

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, AUGUST 16, 1891.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30, Miss Walker.
- Armley (near Leeds)**.—Temperance Hall, 2-30, 6-30: Mrs. Mercer.
- Ashington**.—New Hall, at 5 p.m.
- * **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Best.
- Barrow-in-Furness**.—82, Cavendish St., at 11 and 6-30.
- * **Bailey Carr**.—Town St., Lyceum, at 10 and 2; at 6-30, Mrs. Britten. Anniversary.
- * **Bailey**.—Wellington St., Lyceum at 10 and 145; at 2-20 and 6.
- Beeston**.—Temperance Hall, 2-30 and 6: Mr. Lund.
- Belper**.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Professor Timson.
- Bingley**.—Wellington St., 2-30, 6: Mr. Peel.
- Birkenhead**.—84, Argyle St., at 6-45, Mr. Callaghan, "Is the Bible True?" Thursday, at 8, Mr. Seymour on "Ants."
- 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: Mrs. Whiteoak.
- * **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30. Closed.
- * **Spinners' Hall**, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30, Local.
- Bradford**.—Walton Street, Hall Lane, at 2-30 and 6.
- * **Otley Road**, at 2-30 and 6: Mrs. Craven.
- * **Little Horton Lane**, 1, Spicer St., at 2-30 and 6: Mrs. Bentley.
- * **Milton Rooms**, Westgate, at 10, Lyceum; 2-30, 6: Mr. Hepworth.
- St. James's Church**, Lower Ernest St., 2-30, 6-30: Mrs. Woolley. Anniversary.
- 448, Manchester Rd., 2-30 and 6: Mr. and Mrs. Clough.
- Bankfoot**.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. and Mrs. Galley. Wed., 7-30.
- * **Birk Street**, Leeds Rd., 2-30, 6: Miss Patefield.
- Bowling**.—Harker Street, at 10-30, 2-30, and 6: Mr. Crowther. Wed., 7-30.
- Norton Gate**, Manchester Rd., 2-30 and 6. Tuesday, at 8.
- * **Brighouse**.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Gartside.
- * **Burnley**.—Hammerton St., Open-air Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mr. E. W. Wallis.
- * **Robinson St.**, Lyceum, 9-30; 2-30, 6: Mr. Rowling.
- 102, Padiham Road, at 2-30 and 6-30: Mr. Greenall. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.
- Burslem**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mrs. Wright.
- Byker**.—Back Wilfred Street, at 6-30.
- * **Cardiff**.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Churwell**.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mrs. Jarvis.
- Cleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6.
- * **Colne**.—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30: Mrs. Horrocks.
- * **Cowms**.—Spiritual Rooms, 2-30 and 6: Mr. G. A. Wright. Wednesday, 8, Circle.
- * **Darwen**.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. Victor Wyldes.
- Denholme**.—6, Blue Hill, at 2-30 and 6.
- Derby**.—51, Crosby Street, at 6-30.
- Devonbury**.—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: Mrs. Cardwell.
- Foleshill**.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead**.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow**.—Bannockburn Hall, Main Street, at 11-30 and 6-30. Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mr. Newton, of Leeds. Monday, at 7-30, Mrs. Briggs, of Halifax.
- Hanley**.—Hall, Marsh Street, Lyceum, 10-30; at 2-30 and 6-30: Mrs. Bradley.
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Boocock. Thursday, at 7-30.
- * **Blanket Hall Street**, Lyceum at 10; at 2-30 and 6: Local. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * **Heywood**.—Discussion Hall, Adelaide St., 2-45, 6: Mr. J. F. Standish.
- * **Huddersfield**.—Brook Street, at 2-30 and 6-30: Mrs. Wallis.
- Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Stansfield.
- Hull**.—Friendly Societies' Hall, 8, Albion Street, at 6-30 prompt, Circle. Visitors welcome.
- Idle**.—2, Back Lane, Lyceum, 2-30, 6.
- Keighley**.—Lyceum, East Parade, 2-30 and 6.
- * **Assembly Room**, Brunswick St., 2-30 and 6: Service of Song.
- * **Lancaster**.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Menmuir.
- * **Institute**, Cookridge Street, Lyceum, at 10; at 2-30 and 6-30: Mrs. Hoyle.
- 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. J. Morse, and on Monday.
- London**.—**Camberwell Rd.**, 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell**.—311, Camberwell New Rd. (near the Green), at 11-15, Mutual Improvement; at 3, Lyceum; at 7, Mr. W. Long, "Death." Tuesday, 18, General Meeting of Members at 8-30. Thursday, at 8-30, Address and Healing.
- Canning Town**.—2, Bradley Street, Beckton Road, at 7. Closed till Aug. 23.
- Olapham Junction**.—16, Queen's Parade, at 7-30.

- * **Forest Hill**.—28, Devonshire Rd., at 7: Mr. Hopcroft. Thursday, 8, Séance, Mrs. Bliss.
- Islington**.—Wellington Hall, Upper St. Closed during July & Aug.
- Kentish Town Rd.**.—Mr. Warren's, 245, at 7. 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: Open.
- 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. Veitch, "Psychometry," with experiments. 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, 8-15. 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 8-30.
- Peckham**.—Winchester Hall, 83, High St., 11-30 and 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., at 7: Mr. F. F. Summers.
- Longton**.—44, Church St., at 11 and 6-30: Mr. R. D. Lucas.
- * **Macclesfield**.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30, Mr. Boardman.
- * **Manchester**.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. Green. Lyceum Anniversary.
- Collyhurst Road**, at 2-30 and 6-30: Mr. W. H. Rooke.
- Edinburgh Hall**, nr. Alexandra Park Gates, at 3 and 6-30.
- Mexborough**.—Market Hall, at 2-30 and 6.
- Middlesbrough**.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Mr. Lashbrooke.
- Granville Rooms**, Newport Road, at 10-30 and 6-30.
- Morley**.—Church St., Lyceum, 10 and 2; 2-30, 6.
- * **Nelson**.—Sager St., 2-30, 6-30.
- * **Newcastle-on-Tyne**.—20, Nelson Street, at 2-15, Lyceum; at 6-30.
- North Shields**.—6, Camden Street, Lyceum, at 11; at 6-15.
- 41, Borough Rd., at 6-30: Mrs. White.
- Northampton**.—Oddfellows' Hall, Newland, at 2-30 and 6-30: Mr. Darby, of London.
- * **Nottingham**.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
- * **Masonic Lecture Hall**, 10-45, 6-30.
- * **Oldham**.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Mrs. Hyde.
- * **Hall**, Bartlam Place, Horsedgate St., Lyceum, 10 and 2; at 3 and 6-30, Mr. R. A. Brown.
- Openshaw**.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2; at 2-30 and 6-30.
- * **Parkgate**.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. G. A. Wright.
- * **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. J. B. Tetlow.
- Radcliffe**.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall**.—10-30, Lyceum; 2-30 and 6.
- Rochdale**.—Regent Hall, at 2-30 and 6.
- * **Michael Street**, at 2-30 and 6. Tuesday, at 7-30.
- Penn Street**, 2-30 and 6. Wednesday, 7-30, Circle.
- Salford**.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30: Mr. J. C. Macdonald. Wed, 7-45.
- Sheffield**.—Cocoa House, 175, Pond Street, at 3 and 7.
- * **Central Board School**, Orchard Lane, 2-30 and 6-30: Mr. Shaw.
- Shipley**.—Liberal Club, 2-30, 6: Mrs. Hellier.
- * **Slaitheait**.—Laith Lane, at 2-30 and 6: Mr. W. Johnson.
- * **Sowerby Bridge**.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose.
- Spennymoor**.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Station Town**.—14, Acclom Street, at 2 and 6.
- Stockport**.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Featherstone. Thursday, Circle, 7-30.
- Stockton**.—21, Dovecot Street, at 6-30.
- Sunderland**.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mr. H. Hunt, and on Monday.
- Monkwearmouth**.—8, Ravensworth Terrace, 6-30.
- Tunstall**.—13, Rathbone Street, at 6-30.
- Tyne Dock**.—Exchange Buildings, 11, Lyceum; 6.
- * **Walsall**.—Central Hall, Lyceum, 10; 11, 6-30.
- Westhoughton**.—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton**.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- * **West Vale**.—Green Lane, 2-30, 6.
- Whitworth**.—Reform Club, Spring Cottages, 2-30, 6: Mr. G. Smith.
- 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. Galley.

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The Two Worlds.

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THE ROSTRUM.

NATIONAL SPIRITUALISTS' FEDERATION NOTES.

It seems strange that in this nineteenth century, when such marked advances have been made in social science, and a knowledge of the laws of progress by which the upward march of humanity is achieved, that there should be found any considerable number of persons who aim at opposing the great lever of all numerical successes, namely, UNITY OF ACTION WITH LIBERTY OF THOUGHT. Those who have most faithfully analyzed the characteristics of the human race, however, will acknowledge that, far down amongst the various strata of mentality that stretch away from the most exalted to the lowest depths of human character, there is to be found "a rule or ruin party," whose spite propels them on to action as energetic as the impulses which move the highest and most law-abiding members of modern society.

To mask the reality of their source of action, the parrots whom they control are taught to cry, "we will have no popes, bishops, priests, &c., over us," whereas, in fact, these very objectors are but the echoes of a clique or an individual mind who leads them blindly into warfare with some other and higher sections of humanity. The great stronghold of the leaders of these puppets is scandal, abuse in language, and deception in action.

Now, in the present undeveloped condition of humanity, there are the same grades exhibited in the hastily-formed though world-wide ranks of Spiritualism as there are in every other department of being; hence the earnest and law-abiding Spiritualists who have gauged human life and divine order far enough to be assured that UNITY OF ACTION (even amongst any number of differing grades of mind) is the only source of strength in this world—in Spiritualism, as in all other movements—have had every possible obstacle to overcome in their attempts to form a national Federation of Spiritualists, and gravitate from individual leadership or divided weakness into united strength.

The "rule or ruin" party have, of course, used their usual weapons of protest, contempt, rude abuse, and coarse invective; whilst, on the other hand, the outside world has looked on in surprise at the strength and ability of the movement and the movers; and "THE CAUSE," under the influence of the invisible hosts who marshalled their earthly followers into order, has gone "marching on" into a degree of success that nothing but the powers higher and mightier than earth could have inaugurated.

On the occasion of the last Bradford Conference, although we received very little, indeed scarcely any, financial help, beyond a few gifts from humbly-endowed friends, our means were found ample to meet all the heavy expenses and vast responsibilities we had to shoulder. We who best loved the cause threw ourselves into the work under the leadership of the spirits of the "new reformation."

The Executive Committee appointed a year ago, and by a unanimous vote of the Conference resuming their onerous duties for another year, found themselves nobly seconded by the Bradford Aid Committee, and at their last combined meeting of a week ago, the "Executive" passed a series of

grateful resolutions—first—thanking with their hearts and souls the Bradford committee and friends generally, for noble and effective service; next, thanking the Bradford committees' devoted and self-sacrificing secretary, Mr. Marchbank, for untiring aid; and finally thanking their own secretary, Mr. J. B. Tetlow, for continued and gratuitous service for the past twelve months of arduous preliminary work. Our committee, like all common sense people, believe that life consists of labour, and that the means of sustaining life should be fairly and amply paid. Goods of every kind cost money, and to procure them, labour, whether in raising produce, or giving time and service in teaching, preaching, or embellishing life, should be as amply paid for in one direction as another. Nay, more; those who pretend that one class of labour deserves recompense, and another class does not, are most commonly found to be tricksters who will procure by fraud the means they are not honest enough to demand for honest labour. Despite of all necessity, or all pretences, every one must feel there is something grand and self-denying in working men and women giving what they can, and how they can, for a cause the good and truth of which is not sufficiently realized at present by the public, to command the maintenance it deserves.

At the second meeting of the Executive Committee therefore, held subsequent to the Conference, it was equally a pleasure and a duty to return thanks to the unselfish workers of the movement, and to find we had means to meet all the expenses included. Besides this, the secretary and three of the speakers, who had forfeited other engagements, were paid, while as to the other members of the Executive Committee we all felt as if we had made a large investment in the bank of PROVIDENCE, which would assuredly be honoured whenever we were in a position to draw upon it.

We have also to add our warm congratulations on the financial results which, without scarcely any assistance from outside sources, enabled us by sheer good management and some self-denial to meet all our heavy expenses, conduct our meetings handsomely, and leave a trifling balance in hand for the necessary outlay of printing and distributing the Constitution, etc.

We are neither cowardly nor mean enough to say we shall not be thankful for any future financial help that may be vouchsafed to us, in aid of the preliminary work of the next Conference, but, remembering that our efforts are not for ourselves but for posterity, and in conjunction with the invisible leaders of the armies of progression that are to conduct the race upwards when "*we shall be not*," and our very names shall be remembered no more, we may add we mean to go on until our strength is used up to the last gasp, and our pockets drained to the last farthing.

There is one point we must mention ere we close. We have announced that our Secretary can and will aid societies and speakers to fill their platforms and supply deficiencies if they will each send a roll of their mutual engagements, demands, and requirements.

Such a central bureau should be invaluable to each class, and yet in the careless disorderly condition into which our ranks have been thrown by the above-named "rule or ruin" party, scarcely any of the secretaries of societies or speakers have taken advantage of our offer. To such idlers or time-servers we commend the closing lines of this article, and for the present have only to add that when the brief holiday season of some of our good and true workers is ended, and the Editor can meet with her colleagues on whom, with herself, devolves the duty of preparing the Constitution adopted at the last Conference for printing, that document will be sent out in pamphlet form to all whom it may concern. Finally,

to grumblers, scolds, and fault-finders generally, we strongly commend the study and appreciation of the following popular lines :—

Dream not, but work ; be bold, be brave.
Press on, press on ! and thou shalt have
A rich reward above.
Thankful for toil and danger be.
Duty's high call shall set thee free,
And crown thee with God's love.
Press on, press on ! nor ever deem
Thy work complete—care not to seem,
But be a Spiritualist true.
Think, speak, and act 'gainst mean device,
Wrestle with those who sacrifice
The many to the few.
Forget thyself ; but bear in mind
The wrongs of suffering humankind.
So shall the welcome night,
Unseen, o'ertake thee, and thy soul,
Sinking in slumber at the goal,
Wake in eternal light.

THE TENTS OF THE ARMY.

I stood at night and watched the tents
That stretched across the level plain,
No sound was borne upon the breeze
Like mourners weeping for the slain.
The young moon shed a tender light ;
The stars of night in beauty beamed
Above the silent army tents,
Where sleeping soldiers calmly dreamed.
The soldiers slept, and dreamed that night
Of home and loved ones far away ;
Ere morning, came the bugle's call—
At dawn, grim battle's stern array.
All day the dreadful conflict raged,
The plain was like the mouth of Hell ;
The earth was dyed a ghastly red
When shades of evening darkly fell.
The years have flown, yet on that plain
The army tents lie thickly spread ;
But they are green instead of white,
And 'neath them sleep the dreamless dead.
They calmly sleep thro' dark or light ;
The rose may bloom, or snows may fall ;
No sentinels among them stand,
Nor waken they at bugle call.
Yet hath been seen—so some aver—
A phantom host upon the plain,
Who in deep silence fight and fall,
And women weeping o'er the slain.
They say that in the misty light
The new moon sheds o'er sea and land
The gleaming tents of white are seen,
Where spectral sentries silent stand.
It may be so—we cannot say
What other eyes than ours behold—
But all may see the turf-crowned tents
Whose curtains ne'er will backward fold.
The narrow tents where thousands rest
Unmarked by stone at foot or head ;
Nor need they more who ever live—
Enshrined in love—the Nation's dead.
—Stanley Fitzpatrick.

MEMORIES.

THERE are pictures hung upon Memory's wall,
That are pale and colorless past recall ;
Some are fresh as hung though but scarce a day—
Though the years have come and have flown away ;
And the room is warm, as of presence there
Of the loves of friends that were sweet and fair.
In the hush that comes in the twilight gray
Then I drop my cares, and I slip away
To this chamber filled with the ghosts of years,
With the treasure bought, both of bliss and tears ;
Not a stranger comes, for I hold the key
To the wonderful visions I wait to see.
Not a footfall sounds, yet my heart beats quick,
For the shadows deepen, the air is thick :
Then the figures step from the frames on the wall,
They approach, embrace, and my name they call :
Not the spirits pale of a buried love,
But the living souls as they went above !
Here we walk and talk, as of days of yore ;
For the moment live as we lived before—
In the beauty that comes from love unstained ;
I am held by a spell, as of hope regained,
That the spirit lives either here or there,
And descends and mounts our life's short stair.
—Mary Wetherbee.

SPIRITUALISM IN HISTORY.

SUCH is the title of an admirable volume of about 150 pages, published in Paris, and written by Signor Rossi di Giustiniani, Professor of Philosophy at Smyrna, to whom has been awarded the prize offered by M. Guerin for the best essay on the subject of the Antiquity and Universality of the Belief in Spiritual Communications, the Scientific Society of Psychological Studies being the judges.

Signor Giustiniani's researches have embraced the religions and philosophies of all times, as well as the beliefs, traditions, and so-called superstitions of the various savage races ; and he finds them all more or less penetrated and imbued with the conviction of another life beyond the grave, of a spiritual body, and of the possibilities of intercourse between the inhabitants of the two worlds. Thus in the laws of Manou it is stated that "the souls of men, after their separation from their gross bodies, are clothed upon with an ethereal body, and with the aid of this ethereal body the spirits manifest themselves." The old rabbis held similar doctrines, as did many fathers of the Church. Thus, Origen, writing of the resurrection, says : "The soul will be reclothed after death with an ethereal body which resembles its terrestrial body." Irenæus also observes that "the soul is the breath of life, and is only incorporeal by comparison with the mortal body ; it preserves the figure of a man, so that we can recognise him." Aristotle writes that "spirits are just as substantial as any material beings," and "that the soul without a body is an ideal being."

"It must be remarked," observes the author of this volume, "that all peoples, how remote soever from our civilisation, hold that the soul of man is material and of an essence somewhat more refined than the body. That soul, in their belief, continues to live after the death of the organism, still retaining the same passions and desires, and being able, in certain cases, to enter into relations with the living." They have only one word to express "soul," and it is by the "phantom soul" (i.e.) the spiritual body, they explain dreams and apparitions. Olaus Magnus, the famous antiquary, mentions that in a peninsula in the Arctic Sea, there are tribes named the Pilapians, who eat, drink, and converse with spirits. The inhabitants of the Caroline Islands, the Malays, the Blacks of Ethiopia, Soudan, the valley of the Congo, the Guinea coast, the Kaffirs, the Hottentots, the Redskins of North America, and the Maoris of New Zealand, all believe in the immortality of the soul and the supernatural intervention of spirits. As Signor Giustiniani observes, "The intellectual development among savages is a psychological phenomenon which can only be explained by experimental Spiritualism. It is not always the contact with civilisation which is the cause of the slow but real progress of these populations ; for travellers worthy of credit relate having seen savages for the first time who had never any communication with civilised beings, but who had nevertheless ideas relatively well developed as to the future life and the destiny of the soul after death."

But is not all civilisation, not merely at the commencement, but throughout all its phases, from the lowest to the highest, the result of spiritual agencies, whether by influx of ideas, vivid impressions, or direct communications ? What were the Daemon of Socrates and the Egeria of Numa Pompilius but spiritual instructors, guides, and guardians ?

What is genius but inspiration ? What strong constraint was it that compelled Columbus to persevere in the discovery, or re-discovery, of the New World ? What inflamed and sustained the heroism of Joan of Arc ? To whom do we owe all the great inventions which have proved of such inestimable value to the human race ? When the history of civilisation comes to be written in the light which Spiritualism is capable of throwing upon it, it will reveal man as an instrument only, played upon and educated by the higher intelligences.

Signor Giustiniani reminds us that all the Peruvians entertained a profound veneration for the spirits of the departed, and entirely believed, just as the indigenous races of North America did, that the soul, after death, takes its departure for the spiritual spheres.

Among the Chaldeans, the Hindus, the Babylonians, the Egyptians, and the Greeks, the immortality of the soul was a doctrine firmly held by the intellectual classes of society, but withheld from the masses, or only taught to them by way of allegory. In the celebrated temples of Sais, Thebes, Heliopolis, Memphis, Eleusis, and Samothrace, the priests and priestesses were spiritual mediums ; while, as our author remarks,

"the contemplative life and morality of the great legislators of old suffice to make us acknowledge that they possessed in the highest degree the faculties of mediumship." This was the case, we can well believe, with Manou, Confucius, Solon, Lycurgus, Moses, and the Hebrew prophets. The latter erred only in believing that God Himself spoke to them. Moses, for example, says: "I stood between the Lord and you at that time, to show you the word of the Lord." Isaiah, again, observes: "In mine ears, said the Lord of Hosts"; "Of a truth," &c. Zechariah wrote: "The angel that talked with me, said unto me, I will show you how these things be." And Paul, in his Epistle to the Galatians, writes: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." There can be very little doubt that both Moses and Paul were clairvoyant and clairaudient, and that Isaiah and Zechariah were clairaudient.

In Henry G. Atkinson's, F.G.S., "Letters to Miss Martineau," he says:—

"In the history of the world there is found evidence of the universal belief in the spirits of the dead, and the phenomena bear a remarkable resemblance throughout. The philosophers of the Pagan world, who had all derived their religion and knowledge from the theology of the Egyptian and the Eastern nations, and the Romans, who borrowed theirs from the Greeks, were all firmly persuaded that the souls of the dead appeared sometimes to the living, and sometimes gave notice of future events. However, the most ancient of all the Greek writers, and the greatest Grecian divine, relates several cases of apparitions, not only of good, but also of bad men. In the 'Odyssey' he introduces Ulysses consulting Tiresias, in order to call up the souls of deceased persons to tell future events. Lucan, in the sixth book of his 'Pharsalia,' introduces Pompey consulting a sorceress, and requiring her to call up a departed soul that he might learn his future fortune. Retiring upwards, and nearing more modern times, we find a similar opinion received among the Northern nations. It was a prevailing persuasion among them that apparitions were the souls of persons lately deceased, and the way to prevent their appearing any more was either to behead or burn the body, as was still the custom in the North of Europe, where belief in vampirism was the prevailing opinion. It is the common opinion of the Turks and Russians that, near the close of life, many persons have some sort of extraordinary revelation of the event. Even the most ancient of their writings prove this. Herbelot, in his 'Oriental Library,' relates that the Sultan Mochtandi Benvilla, as he rose one day from table, said to one of his wives, who was present, 'Who are these people that have come in here without leave?' Upon looking round she could see no one, but observed that he grew pale, and he immediately fell down dead. The Mahometan writings are full of stories which show that the doctrine of spirits has from the earliest times prevailed amongst them. Then comes the question of the poet. The following is from Blair's poem of 'The Grave':—

'Tell us, ye dead, if ye in pity can,
Beyond this sphere what is the future plan?
Some courteous ghost, if any such there be,
Tell us, in after life what things ye see;
For some of you, we know, in days of old,
The fatal story to mankind have told.
Forewarning them of death—oh, then, comply,
And tell, in charity, what 'tis to die.
But you're withheld. No matter, death must call,
The curtain drop, and time will clear up all.'

SPIRITUALISM IN SWEDEN.

"In Stockholm," writes a recent tourist in Sweden, "there are two societies of Spiritualists. Strange to say, quite unlike England, where Spiritualism first took root amongst the toiling classes, in Stockholm nearly all the members are people of wealth or learning, such as professors, doctors, officers in the army and navy, authors, and gentlemen of high position in the Civil Service, and quite a number of ladies."

NEW SOUTH WALES.

"The prospects of Spiritualism are bright and encouraging in Sydney," writes Robert White, President of the N. S. W. Society for Psychic Culture. "Everywhere there are signs that bigotry and intolerance cannot live under our clear, cerulean Australian sky; that fears and superstitions which originated in the Dark Ages in the old world, cannot survive under the genial sunshine of the new; that darkness and dearth are slowly but surely giving way to light and love."

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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PART III.

WONDERFUL TEST EXPERIENCES.

BETWEEN seven and eight years ago our fourth son, who was then about eighteen years of age, in conjunction with a young man who was in my employ, bought a yacht called the "Iolanthe." After having some slight alterations made in her, they, with our third son, aged twenty, started on a trial trip with her on a Saturday afternoon, much against their mother's wish, with the promise that they would return early on the Monday. As they did not do so, and failed to put in an appearance on the Tuesday morning, my wife became greatly excited through anxiety, so I called in a friend, Mr. George Spriggs, late of Cardiff, Wales, a medical clairvoyant, who had prescribed for my wife with beneficial results on a former occasion. He knew nothing about the absence of our sons, and I only requested him to give us a sitting, saying that my wife did not feel at all well. Immediately he passed into the trance state and said: "Oh, I perceive it is all about the sea." Then I asked him what was wrong. He, still in the trance state, said: "If you will give me something belonging to them," not stating to whom the *them* referred, "I will endeavour to trace them." Without mentioning our absent son's names I went and fetched their pocket books which they had left in their bedrooms, and placed these in the hands of the unconscious medium. He almost immediately began tracing our sons from the time they left their home till the time the yacht, which he described, had foundered, which he stated occurred at nine o'clock on the Monday morning through the jib-halyard fouling in a squall as they were putting the yacht about on another tack. He went on to say that the yacht had gone down in deep water, and that consequently it would not be washed ashore.

This has proved quite correct, for not a stick of it has ever yet been found, although I offered a handsome reward to any of the fishermen who would bring me anything belonging to the boat.

On Mr. Spriggs coming out of the trance state he assured me he knew nothing of what he had said while in trance. I may here observe that Mr. Spriggs is a young man whom I hold in the highest respect. I do not know of one spot on his character, though I have been on terms of intimate friendship with him ever since he landed in Australia, a compliment I can pay but to few others. Before Mr. Spriggs left that morning I mentioned about our sons' absence and what had been said through him when in trance, and he kindly promised to give us a sitting the next day.

The next morning on Mr. Spriggs going into trance our fourth son, the younger of the two who were drowned, came and spoke to us through the medium, telling us all about the occurrence and corroborating what Mr. Spriggs had described when in trance the previous day. On our again sitting for communications the following morning our other son, who had been drowned, spoke through Mr. Spriggs, saying that he was too excited the previous day to speak intelligibly through the medium, and giving us further particulars regarding the catastrophe. They both assured us that they had not suffered any bodily pain in drowning, that their mother's words of entreaty for them not to go out sailing on the evening they started came vividly to both of them on finding themselves in the water without any vessel in sight to render them assistance, and that the feelings of remorse this caused them to experience seemed to deaden all sense of physical suffering.

The young man who was drowned with them also spoke through the medium, giving his name and asking my wife's forgiveness, as he was the oldest of the three, and was partly to blame for their going out on the evening alluded to. Knowing that this young man, Murray by name, held a mate's certificate I thought they were all right, and did not interpose to prevent their starting when they did.

My wife, who is much more intuitional than I am, had evidently been impressed, as she, on more than one occasion after they had left, said to me, "I hope the boys are all right in that boat." In one of their communications through the medium they said that if they could not have communicated with us, to let us know they still lived and loved us, they would have felt miserable; as it was, even if they possessed the power to again take on their physical bodies, they would not do so, as the beauty of, and the delight they experienced in the spirit world were beyond their power of description. They told their mother to thank me for having kept the spiritual gates open so as to enable them to come back and unburden their minds to her and all of us.

Although I made every endeavour to ascertain tidings of the missing ones, I was unable to obtain any earthly information regarding them or the yacht, until about a fortnight after they left home, when the body of the younger boy was washed ashore, about ten miles from Melbourne, minus one of his arms, which had evidently been torn off the body by a shark. At his funeral, after I had spoken the address over his grave, a friend, occupying a prominent position under Government, and who has since solved the grand problem, came to me and said, "What a nerve you must have to speak as you have done over your son's grave." I replied, "It is not the nerve, but the knowledge which I possess that enables me so to speak. Unless I had that glorious knowledge, my eyes would now be bathed in tears."

A few days after this a friend, who is a grand clairvoyant and clairaudient medium, and who was at that time residing in Adelaide, South Australia, which is about six hundred miles from Melbourne, wrote to me that my other son, the elder of the two who were drowned, came to him and said that a large fish had bitten part of the right arm off his body, and had taken his waistcoat also. On the medium asking him if it was a shark, my son replied, "It may have been, but I never saw one like it before."

Two days after this a large shark was caught at Frankston, which is twenty-seven miles from Melbourne. A young friend of my son's, who happened to be present when the shark was caught, suggested to the policeman stationed there that the shark should be opened to see if there was anything in it belonging to the three young men who had recently been drowned in Port Philip Bay. On opening the shark, which was a white, deep-sea shark, quite different to the blue sharks with which the bay is infested, my son's right arm, almost up to the elbow joint, was found, also part of his waistcoat, in the pocket of which were found an old gold watch which his mother had lent to him, as his own silver one was out of order, his keys, pipe, and about twelve shillings in silver. The watch was found to have stopped at nine o'clock, the exact time we were told by Mr. Spriggs, three weeks before, that the accident to the boat had occurred.

On the policeman handing me over in court, by order of the presiding magistrate, the portion of my son's arm, the watch, and other articles which he had found in the shark, he begged me to allow him to give me a shilling for one of those thus found, as he desired to have one of them in remembrance of the occasion. I told him he was welcome to take one. The rest of them I distributed among the members of my family, except one, which I retained, and which I got fastened on to my watch-chain, where it has ever since remained. The pipe I gave to a young friend of my son's who was with him when he bought it, consequently was able to recognise it. The old gold watch, set at nine o'clock, I had superficially cleaned, and retain it as a family heir-loom.

Being invited to a materializing circle about this time, a circle at which I had been present many times before, and at which I had witnessed numerous marvellous phenomena, I willingly attended. The ladies and gentlemen present on the occasion referred to were nearly all intimate friends of my family, as was also the medium, who, I may observe, received no remuneration for his services.

No sooner had the medium retired behind the curtains, which were hung across a corner of the room to exclude the light, which is generally necessary for manifestations of this kind, than he went into a deep trance.

A few minutes after this I saw the materialized form of the younger of my two sons who were drowned, open the curtain and walk out. On his doing so several of the ladies and gentlemen observed, "Oh, there is Willie Brown." That was the name of the younger son. As he stood in front of us he held up his arm in order to

show that although his physical body had been deprived of it, that did not affect his spirit form. After remaining before us for a few minutes he retired behind the curtains. He was not able to speak to us. The next spirit to materialize was my other son who was drowned, but he no sooner came from behind the curtains than he had to retire again, and on my asking the reason why he who was more physically developed than his brother could not remain visible to us as long as his younger brother did, I was informed by one of the medium's spirit guides that it was owing to his not possessing the power of concentration of thought to the degree his brother did.

As my sons' characters in this respect were not known to the medium, and as such was the case, the elder of the two not having been able to fix his mind steadfastly on anything for a length of time, while the younger one had no difficulty in doing so, I considered this to be very probably the cause of the difference in the manifestations of my two sons on this occasion.

My sons, I may observe, were both over six feet in height, and appeared so when they were materialized, while the medium is rather under the ordinary height. About a dozen others materialized that evening, ranging from little children to full-grown people. I am aware that it is only those who have personally witnessed spirit materializations who can credit my account of my sons having appeared in materialized forms, the counterpart of their physical bodies. Even for those who have investigated Spiritualism the fact that spirits can materialize themselves is almost too much for them to believe until they have actually seen them do so. I may here state that a much fuller account from my pen than I have here given of the loss of the *Iolanthe* yacht appeared at the time in one of the Melbourne newspapers, and was reproduced in many of the English papers of the day.

I shall now relate a few of my experiences in America, through which I returned with my family to Europe, in order to further investigate the phenomena of Modern Spiritualism, or Spiritual Science, as I prefer to call it. On our arrival in San Francisco, where we were totally unknown except to Mr. and Mrs. Fred. Evans, whom we met when they visited Australia, we, in order to remain incognito, determined not to call on these friends until we had sittings with some of the principal mediums of the place. Observing by the papers that a spiritual meeting was to be held on the following Sunday evening at a place called the Temple, at which the celebrated medium Mrs. Whitney, of whom we had never before even heard, was to give tests, my wife and I determined to be present.

We went, accompanied by our youngest daughter, and took a back seat in the body of the hall.

The Temple is a large building capable of holding about 2,000 people, and was about two thirds full. After having given some wonderful tests to a number of those present—that is, if those to whom Mrs. Whitney gave these tests were not in collusion with her, which we had no reason to suppose was the case—she said, "I see the spirit of one who when on earth was a clergyman. He says he was known by the name of the Rev. Archibald Browne, and that there is present in this hall his son, his son's wife, and one of their daughters." I said aloud, "That is quite correct." Mrs. Whitney then said, "Your father says your name is Hugh Junor Browne." I replied that it was, and I was sure no one present, but my wife, daughter, and self, knew that name. Mrs. Whitney continuing, said, "Your father desires me to say that your mother is present with him, and I see three fine tall spirit sons of yours; one passed on through typhoid fever, and the other two were drowned." I said, "That is quite correct." Mrs. Whitney then said, "Your father tells me that there is some one on earth connected with you named Colin Junor; what relation is he to you?" I replied, "He is a half brother." Mrs. Whitney further said, "Your father desires you to write to him, and tell him that in a foreign land, and through the organism of a stranger, he came to say how grieved he was to see that he was still so opposed to the grand spiritual philosophy, but the time would not be long now before he would know its grand reality."

I may here state that my half brother is a man of seventy years of age, and is very orthodox in his ideas, notwithstanding all that I have told him about Modern Spiritualism. My youngest daughter, who was present at the meeting, wrote to my half brother all that was spoken through this medium, but as I expected it would, it had little effect on his prejudiced and bigoted mind. He is still of the opinion that

at death he will "jump into the arms of Jesus." One would not be surprised at an ignorant man saying this, but for a highly educated man as he is to use such an expression is totally beyond my comprehension. We are told in Scripture, however, even the worthy Jesus's half brother did not believe in him, so I need not be surprised that my half brother does not believe me when I assure him that Spiritualism is true, and that it presents a more rational faith for our acceptance than that of popular theology.

To the rational observer it seems truly strange how people endowed with reason swallow ancient camels, while they strain at modern gnats. They believe that Moses and Elias appeared many hundreds of years after they had lived on earth, and that a spirit materialized had walked side by side with some men on the road to Emmaus some eighteen centuries ago; but they refuse to believe that spirits can manifest their presence in our day, thereby assuming that God has changed His laws regarding intercourse between the seen and the unseen worlds. Without, however, the demonstration of Spiritual manifestations in modern times, we possess no rational evidence of a future life for man, but I find I am digressing.

Having ascertained the private address of Mrs. Whitney, my wife and I called on her, and asked her to give us a sitting, which she consented to do. As soon as she went into the trance state a spirit came and gave the name of Mayflower. I observed, "I think I have met a little Indian spirit of that name before." To this she replied, "No, it was Sun-flower whom you met." I acknowledged my mistake, saying I had confused the two names. Mayflower then said, "You know Emmy and Otto," the names of two of our dear friends in Melbourne. I said, "But how do you know them?" She replied, "Your son Willie took me to them." I then said, "But how do you know that we have a son called Willie?" To this she observed, "He is present, and stands by your side." She then said: "You have a son, with his wife and two little children, travelling." I admitted that was true, and she then remarked, "They have a servant with them named Julia." I said that was the case, and that she seemed to know more about them than I did, for I had quite forgotten the name of the young woman, whom they had engaged to accompany them only a week or two before sailing. I then asked Mayflower if she could tell me when my son and his family would arrive at their destination. To which she answered, "To-morrow." This was on the last day but one of November, 1889, so that, if true, they would arrive on the last day of that month. I may here state that my son and his family went round by Natal, South Africa, to see the country in which he was born, and which he left when a child, and were to meet us in London, while we came to this country by way of America. On my son joining our party in London, as agreed, I asked him when he had arrived at Natal, and he replied, "The last day of November." My son and his family had not sailed from Australia when my family and self left, and had to take passage in a sailing vessel, as there was no steamer expected to sail for South Africa for several months, so that if the date named through the medium was a *guess*, as opponents to Spiritualism may suggest, it is the most extraordinary guess ever recorded. We received several communications through Mrs. Whitney from our children in spirit life, but as they were only interesting to ourselves, it would be of no benefit to others to relate what they said.

Having heard that there was a good materializing medium from Chicago in San Francisco at that time, named Mrs. Moore, I called on her and arranged for a private sitting with my family. On our attending at her rooms at the time appointed, she invited us, as we were strangers to her, to examine the cabinet which she used when giving materializing sésances; also the place where it stood, so as to satisfy ourselves that there could be no trickery. Mrs. Moore also offered to undress and to dress before the ladies of the party, to show that she had no masks or shawls with which to make up bogus spirits to deceive us. This she did, and we thoroughly examined the cabinet and the part of the room where it stood, thereby satisfying ourselves that there were no trap-doors, wires, or other devices connected with it.

The cabinet consisted of a four-leaved screen, which formed a square of about three feet, with a dark cloth placed over it to exclude the light. In the leaf facing where the chairs stood on which we were to sit, was an opening towards the top of about two feet by eighteen inches wide, with a small curtain covering it. On our taking our seats Mrs. Moore fastened the door of the room which was on my left and away from the cabinet, and then entered the cabinet.

In a short time the small curtain in front of the aperture was drawn back, and I saw my father, who after remaining a few minutes without being able to speak, retired.

Almost as soon as the curtains closed, they were thrown back and my mother appeared; she also was unable to speak to us. After she withdrew our daughter Ada came and spoke to us. We recognised her by the strong family likeness she bore to her sisters. She passed away as an infant, but had then grown to womanhood, as we were previously aware. Frequently, during her communications with us through her sisters and other mediums, she had spoken of the luxuriance of her hair and its golden colour, so I asked her if she could show us her hair. She at once put her hand behind her head and brought her long golden hair forward. It was certainly a most lovely head of hair, and I remarked, "Well, Ada, you might well be proud of such hair, it is even more beautiful than the head of hair represented on the placards advertising Madam Allen's Hair Restorer."

I may state that the medium had but a scant head of hair, and it was of a dark red colour.

After conversing with us for a short time she withdrew and on the curtain opening again we saw our eldest son, Archie, who had passed on through typhoid fever nearly ten years previously. After speaking to us a little he retired, and when the curtain again opened our third son, Hugh, the elder of the two who were drowned, appeared and said a few words to us. After he had retired, the curtain opened, and we saw our son Willie, the other son who was drowned. He also conversed for a short time with us, and on his withdrawing and the curtain again opening, our old friend, Mrs. G—, whom I mentioned as having gone with my wife and self on my second visit to Foster's rooms, appeared at the aperture, and conversed with us. She said she was delighted that we recognised her; that although we were not aware of her presence with us during our journeyings she was with us, and in order to prove that she still took an interest in us and in our belongings she mentioned the exact number of packages constituting the family luggage, namely, twenty-two in all.

I may state that Mrs. G— lived with us as lady help to my wife for over twelve years, and passed to the higher life several years ago. She was very much attached to my wife and our children, and has communicated with us on many occasions since she left the earthly plane of existence.

I omitted to mention that besides the family, the governess, Miss Rea, who accompanied us from Australia, and who is still with us, was also present at this sésance, making eight in all. A brother, a sister, and an aunt of hers, also a clergyman, under whose ministry she sat when a child, appeared and were recognised by her. Each of them spoke to her except the clergyman, who kept pointing to his throat, as if there was something there to prevent his doing so. I may state that at the time referred to Miss Rea was not aware that the clergyman alluded to was "dead," and it was only after our arrival in New York that she learned he had "died" of cancer in the throat. As it may be thought from this, by those unacquainted with the subject, that infirmities here are continued in the spirit world, I may mention that it is not so; but for the first two or three times of revisiting the earth plane spirits generally experience the same sensations as their physical bodies suffered before passing on.

Let me here ask opponents to Spiritualism on what other hypothesis than the Spiritual one can they account for the experiences just related? We were all total strangers to Mrs. Moore, who could not possibly have known or even learned in California what relatives and friends we had in spirit life. The childish assertion that it is all the work of a mythical being called Satan is too absurd to require refutation. It would be as reasonable to assert that all telegrams are the work of the Devil.

Before the sésance at Mrs. Moore's closed, a good looking young man materialized, whom none of us recognized. He, however, informed us that he was the chief of the band of spirits who controlled the medium, giving his name, which has slipped my memory. He said he and the medium's other guides had done their best to assist our friends who had manifested themselves to us, and he hoped we were satisfied. This he spoke in a deep masculine voice, quite different to that of the others who had spoken to us, and in a totally distinct tone of voice from that of the medium. We replied that we were more than satisfied, and desired to thank him and the medium's other guides for the aid they had rendered to our spirit friends. He then bade us adieu.

(To be continued.)

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"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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FRIDAY, AUGUST 14, 1891.

THE LOCALIGRAPHY OF THE SPIRIT REALMS.

BY C. H. M.

SPIRITUALISM is as ancient as the race, and evidences of spirit communication can be found all through history. But Modern Spiritualism, as first made known in the United States, differs from any manifestations that preceded it. It may be said that for the first time in the history of man was there the confidence and courage to open up free intelligent and scientific intercourse with the spirit world. The old glamour and superstition about the devil had to a considerable extent fallen into contempt, so when the Rochester knockings aroused the world, men began to question the intelligence that was discovered in the new method of spirit intercourse, with the result that in one year after the first signal was responded to, men knew more of the spirit world than was to be found in all the pages of history and revelation prior to that time. This information has since become so comprehensive by repeated revelations, through so many different channels in various parts of the world, that the knowledge of it makes a new and grand era in the history of mankind. It is recorded through a wide range of literature, and stands to-day impregnable against the attacks of ecclesiastical dogmatism and ignorance.

For the benefit of many who have not studied the communications given in the works of Spiritualism, it is my purpose in this article to set forth in a condensed form the information derived from the most advanced spirits in regard to the constitution and arrangement of the spirit realms.

The soul of man in its different stages of progression inhabits seven spheres. The first or lowest one of these is the earth life, so that after transition, or, in common parlance, death, there are six spheres to which the spirit must pass or dwell in. Each of these spheres is divided into planes. The second, or lowest sphere in spirit life, is the sphere of suffering, or the region of penance. To this sphere go all the criminals of earth, or those who have debased their natures by ungoverned passions or appetites. Here are murderers, suicides, drunkards, thieves, or any that have outraged nature or society. The lowest planes of this sphere are dark and gloomy, the landscape desolate and cheerless, the surrounding air thick and heavy, and the sensation of those that dwell there is like one prolonged and horrid nightmare. Their cries of sorrow lend additional woe to the gloom of their dismal abode. Here they wander until they have expiated to a certain extent the evil deeds they have done

on earth, or until they are awakened to a desire for a higher and brighter life. When this transpires they gravitate to the lighter planes above them. All the spirits of this sphere are near to earth, and return under certain conditions to mingle with its people. They often visit the scenes of their crimes, where, by a subtle law of psychic magnetism, their suffering is intensified, until the memory of their acts becomes a hateful burden that drives them to repentance. It is the second sphere mainly that furnishes those lying spirits who often intrude on mediums and pervert the truth, misrepresent facts, and seek to mislead the credulous—more especially those who only seek the aid of spirits to tell them how to make money or where to find buried treasures.

The third sphere is the department of discipline. On its lower planes there is happiness and suffering somewhat blended. Its inhabitants realise their earthly errors, and while their souls are opened to aspiration their life is saddened by regrets that they did not make a better use of life. All the wrongs and omissions of their earthly existence now face them, and arise as accusing witnesses to fill them with shame and repentance. If they have omitted anything in the line of service on earth they must here supply it, until they have fully developed their neglected natures. Here the queen and fine lady are compelled to wait upon themselves until they have acquired humility and strength. Every earthly habit and all selfishness must be left behind before advancement to higher spheres. The millionaire can buy no promotion here. The poorest beggar that passed his mansion on earth's highway may now be far above him. The upper planes of this sphere are light and sunny, and the surroundings hopeful and pleasant. The exterior life is enjoyable. Sadness comes from retrospection and self-examination, which are the active means of discipline and improvement, and from which the spirit cannot escape. In this sphere the different nationalities live in separate communities on account of preference, but there is no prohibition against different races visiting one another if they should so elect, and indeed, the spirits of this sphere do much travelling as a means of opening the mind to new thought and development, though they cannot enter the spheres above them. In this sphere the erroneous beliefs acquired in earth life operate to check the progress of the spirit, and bigotry and superstition hold their victims for a long time in thrall. Here the Catholic re-enacts the rites and ceremonies of his church, and richly-arrayed cardinals hold dominion over their credulous subjects; the Presbyterians, in community apart, persist in believing that they are the elect, and the fervid Methodists hold revival meetings where they enjoy their long prayers and loud amens. But the time comes sooner or later when the mandates of progress must eventually be complied with. There is no alternative; progress is as inevitable as the laws of being. There are immense cities containing millions of souls in this sphere where the buildings are of the finest marbles, constructed after the grandest architecture. Some of the places of public assembly will hold thousands of people, where spirits meet in convention to discuss public questions, or to receive instructions from spirits of higher spheres. These structures are not wrought out by the laborious processes of earth, but are created by the will power of the strongest and best qualified spirits. Once having been fixed by thought they remain in existence as permanent improvements. There is the same relative difference in the spirit world between man's and God's creations that there is here. A decarnated spirit can erect buildings and execute by power of thought any kind of constructive work, but he cannot call into existence a flower or an animal. These are obtainable in any required place, but they are the creations of an intelligence outside man.

In the fourth sphere the scenery is more beautiful and life more joyous than anything conceived of on earth. Very few spirits go to this sphere on transition from earth, except those of very young children. A spirit entering this domain from below says, "There seemed to be every description of animal collected here, frolicking and chasing one another in the utmost delight. Though in some respects they resembled the animals of earth, some of them are indigenous to this sphere. Flowers clustered around, emitting the most fragrant perfume. We walked through groves and over hills and valleys, and so great became my power of vision that I was enabled to see objects hundreds of miles distant. The almost boundless landscape was so enchanting that the most beautiful pictures of Nature upon earth can convey no idea of its loveliness. The hills seemed transparent, like crystal, yet solid, and streaks of effulgent light intermingled with the

prevailing blue colour of the extended prospect." Spirits of this sphere congregate in bands numbering from fifty to a hundred thousand. They are drawn together by faith and confidence generated by contact with refined company and substances. Here men come together as brothers, and the antipathies and race distinctions that hold them apart in earth life cease to have any effect. Music, art, philosophy, and all the sciences that elevate thought and illuminate the understanding are here cultivated with zeal and practised on the most extensive scale. Grand convocations of spirits for musical or other purposes are held, and presided over by spirits from higher realms. Great libraries and schools for instruction are common. No one is forced to study, but those that do so prefer to improve their minds for the pleasure of doing so. Very thorough preparation is made before entrance to the fifth sphere. All discord, meanness, or inequality must be thrown off, and the soul purified stands forth a developed, harmonious, glorified existence. When a spirit reaches the fifth sphere it rarely returns to earth, but may send messengers by intermediary means.

The dwellers of that sphere are not describable to ordinary thought. Their forms glow like the purest crystal, glittering brighter than the most dazzling meteor, and when they move they shed forth colours of the brightest hues. Their raiment is illuminated with an effulgent glow that would daze the vision of earth. The scenery of the fifth sphere is indescribably beautiful. The very flowers exhale music as they bloom, their fragrance being exalted to a degree that it can be discerned as harmony to the ear. Spirits that have attained this sphere are literally angels of light. Every object is illuminated. The buildings, which are on the grandest architectural scale, are translucent or transparent, and the steps or corridors leading into them glow with radiance—not the crude gold of earth, but its purified spiritual representative. Flowers grow in the greatest profusion and infinite variety, and all vegetation glows with light. Here there is neither weariness nor sorrow. Harmony reigns triumphant over all the passions of earth, and existence is a poem accompanied with music that never palls upon the sense. Such is the psychic chemistry of Summerland, where dwell the children of light.

Language is wholly inadequate to convey the reality of the beauty and character of the sixth sphere and what lies beyond it. No dweller on earth could look upon a spirit of the sixth or seventh sphere and live. All these statements cause us to contemplate with awe the future destiny of the soul, the grandeur of space, the meaning of immortality, and the infinite fields of knowledge that are to be explored by every child of God.—*The Better Way*.

To these descriptions we have simply to add they are in most respects corroborated by the great consensus of communications from the life beyond. It must, however, be remembered that the real teachings from the spirit world come first filtered through mediumistic earthly channels, and next through *medium spirits*, the dwellers of the higher spheres, using, as we are told, the instrumentality of medium spirits, or those who are nearer to earthly conditions than themselves, for the transmission of their divine messages. Meantime all good angels and spirits claim that they, like their Father in heaven, are nearer to the souls of even the lowest of creatures in care, love, and watchfulness than mortals are to each other.—ED. T. W.

AN OPEN LETTER TO MR. J. J. MORSE.

BY EMMA H. BRITTEN.

DEAR MR. MORSE,—According to my views of editorial etiquette in my editorship of this little paper, I have steadily forborne to press my own writings upon public attention beyond that sphere of action wherein imperative demands for personal expression were made upon me. Such a crisis occurs at the present time, and now, as heretofore, I unhesitatingly proceed to fill up the gap, as duty and self-respect require of me.

Whilst I was informed through certain side issues that you, in the kindness and generosity of your unselfish nature, were planning to organize a testimonial to be presented to me on what is called my retirement from the public Spiritual rostrum, I was scarcely prepared to comprehend the nature of this fraternal effort until I learned of its public announcement at the last Spiritual Conference at Bradford, an announcement which your respect for my feelings induced you to make during my enforced absence at the evening gathering.

By report also I learned that a hasty resolution was passed in consequence of your appeal in my behalf to

delegate the official work of that testimonial to the Executive Committee appointed to carry on the necessary but onerous work of preparing for the next annual Conference.

As I myself, Dr. Britten, and my sister Mrs. Wilkinson, the Foreign Librarian of Manchester, formed part of that Executive Committee, we unitedly insisted upon refusing to take any part in so personal an undertaking, and at our urgent request the matter was repudiated at once as an action to be carried out in connection with the work of the Federation Executive Committee.

Since this subject was mooted by you however at the late Conference, I have been the target for so many gross insults, both written and printed, and that from those who call themselves Spiritualists and "fellow workers with me," that in duty to my family, and respect to myself, I hereby POSITIVELY and DETERMINEDLY INSIST that this matter of the proposed testimonial shall be now and for ever dropped and suffered to sink into oblivion. I most earnestly desire you to understand that this resolution on my part neither proceeds from pride or ingratitude. As a working woman and breadwinner throughout my long and toilsome career, I have not only been the happy recipient of untold personal kindness, but I have received with heartfelt thankfulness some fifty or sixty testimonials of appreciation from Spiritualistic and Reform associations in various countries, all of which have afforded me strength and good cheer to pursue my ceaseless public labour; and still I look upon them from time to time with the pleasing assurance that even in this world, where envy, jealousy, and unkind rivalry prevail so largely, there are some great hearts and noble souls who have warmly and generously appreciated the wanderer's life-long labours.

I say this, my good friend, to show that it is in no spirit of sour disappointment or proud ingratitude that I imperatively charge upon you as you value my old-time friendship to cease at once and for ever from attempting to prosecute your kindly scheme of raising a testimonial *in any form* to one who thankfully and tenderly appreciates the regard of the good, the true, and the intelligent, but who positively refuses any longer to be a target for envy and malice to shoot the arrows of impertinence and ill nature against. I do not forget, on my first return from America to this country, how, on my next departure, the friends in London not only presented me with a noble testimonial in writing—now hanging in an honoured place before my eyes—but added thereto a handsome and substantial proof of the esteem which (Heaven helping me) I have never since done one act of omission or commission to forfeit. The grand old guard who promoted this kindly work were gallantly assisted by Mr. Burns, who was then one with them. Everything is now altered. Nearly all of that grand old Guard are gone to their account, and though I, the recipient of their love and kindness, have only added to but never diminished the record which they desired to honour, all around me is changed, and of that old Spiritual Guard I stand—in this country at least—almost alone.

Amongst the bitter lessons I have had to learn concerning human appreciation of past services is one which I as an Englishwoman myself have quite recently regarded with equal grief and humiliation. I allude to the spectacle of a few aged men grown old, poor, and mutilated in the defence of their country, becoming by cruel neglect and national ingratitude indebted to a troupe of American showmen for the bread which their own country should have rejoiced to bestow upon them. In an age when the survivors of the famous Balaclava "six hundred" are indebted to foreign exhibitors in their old age and poverty for the means to live, the toiler in an unpopular cause, and one that interests only a peculiar section of the community, has no right to complain if the proposition to do her a special service should raise up a cloud of hornets to sting where they cannot themselves benefit.

And now, my friend, as this most painful subject has arisen in connection with the announcement of my intention to give up platform work after the present year, I take this opportunity of stating to the friends I honour and the foes whom I may have unwittingly and unconsciously provoked, that I do this at the charge of the noble spirits with whom for the past thirty years I have taken service, and whose good counsels and wisdom have ever guided me well and successfully into the accomplishment of their work. "Retire in the prime of your power as an orator," they have said, "and never wait, as too many public workers have done, until the public retires from

them, even though they may be worn out and incapacitated in its service."

Having given me the command to finish my platform work this year I should have obeyed their monitions under any circumstances, but seeing that three, if not four, days each week-end are taken from my urgent, incessant, and ever increasing editorial work and immense correspondence, my common sense perception of duty to that work, to my home, family, and greatly overtaxed time and health, chimes in so favourably with the spirit command that I most cordially concur therein, and for the reasons above alleged am prepared to close my thirty years of unbroken labour as a platform worker at the end of this year, and henceforth devote myself, were that possible, even more energetically than ever to my editorial labours.

For all past efforts in behalf of our noble cause, my friend, I have taken my pay as I went. Amply paid in the love and appreciation of the true and the good of this and other lands, still more richly paid in the assurances that neither one toilsome day or restless night has been spent in vain; that, besides the effect that our bold revolutionary yet reconstructive truths have had upon the age, all our efforts for truth and progress are laid up in the archives of eternity, I can well afford to let the pillar of earthly cloud dodge and follow my unfaltering footprints, whilst I fearlessly follow the "pillar of fire" which guides me to the promised land, where I shall find—

No more desperate endeavours,
No more separating evers,
No more desolating nevers
Over there.

Most sincerely and gratefully your friend, dear Mr. Morse,
EMMA H. BRITTEN.

The Lindens,
Humphrey Street, Cheetham Hill, Manchester.

FOREIGN EXCHANGES.

THE February, March, and April numbers of *La Revue Spirite* (Paris) reached us almost simultaneously. In the first of these we find a detailed account of some extraordinary physical manifestations that have occurred in the house of M. Emile Picard, at Very-Nouveau, near Chauny, in the department of Aisne, in the month of December last.

It is one of a group, or row, situated about fifty yards from the canal, and has long had the reputation of being haunted. M. Picard is a working man, occupying the place with his wife, a daughter twelve years old, and an infant only a few months old. For something like a month invisible hands were engaged in pelting the house with flints, large pebbles, and pieces of coal, so that there was not a whole pane of glass in the windows. Articles of furniture were displaced, crockery and glass were broken, and the Picard family received severe contusions from the objects which flew about the rooms. The police were communicated with, but they could not trace the disturbance to human agency.

A spiritualist, named Huet, suggested that recourse should be had to a table, and he sat down with them to one. In about ten minutes it began playing those wild freaks which are indulged in by evil disposed spirits, and, although it was a tolerably heavy one, it was turned topsyturvy with such violence that the little girl fled from the room in a paroxysm of terror.

No clue has been obtained to any satisfactory explanation of the malignity displayed by the "haunting" spirit.

Something very similar has occurred at a farmhouse belonging to a gentleman named De Conesnongle, in the village of Covey, in Brittany, and occupied by a tenant named Kerles. The gendarmerie were called in, and were severely buffeted by the unseen disturbers of the peace, and hundreds of people from Quimper have visited the place, and been eye-witnesses of the fantastic performances of mischievous, not to say malicious spirits.

The March and April numbers of *Op de Grenzen van Twee Werelden* (the Hague) maintain the high literary character which Mme. Van Calcar has acquired for her periodical.

To *Le Messager*, of Liège, M. Victor Tournier contributes some reminiscences of his spiritualistic experiences, which date back to the early part of the present century.

In the same number is an extract from a periodical which has been in existence for sixty years, des-

cribing a remarkable instance of materialisation, which took place through the mediumship of Mme. Ballou, who lives in the Rue de Faubourg Poissonnière, in Paris. A séance of a dozen persons was held in her house in December last; among whom was a gentleman who had taken charge of a little girl, seven years old, bequeathed to his care by her dead father. As she had been attacked by the smallpox, he had placed her in the Hospital of the Child Jesus, two days previously, in order to protect his own three children from contagion.

When the medium had passed into a state of trance, the little invalid, clothed in white, and weeping bitter tears, presented herself, and was instantly recognized by five of the persons present. "What is the matter?" asked her foster-father. "I died at seven o'clock this morning," was the reply. And in a second or two the materialized form melted into space. Everybody was amazed; and not the less so when it was afterwards learned that she had departed at that very hour.

La Revue Universelle, a first class monthly magazine, published at Nantes, contains an excellent review of *Après la Mort*, by M. Leon Denis; and does not hesitate to declare that Spiritualism "is the supreme conciliation of all beliefs and of all philosophies, upon the ground of reason, enlightened by science."

In the *Revue des Livres Nouveaux*, a purely literary periodical, we find M. Gaston d'Hailly reviewing the book just referred to, and asserting that he does not see "any doctrine more consoling, more comforting, or worthy of respect than that professed by the Spiritualists."

If journalists and men of letters, who know Spiritualism to be true, had only the courage of their opinions like their French brethren! But excepting a timid and tentative article now and then "letting I dare not wait upon I would, like the poor cat in the adage," our contemporaries maintain a wary silence on a subject of infinitely greater importance than our parish vestry politics.—*Harbinger of Light*.

LYCEUM JOTTINGS.

THE QUESTIONER.

WHAT SHALL I DO IN HEAVEN?

WHAT shall I find in heaven? The faces dear
Upon whose love and smiles I feasted here?
Shall I rejoice that naught can there divide
United hearts, and so be satisfied?

What shall I do in heaven? Shall I be blest
With a long luxury and endless rest?
Conflict and labour over, shall I ride
Through seas untroubled, and be satisfied?

What shall I be in heaven? A messenger
Passing from sainted ones to those who err,
And suffer still on earth? 'Mid fields so wide,
Shall I, who love to work, be satisfied?

THE ANGEL'S ANSWER.

IN SUMMERLAND.

CALM thy tired heart; look up and smile;
Thy weariness will pass away:
Thy comfort comes, and thou shalt smile
When the first streak of perfect day
Dawns in thy Summerland.

Leaf talks to leaf in whispers low,
And every ripple of the stream
Sings of the joy no earth doth know:
A part and portion of the dream
Of Summerland.

Each loving thought sends forth a ray
That sheds its sunshine on the sod;
Each happy face seemeth to say:
We all belong to Love—the God
Of Summerland.

Thy destiny, thy future home,
Thy never-dying scene of bliss,
Where through the fair green fields thou'lt roam,
Where all in lasting glory is
In Summerland.

The perfume never fades, the flowers
Die not; nor leaves in yellow leaf
Say, as with you, "Thy days must cease,"
And speak of death in tones of grief.

Spring leads to Summer—Summer lives,
And there the spirits waiting stand,
And give their life to Him who gives
You Summerland.

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.

BIRKENHEAD. 84, Argyle Street.—Thursday, August 6, an interesting conversational meeting on "Hypnotism," in which Messrs. Morgan, Heeney, Seymour, and Tolly took part. Sunday, August 9, Mr. Seymour gave an address on "Happiness," showing that man's animal, intellectual, and spiritual faculties when legitimately used invariably bring happiness.

BOLTON. Bridgeman Street Baths.—Mr. Swindlehurst spoke on "Spiritualism, a Revelation," and "The Story of a Sacrifice." Both subjects were splendidly handled and gave general satisfaction to moderate, yet respectable, and intelligent audiences, after which questions were invited but none forthcoming, which, to us, was evidence of appreciation by the audience.—J. P.

BOLTON. Town Hall Square.—Anniversary, Mrs. Johnson. Afternoon subject: "The Love of God"—very ably dealt with. Evening: After the chairman had remarked on the heartiness of the singing, Mrs. Johnson's guides spoke on "Our Heroes Past and Present," maintaining that there was much need for heroes and heroic deeds, strongly exhorting those present to stand to their principles, for, by being true Spiritualists in all circumstances, they would be heroes, and, by rightly training their children to always do and stand for the right, they would be making the true heroes for the future. Clairvoyance, afternoon and evening, very good, 20 out of about 25 recognized. A very enjoyable day. The sooner Mrs. Johnson can come again the better we shall be suited. Crowded out in the evening and fair collections. We shall be glad to hear from mediums or speakers who are willing to give their services, expenses paid, of course.—G. Parkinson, 21, Winter Hey Lane, Horwich.

BRADFORD. 448, Manchester Road.—Owing to the sickness of Mr. Broomfield Mr. Wilkinson discoursed on "What has Spiritualism done for Humanity?" and on "What has Christianity done for Humanity?" Also, Mrs. Webster gave clairvoyance and psychometry in an excellent manner to a crowded audience who were greatly interested.

BRADFORD. St. James'.—Afternoon subject, "True Charity," well handled, enforcing the beauty of a life of love, demonstrated by a life of self-denial for the good of humanity. Evening subject, "Does death end all?" treated very ably, showing life to continue with a continuance of duty and love and interest for all we had a love for, or interest in, before the death of the body. Listened to with great interest.

BRIGHOUSE.—Aug. 2: Miss Patefield, owing to sickness, could not leave home, but we found a very good substitute in Mrs. Waterhouse, one of our own mediums, whose guides gave good addresses on "Ye come into the world, but whither are ye going?" and "God said, 'Let us make man,' " Clairvoyance very good; 14 descriptions given and 11 fully recognized. Aug. 9: We had quite a treat listening to Mr. Hargreaves' guides on "The Seven Stars or the Seven Angels, and the Seven States and Spheres." Evening: "Subject from Revelations." Both the above lectures were illustrated with diagrams. Good audiences.—R. R.

BURNLEY. Robinson Street.—Good average attendance at both our services, whilst the duties of our speaker, who also possesses psychometrical gifts, were apparently satisfying. Lyceum attendance full. The lyceum picnic to Whalley on Saturday was made under adverse atmospheric conditions, all else being a success.

BURNLEY. 102, Padibam Road.—Mr. Taylor's guides gave short addresses, followed by some very good psychometry, which was well received by very attentive audiences.

CLOCKHEATON.—Afternoon: Mr. Walker dwelt ably on a subject from the audience, "Spiritualism v. Christianity," keeping his hearers spell-bound. Evening: Subject, "How Glorious is Man's Destiny," urging all to live a life of goodness and try to love one another. Clairvoyance at each service by the guides of Mrs. Thornton was very successful. We held our general meeting last Monday, when the following officers were elected: President: Mr. Amos Walker; vice-president, Mr. Wesley Clough; corresponding secretary, Mr. Charles H. Clough; financial secretary, Mr. James Burdin; treasurer, Mr. William Addison; committee, Fred Thornton and Albert Stead; auditor, Joe Sugden.—C. H. C.

DARWEN. Church Bank Street.—Speaker, Mr. George Smith, of Colne. Both afternoon and evening the controls of Mr. Smith treated a large number of subjects, which were very well given, and seemed to give the greatest satisfaction. Psychometry after the evening's lecture.

FELLING. Hall of Progress.—Mr. Lashbrooke was with us. Subject, "The Signs of the Invisible," which he did ample justice to, and gave great satisfaction to a good audience. A hearty vote of thanks was awarded him.—J. D.

GLASGOW.—Monday, August 3, at 8 p.m., the guides of Mr. E. W. Wallis lectured on "Spiritualism and its relation to the Labour Question," going into the details very minutely, using some splendid arguments, showing how man could and should be educated, morally and spiritually; this was enjoyed to the full by the majority of the audience, only three taking exception to the mode of operation as set down by the controls. Sunday, 11-30: Mr. David Duguid not being present, Mr. Robertson read as a lesson an extract from J. Page Hopps' "Coming Day," the meeting afterwards taking the form of a conversational one. The matter of Monday's lecture was freely gone into by those who took exception kindly giving us their ideas on the labour question. So far as we could judge there seemed to be no exception taken to the controls whatever, but an entire set of ideas of a like kind on another part or side of the same subject. 6-30: Mr. Robertson, president, gave a stirring address on "Spiritualism" (apologising at the outset as to the difficulty he had of being able at all times to place matter of an original character before us, seeing he had to occupy the platform so often), quoting largely from Tennyson and kindred authors

as to the fact of spirit communion. The lecture was most efficient and was appreciated accordingly, and although it was thought to be old by the lecturer, it was undoubtedly a treat. We would fain have said—though old, 'tis ever new.—T. W.

HALIFAX.—The lyceum held their anniversary services in the morning, at 10 a.m., in our own room, when Mr. A. Kitson gave a very encouraging address to teachers, scholars, and friends. Calisthenics were gone through in a very pleasing manner. The afternoon and evening services were held in the Mechanics' Institute; Mr. A. Kitson, chairman, and Mr. Armitage, speaker. Afternoon: The guides took their own subject, and in the evening five subjects from the audience were all very eloquently dealt with, which appealed urgently for all to break the fetters of superstition and bigotry and allow their reason and conscience to guide them, also to live pure and upright lives, and be living examples of our true and noble religion. The lyceumists were helped in their singing by a number of instrumentalists, and all the pieces were rendered in such good time and sung with such enthusiasm that we all felt elevated to such extent that one of the pieces was recalled. We had fairly good audiences, considering the inclemency of the weather. The collections throughout the day amounted to £6 0s. 2d., for which sum the lyceumists are very grateful.

HEYWOOD.—Mrs. Horrocks, of Heywood, occupied our platform with credit to herself and to the society. A young man, who had come home to visit his sister during his holidays as a schoolmaster, raised a little pleasant discussion from which he got a few ideas that will serve him to think and weigh over for himself. Evening subject: "Man, Know Thyself." Fairly well treated. Psychometry good.—M. D.

HUDDERSFIELD. Brook Street.—Owing to a vacancy our services have been taken by our own mediums to-day, who have done fairly well, which augurs well for future efforts.—J. B.

LEICESTER. Bishop Street.—Morning: Present, 12; the rain, on doubt, affected the attendance. A "lesson" was followed by comments from the guides of Mr. Timson, who then read the surroundings of an old gentleman, describing his character, past history, and present circumstances, which were all readily recognized. The gentleman offered a ring for the guide to psychometrize, which was described as having the influences of two persons who had possessed it, both of whom were described. The old gentleman corroborated. A watch was then used, when the disease and circumstances of the present owner were delineated. An old friend, Mrs. Smith, asked advice respecting her sight. The guide handed her an opaque which they have been in the habit of using along with the mediums in private circles, and through the agency of which they described many things and gave advice respecting her health. The opaque was passed around the circle. Several sitters were powerfully influenced through it, including a little girl who could not hold it and became overcome with the remarkable power, and Miss Tyler's guide expressed great sympathy and spoke more distinctly than we have ever heard her. An instructive, harmonious, and enjoyable séance.—W. C. and T. T.

LONDON. 311, Camberwell New Road.—A. L. Ward read a paper on "Our Position as Spiritualists," and several spirit friends followed with short speeches on the same subject. An enjoyable evening was spent. Some healing was effected in the circle by direction of the guides of Mr. Long.

LONDON. Forest Hill. 23, Devonshire Rd.—Our President, Mr. Bertram, read from *The Two Worlds* a synopsis of the sermon by the Rev. —Harvie, on "The eternal punishment of the wicked." An animated discussion was taken part in by Messrs. Donaldson, Keats, Brunker, and others. Many ideas were advanced and a very pleasant evening spent. We find this interchange of thought so beneficial that we have decided to hold one meeting monthly for this purpose. A good audience seemed pleased with the meeting.—H. W. B.

LONDON. King's Cross, 184, Copenhagen Street.—A small harmonious meeting was presided over by Mr. A. M. Rodger. The secretary read a lesson from "The Coming Day," upon "A Scientific Basis of Belief in a Future Life," upon which the chairman offered a few remarks. Mr. Vogt delivered a short lecture upon palingenesis, or re-birth, according to Lessing, German philosopher and poet. Several questions were put and answered. During the evening violin solos were kindly rendered by a friend. A séance was held after the close of the public meeting.—S. T. R.

LONDON. Peckham. 33, High Street.—An animated discussion took place in the morning, upon the impression Spiritualism was leaving upon the churches. In the evening Mr. A. J. Davis gave an address upon the necessity of separation, total and entire, from the church, upon the ground that it was teaching men to look up to a monster, to accept rewards they had never earned, and to look forward to a hell for the bulk of mankind, which can never exist upon their own showing. He said that only by careful watching with the spirit at all times can we learn to wield the power which will reverse these teachings, and give the gospel of love indeed.—J. Hawes, 36, Tyrrell Road, East Dulwich, secretary.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Wyndoe delivered an impressive address on "Natural Law in the Spiritual World," explaining the order of spirit manifestations in past ages to be in harmony with those of the present, and impressing upon every one the necessity of cultivating their spiritual gifts, and thereby fitting themselves for the reception of these divine revelations.—R. Milligan and C. White, hon. secs.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good spiritual meeting. Mr. Hodder gave an excellent address upon "Early Christian History," pointing out important errors therein. Mrs. Mason's guides commented upon the mythical Jesus Christ, quoting astrology, and other sciences in confirmation, concluding with clairvoyance, nearly all being recognized.

LONGTON. 44, Church Street.—August 2: Conducted by Mr. Charlesworth. We were disappointed in a speaker, so offered our rostrum to a Unitarian local who was present. He accepted and gave a good address on "The Brotherhood of Man," which was treated in a broad and comprehensive manner, and was well listened to. A vote of thanks was accorded to our friend Mr. W. Rainey for his willingness to help us out of a difficulty, and at the same time showing an absence of bigotry which we were glad to see. A fair audience. August 9: Conducted by Mr. Hobbs. Mrs. Wright's guides spoke upon "How pure in

heart and sound in head must be the man whose thoughts would hold communion with the so-called dead." The subject was treated in a very comprehensive and stirring manner, showing the great need of living a purer and a better life before we can expect to be able to realise the words of the text. A fair audience.—H. S.

MACCLESFIELD.—Mr. Rooke lectured in the afternoon on "Phrenology," which was very instructing and interesting. In the evening he spoke on "The triumph of the human soul," showing how man had emancipated himself from the old beliefs which held him in bondage, and how the human soul "triumphed" when he declared the right to think and act for himself. The audiences were not very large, the day being most unfavourable.—W. P.

MANCHESTER. Temperance Hall, Tipping Street. — Afternoon: Mr. C. Stewart gave an address on "Education: Prospective and Retrospective." Evening: Subject, "Some reasons for opposing compulsory vaccination." These were good, sound, practical lectures. Several questions were asked and answered.—W. H.

MANCHESTER. Collyhurst Road.—Miss Gartside's guides discoursed in the afternoon on "The Soul in search of Happiness," stating that only by the unfoldment of his spiritual gifts can man attain true happiness. Evening: "The Reformers." The mighty wave of inspiration incessantly flowing has ever been interpreted by the exalted minds, and although persecuted while in the body by the ignorant and bigoted, Spiritualism reveals them still working out their noble designs. Clairvoyance after each discourse.—T. Taylor, sec.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Our society is getting along fairly well. The committee met on the roof on the 5th instant, and decided to open the winter campaign by holding a mutual improvement class on Sunday mornings, at 10 o'clock. Spiritualists and members of other churches will be welcomed (first Sunday in October). Some weeks ago we held a series of meetings on behalf of our friend Mr. Ross, and the ladies and gentlemen who so ably occupied our platform then kindly promised to give us a date later on. We can only have the hall on week-nights (Thursdays), so we have secured it for October, when we hope to be favoured with addresses from our esteemed friends Mrs. Britten, Mr. and Mrs. Wallis, Messrs. Morse, Tetlow, and Thompson, and, with Mr. Tomlinson in the chair, we hope to have happy results. We hold our quarterly tea party, with the usual entertainment, on Monday, 28th September, when a good muster is expected. Sunday, Aug. 9, we had a novice to platform work (Mr. Eardley), who acquitted himself nobly, and gave great pleasure to those who heard him. Mr. Eardley is anxiously expected here again. He is also a psychometrist, and gave several satisfactory delineations, and good results are hoped from his visit—his first appearance on any platform. His subjects were, "Home Lessons by the Wayside" and "God is Love."—G. V.

NORTHAMPTON.—Local speakers again officiated. Afternoon: Mr. Cheshire spoke on "Forgiveness"; and at night, Mrs. Walker's controls took "Peace be unto you," which gave great satisfaction to a fair audience. Notice.—All members and friends are earnestly requested to attend for short meeting after the service.—A. W.

NOTTINGHAM. Morley Hall.—The attendance was small, weather being very stormy, and many friends went to hear our worthy veteran advocate, Mrs. E. H. Britten, who was delivering two addresses at the Masonic Hall, being the last we shall probably hear from her. Mrs. Barnes' controls spoke at night. On the previous Sunday we took leave of our friends, Mrs. and the Misses Long. We gave them an album, with portraits of several members, as a token of our appreciation of their earnest and valuable help. They leave us deeply regretting their loss, but with sincerest wishes that their new sphere of life may be bright and happy. Both in the society and the lyceum we already miss them very much. We trust that they may find new fields of usefulness in their present home, which we believe is near to the West Ham district. Still the tide of emigration flows on, and yet another of our members is "Off to America." (This is becoming a byword with us.) Our society must indeed be widely represented. We don't despair, however, that the vacancies will be filled.—J. W. B.

NOTTINGHAM. Spiritual Evidence Society.—August 2: Mrs. Wallis spoke twice, and as usual was listened to with general approval. Our Bank Holiday picnic passed off very agreeably, excepting that we had too much water at tea, a heavy shower driving us to shelter. About 50 were present. Sunday, August 9: Mrs. Britten's farewell visit took place under very unfavourable atmospheric conditions, rain falling heavily till the afternoon, when it cleared up. The morning audience, though small, was as large as could be expected. The evening, however, brought a good muster of familiar faces, and strange ones too, so that the place was filled. Mrs. Britten's inspired utterances were equal to any we have previously heard, especially the morning's discourse on "Divine Revelation—Eternal and Progressive." The questions from the audience in the evening showed that the minds of many were agitated on the foundations of their faith. The replies were very able, and while being full of instruction, set forth in glowing manner the teachings of Spiritualism. The chairman expressed regret at Mrs. Britten's coming retirement from the rostrum. In answer she said that she had been the obedient instrument of the spirit world, and in response to their guidance, her work would be found with the pen, now voice was failing. She felt confident that there were others fitted for the work who would fill the ranks. We hope so too.—J. W. R. S.

OLDHAM. Temple.—A very good time with Miss Walker. Afternoon: "The Love of God" was shown to be manifested to mankind through all Nature, and not a God that raised man to heaven with one hand and forced him to hell with the other. Evening subject, "Spiritualism, Love, Light, and Liberty," showing that if we had the love that is for all and will open our eyes to the light we should enjoy the true liberty that God has offered to all mankind. Clairvoyance very good. Miss Walker is certainly a very promising medium.—W. A. M.

OLDHAM. Bartlam Place.—Afternoon: Mr. H. Hunt lectured in a most charming manner on "The Footprints of Angels." Evening: subject, chosen by the chairman, "The Philosophy of Life." At the close he gave a few inspirational poems and some psychometry.—E. A. W.

PENDLETON. Hall of Progress.—Mrs. Walton's guides delivered fair addresses, which were full of sympathy and kindness. Subjects: "Consciences" and "Heaven and Hell."

SALFORD.—We have been treated to one of Mr. Macdonald's magnificent lectures inspirationally, the subject being "The Brotherhood of Man," holding out a most beautiful picture of the time when such shall be fully realized, stating that it is our bounden duty to work energetically for the removal of all obstructions to the desired end, such as the discrepancy in the social positions of those who should be on a footing of brotherly equality, and the total destruction of the fearful drink traffic that sets all humanitarian efforts at defiance.—D. A.

SOWERBY BRIDGE.—Mrs. Smith, of Leeds, was met by a very good attendance. Her controls spoke ably on the two questions given from the audience. Clairvoyance was considered very good. The same lady interested Liberty Group in the afternoon with clairvoyance, &c. The Sunday previous Mr. Bush presided and introduced a friend, Mr. A. Moulson, who spoke very creditably, and we wish him every success as a platform advocate.

STOCKPORT.—Mr. Morse spoke on the "Moral Aspect of Spiritualism." The popular idea that it was an immoral system was examined at some length. It could not be because we broke the laws more, or were any worse than our orthodox neighbours, as a matter of fact we might claim to be somewhat better. This charge generally came from those who knew least about the subject. The miserable thing which did duty for morality at the present day, which men of business and politicians could rub along with very well, was not the morality taught from the Spirit world, and which must be practised. The secret of the opposition to our movement was to be found in the fact that we destroyed the living of the priest by teaching mankind to work out their own salvation. Instead of trying to save souls which God had in his own keeping, we should learn how to bring people on the earth with healthy bodies. Mr. Morse's controls set the audience right on some glaring theological inconsistencies, and left no doubt in the minds of those present what was the Spiritualists' notions of morality. Evening: "True and False Spirituality." This subject was exhaustively treated, the control taking us back into the remote ages to show the endeavour made to distinguish between the true and the false. One form of false Spirituality was the folly and cowardice of drawing away to the seclusion of the monastery and the convent to escape from the world and its troubles, leaving the mass of misery and ignorance to take care of itself, and giving no assistance to those who were brave enough to make the attempt to grapple with it and faced life's duties boldly. True Spirituality was the unfolding of our mental and physical faculties, and acting up to the standard of knowledge and perfection which this development would show us to be right. These excellent addresses were much appreciated by large and attentive meetings.—T. Edwards.

WISBECH. Public Hall.—Mr. Weaver gave a short but impressive address on "Prayer, its Use and Abuse." Mrs. Yeeles, taking the chair, gave clairvoyance after, which was very good. Miss F. Weaver sang solo, "The Musician and his Harp." A good audience.—A. W.

RECEIVED LATE.—Batley. A real good time. Mr. G. A. Wright delivered a series of interesting lectures.—Sheffield. Board School Orchard Lane. August 6: Mr. Inman gave a good address, and clairvoyant descriptions, all recognized. August 9: Mrs. France's controls spoke well on "The Life of Christ," and "The Teachings of Christ versus the Teachings of Christianity to-day," giving great satisfaction. Many clairvoyant descriptions, all recognized. One most remarkable test was given to a gentleman, who turned out to be our noble Australian brother, Mr. H. J. Browne. We thank him heartily for giving us some pamphlets to distribute. We thank Mrs. France for coming for train fare only, and hope other mediums, who can help us, will write to Mr. S. Long, 9, Aston Street, Park.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning session: Fair attendance. Beautiful harmony throughout all. Select readings by Norman Kitson, Lizzi Mortimer, and song by E. Mortimer. Well chosen silver and gold chain recitations, good marching and calisthenics; the lessons in the groups concluded a very happy time. Afternoon was spent in practising our anniversary hymns. Mrs. Hellier, our speaker for the evening, paid us a visit.—E. M. Saturday, August 8: Our tea and entertainment was a great success, 80 sat down to tea. August 9, conductor, Mr. Brooks. Invocation by Mr. Pawson. Recitations by Misses Pawson and N. Hard. Chain recitations responded to very well. Marching and calisthenics very good. Mr. Wright addressed us in place of groups. Present: officers 8, scholars 21, visitors 7. Afternoon, usual programme gone through very well. Present, officers 8, scholars 24, visitors 12. We are glad to say that we are making good progress.—J. C., sec.

MANCHESTER. Tipping Street.—Invocation by Mr. Jones. Usual programme. Poor attendance, but very good sessions. Recitations by G. Maslin, J. Hyde, B. H. Jones, E. Maslin, and E. Bradbury; reading by Mr. Jones. Practised hymns for anniversary.—J. S.

MANCHESTER. Collyhurst Road.—Poor muster, caused by wet weather. Mr. Haggitt offered invocation. Usual series gone through and groups formed. Recitations by Lottie Whitehead, Frank Warburton, S. Howell, and A. Friend. Mr. Fletcher closed with benediction. Mr. Rooke will most probably be with us next Sunday. Members and friends come and give our noble worker a hearty welcome.—T. T.

OLDHAM. Bartlam Place.—Splendid harmony in the Lyceum. An address was given by Mr. Wheeler on "Observation," and Mr. Fitter spoke in his usual way on "Smiling Faces."—L. A. D.

PENDLETON.—Lyceum opened by Mr. Wardle. Usual programme. Recitation by Lily Clark. Duet by B. Clark and Miss Pearson. Mr. Clegg made an interesting speech, and our speaker, Miss Walton, spoke on "How to progress," which was much appreciated. Closed by Mr. Poole. Afternoon: Opened by Miss Walton. Recitations by Mr. Brooks and Mr. Gibson, also singing by Mr. Moulding. Marching and calisthenics gone through better than ever. Mr. Gibson conducted assisted by Mr. Crompton. James Jackson conducted calisthenics. Closed by Mr. Moulding.—J. G.

STOCKPORT.—August 8: About 50 at Middlewood, including young gentlemen from Collyhurst and Mr. J. Shaw (Ardwick). The enjoyment was marred by the rain and an unfortunate accident. One of the children wandered away unobserved, and, while gathering flowers, fell into deep water. Mr. Crane, acting on impression, hurried up, and with considerable pluck and coolness, entered the canal only just in

ime. Both received the attention of the ladies of the party, and our hostess, Mrs. Hill, of High Lane, very kindly supplied dry clothes, &c. August 9: A wet morning caused a very thin attendance. Mr. Crane being unwell, Mr. J. J. Morse was good enough to fill up the gap, giving the invocation and conducting the first part of the programme, kindly criticising and giving useful hints as the session proceeded. The writer took charge of the marching, and the calisthenics were led by the guardian, Miss S. A. Cox, the whole being fairly done. Readings, &c., by T. Bolton, G. Johnson, and the guardian. Mr. Morse pointed out the desirability of getting out of the beaten track of routine, and as important as was the study of the sciences the primary object of Lyceum instructors should be the teaching of the essential principles of spiritualism, and more attention should be given to the physical and spiritual education of our young women, to enable them to undertake with advantage their duties as mothers of the coming generation. Attention was drawn to the inconsistent practice of Spiritualists sending their children to orthodox Sunday schools. This must be seen to. Feeling reference was made to the accident mentioned above. Mr. Lowe, of Wilmslow, was present, and, on behalf of the lyceum, gratefully acknowledge his donation of 10s. to our funds.—T. E.

PROSPECTIVE ARRANGEMENTS.

BATLEY.—August 15: We shall have a waggonette trip. A cordial invitation to all. Fare, there and back, 1s. 3d. Leaving our rooms in Wellington Street, at 1-45 prompt.

BATLEY CARR.—Eighteenth Anniversary, Aug. 16. Albert Hall, Newbury. Mrs. E. H. Britten at 2-30, "The Church of the Divine Humanity." 6-30: Subjects from the audience on Spiritualism, Religion, and Reform. Choice selection of hymns, accompanied by the singing Heaton Orchestral Band, who will also render selections. Collections. Saturday, August 15, public tea and entertainment in the rooms, Town Street, Batley, at 5 p.m. Tickets 6d. and 9d. A hearty invitation to all.

BELPER.—August 16, Professor Timson. Morning, "How I became a Spiritualist." Evening, "Transcendental Faculties in Man." Psychomancy and psychometry.

BOLTON. Bridgeman Street Baths.—Open air meeting, August 30. Mr. Johnson, speaker. August 16, Hall closed because of Bolton holidays.

BRADFORD. St. James's.—Annual Flower Service, Sunday, Aug. 30.

BURNLEY. Hammerton Street.—August 16: Mr. E. W. Wallis at 6-30, questions from the audience; 6-30, "The Message of Spiritualism to Christians, Materialists, and Reformers."

BURNLEY. 102, Padiham Road.—Third anniversary, Sunday, August 23. Local mediums are expected to come to the front. Saturday, August 22, a coffee supper in aid of building fund. Tickets, 6d; meeting only, 3d; all invited at seven p.m.—J. W.

DARWEN.—Flower service and harvest festival, September 6. Speaker, Mrs. Stansfield. Teas provided, 6d. Everybody welcome. August 16, Mr. V. Wyldes.

FELLING. Hall of Progress.—August 16: Mrs. Cardwell will be with us. She is a good clairvoyant, and as this is her first appearance at Felling, we hope to have a good audience to welcome her.—J. D.

HANLEY.—Speakers please note, Mr. F. D. Bradley, 1, Reservoir Rd., Formacot, Longton, is now corresponding secretary.

HECKMONDWICK. Thomas Street.—Annual flower service, Sunday, September 6, Mrs. Crossley, of Halifax, speaker. Monday, at 7-30, speaker, Mr. Armitage, of Batley Carr. Collections. All are welcome. Hanson, secretary, Clarydon Place.

HUDDERSFIELD. Brook Street.—16, Mrs. Wallis; 23, Open; 30, Mr. G. Featherstone. Sept. 6, Mrs. Green; 13, Mr. Rowling; 20, Mrs. M. Smith; 27, Service of Song.

HUDDERSFIELD. 3, John Street.—Flower services, Sunday, August 16. Mrs. Craven, speaker. A hearty invitation to all friends to help make it a success.—A. F.

LEEDS. Spiritual Institute, 79, Cookridge Street.—August 30: vacant. Will speakers having that date at liberty kindly communicate?—S. Yarwood, sec, 22, Cemetery Street, Woodhouse Lane.

LIVERPOOL. Daulby Hall.—Sunday, August 16: Mr. J. J. Morse, 1 a.m., "The Progressive Spiritualist: His Beliefs and Duties." 7 p.m., on the "Cultivation of Spirituality." Monday: Same hall, at 7 p.m., answers to questions.

LIVERPOOL. Daulby Hall.—Sale of work in October next to help 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. Notice.—The first annual summer outing of the Shepherd's Bush Lyceum and friends, on Monday, August 31, to Burnham Beeches, by covered brakes. A temperance band will accompany the party for dancing on the Green. Tickets 3s. adults; Teas 6d. We shall be glad to welcome all Spiritualists. Open air meeting. Several mediums and speakers have promised to attend. Tickets to be had of Mrs. Foster or Mr. Mason, 14, Orchard Road.

LONDON. Open Air Spiritual Mission, Hyde Park, near Marble Arch.—The inclement weather prevented continuance of the meetings, but next Sunday, if fine, we shall again unfurl our blue banner, and several speakers will be in attendance. Time, 3-30 p.m.—P. S.

LONDON. Shepherd's Bush. 14, Orchard Road.—Sunday next: 7 p.m., Lyceum. 7 p.m., Mrs. Treadwell, trance address. Tuesdays, 7 p.m., Séance, Mrs. Mason.

LONDON SPIRITUALIST FEDERATION.—The annual outing will take place on Sunday, 23rd inst., to Epping Forest. All Spiritualists are invited. It is hoped those who intend going will intimate to the undersigned, in order that arrangements may be made for tea and proper accommodation. It is proposed that we journey by train from Liverpool Street Station early in the day, that several meetings may be held in the forest, and as enjoyable a day spent as at our last visit. Friends are requested to bring literature for distribution. Tea at 3-30 p.m., at Rigg's Retreat. Further particulars to be had from Mr. S. T. Rodger, 107, Caledonian Road, N., and Mr. Percy Smyth, 4, Cornwall Road, Bayswater, W.—A. F. Tindall, A.Mus., T.C.L., hon. secretary.

MACCLESFIELD.—August 16: Mr. Boardman of Openshaw, at 2-30 and 6-30. August 23, Lyceum anniversary services. 10-30, we intend holding an open session, when solos, recitations, and addresses will be delivered, in exemplification of the usual Lyceum session. Conductor, Mr. Rogers. 2-30, service of song, entitled "Rest at Last," will be rendered by 30 Lyceumists. Admission to this service will be by silver collection. Mr. Rogers will read the connectives. 6-30, an address will be delivered by Mr. Alfred Kitson, of Batley (secretary of the Lyceum Union, &c.), subject, "Our Lyceums and their necessity." We hope all friends will make an effort to be present, as the Lyceum to a great extent depends on the proceeds of this day for the working expenses during the year. We shall be pleased to see as many friends from other societies as possible. The room will be suitably decorated with plants, flowers, &c.—W. Pimblott, secretary, Swiss Cottage, Upton, Macclesfield.

MANCHESTER.—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street and Pin Mill Brow at 10-45 a.m. Doors closed at 11 prompt. Admission 2d each, to defray expenses.

MANCHESTER.—Lyceum anniversary, August 16, at 2-45 and 6-30. Speaker, Mrs. Green. The committee would be glad to see many friends present, and thankful for some flowers.—J. S.

MEDIUMS AND CORRESPONDENTS please note that on and after the 13th instant my address will be No. 37, Couron Street, Harpurhey.—Thomas Taylor, cor. sec., Psychological Hall, Collyhurst Road, Manchester.

NEWCASTLE-ON-TYNE.—Lyceum pic-nic 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.

PENDLETON. Hall of Progress.—August 16: Mr. J. B. Tetlow. Afternoon, subject, "Science and Religion." Evening, "Our Ideals."

SALFORD.—Open-air meetings Sunday, August 16, by Mr. J. C. Macdonald, of Patricroft, just near Southport Street, at 2 and 6 p.m., besides the ordinary services held in the hall. We wish all friends to make special efforts to attend, and they will be well rewarded. Special members' meeting on Saturday, August 15. It is desired that every member be present, as most important business will have to be disposed of in connection with the society. Tea will be provided at 5 p.m., 6d.

SOWERBY BRIDGE.—Preliminary notice. Flower service on Sunday, August 25, on the occasion of Mrs. Britten's probable last visit. Services afternoon and evening.

SUNDERLAND. Centre House. Mr. Horatio Hunt, August 16, at 2-30 and 6-30, and on Monday at 7-30.

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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

MR. H. JUNOR BROWNE's extraordinary experiences now being published in *The Two Worlds* are exciting a large amount of interest. This sober narration of actual facts is stranger than fiction, and the most striking instances are to come. The first instalment appeared in No. 193—back numbers can be supplied. We should recommend all our readers to keep copies, containing these remarkable experiences, for reference.

THE LEEDS "EVENING EXPRESS" publishes a circumstantial account of a sailor having been swallowed by a whale, and after about twenty hours was rescued by the sailors who were dismembering the monarch of the deep. It is a pretty ingenious "fish story," but looks, as our American friends say, "Too thin for anything."

THE BINGLEY AND DISTRICT "CHRONICLE" gives a respectful notice of the Spiritualist camp meetings recently held there, and also contains a letter from Mr. W. Stansfield, which narrates a remarkable case of healing under spirit guidance.

OF INTEREST TO OUR MUSICAL FRIENDS.—We hear that the music book compiled by Mr. and Miss Kersey for the movement is in the press, and will be ready for issue early in November. The work is in both notations, and, therefore, meets the wants of all parties. We believe this is the first work in our movement which has the sol fa vocal score added. Specimen pages and prospectus will be issued in a few days' time.

GRATEFUL ACKNOWLEDGMENTS.—Mr. J. S. Forward, of 3, Fern Terrace, Stanningley, Leeds, writes:—"I thank you very much for the insertion of the paragraph, 'To Yorkshire Spiritualists.' Through your kindness Mr. Lee has received 2s. 6d. from Mrs. Julia Burchell, 59, Otley Road, Bradford. When your readers see what one kind friend has done I hope and pray that the angels will impress upon others to do the same. Again thanking you on behalf of Mr. Lee, I remain, yours respectfully, John S. Forward."

SPIRITUAL CONDITIONS FOR THE SPIRIT CIRCLE.—When we enter the sanctuary of the spirit circle with pure minds and feelings, when we can indeed fling earthly cares away, when the desire of our lives is to do all things worthily, then, indeed, there is spread before us experiences which we can treasure up and prize in our interior heart. Then are given the conditions when the immortals come back, and, heart to heart, they speak to us. We are beyond the realm of doubt at such moments. We are at the gate of the celestial city and recognize the inhabitants. It is no case of being worked up to believe anything, but it is the natural result of our sympathy and aspirations that this pathway is formed, on which our brethren and sisters return to earth once more.—J. R.

AN INTERESTING INCIDENT occurred at Parkgate, near Rotherham, on Monday, August 3rd, where a tea party was held, followed by the presentation of the first three volumes of *The Two Worlds* to Mr. J. J. Hobson, of that town, followed by a very enjoyable social evening. The presentation was made by Miss M. Featherstone, who read the following address: "To Mr. J. J. Hobson.—We, the undersigned officers and leaders, together with the members of the Parkgate S. P. Lyceum, being desirous of showing our appreciation of the labours and interest which you have manifested in the above-named Lyceum, take this opportunity, on the occasion of your marriage, of presenting to you three volumes of the spiritual work entitled *The Two Worlds*, knowing that this small present is inadequate to the amount of labour and interest manifested by you in the past four years of Lyceum work, and that you will accept them with the goodwill and well-wishes of all herein concerned. Trusting that you, with your partner, will be long spared to enjoy the pleasures and happiness of this life, with a prospect of a bright beyond, we remain, yours in the cause of truth, Mrs. G. Featherstone, Miss M. Featherstone, Miss Green, Mr. A. Featherstone. Mr. Thos. Marriott, secretary. August 3rd, 1891." Mr. Hobson, on receiving the books and address, said that it had always been his delight to attend to the interests of the children in the Lyceum, and would continue to be so whilst he remained in the locality. [It is interesting to note that the lady who has become Mrs. Hobson is the medium through whose instrumentality Miss M. Featherstone was raised from what appeared to be her death-bed, the doctor having given up hope of her recovery. We wish our friends, Mr. and Mrs. Hobson, all sorts of good wishes for their health, happiness, and temporal and spiritual prosperity.]

THE RESPONSIBILITY OF A PUBLIC TEACHER.—Mrs. Besant, in her autobiographical sketches speaking of her resolve to devote to the cause of Freethought every power of brain and tongue which she possessed, says:—"I know no task of weightier responsibility than that of standing forth as teacher, and swaying thousands of hearers year after year. But I pledged my word then to the cause I loved *that no effort on my part should be wanting to render myself worthy of the privilege of service* which I took; that I would read and study, and would train every faculty that I had; that I would polish my language, discipline my thought, widen my knowledge; and this, at least, I may say, that if I have written and spoken much I have studied and thought more, and that at least I have *not* given to my mistress Liberty that *which cost me nothing*." We would respectfully commend the above resolution and course of action by so eminent and successful a public speaker to the notice of all platform workers in Spiritualism as being worthy of imitation.

ASPIRATION ANSWERED BY INSPIRATION.—Some moments of life soften us, some events make us harsh and unnatural while living here. We are not always good, not always bad, deep in the heart of the worst of us there are feelings that sometimes utter the cry of pain for errors done, and a desire to get close to the beautiful; a lot of things keep us from expressing our better selves. We wish to be but are not, we sink back to the old paths again and again because we keep not before our mind's eye that there are others who see and know our wants. When we get to believe help can come, then is opened up an avenue where, indeed, help travels on. The wish to be, the power to start, is many times the result of the spirits' breath, the love poured out. How automatic we become; we stand on the plain and only see a bit in front of us, but if we could get to the mountain top of the Spirit with human lives spread out before us, then we would indeed have grateful conceptions of how much love and sweetness was perpetually poured down on the sons of men.—J. R.

THE NATIONAL FEDERATION OF SPIRITUALISTS.

UNITY WITH LIBERTY.

THE NEXT ANNUAL CONFERENCE.—The Mechanics' Hall, at Burnley, has already been secured for Saturday and Sunday, July 2 and 3, for next year's Federation Conference, and the Burnley friends are uniting with societies in the district to organize a local committee to ensure the success of next year's gathering.

THE NEW ROLL BOOK.—It may perhaps be advantageous to explain why we are desirous to obtain the names and addresses of speakers, mediums, secretaries, and societies. I am certain that when workers know the full benefits that will accrue by having a central bureau to which they can apply for information, they will gladly supply the necessary information. Already secretaries are writing me asking for the addresses of certain mediums, which I am unable to supply, as some mediums have not attended to the twice published request that they would forward me all particulars. Will mediums and platform workers please look to their own interests and that of the movement by doing what I ask? How much better it is for a secretary to write to a common centre where all necessary information can be kept, than to be writing up and down the country to learn what he desires to know! The open dates that are now so often visible on our monthly plan would cease to be seen, did platform workers and secretaries realise the full value of a central depot of information. We want to organise the workers, to link all in closer bonds, to facilitate the means of work, and to learn our wants and how to supply them with the least possible trouble and cost. When workers get organised it will be found that *all* are required, there are none too many, each has a place and work that no one else can perform. But unless we have some system in our labours, our efforts lose half their value and power. Let us have a complete list for our new Roll Book, so that when speakers or secretaries write me I may have all necessary information. If you have not done so already, write to me now. I have had inquiries for the addresses of the following:—Mrs. Craven, Mr. Geo. Smith, Miss Garside, Mr. Taberner, Mrs. Clough, Mrs. Beanland, Mrs. Hoyle, Mrs. Singleton, and Miss Patefield.—James B. Tetlow, hon. sec., 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.

BURIED ALIVE.—A HORRIBLE STORY.—A Chicago telegram says: A short time ago, when the grave of Gustav Canton, who is certified to have died of heart disease on February 25 last, was opened to permit of the interment of another body, it was noticed that Canton's coffin was turned on one side, and the idea was suggested that perhaps he had been buried alive. The coffin was raised from the brick vault, and taken into an adjoining mortuary chapel and opened in the presence of some relations, and, to the horror of the witnesses, there was every proof that Canton had been placed alive in his grave. The unfortunate man had evidently made a fearful struggle to release himself from his awful position. He had managed to turn completely over in his coffin.

NUTS FOR MATERIALISTS TO CRACK.—If "the brain secretes thought as the liver secretes bile," can we see, weigh, or measure thought as we are able to do with bile? If not, where is the analogy? If sensation is a "property of brain," why does not the dead brain sensate as well as the live one? If matter is real, are not thoughts realities too? In fact, is not the knowledge that matter exists, a state of consciousness, or a thought entertained by the thinker? Materialists say that the brain secretes thought; as well might they say that the clock secretes the hour and the idea of time.—*Claude Bernard*. Passing from the physical constitution of the brain to the phenomena of consciousness, we find ourselves confronted with the incomprehensible. States of consciousness resulting from any arrangement of the molecules of the brain are inconceivable.—*J. Tyndall*.

HOPE AND KNOWLEDGE.—But gladsome as is the message of hope, it is not the real; only what "might be," not what is. We do not hope there is a future life, for we know some of the people who have stepped on before us and who have had power to come back and tell us that life is bright and fair there; that all the grand ideals which now and again swept across the poet's mind or were felt in the prophet's soul are actual facts to be vouched for; that the future life is not made up of any tawdry theatrical display, but is sweet and natural; that it gives a completeness to this life, fills up entirely what seemed to be without purpose, and gives us a Father and a God whom we can truly worship. We need not to get tired of the subject; it is a perpetual inspiration, setting into action all the faculties of our human life. With such a knowledge we can afford to be called any kind of name, ghost hunters, dreamers of dreams, fools, or knaves, for we know that our time is coming, that our facts will one day be welcomed with grateful tears and thanks as the highest best gift of God to his child man.—*J. R.*

MESMERISM.—DOCTORS AND HEALING.—It is just 50 years since Mr. Baily gave the first public lecture, with experiments, in Mesmerism, in London, and I have never lost sight of the subject. I see no change in the manipulations or the results from that time till the present. I have seen almost every ill that flesh is heir to cured by passes and laying on of hands, and sometimes breathing on the patient, sometimes prayer being offered and sometimes not. I think it a monstrous thing for doctors or any others to attempt to prevent us from easing pain. Are we all to become slaves? I would die first. It is time this doctor tyranny was broken. Why cannot we die as we like without their interference, or their poison?

I CAN RELATE some remarkable instances of healing. A lady went to spend a day with friends living in the Forbiss Road, taking her baby with her. During the day her baby was taken ill, a doctor being called in said the child must not be taken out. The mother said she wished to take the child home. The doctor would not consent, and said the child was too ill to be removed. Everything possible was done for the child, but it sank and died, and was "laid out." The mother was distracted. Her host, Mr. C. Tiffen, told me that the grief of the mother so disturbed him that he went into the darkened room where the body was lying, and placing his hand upon the chest of the child prayed for the sake of the poor mother that the child might be revived. After a time he thought he felt a slight movement in the body, so he continued to pray, and movements became perceptible. He then went to his daughter and instructed her to go to the mother and try to break the news to her gently, that she might not be over-excited—say to her, perhaps, the child might not be dead after all—then come to him. She obeyed her father's instructions. He now told her to go and tell the lady that the child lived, and bring her to the baby. As long as my friend Mr. Tiffen lived he called that child his boy.

LOCKED JAW OPENED.—A spirit said to Mr. Jones, of Clerkenwell, another particular friend of mine, "Go to Lambeth and heal that man." Jones knew something of the man and his family. Jones said, "He heal him?" "Yes." "Can I be any service?" "Yes, will you go with me?" "Yes. Well, it is a bad night—a deep snow—and now snowing fast, but I will go." He went and knocked at the door. A female answered the knock. Jones asked, "Does Mr. — live here?" "Yes, he is just dying, his father and mother are with him." Jones said, "I should like to see him." The woman replied, "You can go upstairs." He pulled off his snowy things, and walked to the bed side. His hand rose up and made passes down the face of the invalid, and the jaw dropped. This was a case of tetanus, or locked jaw, which had closed his mouth for a week. The doctors had tried to cut the jaw loose, but failed. Within an hour the friends fed the patient with the aid of a teaspoon. I saw that young man at circles after that.

A DYING CHILD RESTORED.—One of our children being ill we consulted the spirits, and were told that the child would recover, but in spite of all the doctor could do she gradually sank until her limbs became rigid, and the doctor took his leave with these words, "All has been done that could be. Nothing more can be done," thus leaving his patient apparently dead and stiff. He had interested himself very much in this case. He came and administered the medicine himself, to make sure it was properly attended to. As soon as he had left I suggested to the mother that if she placed her hand on the chest of the child it might be revived even then. The mother acted on that advice immediately, and soon signs of life were perceptible, and within an hour the child was sufficiently recovered to take nourishment. The doctor calling the next day and seeing the mother feeding the child said, "It is quite a miracle," then correcting himself said, "Almost a miracle," but did not ask explanations. What faith can I have in the doctors after such experiences as these? *W. WALLACE.*

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