen turn up at the afternoon service we spent the time in singing and general conversation. At night Mrs. Walker's controls gave stirring addresses to a moderate but attentive audience.

OPENSHAW. Granville Hall.—We entered upon our new premises on Sunday. Mr. H. B. Boardman discoursed upon "By the grace of God, I am what I am," and "Spiritualism, a practical religion." Both subjects were dealt with at great length, setting forth some good ideas, which must commend them to all thinking men. The musical portion of the service was well rendered by the choir. Good display of flowers and plants, which were arranged to good advantage, giving a pleasant effect. Thanking one and all for assistance in carrying out a very enjoyable day. Friends, note our services take place afternoon and evening.

PARKGATE, near Rotherham.—Being short of a speaker yesterday, Mr. Moseley gave a reading from "The Age of Reason," which was well received; also a poem from the guides of Mr. Featherstone, on "The Exile." Mr. T. Marriat conducted the singing, which was very good. Very fair audience and good collection.—B. Moseley.

PENDLETON. Hall of Progress.—Mr. Plant in the afternoon spoke on "The World we live in; evening, on "The New Salvation, and how to get it," each service closing with clairvoyant descriptions. Fair audiences.—J. G.

RAWTHSTALL.—Two circles, conducted by Mr. H. Price. Audiences rather small. Next Sunday, Mrs. Best, of Burnley.—W. P.

ROCHDALE. Penn Street.—Mrs. Berry spoke to a small but intelligent audience on "Let us be up and doing." Evening, four subjects were submitted by the audience, which she answered to their satisfaction. Great appreciation was shown towards her by her hearers. I think Mrs. Berry will meet with a better audience on her next visit, as she gave them some very strong impressions.

SHEFFIELD.—Wednesday, July 22: Social and development circle. Sunday, 26: The guides of Mr. J. Moorey, of Manchester, chose their own subjects, and dealt with them in a very nice manner. Clairvoyant descriptions very good and accurate. Friends were very much delighted, and hope to see him again before long. Wednesday, 29: Our local medium, Mr. Shaw, gave some good addresses on several subjects in a clear and concise manner. We thank the spirit guides for enlightening some sceptics and showing them that spirit friends do return. Sunday, August 2: Afternoon, our local medium, Mr. Inman, responded in good style to the request to "Define the Difference between Spiritualism and Mesmerism, and show me how to know the real from the unreal." Evening, several subjects sent up were answered fairly well, and one on "Heaven, where is it?" was answered in a definite and masterly manner. Three clairvoyant descriptions, all recognized.

STOCKPORT.—Mr. R. White, a gentleman lately returned from Australia, who held a prominent position there in connection with Spiritualism, spoke on "Australian Spiritualism." An interesting description of the country was given, the conditions of life there and of religion generally. Through the migratory habits of the people and climatic influences, the movement was not of such a staple character and had not progressed to the same extent as in England. Spiritualism might be said to have begun there with the Rev. John Tyerman (who in gathering materials to enable him to preach a course of sermons against it became convinced of its truth and lost his living in consequence), with Charles Bright, Professor Denton, Dr. Yorke, and Thomas Walker, the latter being anything but a credit to the cause. Much good was

done by Mrs. Ada Foye (the splendid clairvoyant), Mrs. Watson, Mrs. Harris, Mrs. Hodgson, and Mrs. E. H. Britten, whose eloquent advocacy is still remembered and commented on. The lyceum movement has taken deep root in New South Wales, and many of the prominent men in Sydney owe much of their success in life to its teachings. Mr. White read an extract from the "Lyceum Manual" in use in Australia, and said he was a living example of the power of Spiritualism to convince the materialists of the truth of eternal Spiritual progress. Evening: "Spiritualism, the Need of the Age." A clear definition of Spiritualism was given. Although understood by the ancient Greeks and Egyptians, it did not become popularly known till 1848. It had rapidly spread, till some of the greatest men of our time were among its adherents. Christianity had lost its control over the masses, and materialism was overshadowing religion. Spiritualism stepped in, and allowed all the liberty of thought enjoyed by the materialists, and embraced every good feature to be found in Christianity. The absurdity of the "special providence" idea was dealt with, which must make way for the knowledge of the Spiritual laws of affinity, of love, and of progress. The materialists and Spiritualists were each governed by natural law, and Spiritualism taught this to mankind. Many other good points were raised, and the materialistic doctrine was freely handled. The impressive and eloquent addresses were well received by an attentive audience.—S. E.

WISBECH.—Mrs. Yeeles gave a very interesting discourse on "The Salvation Army, is it connected with Spiritualism?" and "Who are the Ministering Spirits that minister unto us?" both subjects being taken from the audience. Clairvoyance excellent.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Another good day. Conductor, Mr. Webster. Morning, usual programme well rendered. Select reading and spiritual song by Mr. Brook, recitations by Mr. Colbeck and Miss Pawson. Present: Officers 8, scholars 20, visitors 1; afternoon: Present, officers, scholars 28, visitors 7. All are welcome.—J. C.

BELPER.—Morning and afternoon attendance good. After the afternoon session, we had in place of groups the election of officers for the present year, the following being elected: Conductor, Mr. A. Bodell; sub-conductor, Mr. H. White; musical director, Mr. T. F. Smedley; guardian of groups, Mr. J. Jessop; secretary and treasurer, Mr. H. U. Smedley. Our lyceum has been in operation for five years, and has made steady and good progress. We have now nearly eighty members, besides leaders.

BOLTON. Old Spinners' Hall.—Usual programme. Good attendance. Calisthenics and marching gone through well, after which Mr. T. A. Woods gave a few descriptions from the phrenological chart.

BURNLEY.—The Hammerton and Robinson Street's Lyceum United Demonstration was a grand success, about 460 taking part in the procession. Our thanks are due to Mesdames Holt and Dixon for their donations for the benefit of the workhouse children to the number of 42. We marched from Hammerton Street at 3 o'clock with a large banner in front. Messrs. Dean, musical director, J. Anforth, conductor of Robinson Street, Lyceum, W. Mason, conductor, Hammerton Street, James Richmond, assistant conductor, headed the procession; then came about 40 little girls in white, each decorated with wreaths of flowers and ivy leaves, and the Burnley Temperance Brass Band which played some good marches. We passed along the principal streets, our bannerettes waving with the following mottoes: "Lead us onward, O Divine Wisdom," "The Fatherhood of God," "The Brotherhood of Man," "Be ye Temperate," "Speak Gently," "Look and ye shall find," &c. Hundreds of people came to the street corners to see us; and much comment has since been made. We have made another mark on the page of the history of Spiritualism in Burnley, and we are thinking that before the next Conference has closed we shall have made a larger one, as we have already begun to plan for that great event. We hope the next Conference will be the dawning of brighter and happier times. Burnley will leave no stone unturned to make it so.—W. M.

HUDDERSFIELD. Brook Street.—A successful session, full of harmony and inspiration. Lesson to Liberty group on "The Heavens and Hells of human organisms." The leading truth developed was that heaven was a condition of a conscious being, which must exist in some place though not in any particular place. The mind is its own place, and in itself can make a heaven of hell or a hell of heaven.—S. A.

MANCHESTER. Collyhurst Road.—Fair attendance. Mr. Fletcher offered invocation. Usual series creditably acquitted. Recitations by Lottie Whitehead, Bertie Whitehead, and T. Howell. The writer introduced the *Lyceum Banner* and read extracts therefrom. Two members offered sixpence each, monthly, to aid in selling it at 1d. each, to encourage the children to read it. A pleasant meeting.—T. T.

OLDHAM. Bartlam Place.—Miss Halkyard conducted and offered invocation, and a short address was given by Mr. Savage on the good we receive at the lyceum. Reading by Lenora Savage.—L. A. D.

OLDHAM. Temple.—The Lyceum open sessions were a splendid success throughout. The morning was devoted to rehearsing. Afternoon, there was a large attendance of lyceumists and friends. In the evening Mr. Richard Fitton gave a pathetic address, which was listened to with close attention by a good audience, encouraging all to engage in lyceum work and develop the teachings of the spirit. The programme was varied and interesting. During the day recitations by Misses L. Calverley, M. A. Gould, Olive Berry, L. Sankey, and Miss Petworth, Masters E. Calverley, W. Berry, L. Mills, F. Davenport; solos by Misses Maud Runacres, A. Davenport, P. Horrocks, and Master Wilfred Berry, all given in excellent style from the tiniest dot to the oldest member in the lyceum. It would be invidious, therefore, to mention any one specially. Marching and calisthenics well done. Our past year, as regards our lyceum, has been one of great change and revolution rather than one of steady progress; but there are drawbacks and difficulties in every undertaking, and we should be an exception to the general rule if we had not our share, therefore we must "smile and be contented," and always remember the watchword, "the workers win." We sincerely hope all parents will give every encouragement to the lyceum tutors by sending their children and inviting others, for there is much good to be derived from the lyceum practices—physically, mentally, and morally.—J. T. Standish, sec., 17, Hornby Street.

PENDLETON.—Morning: Attendance fairly good. Recitations by John Crompton, Elizabeth Tipton, and Lily Clarke. Readings by John Welsby and James Jackson. Singing by several members. Marching, &c., gone through well. Afternoon: Good attendance. Reading by John Welsby. A few hymns were practised, led by Mr. Moulding. Mr. Crompton conductor for the day.—W. H. E.

STOCKPORT.—August 2: A fair muster, including several visitors. Mr. Crane conducted and invoked the divine blessing. Recitations by Misses J. Hamer, E. Waites, B. Ratcliffe, Masters G. Johnson and W. Burrows. Time was taken up arranging for the trip to Middlewood.

PROSPECTIVE ARRANGEMENTS.

BATLEY. Wellington Street.—Aug. 8: Public tea and entertainment by the lyceum scholars. Tea at 4-30. Adults, 6d.; children under 14, 4d; entertainment, 2d. and 1d. Hoping to have a good gathering of old friends and new. Saturday, August 15: We, the lyceum and friends, will have a waggonette trip and picnic to Haigh Hall Spring, the residence of Mr. Walker. All friends wishing to join us must see Mr. Colbeck, Mr. Webster, or Mr. Pawson. All are welcome.—J. C.

BOLTON. Town Hall Square.—Anniversary, August 9. Mr. Swindlehurst, speaker.

BRADFORD. Little Horton Society.—Until further notice all communications lately addressed to Mr. A. Whitfield, White Lane, Bank Foot, near Bradford, must be sent to 5, Horton Green, Bradford.—M. A. Booth.

BRADFORD. St. James's.—We intend to hold our anniversary on Sunday, August 16, Mrs. Woolley, speaker.—E. H.

BRADFORD. Milton Rooms.—Aug. 9: Mr. E. W. Wallis. At 2-30, "Man's work or God's providence." At 6: "Some pressing needs in Spiritualism, or our duty to man and the angels."

BOLTON. Bridgeman Street Society.—Aug. 9: Open-air meeting on the Town Hall Square, at 10-45 a.m. We expect Mr. Swindlehurst to speak. We want all friends to help us with the singing.

BURNLEY. Hammerton Street.—9, Mr. V. Wyldes; 16, Mr. E. W. Wallis; 23, Mr. J. B. Tetlow; 30, Mrs. Gregg.

CHURWELL society intend having a ham tea on Saturday, August 8th. After tea, a miscellaneous entertainment will be given. Tea on the tables at five o'clock; tickets 8d., 6d., and 4d. A cordial invitation to all.—G. T. [We trust the above announcement is correct, as it was sent *without* name of society attached.—E. W. W.]

COWMS.—9, Mrs. Crossley; 16, Mr. G. A. Wright; 23, Mr. Galley; 30, Mr. Hepworth.

HALIFAX.—Lyceum anniversary, August 9, at 10 a.m. Mr. Alfred Kitson, of Batley, will address parents and children and conduct the calisthenics. At 2-30 and 6 p.m., in the Mechanics' Hall, Mr. Armitage, of Batley Carr, will be the speaker. Monday, August 10, at 7-30 p.m., in our room in Winding Road, a service of song entitled "Florence Nightingale," the connective readings by two lady lyceumists. Collections will be taken at the door on entering. A cordial invitation is extended to all.

IDLK. 2, Back Lane.—There will be a tea and entertainment provided in the above place August 8th; tea on the tables at 4-30; tickets 6d. each, children under 12 half-price. Sunday, August 9, the anniversary, when Mrs. Craven, of Leeds, will address the meetings. please accept this invitation. All friends will be welcome.

LEEDS. Spiritual Institute, 79, Cookridge Street.—Aug. 9: At 2-30 p.m., a Service of Song entitled "Ministering Spirits," will be given by a number of lyceum children and friends. Reader, Mr. Hepworth. At 6-30 p.m., a special musical service will be given, when sacred solos, duets and choruses will be rendered by the children; also a short address will be delivered by Mr. Hepworth. Sunday, August 30: Vacant. Will speakers having that date at liberty kindly communicate?—S. Yarwood, sec, 22, Cemetery Street, Woodhouse Lane, Leeds.

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. 50, Becklow Road, Shepherd's Bush.—Séances will be held at above address on Tuesdays and Saturdays at 7-30 p.m. On Sunday next, August 9, at 7 p.m., Mr. J. B. Astbury. Literature for distribution will be gladly accepted.—C. N.

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

LONDON. Spiritualist Federation.—The annual outing will take place, in conjunction with the King's Cross society, to Epping Forest, on Sunday, 23rd August next. Further particulars of the appointed stewards: S. T. Rodger, 107, Caledonian Road, N.; and Percy Smyth, 34, Cornwall Road, Bayswater, W.—A. F. T.

MANCHESTER. Bridge Street Temperance Hall, off Fairfield Street. These circles are held every Sunday morning at 11 a.m., prompt. Mr. Wm. Lamb, conductor. Lyceum anniversary, August 16, speaker, Mrs. Green.—W. H.

MEDIUMS who have open dates this year should communicate with Mr. G. Valentine, 69, Ellesmere Street, Alexandra Park, Moss Side, Manchester, secretary to the Edinboro' Hall society.

MIDDLESBROUGH-ON-TEES.—August 9, Mr. R. Grice; August 16, Mr. Lashbrooke; September 6, Mrs. White.

MR. V. WYLD, speaker and psychometrist, has a few dates vacant for 1892.—For address see advertisement.

NEWCASTLE-ON-TYNE.—Annual picnic at Shotley Spa Grounds, on Friday, August 21. Train leaves Newcastle for Shotley Bridge Station at 12-15 noon, and returning from Shotley Bridge at 9-10 p.m. Refreshments will be provided in the Spa grounds. Visitors can join the party, tickets 2s. 6d. each (including tea and railway fare). Early application to Mr. Kersey is necessary as the number is limited.

NORTH SHIELDS. Camden Street.—9, Mr. J. Wilkinson; 16 and 23, open; 30, Mr. J. Stevenson.

NOTTINGHAM. Spiritual Evidence Society, Masonic Lecture Hall.—Aug. 9, Mrs. E. H. Britten's farewell visit.—J. W. R. S.

PARKGATE.—9, Mr. A. Featherstone; 16, Mr. G. A. Wright; 23 Mr. W. E. Inman; 30, Mrs. Barnes.

PROFESSOR TIMSON has dates August 16 and September 13 open. Address, Portman Street, Leicester.

ROCHDALE. Penn Street.—August 9, we expect our old and esteemed friend, Mrs. Yarwood.—H. Nuttall.

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

SHEFFIELD.—Aug. 9, Mrs. France, of Huddersfield; 16, Mr. Shaw; 23, Mrs. Barnes, of Nottingham. Friends, please try to increase our numbers, that the cause may spread.—S. L.

STOCKPORT.—Friends and Lyceumists will please meet at the hall not later than 2 p.m., on Saturday, August 8, to proceed to Middlewood. In case of wet a tea and amusements will be provided at the hall. We shall be glad to greet friends who may wish to join us. August 9, Mr. J. J. Morse, special and only visit for this year. At 2-30, "The moral aspect of Spiritualism." At 6-30, "True and False Spirituality." Manchester tramcar terminus is close to the hall.—T. E.

WALSALL.—Aug. 9: Mrs. Wallis at 11 and 6-30.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE BLACKBURN SOCIETY has issued a printed balance-sheet for the first half-year of 1891, showing an income of £153, and a balance in hand of over £40. We congratulate our friends upon the flourishing condition of the society and wish them increasing success.

TO CORRESPONDENTS.—W. K., Trimulgherry, India.—Your parcel was duly received and utilised. Could you not dispose of them where you are? Get a tradesman to use them for waste paper.

AN INTERESTING LETTER FROM INDIA reached us a few weeks ago from which we give an extract or two. "In all the theories we have read none seems so grand and simple as Spiritualism. It was a very great relief to us, when we had to give up the orthodox belief and everything seemed so unsubstantial, to know that the life beyond the grave was attested by scores of honourable upright men and women who had studied it and spent their life in endeavouring to prove it to the world, and we only wish that men would investigate it more, and establish the belief of man in a future life, not on the shifting sands of orthodoxy, but on the rock of truth, whereon no sect or sectarian thing is allowed to dwell, and against which the waves of scepticism would beat in vain. We feel very strongly on this point, as we are tabooed from any place of worship, not caring to go in and hear God called a jealous God and an angry God, punishing the so-called heathen of this country for the awful crime of ignorance."

NOTICE.—Mr. Robert White, of Australia, the gentleman bearing a letter of introduction from the members of the Sydney Society of Spiritualists, of which Mr. White was president, requests us to state that he is willing to give his services for Sunday lectures at such places in the vicinity of Stockport, as he can reach of a Sunday morning, Mr. White being in business in that town. He makes no charge for his services, except the payment of railway fares, entertainment, etc. No doubt many societies will hasten to avail themselves of this liberal offer. Mr. White's address is 43, Middle Hillgate, Stockport; and his subjects are as follows: (1) Spiritualism in Australia; (2) Spiritualism, the Necessity of the Age; (3) Basis of Spiritualism; (4) Ethics of Spiritualism; (5) Relation of Spiritualism to Materialism; (6) Relation of Spiritualism to Theosophy; (7) Relation of Spiritualism to Christianity; (8) Relation of Spiritualism to Religion and Science; (9) Relation of Spiritualism to Poetry and Progress; (10) Spiritualism as an Ideal of Life.

PREJUDICE AGAINST SPIRITUALISM has not yet died out. Mrs. Latham, of Burnley, in company with a friend, visited a sick relation, a farmer in one of the outlying districts, when she was set upon and ordered out of the house as a witch by one of the grown-up daughters. Mrs. Latham retired, feeling grieved that she had been so misunderstood when she had only desired to show her sympathy with a sufferer. The Christian abuse of Spiritualism, as being witchcraft, influences the passion and arouses the antagonism of the ignorant and unthinking, but all this sort of thing will die out when Spiritualism is better understood.

POST MORTEM EXISTENCE.—At the request of many friends, the two letters published in our last issue, under the above title, will be reprinted as a four page tract, and will sell at 1s. per 100, post free. I shall be glad to hear from those who will take parcels for distribution. I will supply 500 for 4s. 3d., 1,000 for 8s., carriage free.—E. W. Wallis, 10, Petworth Street, Chetham, Manchester.

MORE CHRISTIAN CREDULITY.—THE "HOLY COAT" OF TREES.—It appears that the Pope has sanctioned the exhibition of the garment which it is claimed was the seamless coat worn by Jesus, and wonderful miracles are anticipated. The fatuous folly of the gullible folk who believe in such humbug can scarcely be realized, and the immorality of those who palm off upon these credulous simpletons, viz., the Pope and the priests, this precious piece of cloth, and practise their pretentious tomfoolery, cannot be sufficiently condemned. The greatest miracle of the whole business would be the coat itself—if it were genuine. We read in the Bible that Jehovah miraculously preserved the clothes of the Israelites during their forty years wanderings in the wilderness, so that those garments "waxed not old upon their backs"; but that is only a circumstance compared to this 1900 year old coat. We are inclined to the conclusion that it is "a lie out of the whole cloth," so to speak. 1,300 citizens are said to be seeking licences to supply the pilgrims with beer. Great is bung and buncombe.

A HOPEFUL MURDERER.—A man named Watts quarrelled with his wife and finally murdered her. The *Daily Telegraph* says: "Prisoner did not deny the crime, and was found guilty and sentenced to death. He said: 'Thank God! I am ready to meet him.' We wonder what his feeling will be when he meets his poor murdered wife, and how he will feel when he finds that the Christian promises of salvation, which have evidently buoyed him up with false hopes, are all unfulfilled, and he has to face the consequences of his actions."

NORTH SHIELDS.—August 2: Mr. J. G. Grey's guides delivered a most telling and sympathetic address at the graveside of Mr. W. Eskdale, who was drowned on Thursday, July 30, and in the evening discoursed at Camden Street on "Death," which was well received.

NEWSAGENTS AND "THE TWO WORLDS."—A correspondent asks if we could not supply newsagents with *The Two Worlds* on sale or return. He writes: "I think a large amount of good work may be done for the cause in this way, as my experience amongst the people of Cardiff tells me that there are hundreds who would (had they sufficient moral courage) be avowed Spiritualists. To such as these the papers of the movement would be a great boon, but they are unable to obtain them, as newsagents do not care to risk a possible loss, and the people themselves never venture into our hall for fear of being laughed at." We cannot afford to do as our correspondent suggests, much as we should like to. But if he would do as other friends have done the case might be met to some extent, viz., order the newsagent to procure two or three copies weekly and leave them with him to sell if possible, and if unsold after a few days purchase those that are left. We will post a contents bill to the newsagent if he will paste it on his board outside, or exhibit it inside the shop.

BIBLE WORSHIP AND MENTAL SLAVERY.—We never realized the necessity for Spiritualism more than we did at the Christadelphian meeting room, Grosvenor Street, Manchester, on Thursday, July 21, when a Mr. Richards essayed to debate upon Spiritualism with Mr. E. W. Wallis. Mr. Richards desired that the Bible should be the standard of appeal, and the reason was obvious: He *knew* nothing else. Of Spiritualism he was entirely ignorant. The Bible he knew by heart—or, rather, such portions of it as suited his purpose, for while he insisted upon "the Bible only," he really meant *his* method of interpretation only. We were reminded of the peculiarly solemn aspect of the owl in the daytime, as it sits soberly blinking in the sunlight. Mr. Richards seemed to be equally nonplussed by the light of Spiritualism, and solemnly uplifted his Bible as a shield. The fresh thought and breezy independence of the Spiritualists seemed like a breath of fresh air in a dungeon cell. Debate there was none. The one testified to facts which the other ignored. The one was free to follow truth—the other insisted that all truth must conform to his conception of what constituted divine revelation. Mr. Richards declared, as a matter of fact, with as much assurance as if he knew from personal observation, that Jesus arose *bodily*; that he now dwells in heaven, and is the only denizen of earth who has resurrected; that his body is bloodless because he shed his corruptible blood for us; that he still has the hole in his hands and feet and pierced brow, where the thorns were inserted, and the gash in his side gapes wide open, and will never be healed! Comment is superfluous. Such "faith" is truly "Christian credulity." Yet he, and others like him, are really consistent Bible believers, and, *granting their premisses*, it is impossible to escape their logical conclusions. All we can say is, if our evidences of spirit life contradict the claims of the writers of the Bible, so much the worse for the Bible and so much the better for humanity.

SPIRITUAL UNREST.—Dr. R. Heber Newton, of New York, recently defined his position on Episcopalian doctrine. He declared that the thirty-nine articles contained no statement of faith that was binding on him, and spoke of the Nicene creed as the charter of the Church's liberty, under which it was possible to hold all the divergent views concerning future punishment, the atonement and other doctrinal matters which are at present turning the world upside down. Dr. Newton said: "Christendom is torn and dismembered before our eyes. It is paralyzed with doubt. The strife of creeds is seen on every side. Man cannot find a shelter under the Reformation confessions of faith with their long-drawn metaphysics. He who reads the signs of the times see the alternative to throw overboard the creeds or to simplify them."

THE SPIRITUALISTIC PRESS.—In the United States there are about 20 periodicals devoted to Spiritualism; in England, 4; Spain, 6; Germany, 4; South America, 10; Italy, 3; Switzerland, 1; France, 4; Belgium, 2; Mexico, 3; Egypt, 1; Turkey, 1; Holland, 1; Hungary, 1; Austria, 1; and Australia, 2. The principal ones in the United States are: *Banner of Light*, Boston, Mass.; *The Better Way*, Cincinnati, Ohio; *The Religio-Philosophical Journal*, Chicago, Ill.; *Progressive Thinker*, Chicago, Ill.; *Golden Way*, San Francisco, Cal.; *Carrier Dove*, San Francisco, Cal.; *The Summerland*, Summerland, Cal.; *Aleyone*, Springfield, Mass.; *The Anthropologist*, Boston, Mass.; *World's Advance Thought*, Portland, Oregon; and several that advocate some special branch of Spiritualism or some other theory in connection with the main issue.

A VERTICAL "VERT."—The vicar of St. Mary's, Oxford, has lodged a complaint with the Vice-Chancellor of the University against erroneous teaching in the Bampton lectures, which are in course of delivery in the University pulpit by the Rev. Charles Gore. The latter is likewise the editor of "Lux Mundi." The accuser, Rev. Mr. Ffoulkes, is himself an adept in the practice of changing his creed and ecclesiastical relations, having once seceded to Rome, and after several years returned to the Church of England, publishing a pamphlet in vindication of his conduct. In this *brochure* he treated his peculiar experiences as those of a "Vert"—i.e., "*per-vert, con-vert, re-vert*"; now, it seems, he rises to the *perpendicular* to accuse a brother minister; but his infallibility is certainly not so firmly established as it might be. Rev. Mr. Gore's sermons, or lectures, are attracting great attention and drawing crowds of hearers. He admits limitations in Christ's human knowledge, as illustrated in his use of the Old Testament.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

UNITY WITH LIBERTY.

TO SECRETARIES OF SOCIETIES.—To carry into effect the resolutions passed at the Bradford Conference, that a list of the names and addresses of *all* Spiritualist societies, and the times of meetings, should be compiled and kept for reference by the secretary of the Federation, Mr. J. B. Tetlow respectfully requests that secretaries will promptly forward him all the requisite particulars, and also their own names and addresses.

TO SPEAKERS, MEDIUMS, AND PLATFORM WORKERS.—It was also decided that a list of the names and addresses of *all speakers, mediums, and platform workers* should be compiled, so that secretaries desiring to communicate with mediums, but ignorant of their place of residence, can be furnished with the desired particulars on application to Mr. Tetlow. All mediums, &c., who wish to have their names and addresses placed on the roll should forward them to the hon. sec., Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton.

ASSOCIATES.—All Spiritualists desirous of becoming members of the National Federation of Spiritualists, and co-operating in the work of Spiritual consolidation and propaganda, will oblige by making application at as early a date as possible. Subscription, 5s. per annum. Members of affiliated societies may become associates on payment of 2s. 6d. per annum, payable in advance in all cases.—Jas. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

THE SPEAKERS' UNION.—At the meeting at Bradford, on July 4, a committee of seven was elected, but, by an oversight, no secretary was appointed. Mr. Wallis will be glad if the members of the committee will write to him and propose some one for the post of secretary (he will not be able to undertake that post owing to his numerous duties). The one who receives the most votes will be appointed. The committee consists of Mesdames Craven, Wallis, and Wade, and Messrs. Morse, Wallis, Johnson, and Hepworth. Let me hear from you all, friends, and oblige.—E. W. W.

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.

HOW JONAH DID IT.—We confess that up to date we have been troubled about the story of Jonah and the whale. Never having occupied an apartment in that kind of animal, we have been puzzled to know how the prophet supplied himself with rations, or got the necessary degree of ventilation. Dr. Talmage, however, in the report of his sermon on this theme, clears up our last lingering doubt, and we now feel prepared to believe anything, provided Talmage will interpret it. The reverend gentleman oracularly stated that Jonah's life was preserved while in the interior department of the whale in a very simple way. That is, he dodged the "gastric juice" so nimbly that the digestive apparatus could not get a fair hold on him. Those of our citizens who contemplate crossing the ocean this season ought to pin this rule in their hats: If you happen to be swallowed by a whale, keep in motion. We have come to the conclusion that Dr. Talmage knows a good deal more about some things than he does about others. On whales he is an authority.—*New York Herald*.

A PLEA THAT AWAITS REPLY.—Ten lectures by Gerald Massey—(1) The Historical (Jewish) Jesus and the Mythical (Egyptian) Christ. (2) Paul as a Gnostic Opponent, not the Apostle of Historic Christianity. (3) The Logia of the Lord; or the Pre-Christian Saying attributed to Jesus the Christ. (4) Gnostic and Historic Christianity. (5) The Hebrew and other Creations fundamentally explained. (6) The Devil of Darkness; or, Evil in the Light of Evolution. (7) Luniatry: Ancient and Modern. (8) Man in Search of his Soul during Fifty Thousand Years, and how he found it. (9) The Seven Souls of Man, and their Culmination in Christ. (10) The Coming Religion. The above lectures are a revelation. The most remarkable utterances of this remarkable age by an honest outspoken man—a poet, a thinker, a teacher, and a reformer. Sold by E. W. WALLIS at 6d. each.

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- Great Grimsby**.—J. Wharton, 73, Freeman Street, and 19, Oxford St.
- Glasgow**.—John Griffin, 29, Dixon Avenue, Crosshill.
- Hanley**.—Central Drug Company, 26, Tontine Street.
- Hastings**.—A. Brooker, Chemist, 52a, Robertson Street.
Sussex Co-operative Drug Co., 10, Robertson Street.
- Hereford**.—Ralph & Clarke, 3, High Town.
- Hornchurch**.—J. H. Smith, Chemist.
- Hull**.—A. Richardson, Chemist, 443 and 117, Hessle Road.
G. Hoyles, The Holderness Pharmacy, Kirton, 53, Savile St.
- Hindley**.—C. S. Slingsby, 34, Queen Street.
- Jarrow**.—R. U. Clark, Chemist, 4, Market Square.
- Kendal**.—J. S. Metcalfe, Chemist, 55, High Gate.
- Leamington Spa**.—Burgis and Colbourne, Bedford Stores.
- Leicester**.—Professor Timson, Portman Street, Humberstone Road.
- Leith**.—Smith and Bowman, Chemists, 3, Duke St., and at Edinburgh
- Lincoln**.—Boot's Pure Drug Stores, 281, High St, 153, High St, St. Mark's
- Liverpool**.—A. W. Fisher, 22, Newland Street, Everton.
J. J. Morse, 80, Needham Road, Kensington.
- Longton**.—Fresson's Drug Stores, 45, Stafford Street.
- Lye**.—John Pardoe, Grocer, Bald Lane.
- Mansfield**.—B. Adams, Chemist, Market Place.
- Middlesbrough**.—Hall, Marton Road; Heatley, 61, Newport Road.
- Newcastle-on-Tyne**.—Proctor, 7, New Bridge St., and 217, Westgate Rd.
G. J. Kirkup, 299, Westgate Road.
T. S. Alder, 140, New Bridge Street.
Crossling and Co., 144, Shields Road, Byker.
R. C. Sloane, 3, Bentinck Crescent.
Geo. Watson, 42, Malcolm Street, Heaton.
- Newcastle-under-Lyme**.—Central Drug Co., 40, Bridge Street.
- North Shields**.—J. Gibson, Chemist, 110, Charlotte Street.
- Norwich**.—Fuller & Co., Rampant Horse Street.
- Nottingham**.—H. Campkin, 52, Hunger Hill Road; Boot's Pure Drug Stores, 20, Goosegate, 1a, Arkwright Street, 159, Alfretton Road, and St. Ann's Well Road; S. Cook, Chemist, Hyson Green.
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- Pendleton**.—John Hayes, Herbalist, 3, Ellor Street.
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- Preston**.—J. T. Jackson, 55, Fishergate.
- Rotherham**.—Pontis Botanical Drug Stores, 22, College Street.
- Rye**.—H. Horrell, 93 and 94, High Street.
- Salcombe (Devon)**.—R. M. Stewart.
- Sheffield**.—Boot's Pure Drug Stores, 82, Snig Hill, 252, West Street 212 and 518, London Road, Heeley Bridge.
- Southampton**.—The Herbal Stores, 40, Northam Road.
- Southsea**.—Rastrick and Son, Chemists, King's Road.
- South Shields**.—May's, 3, Market Place, and 38, Ocean Road.
- St. Leonards-on-Sea**.—Hasselby, Chemist, 1, Eversfield Place.
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, (South) R. Colling, 16, Mandale Road.
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