

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, AUGUST 23, 1891.

Societies marked thus * are affiliated with the National Federation.

- * **Accrington**.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30. Mr. T. Postlethwaite.
- Armley (near Leeds)**.—Temperance Hall, 2-30, 6-30: Mr. Boocock.
- Ashington**.—New Hall, at 5 p.m.
- * **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Public Circles.
- Barrow-in-Furness**.—82, Cavendish St., at 11 and 6-30.
- * **Batley Carr**.—Town St., Lyceum, at 10 and 2; at 6-30, Mrs. Mercer.
- * **Batley**.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. H. Crossley.
- Beeston**.—Temperance Hall, 2-30 and 6: Mrs. Connell.
- Belper**.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Local.
- Bingley**.—Wellington St., 2-30, 6: Mr. Parker.
- Birkenhead**.—84, Argyle St., at 6-45, Mr. Heavey, "The Progress of Freethought." 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.
- * **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30.
- * **Spinnars' Hall**, Town Hall Sq., Lyceum, at 10; at 2-30, Mrs. Horrocks; at 6-30, Mr. Ridings, "Belief and Responsibility." Monday evening, Mrs. Horrocks.
- Bradford**.—Walton Street, Hall Lane, at 2-30 and 6.
- * **Otley Road**, at 2-30 and 6: Mr. J. Smith and Mrs. Burchell.
- * **Little Horton Lane**, 1, Spicer St., at 2-30 and 6: Mrs. Whiteoak.
- * **Milton Rooms**, Westgate, at 10, Lyceum; 2-30, 6: Mr. Johnson.
- St. James's Church**, Lower Ernest St., 2-30, 6-30: Mrs. Bentley.
- 448, Manchester Rd.**, 2-30 and 6: Mrs. Marshall.
- Bankfoot**.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Wainwright. Wed., 7-30.
- * **Birk Street, Leeds Rd.**, 2-30, 6: Mrs. Ormerod and Mrs. Woolley.
- Bowling**.—Harker Street, at 10-30, 2-30, and 6: Mr. Metcalf. Wed., 7-30.
- Norton Gate, Manchester Rd.**, 2-30 and 6. Tuesday, at 8.
- * **Brighouse**.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Jones.
- * **Burnley**.—Hamerton Street, Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mr. J. B. Tetlow.
- * **Robinson St.**, Lyceum, 9-30; 2-30, 6: Mr. Walsh.
- 102, Padham Road**, at 2-30 and 6-30: Anniversary. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.
- Burslem**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Llewellyn.
- Byker**.—Back Wilfred Street, at 6-30.
- * **Cardiff**.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
- Churwell**.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. and Mrs. Hargreaves.
- Cleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Black.
- * **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.
- * **Corona**.—Spiritual Rooms, at 2-30 and 6: Mr. Galley. Wednesday, 8, Circle.
- * **Darwen**.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. Wallis.
- Denholme**.—6, Blue Hill, at 2-30 and 6.
- Derby**.—51, Crosby Street, at 6-30.
- Dewsbury**.—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Ecceter**.—Longbrook St. Chapel, 2-45 and 6-45.
- Felling**.—Hall of Progress, Charlton Row, 2-30, 6-30: Mr. Graham.
- Foleshill**.—Edgewick, at 10-30, Circle; at 6-30.
- Gateshead**.—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow**.—Bannockburn Hall, Main Street, at 11-30 and 6-30. Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mrs. Beardshall. Monday, at 7-30.
- Hanley**.—Hall, Marsh Street, Lyceum, 10-30; at 2-30 and 6-30: Mr. Bates.
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Hopwood. Thursday, at 7-30.
- * **Blanket Hall Street**, Lyceum at 10; at 2-30 and 6: Miss Myera. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- * **Heywood**.—Discussion Hall, Adelaide St., 2-45, 6.
- * **Huddersfield**.—Brook Street, at 2-30 and 6-30.
- Institute**, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Craven.
- 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: Mr. F. Hepworth.
- * **Lancaster**.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. J. Armitage.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Briggs.
- * **Institute**, Cookridge Street, Lyceum, at 10; at 2-30 and 6-30: Mr. Bloomfield.
- 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, Professor Timson, "Eternal Punishment, or What must I do to be saved?"
- Leigh**.—King Street, at 2-30 and 6.
- Liverpool**.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30.
- London**.—**Camberwell Rd.**, 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell**.—311, Camberwell New Rd. (near the Green), at 11-15, Mutual Improvement; at 8, Lyceum; at 7, usual service. Thursday, at 7-30, Healing; 8-30, Phrenology, by Mr. Coote.
- Canning Town**.—2, Bradley Street, Beckton Road, at 7. Closed till Aug. 23.
- Clapham Junction**.—16, Queen's Parade, at 7-30. Closed till Sept.
- Forest Hill**.—23, Devonshire Rd., at 7: Mrs. Spring. Thursday, 8, Séance, Mrs. Bliss.
- Islington**.—Wellington Hall, Upper St. Closed during July & Aug.
- Islington**.—10, Park St., Monday, 8, Healing. Tues., 8, Reception.
- Kentish Town Rd.**.—Mr. Warren's, 245, at 7: Mr. Hensman. 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. Closed for Epping Forest outing.
- Lower Edmonton**.—38, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
- Marylebone**.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings"; at 7, Mr. T. Everitt, "Direct Writing." 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 3-30.
- Peckham**.—Winchester Hall, 83, High St., at 11-30, Mr. Richards, "Some Spiritual Incidents and lessons therefrom"; at 7, Mrs. Stanley. Monday, at 8 p.m. Friday, at 8-15, Healing.
- Shepherds' Bush**.—14, Orchard Road, Lyceum, 8; at 7, Mr. Towns, Tues., 8, Séance, Mrs. Mason. Aug. 30, Mr. Walker & Miss Davey.
- Stepney**.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford**.—Workman's Hall, West Ham Lane, E., 7: Mr. J. Allen.
- Longton**.—44, Church St., at 11 and 6-30.
- * **Macclesfield**.—Cumberland St., Lyceum Anniversary, at 10-30 and 2-30, Messrs. Rogers and A. Kitson; at 6-30 (see Propectives).
- * **Manchester**.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. H. Taylor.
- Collyhurst Road**, at 2-30 and 6-30: Mr. Lomax.
- Edinburgh Hall**, nr. Alexandra Park Gates, at 8 and 6-30.
- Mexborough**.—Market Hall, at 2-30 and 6.
- Middlesbrough**.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30.
- Granville Rooms**, Newport Road, at 10-30 and 6-30.
- Morley**.—Church St., Lyceum, 10 and 2; 2-30, 6, Mr. J. Kitson.
- * **Nelson**.—Sager St., 2-30, 6-30: Mrs. Crossley.
- * **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: Mr. Lashbrooke.
- Northampton**.—Oddfellows' Hall, Newland, 2-30, 6-30: Local friends.
- * **Nottingham**.—Morley Hall, Shakespeare St., Lyceum, 2-30; 10-45, 6-30.
- * **Masonic Lecture Hall**, 10-45, 6-30, Mr. V. Wyldes. Monday, South Lodge Room, Albert Hall.
- * **Oldham**.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Mrs. Gregg.
- * **Hall**, Barulam Place, Horsedge St., Lyceum, 10 and 2; 3 and 6-30.
- 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. W. E. Inman.
- * **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. E. W. Wallis.
- 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 St.**, 2-30 6: Public Circles, Mrs. Johnstone. Wed, 7-30, Circle.
- Salford**.—4, West Craven Street (off Regent Rd.), Lyceum, at 10-15 and 2; at 3 and 6-30: Miss E. A. Blake. Wednesday, at 7-45.
- Sheffield**.—Cocoa House, 175, Pond Street, at 3 and 7.
- * **Central Board School**, Orchard Lane, 2-30 and 6-30: Mrs. Barnes.
- Shipley**.—Liberal Club, 2-30, 6: Mr. Rowling.
- * **Slaithwaite**.—Laith Lane, at 2-30 and 6: Mrs. Green.
- * **Sowerby Bridge**.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. E. H. Britten.
- 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. Pilkington. Thursday, Circle, 7-30.
- Stockton**.—21, Dovecot Street, at 6-30.
- Sunderland**.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mrs. White.
- Monkwearmouth**.—3, Ravensworth Terrace, 6-30.
- Tunstall**.—13, Rathbone Street, at 6-30.
- Tyne Dock**.—Exchange Buildings, 11, Lyceum; 6, Mr. J. Bowmaker.
- * **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: Mr. Gee.
- Whitworth**.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Wade.
- Wibsey**.—Hardy Street, at 2-30 and 6.
- Wisbech**.—Lecture Room, Public Hall, 10-30, 6-45.
- Woodhouse**.—Talbot Buildings, Station Road, at 6-30.
- Yeadon**.—Town Side, at 2-30 and 6: Mrs. Marshall.

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THE ROSTRUM.

AN AUSTRALIAN CABINET MINISTER'S VIEWS OF ORTHODOXY.

SYNOPSIS OF A SPEECH BY MR. DEAKIN, OF MELBOURNE.

THE first of the winter series of lectures in connection with the University Union was given recently in Wilson Hall by Mr. Alfred Deakin, M.L.A., the subject being "Orthodoxy." The chair was taken by Professor Elkington, president of the union.

Mr. Deakin observed that one result of travel in foreign lands must be to teach the traveller how limited in their range were the orthodoxies of his own particular time and country. It must often be a revelation to a modern European sectary, to find himself, when visiting the cities of the East, shrunk from as unclean and shuddered at as unholy by people whom he regards as sunk in superstition and ignorance. Orthodoxy had its rise with the earliest forms of organization among men, and had manifested itself in all ages in all departments of life. All orthodoxies made a tacit claim, first, that they were infallible, and next that they were eternal. "Orthodoxy," said Whately, "which, strictly speaking, means right opinion, denotes conformity to what is generally received as the right faith." Orthodoxy extended even to such matters as dress and diet. A great writer said that the feeling of being well dressed gave to a woman an inward tranquility which religion itself was powerless to bestow? If a doctrine was distinctly orthodox, it was as a rule aggressive. The "Sir, you *shall* take mustard," of the gentleman in Joe Miller's story, who was so indignant when the man in the eating-house declined to add that condiment to his beef, was but an illustration of that tendency. The orthodox error was that of being in the majority for possessing the truth. And yet the limitations of orthodoxy were evidenced by all history. What had become of all the orthodoxies of past ages? What had become of the political orthodoxies of our own race, not only in England, but in the newer lands of America, and Australia itself? Here amongst ourselves the orthodoxies of a few years ago were but a series of dissolving views. Again, orthodoxies were bounded by geographical limits; and often by very narrow ones. What was orthodox in one country was heterodox in another. English liberalism, for instance, was contraband in Germany, criminal in Russia, unintelligible in China, and transformed in Australia. Even morals varied with the zone and the climate. The survey of the orthodoxies of all lands and all ages was summed up by the Poet Laureate—

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.

The romantic story of our planet was not yet closed. Humanity was not yet cast in one mould—the human mind was still fertile and vigorous. The orthodox represented simply agreement with the opinions of the majority on a particular question, at a particular time and place. Heterodoxy signified disagreement with the majority. Bishop

Warburton put the distinction in a nutshell. "Orthodoxy—my doxy; heterodoxy—your doxy." The old Scotch lady said there were only two sound persons in the parish—Jock and herself—and when she came to think about it she had doubts about Jock. Heterodoxy claimed our sympathy, because it represented the element of effort and progress. One of the weaknesses of orthodoxy was that it unduly exalted the past and encouraged stagnation. So long as one followed the commonplaces of his own little coterie, all went smoothly; but endeavour to make a choice, and the more original your choice the more heterodox you became, and the less sympathy you obtained. Nowadays people did not burn those who differed from them—though they often promised that the burning should come hereafter—but they starved them, sneered at, slandered, and ostracised them. It was inevitable that there should be conflicts of opinion, but there should be no bitterness, no hatred, in the struggle. It was the wise boast of Socrates that if he could not attain to the truth, he at all events made men more gentle, more sober, more considerate in their demeanour towards their fellow men. It was not orthodoxy that laid a man open to censure, but the assumption of infallibility and the intolerance that too often accompanied it. To those who accepted orthodoxy for the sake of appearances in society no mercy should be shown; but those who accepted it, in the belief that it tended towards the truth, were entitled to respect and honour. Intolerance in one direction led to intolerance in the other, and arrogance and intolerance was to be scouted on either side. One orthodoxy deserving of special allusion was that obtaining in the department of morals—not in opinion, but in practice. Civilized nations exhibited wonderful unanimity so far as the theory of morals was concerned, but there was evidence of great divergences in practice. What meant the "cry of outcast England," the talk about the "submerged tenth," the promulgation of socialistic and communalistic schemes, the conflicts between employers and employed, the discussion of "freedom of contract" and the rights of labour? These issues involved questions going right down to the roots of society. They implied a demand for a readjustment of the moral claims of man on man. Modify those principles, and they modified the whole superstructure that rested upon them. What was being challenged by these various cries was the orthodoxy of economics which upheld the existing social order. It was the communal demand for the equal right of every man to a share in the earth, sky, and water, and for the observance of fixed obligations on the part of every man of wealth and power. The experience of the past was not encouraging as to the results of sudden and violent revolutions, and it was to be hoped that these symptoms of unrest might be pointing the way, not to revolution, but to evolution—an evolution on the moral side. The moral element was in a ferment; fermenting with a desire to cure the prevailing condition of things, and before that ferment ceased some orthodoxies and some heterodoxies would have changed places. In the meantime let no man seek to find refuge in indifference. No earnest man could be indifferent. To stand still was to make a choice as deliberate as to go forward or to go backward, and was in itself a species of cowardice. What was demanded of each was neither orthodoxy nor heterodoxy, but sincerity—the sincerity of earnestness and truth.

The lecture was frequently and warmly applauded, and at its conclusion a vote of thanks to Mr. Deakin was proposed in the most flattering terms by Sir Frederick M'Coy, seconded by Mr. H. J. Wrixon, M.L.A., and carried with enthusiasm.—*From the Melbourne "Argus," June 12, 1891.*

[When the Editor visited Melbourne, some ten or twelve years ago, the speaker above named was a well-known and able "Trance-speaking medium." He is now a Member of Parliament and a Cabinet Minister of recognized talent and ability, Spiritualism and Spirit power notwithstanding. Truly the world of public opinion and thought moves on!—Note by Ed. T. W.]

MY DREAM.

LAY me in the grave with mother,
Let me rest beside her form;
She has gone to meet our brother
In his bright eternal home,
Oft we pondered when together
O'er our hopes for life beyond,
With a promise to each other,
Soul to soul we would respond.

Lo! behold I see before me
Forms of those we loved so well,
Hand in hand, and smiling sweetly,
Listen! what they have to tell!
"Out through endless space we've wandered
From the realms of spirit birth,
Bringing hope and joy unbounded
To our mortal friends on earth.
"Peace and joy and life await you
In the Summer-land of heaven.
We have come to guide and help you,
And fulfil the promise given.
Morn will scarce its light be breaking
Ere thy spirit will have flown.
Friends will meet thee at thy waking,
Loved ones greet thee, welcome home."—B. F. H.

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 IV.

IN AMERICA.

DURING our stay in San Francisco we had sittings with a number of other mediums, but though several of them gave correct descriptions of our spirit friends, they were unable to give us their names or characteristic messages from them, with the exception of Mr. Fred Evans, the celebrated slate-writing medium, through whom we received a number of messages from various friends, with their names signed at the end. When we called on Mr. and Mrs. Evans they received us very kindly, and they were most hospitable and attentive to us during our stay in San Francisco. We had some wonderful experiences in slate-writing with Dr. Slade, when he was in Australia, but Evans' slate-writing was even more marvellous.

On more than one occasion the slates on which the writing appeared were not within six feet of the sitters or the table round which we sat. After he had cleaned the slates and handed them to us to examine them, that we might satisfy ourselves that there was no writing on them, he put a small piece of slate-pencil, not so large as a grain of rice, between the two slates we had examined, then placing them on the floor, several feet from where he and we sat, for a few minutes, on taking them up messages from various spirit friends of ours were found written on the inside of the slates. These sittings took place in broad daylight, in a room where there were only an ordinary table and a few chairs.

On one occasion, when the slates were taken up from the floor where they had been placed in the manner I have described, with only the one little piece of slate-pencil between them, several messages, in quite different hand-writings and in three distinct colours, namely, white, blue, and red, were found on their inside surfaces. I brought the various slates on which we received messages through the mediumship of Evans, away with me, so as to be able to show them to any one who might discredit my description of them. I believe Fred Evans to be the most wonderful slate-writing medium in the world, and I have every confidence in his truthfulness and honesty. His wife is also a very pleasant and straightforward person, and is a good trance medium.

Soon after our arrival in New York, I observed an advertisement stating that a meeting would be held at a certain hall in that city, at which a medium would give tests, to be presided over by Professor Kiddle, whom I had never met, but whom I knew of through his writings on Modern Spiritualism. I may mention that Professor Kiddle was formerly Chief Inspector over all the Government schools in the State of New York.

My wife, my youngest daughter, and myself attended that meeting. There were about five hundred people present, all total strangers to us, and, as usual, we took a back seat.

The medium, a young man of about thirty, named Fletcher, commenced by stating that that was his first appearance in that hall, and that he was only acquainted with two or three of all those who were present. After he had given some wonderful tests to several people, who each admitted their accuracy, and at the same time declared that they were total strangers to the medium, he said, "The spirit of the late Charles Henry Foster, the celebrated medium, is here present. He tells me he is going to assist a friend to take control of me." The medium almost immediately went into the trance state, and then, under control, walked to the end of the hall where we sat. Placing his hand on my shoulder, I was thus addressed—"I am your father, Archibald Browne; I come to show you that I am present with you wherever you go."

After the medium had retired to the platform, I explained to the audience that we were complete strangers in New York, where we had not a single acquaintance, that my father's name was as stated through the medium, whom I had never seen before, and that from many previous proofs of my father's frequent presence with me, I had every reason to believe what he stated; still it was very pleasing to me to have my belief confirmed in the marked manner it had been done that evening.

After the meeting was over I obtained the medium's private address, and the next day, or the day following, my wife and I had a private sitting with him. From the wonderful tests he had given publicly, we expected to have received through him characteristic messages from a number of our friends in spirit life; but though we had some few communications, I must say on the whole we were greatly disappointed. We afterwards called on Professor Kiddle at his private residence, and had a long chat with him on the subject in which we were all so mutually interested—viz., Modern Spiritualism.

Hearing that a Mrs. Gray, who resided only a few doors from where we were staying in West Thirty Fourth Street, held circles for materialization, my wife and I called on her, and were informed that circles were held at her house (I think it was No. 330) twice weekly, at eight o'clock punctually, her son being the medium. On attending the first sitting to be held after our inquiry, at about ten minutes to eight, we were shown into the front drawing-room, a well furnished apartment, and requested to take our seats there for a short time. There were one or two enquirers in this room when we entered, and three or four came in after us.

At eight o'clock we were all asked to go into the back drawing-room, separated from the front one by curtains, the door of the former being then locked, and the gas turned out. In the back drawing-room was a cabinet of simple construction, which we were invited to examine, and on our taking our seats on chairs forming a semicircle in front of the cabinet, Mrs. Gray's son, a young man of about five or six-and-twenty, entered the cabinet, in which was a chair, and then drew the curtains, which formed its front, together.

The door of the room being locked, the gas was turned down so as to leave a subdued light, and Mrs. Gray took her stand by the side of the cabinet.

After a hymn had been sung, we heard a band of music, seemingly at a distance at first, and gradually drawing nearer till they all appeared to be playing their various instruments inside the cabinet where the medium was. After a short time they seemed to go away as gradually as they had come, until the sound of the music died away in the distance. Then there came from behind the curtains a thin, eccentric looking old gentleman, apparently dressed in black clothes, with a stoop, but very active. Mrs. Gray addressed him as "Doctor," and told us his name, but it has escaped my memory. He said he was going to magnetize some paper to give to any of the sitters who were suffering from any complaint, and on Mrs. Gray saying there was some paper on a small table at the

side of the cabinet, he walked hurriedly to it and commenced to magnetize the paper. As he did so, I observed a bluish, electrical-looking light proceed from the tips of his fingers. He then grasped the top sheet in his hand, and gave this to one of the sitters. On his return to the small table, he commenced to magnetize the next sheet in a similar way to the first, and then handed this to another sitter. After this he passed between the right hand seat of the circle and the wall, and went quickly into the front drawing-room, which was in darkness. While we were waiting for the old Doctor's return, much to our astonishment, in his stead came a stoutish young woman draped in white; she did not speak, but passed into the cabinet. In a few minutes she reappeared and walked up to one of the lady sitters, with whom she held a conversation in a subdued voice. This lady then got up and walked with her into the front drawing-room, where she de-materialized, and the lady, on returning to her seat, explained to the other sitters that it was her daughter, and that, while speaking to her in the other room, she had de-materialized and vanished. Mrs. Gray told us that the Doctor had been one of the medium's controls for years, and had the power of de-materializing himself at a distance from the cabinet, and transferring the matter with which he had clothed his spiritual form to another spirit. It was certainly a very remarkable manifestation.

After several spirits had appeared and conversed with the other sitters, who recognized them and talked with them as old and dear friends, the figure of a young woman approached my wife, saying, "Martha!" My wife knew her at once and embraced her, then turning to me my wife said, "It is Martha W——," when the latter came close to me and shook hands with me with all the warmth and affection she would have done had she been still in this life and not seen me for many years. I said to her, "Martha, dear, I am delighted to see you again and to be able to shake hands with you once more; I little thought of seeing you materialize, though you have often communicated with us before."

After leaving me she took my wife, who sat on the next chair to me, by the hand and led her to a sofa that was in the same room, where she told my wife that her brothers were present, but that they would not be able to materialize that evening. She desired my wife to say to her father and mother, her brother and sisters, that she sent her love to them all, and to tell them that although they did not realize her presence, she was often with them. She led my wife up to the cabinet, and on taking her inside she raised my wife's hand and rested it on the shoulder of the medium, who was breathing heavily at the time, while she held my wife's other hand in hers. After embracing my wife she de-materialized, and we saw no more of her. She seemed as delighted to make herself visible and to converse with us as we were to see and talk with her.

I may here state that Martha, who thus appeared, is the daughter of very old friends of ours in Australia, and passed to the higher life many years ago. When on earth she was very much attached to my wife, and since then she has frequently, through various mediums, assured my wife of the continuance of the love and regard she had for her in earth life. She was a beautiful girl when in the flesh, and is still more beautiful now that she has grown to womanhood in spirit life. Our only wish at the time she appeared to us in materialized form, was that her mother could have been present to see her angel daughter in her robes of dazzling brightness. On the medium coming out of trance, the circle broke up, and the sitters, who were mostly strangers to each other, dispersed.

On another occasion, when my wife and I were present at a séance at Mrs. Gray's, after the spirit friends of several of the sitters had been materialized, been recognized, and held converse with their friends, a spirit, apparently dressed in working men's clothes, made his appearance at the front of the cabinet. As he seemed unable to speak, and was not recognized by any of the sitters, it was suggested that we should each in turn ask if we were the party he wanted to be recognized by. To several who made this inquiry he shook his head, until it came to my turn, when he nodded his head, which I took to mean "Yes," and, with my wife, I went close up to where he stood, when all he seemed to be able to say was "Charlie," in little more than a whisper. While I was endeavouring to make out who he was, my wife said, "Is it not the man that was killed at your works?" No sooner had she said this than he again nodded his head in acknowledgment that he was that individual, and he

whispered "Thank you, thank you," his countenance at the same time changing from one of sadness to a happy expression. Immediately he smiled I recognized him, and said, "Well, Charlie, I fulfilled my promise to you," and he again nodded assent. As we stood by him, my wife and I observed that he wore, or appeared to do so, the exact counterpart of the blue guernsey that he used to wear at my works. He seemed at first cast down when he was not recognized, but greatly pleased when we did so. He then retired within the cabinet, and we saw no more of him.

I must explain that this man was engine driver at one of my places of business in Australia. He was only a short time in my employ when he was, through his own carelessness, fatally crushed between the fly and the driving wheel of the engine. He was at once conveyed to the Melbourne Hospital, where I went and saw him as soon as I heard of the accident and that he had been taken there. I found him quite sensible, but in a dying condition. He endeavoured to speak to me, but all he was able to say was my name. I said to him, "I know what you want to say, Charlie, I will see after your wife." He passed away shortly after this, and we raised a subscription for his wife which started her in a small shop, which I believe she still carries on. This man was the very last person I should have expected to see materialize. Evidently his desire was to convey his thanks to me, and through me to all those who subscribed for the benefit of his widow.

My wife and I had sittings with several other materializing mediums in New York, but to recount all that occurred at each séance we attended would fill a large volume. I may, however, state that what we witnessed at 256, West Forty-Third Street were the most marvellous manifestations of all, Mrs. Effie Moss being the medium.

At the first séance we attended at Mrs. Moss's, on her entering the cabinet—which we had previously examined—the door of the room being locked, and the light lowered a little, we (the sitters) sung a few verses of a hymn, accompanied by a young lady at the harmonium which was in the room. As soon as we had finished singing, the curtain, which formed the front of the cabinet, opened, and a slender female draped in white walked out and came over to one of the male sitters sitting beside a lad about ten years of age. After embracing the lad, she took the hand of the male sitter and led him over to a sofa, where they both sat down hand in hand and talked to each other for several minutes in a subdued tone of voice. She then embraced him and the lad, whom he had called up to his side, and retired to the cabinet. On the two sitters resuming their chairs, the elder one informed those present that the materialized spirit we had seen and heard talking to him was his wife, and that he had brought the lad, who was their son, that evening at her request. He also informed us that since his wife had passed from earth life he had not missed attending Mrs. Moss's circle once a week in order to hold communion with his wife in the way we had witnessed, and that she and he talked over family matters the same as they did when she was in this life. He informed us he was the captain of one of the river boats, and he seemed a very respectable and earnest man.

After several of the other sitters' spirit-friends had appeared and talked to them, my wife and I observed what appeared like whitish vapour forming above the carpet, about a foot in front of us; this gradually increased in size, until we saw it take the shape of a human form, and, lo! and behold! there stood in front of us our eldest son Archie, who, as I have already stated, passed to the higher life some ten years previously through typhoid fever. On my saying to him that he appeared a good deal stouter than he did when we saw him at Mrs. Moore's, in San Francisco, he explained that it was to be accounted for by the difference of the two mediums through whom he materialized, Mrs. Moore being a woman of slender figure, while Mrs. Moss was very stout. After conversing with us for some few minutes he said, "I must go," shook hands with both of us, and then gradually de-materialized before us where he had stood. His feet first de-materialized, then his limbs, then his body, until all that remained above the floor was his head, which, as it de-materialized resumed the whitish vapoury appearance above the carpet I have described, and this seemed to be absorbed into the carpet, until there was nothing visible where our son had stood as solid and tangible as either of us.

After two or three of the other sitters' friends had materialized and de-materialized in the same way as our

son had done, the medium came out of the deep trance, and soon afterwards she walked out of the cabinet in which she had been seated from the commencement of the séance. The sitters, who seemed mostly strangers to each other, then held a short conversation upon the manifestations witnessed during the evening, with which all seemed highly pleased, and then separated.

(To be concluded in our next issue.)

AUSTRALIA TO ENGLAND.

"The natural tendency of travel is to give breadth to thought, freedom to philosophy, and a fresh impetus to the humanitarian sentiments of the soul."—J. M. PEBBLES.

A brief account of my voyage from Australia may be interesting to some of the readers of *The Two Worlds*. Many of the cities and countries we touched at or passed by are full of historic interest, but a voyage of over 14,000 miles, from a country which is located almost on the opposite portion of the earth to that on which we live, and the people of which see the sun ten hours every day before we do, has a peculiar fascination of its own.

The vessel on which my son and I came left Sydney on March 28th, 1891, but as the annual meeting of the Sydney Society for Psychic Culture was to be held on April 1st, I decided to stay and take part in it, and deliver the first presidential address; then go overland by train to Adelaide (1,000 miles) on April 3rd, and overtake our ship there. This was accordingly done, and we left Port Adelaide on April 7th in the Orient Company's s.s. Ormuz, one of the latest built, largest made, and most powerful vessels running between England and Australia. It is fitted up with the electric light on deck and in all the saloons—first, second, and third class. The accommodation was all that could reasonably be expected. The officers and stewards were most courteous and attentive throughout. Kind Nature favoured us with splendid weather, there being only two unpleasant days out of the thirty-seven which constituted the voyage from Adelaide to London.

The first port of call after leaving Australia was Colombo, the capital of Ceylon, which we sighted at 9 a.m. on 20th April, having come 4,355 miles from Adelaide. At 11 o'clock we anchored, and all were allowed to go ashore who desired to do so. Most of the passengers went in parties of four or six each for companionship and safety. The natives are almost black, tall, athletic, very noisy, and much given to barter and begging. They ask about four times what they are prepared to take for an article. Their houses and shops are of a rude, light, and temporary structure. Hundreds collect in crowds in the streets, chattering for hours, as if they were quite independent of work or all worldly care. Their clothes are light and few. Buddhism is the prevailing religion. I visited the temple, which is not so large as I anticipated. It contained two statues of Gautama Buddha, and many drawings descriptive of his life, teachings, and works. The priests are very civil but great beggars. The museum is large, and contains many objects of interest, and I was surprised and pleased at the varied knowledge and intellectual enthusiasm of its young native curator. There are a few good buildings in the European part of the town, but the natives depend more upon Nature than Providence for warmth and shelter. Colombo is only six degrees north of the line, and has a population of 140,000. We all left Ceylon deeply impressed with the variety and luxuriance of its products, its high conical mountains, its unique picturesque scenery, and its gregarious, chattering, begging people. It was indeed a pleasure to escape from them on to the good ship Ormuz, and again resume our journey.

Stockport.

ROBT. WHITE.

(To be continued.)

BURNLEY SPIRITUALISTS ON THE SPIRITUALISTS' NATIONAL FEDERATION.

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

DEAR MADAM,—We, the Hammerton Street and Robinson Street Society of Spiritualists, having conjointly invited the National Spiritualist Federation to hold its next annual Conference in 1892 at Burnley, and the Federation having accepted the invitation, we hereby give to all societies and associates of the Federation a fraternal greeting.

We desire to say to all interested that we are united and DETERMINED to do all that lies in our power to make the

Conference of 1892 the most successful gathering that has yet been held.

We have already been successful in securing the very best place in the town for the purpose, viz., the MECHANICS' INSTITUTION, at a very reasonable price. Burnley being somewhat centrally situated for the societies federated, we hope as many delegates will attend the Conference as possible. The town is well provided with temperance and other hotels, and refreshment houses abound on every side.

The Conference will meet in the centre of a population of over one hundred thousand, and we expect to have on the Saturday one of the largest processions of Spiritualists that was ever seen in England. The Burnley sub-committee have put their hands to the plough, and are prepared to do any work the General Executive may delegate to them. In short, the friends of the cause in Burnley are looking forward to the second and third of July, 1892, as being a red letter day in the cause of Spiritualism, both locally and nationally, for we know already that the spirit of the age is with us, and that the angels will help us; and with our leaders by our side, who have championed our cause, and borne the heat and burden of the day, when Spiritualism was not looked upon with the toleration it is to-day, we hope to march a league onward towards the front, bearing on our banners, HUMANITY AND PROGRESS—UNITY AND LIBERTY.—Yours in the cause, and on behalf of the Burnley Sub-committee,

JOHN NUTTER, sec. pro tem.

64, Helena Street, Burnley,
August 8, 1891.

MINISTERING SPIRITS.

The following may interest your readers. My wife's aunt (just passed over), while residing in the suburbs of London some years ago, had the following experience: She had a very dangerous illness, lasting several months. Her attendant was Dr. D——, of St. Bartholomew's, a very intimate friend of the family, who, like himself, were natives of Barbados, W.I. During her illness the doctor felt it his duty to go to help the wounded in the Franco-German war, when, after much noble work, he succumbed to the smallpox, and was buried at Sedan. He was known as the "good black doctor." Some time after his death, during which the illness of his late patient still continued, the lady, one day lay in a state of great prostration, unable to bear any noise or to be touched. Her maid—also a West Indian—had occasion to pass through the bedroom; when she opened the door she "saw the form of the doctor sitting at the bedside," as though contemplating his patient. She passed quickly through the room and told the lady's sister what she had seen. (I may here remark that she frequently said she saw "duppies"—spirits of deceased persons—and it is by no means uncommon to meet people similarly gifted in the West Indies, especially among the coloured population. These are termed nowadays "clairvoyants." In days gone by they were known as seers.) The apparition did not alarm her, and nothing was said of the matter to the invalid.

During the night of the same day the lady awoke her husband, and said to him, "I have been dreaming of Dr. D——. He came and examined me and said he should have to procure an instrument made of iron, which he described and explained the use of—to put my affected leg in." He also said, "When I come to see you again, don't let me be disturbed by any one coming in the room." Her husband then related the maid's experience of the previous day. The day following Mr. L——, who still had the case in hand, said to the husband, "I want you to have a 'cradle' from the hospital for your wife's leg." He was then told of the apparition and the dream, when he remarked that "he thought there was more in such occurrences than many supposed." When the "cradle" was taken, the invalid recognised exactly the thing described to her by the doctor in her dream!

"What a strange coincidence!" will be the remark of some.

But to me it is more than strange. It adds another to the many instances of proof I have received that the so-called "dead" are with us still—being the ministering angels of love and sympathy to those left behind. That the gift of "discerning of spirits" spoken of by Paul has not "died out;" and that in these days dreams are sometimes the means used to convey messages from "over the tomb."—J. W. BURRELL, Nottingham.

THE SPIRITS OF ANIMALS.

WE call attention to the following extracts from a lecture by Mr. Charles Dawbarn, an English lecturer highly popular in America. The lecture in question is reported in *The Carrier Dove*, and pleads most forcibly for a belief in the continuity of life for animals as well as in man. In the course of his lecture Mr. Dawbarn says: Man has always declined partnership with other forms of life. He has claimed that creation was for him and for his sole benefit. He has declared in the name of God that he was made to be lord and king over all other life—that not only the world, but even the sun, moon and stars were made for his benefit. For him there was rain and sunshine, beautiful flowers and luscious fruits. Man was to kill and eat other animals, and for him there was a great scheme of salvation with a God dying on a cross that we might be saved.

The discoveries of the nineteenth century have played havoc with such ideas, but as yet only the few have realised the tremendous change in thought and belief that must come to all, including Spiritualists as much as any one else. Spiritualists are celebrating the fact that human immortals came to human mortals some 43 years ago, not for the first time, but under such circumstances as aroused general attention as never before. It was not now to be a happy few selected by God to enjoy such privileges, but this time the world at large might, by obeying a few simple laws and regulations, have their own spirit visitors.

We have been very slow to learn the lesson and grasp its higher meaning, for it brings almost a new heaven and a new earth to man, the mortal. It is because so many Spiritualists are still holding on to the past, mixing it up into an indigestible compound of old religion with every-day spirit return, that scientists and thinkers generally look with such suspicion on our claims. We must understand our position if we want the truth, and nothing but the truth; and it is a hard and slow task for most of us to divest ourselves of our prejudices.

Angels and archangels vanished when our spirit friends came to tell us they found no beings in the higher life superior to man. Then the whole scheme of salvation toppled over when man found through spirit return that he must stand on his own feet and make his own record by his own effort without any saviour to push him into heaven. Of course the old God, sitting on a throne and planning creation, had to disappear too. But many Spiritualists have not got as far as these first lessons yet. They want their church, their creed and their old God; and sometimes want only such spirits as will pat them on the back and tell them they are children of a real father and mother God.

Herein we enter a field of fact and thought that the every-day Spiritualist has not yet cared to explore. Yet if spirit return be a question of fact, it is also a question of fact as to what class of spirits return, and who it is that sees them. It has hardly occurred to most Spiritualists even as a possibility that if their friends are immortal and can return, then, under universal law, other animals may have exactly the same privilege.

A recent case of spirit return in this good city of San Francisco seems to me an admirable proof that Spiritualism rests upon universal law. I think it may also do much to commend our facts to the thinker who has so far ridiculed all pretension to a special immortality for man. A lady from Santa Barbara has been visiting San Francisco, staying in a family where there are two excellent mediums. One afternoon she was having a sitting with one of these mediums, who saw and described a horse as a spirit visitor. The lady recognised the horse as a family pet left at her home. So far this was not an uncommon experience, and has usually been explained as a picture flashed into the mind of the medium by some spirit friend, and no more wonderful than the picture of the old home or the long-forgotten scene which we have counted as an excellent test.

The other medium, who had been absent and knew nothing of this little incident, was aroused in the night by the sound as of a horse trotting rapidly on hard ground. Then she saw a beautiful horse standing by the foot of the bed; with distended nostril and flashing eye he seemed as if he had come rapidly, and he was evidently anxious for recognition. The medium sat up in bed to see him more distinctly, and called to her husband, but I am told the horse vanished before the husband was roused. The next morning at the breakfast table she described her vision, and again the horse was recognised as the old pet of the visitor, and left in her stable at Santa Barbara. An hour or two

later a telegram was received stating that the horse had died during the night.

Here is another incident that teaches a broader Spiritualism than that to which most of us have limited ourselves. Our history is full of accounts of spirit return at about the hour of death of some friend of whose sickness the witness was ignorant. Psychical societies have investigated many such cases and acknowledged them proved.

But scientists who do not deny the facts are seeking some other explanation than spirit return because they cannot conceive of any law of nature conferring special privileges on man. This horse incident shows that they are justified in their caution. If our Spiritualism be a truth it must embrace all life. We cannot leave any out, although senses different from ours, possessed by some beings, may compel their spirit return to remain outside our powers of perception.

It happened that that horse found a human medium who could see and hear him. He seems to have loved his mistress, and though he could not return direct to her, he did the best he could to let her know he was unchanged by the fact of death. It will always be difficult for an animal spirit to find a human medium. I have seen a pet dog control a private medium, and I learned he was a frequent visitor in that home. I did not like it. It seemed a lowering of humanity to be so used by the animal. But such clairvoyant vision as saw this horse is quite another matter, and brings to us the same truth of animal immortality and spirit return that we would get by direct control.

We have plenty of proof of animal clairvoyance. I have known a canary to quarrel almost daily with the former occupant of its cage, now a spirit. That was evidence of that bird's power to see spirit life of its own race. We have not been gathering this class of evidence, because man has been loth to believe that lower races have immortality like his own. I am not saying that the animal organism is capable in this life of learning the lesson of spirit return. We do not know that it ever thinks of death, or can realise its own future, but the fact is there all the same, and if law be universal then the animal will have immortality if such be our privilege.

Yet we cannot help shrinking from this fact of animal and insect spirits, especially in the case of forms of life we call noxious or deadly. The snake, the scorpion, the centipede, the tiger, the shark, and the myriad microscopic beings who feed on man must have another existence if such be our destiny. A few moments' thought will show that you cannot leave them out, and yet claim immortality for yourselves. Man is himself an epitome of all creation. There are human beings in whom some lower animal seems almost incarnated; for instance, there is the human hog, who shows his nature by grasping acres by the thousand, and wallowing in wealth that he cannot use and that might make others happy. You allow or claim that he is going to be immortal, but you say that his nature will change "over there." Be it so; but the hog with four legs will have the same privilege. He could not exhibit the old nature in a new condition that left him no chance of grasping more than another. He will be compelled to be a different hog under the same law that will compel the man to be a different man.

Every form of life is reflected in humanity. But if there be no poison in the atmosphere of spirit life, then there will be none evolved by the spirit form. And if it be impossible for one being to kill another being "over there," the old nature must change its expression.

But you say you don't want such neighbours in the next life. Universal law issues no such command. Man has no monopoly of space; he is limited even as a spirit, and cannot see, hear, or feel forms of life that may be everywhere around him. Just the few he loves or wishes present may appear in his "summer land," but the rest will be silent and invisible to the advanced spirit who does not wish their company. But the law of progress belongs as much to other life as to ourselves, and herein is our security. So long as you believe man to have some special privileges you are on unsafe ground. It means that "somebody" gave them to you, of course that "somebody" can take them away again. And then you have at once a place for a priest of that "somebody," and a holy book written or inspired by that "somebody," in other words a religion for man that leaves other animals out. The return of that spirit horse should destroy this possibility in every mind capable of learning the lesson.

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"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager :

E. W. WALLIS.

FRIDAY, AUGUST 21, 1891.

THE VARIOUS RELIGIONS OF THE EARTH.—MORMONISM, OR THE SO-CALLED RELIGION OF THE "LATTER DAY SAINTS."

THE following letter, received some two months ago, but the notice of which has been delayed by the pressure of other and more urgent topics of consideration, will fully explain the reasons which have called forth from the Editor the following article :—

To the Editor of "The Two Worlds."

Brighouse, June 28, 1891.

Dear Madam,—In looking over *The Two Worlds* to-day, I was interested in a short article "Have the commands of Jesus been revoked?" I have read *The Two Worlds* from the beginning of its publication, and on this subject of spiritual gifts, I do not remember your ever alluding to the Mormons, a people who profess, practise, and teach that those spiritual gifts shall follow all believers to the end of all time.*

The Mormons at the present time must occupy a prominent place in Christendom, and their ranks increase every year, numbering at present close upon three millions. They have large settlements in Utah, Mexico, Canada, &c., and they have 500 stakes, or wards, or gathering places on the Rocky Mountains. And considering their ever-increasing numbers (and they are gathered from all nationalities), I have many a time wondered you never mentioned them when speaking of spiritual gifts. They differ from Spiritualists in their ideas of spirit control. The Mormons claim to get them from God direct, and seem to follow out Bible precepts and teachings to the letter, in baptizing, laying on of hands, and receiving the Holy Ghost, while the Spiritualists claim to receive the influence from the spirits of those who once lived in the flesh. I am not a Mormon myself, but a Spiritualist. Last summer I had a young man from Utah staying at my house for the good of his health. He was a Mormon bishop (a young friend of

* The Mormons may and do teach and preach the words above quoted, but the Editor, who has resided for many weeks at various times in their capital city—SALT LAKE, after much experience with its inhabitants and wide-spread inquiry, has yet to find the evidence of one single practical proof of the action of spiritual gifts amongst modern Mormons. Joseph Smith, the early founder of Mormonism, and his brother, Hiram, both possessed the power and practised the application of spiritual gifts; but they were assassinated, and, either spiritual gifts perished with them, or polygamy, which they did not teach, crushed the said gifts out into a theory rather than a practice.—ED. T. W.

mine who joined the Mormon church seven years ago), and we had many hard bits about our difference of ideas, and when he went home again we both remained of the same opinion. I have sent him *The Two Worlds* every week since his return, and he has sent me a magazine, and the *Star*, which I send you, and I want you to be kind enough to give me your opinion of Mormonism, and the doctrines they teach, so that my friend may see it. Since his return he says he has found out what Spiritualism is, and in his next letter he is going to convince me of the error of my ways. Trusting you will favour me with a few lines in your paper.—I am, yours sincerely,

TRUTH-SEEKER.

To our esteemed friend and correspondent we desire to say, in advance of our statements of facts, that we write from personal knowledge, but—only that of the past conditions of Salt Lake City, and the civil and religious government of the territory of Utah. Report alleges that the awful curse and abominable practices of Polygamy, as taught and enforced—not by the founder, Joseph Smith, but by the master tyrant of Mormonism, Brigham Young—has at length been stamped out by the authority of the United States Government. We hope it is so; but the following articles are written from the writer and Editor's practical experience of WHAT SHE KNOWS.

We have given "Truth-seeker's" letter as we have received it, and it might have been answered earlier if the order of press articles had been observed, and the letter written on one side of the sheet only.

Editors, like the present writer, have neither time or inclination to prepare articles for the press by correcting or copying them out.

In respect to the remarks of our correspondent, we beg to say, from *personal knowledge*, we are justified in stating emphatically that the representations of Mormon visitors, whether "bishops" or "elders," in this country are one thing, and the fulfilment of those representations to the hapless creatures who go out to Mormonland on the faith of such representations quite another thing, and one that no individual should pretend to write about until he knows both sides of the story.

The Editor of this paper has made three visits to Salt Lake City, on each occasion, at the invitation of its Gentile inhabitants, remaining in Utah some weeks, lecturing there, and learning "the true inwardness" of the horrible and inhuman system that did prevail up to at least one year after Brigham Young's decease.

First, as to "the gifts" of which our correspondent writes. That Joseph Smith, the founder of Mormonism, possessed the said gifts there can be no question, because he was a medium, in the simple Spiritualistic sense of the term. His record, obtained partly from history and partly from his son, a gentleman with whom we have had the pleasure of a slight acquaintance, proves that he was endowed with just such gifts and powers as constitute the modern medium. For any other individual thus endowed—for any evidence in fact of any gift beyond an unscrupulous tongue and a ready facility for imposing on the weak and credulous—we desire to say in the most unqualified terms we not only looked in vain during our frequent visits to Utah, but enquired in vain amongst both Mormons and their opposers, the Gentile residents there.

Now, as there are many books written by those that did chance to escape from Utah without being subject to the ordinary doom of Seceders, namely—assassination, we don't propose to give more than one representative case of the working of this *saintly* system—Mormonism. Meantime, amongst the best and most voluminous of the writings on the *actual* life of Mormonism as it was (whatever it may be now), we refer the enquirer to a work of which we give the title page, which runs thus :—

"TELL IT ALL."

The story of a life's experiences in Mormonism, by Mrs. T. B. L. Stenhouse, of Salt Lake City, for more than twenty years the wife of a Mormon missionary and elder, with introductory preface by Mrs. HARRIET BEECHER STOWE. Published by subscription only. A. L. Bancroft and Co., San Francisco, 1874. All rights reserved. Entered also at Stationers' Hall, London, England.

Presuming that, in virtue of the last clause named, we may not give extended quotations from this large volume of revelations, awful enough in any age, but in the nineteenth century revelations which reflect more disgrace on humanity than even the records of the dreadful Spanish Inquisition or French Bastille could do; so we will, unless further solicited

and with permission to give quotations received, confine ourselves to stating one case out of *hundreds of others* reported to the writer by Mormon women—"wives" as they were called—who visited the Editor and her husband, we being both guests of a brave Gentile gentleman, Henry Lawrence, Esq., of Salt Lake City.

The one case—representative, mark, of thousands, nay, tens of thousands of others—was communicated verbally, by a well educated and seemingly respectable woman, who called one morning on Mrs. Britten whilst she was giving a course of lectures in Salt Lake City, on Spiritualism.

The narrator herself was accompanied by three other Mormon women who had similar and even more abhorrent tales to tell. It was as follows: She said—"I am an English woman, and I and my husband had not been married long when we met with a Mormon elder. We were living in London in rather poor circumstances, and desirous of a change. My husband was a well educated young man, clever, and at that time devoted and most kind to me and our little ones, the eldest being about four years old.

"The Mormon elder gave such a glowing account of Mormon life that we deemed it nothing less than a Heaven upon earth—Paradise, in fact—both in point of country, life, religion, and all its conditions. After some weeks of such talk as this, my husband, who had a little property in houses, sold off everything, and we prepared to emigrate according to the elder's directions."

We will not follow up the detail of the hardships the emigrants endured in their transit, nor the extortionate demands that were made on their little property on attempting to settle in the City of the Saints. The government, the church, the city, the endowment house, &c., all came in for their share of plunder, leaving the emigrants bare and at the mercy of the President, who, through his satellites, finding the husband clever and useful, soon assigned him employment and means of living. The first fruits of the husband's induction into the *religion* and rites of Mormonism took place about a year after the family's residence in Salt Lake City, when on a certain day the husband returned from business and coolly informed his wife that he intended, according to the custom of the country and the *orders of the President on religious grounds, to take another wife.*

Fiercely repelling all attempts on the part of wife No. 1 to enact what he called a "scene of rebellion," he farther announced that the person selected as wife No. 2 was Jane, the hired girl, who then lived in the family as their "kitchen wench."

Three days later, wife No. 1 was ordered by her husband to kill three fowls they had, dress them, take them to the market then and there; take such a stand and sell the fowls, after which she was to go to Zion's Co-operative Stores and buy Jane a white sun-bonnet and a dress piece for her wedding gown. For the following few weeks the miserable wife No. 1 was employed most of the time sewing, and getting Jane's clothes ready for the approaching wedding, waiting upon Jane and doing her bidding. On representing what she called her horrible maltreatment to some of her female neighbours she heard her own miserable experiences repeated on every hand, and the only comfort that her fellow sufferers had to offer was that "Jane" would very soon have to pay her penalty by going through a similar set of performances for wife No. 3 whenever the lord and master of the harem chose to take a No. 3. On a certain night, said No. 1, when the ground was thickly covered with snow and a wild storm was raging, she was detained till late in the evening making preparations for the new bride. On her return she found her two little children sitting outside the closed door of the house, on the step, covered with snow and weeping bitterly, because they, in their play, had been making a noise, and Jane, who had a headache, had turned them out in the storm. Taking her hapless little ones, one in each hand, the wretched mother went to the next street, wherein resided one of the precious Mormon *bishops*. Having, with much difficulty, succeeded in awakening this worthy shepherd and being admitted to his presence, she told her tale of wrongs, and was instantly driven harshly from his door, with the command to go back and OBEY whatever commands her husband thought proper to put upon her.

Here our visitor was interrupted by another Mormon *wife*, one of her company, who described how, on one occasion, when she had ventured to disobey some command given to her by her husband's next betrothed, he had beaten her till the blood oozed from her neck and streamed down her arms. "I went to our nearest bishop," said this

narrator, "told him my tale, and showed him my bleeding arms. He packed me off with the information that my husband had as much right to beat me or do whatever he chose to me, as he had to beat his horse or his ass, or any other of his possessions."

As a perfect chorus of similar accounts were then poured in by the assembled company of Mormon *wives* that visited the Editor on the occasion referred to, and as each fresh narrative only exceeded the other, in point of sickening horror, shame, humiliation, and wretchedness, we forbear to enter into them any further at present, proposing now to detail simply the means of verifying the state of affairs described above, *as it was* during Brigham Young's presidency.

What it may be now, especially since it has been, it would seem, decreed by the United States, after many hitherto fruitless attempts in the same direction, that polygamy must and shall be abolished, we do not attempt to say.

All that we have hitherto written we speak of from absolute knowledge, and we insist upon it that, so long as the abominable, revolting, and unnatural practice of polygamy prevails, the same conditions as those described above MUST BE the inevitable outcome.

It has been reported to the distant central government of the United States that the women of Utah actually signed a monster petition in which several thousands of women pleaded for the continuance of the horrible polygamic conditions. To account for this it is only necessary to remember that a main part of the Mormon belief and reiterated teaching was *that no woman of any land, condition, or excellence, could attain to immortality unless they were sealed (i.e., married) to some man. She might be the twentieth or one hundredth wife perchance, but unless as an integral part of a man's possession in the shape of "wife," no female could ever attain immortality.*

Still another notable part of the Mormon creed was that no soul could attain to immortality *but Mormons*, and that there were countless billions of immature spirits in some remote region of space waiting for earthly tabernacles—in a word, to be born through young child-bearing Mormon women, hence the excuse for aged Mormon sensualists abandoning to toil, drudgery, and service their old slaves, yclept wives, and taking unto themselves younger dames who might promise to become fitting tabernacles for the birth of *waiting spirits*!!

We have only to add in this article that upon questioning her various wretched female visitors why they did not escape, run away, do anything to avoid the horrors of Mormon concubinage, they all assured the Editor that none could *run far and live*, for, amongst those who had made their escape there was not one upon record who had not been found in ditches and ready-made graves within a few miles of their prison houses, *dead* at the hands of the "Danites," a party of male Mormons organized to take revenge for wrongs committed, attempted, or possibly contemplated, an order established on Bible authority for the *protection* of the Mormon Government.

In our next issue we shall give a few extracts from *The Deseret News*, the organ of the Mormon Government, published at Salt Lake City, and never allowed to go or appear beyond the borders of Utah on pain of death to the daring hand that carried it thence.

The Gentile friends of the Editor, fearing lest by some chance this abominable paper should be found in her possession, copied out the articles we shall publish in our next number. We must add, since the death of the monster tyrant of Utah, Brigham Young, *The Deseret News* is no longer a forbidden sheet to outsiders.

THE SPIRITUAL GLEANER.

FAULT-FINDING.

WHAT other petty sin is more disagreeable to come in contact with than the habit of fault-finding? By that we mean, not the exercise of criticism in matters of importance, but that disposition of not being pleased at anything. The habit of hunting out the insignificant points wherein all people are liable to make mistakes, or what can be twisted into mistakes, and parading them for the supposed edification of their hearers, is a characteristic that is not peculiar to any one person or any particular place; it is a fault that is entirely too common. It requires no special talent to find fault with the most perfect specimen of human endeavour, and if any one can be found whose acts are beyond the reach of criti-

cism—by that we mean this nagging fault-finding—he certainly would be divine. The striking characteristic of fault-finders is the desire for praise, and by finding fault with others they indirectly praise themselves, for it is natural to suppose that he who finds fault is very superior to faultiness himself. The contrary is mostly the case. They who habitually point out weeds as representing the crop are scarcely ever the ones who are capable of striking a just and unprejudiced balance. The truly spiritual-minded have more practical and interesting matters occupying their attention than this wholesale criticising.

Why is it not possible for every one to remember the good and overlook the ordinarily faulty, and place it to the credit of the "loss" account carried by every individual, instead of demanding perfection in every one but themselves? Let us all be wary that we may not be found guilty of the uncharitableness of fault-finding?—*The Summerland (Cal.)*.

THE AGE OF MAN.

WHEN was man first placed on earth? No one can answer that question. Hugh Miller says that man's habit of burying his dead out of sight makes it very easy to be mistaken on that point; for, because of burial, men's bones may be found among the animals that have lain in the earth for ages. There is one thing, however, that gives us an inkling of when he came. Certain tools, that only man could have made, have been found buried in caves, in peat beds, and in the bottom of lakes. Often these are covered by layers of rock; and, by calculating how long it took to make the layers, a guess can be made as to when the tools were put there. Still, it is only a guess, and no one pretends to regard the question as settled, because under some conditions the layers would be made much faster than under others. But the bones of certain animals, the mammoth and other great creatures of that time which have long since died, have been found with these tools. By calculating in what age these animals lived, and how long it takes a race of animals to die out, a surer result can be arrived at. In a cave in England, buried under a limestone layer from one to fifteen inches thick, tools have been found mingled with the bones of elephants, tigers, rhinoceroses and hyenas, which roamed over the country thousands and thousands of years ago. The peat bogs of what is now Denmark and Scandinavia are filled with stone tools. Some have been found in beds of gravel, underlying peat, which is certainly seventeen thousand years old. This seems to show that man must have dwelt on earth at least as many years ago.—*Teresa C. Crofton, in "St. Nicholas" for July*.

A RED BALL OF FIRE,

WHICH seemed to be suspended from the heavens, yet moved, was seen recently, according to Lima, O., dispatches of July 7th, by residents of the south-western part of the county. It does not stand stationary up in the heavens, says the account, but sometimes may be seen within a few feet of the ground, moving from one place to another, and when so seen it gives a very bright light, the size being about two feet in diameter.

It seems to be flat upon the bottom, with an oval-shaped top, the colour being a blood red. The first appearance of this light was about two years ago, but it has been more frequently seen within the last two months. It may be seen every night now, and when watching for it the first thing the watcher knows it is right before him. It moves around over the country for awhile and then disappears, and no one can tell when or how.

Then, in an hour or two, it will re-appear and disappear as before. It is a strange apparition that the oldest inhabitant cannot account for. The truthfulness of the statement can be vouched for, as a number of reputable citizens have seen it and will make a sworn statement to that effect. The whole country is worked up to the highest pitch of excitement over it, and some believe it to be the troubled spirit of some unfortunate being long since deceased.—*O. Times*.

A GHOST ON A BRIDGE.

THE Yellow Mill Bridge ghost has again been seen, and the last man to see it has taken a solemn vow not to go over the bridge again at night alone. This man is Andrew B. Morris, living in Newfield Avenue. He claims that as he was walking home last night he suddenly saw the figure of a woman on the opposite side of the street, who appeared to be walking as though in a great hurry.

Thinking that possibly the woman might imagine she was being followed, he slackened his pace, and was surprised to see that she also slackened hers. Suspecting she might be labouring under a delusion, he stopped walking. The woman also stopped. He then turned and retraced his steps for quite a distance, and she also turned and retraced hers.

By that time he had become alarmed, and for the first time the stories told of the Yellow Mill Bridge ghost flashed through his mind. He stopped and picked up a stone and started to cross the bridge.

The woman figure crossed the bridge ahead of him, and when he was about the centre of the span she suddenly turned and, with a rush, came toward him. For a moment he was too startled to move and then hurled the stone at the figure.

The stone went true to its mark, but when it met the figure it seemed to pass directly through it and struck one of the heavy iron pillars of the bridge. The figure then seemed to disappear, and, with a yell, Morris ran for home, where he arrived in a state of exhaustion.—*New York Herald*.

While Christianity is investigating Spiritualism, it would be but fair that Spiritualism be given the privilege to investigate Christianity; and that one of the two isms which demonstrates the most proofs of immortality should be given the right of way—to lead. Shall it be a bargain?

LYCEUM JOTTINGS.

A SONG OF THE SEASON.

BRING out the rusty garden rake,
Hunt up the hoe and spade,
For spring is here, and it is time
To have the garden made.
Your wife will lean upon the fence
And watch you while you work,
She's always prompt to give advice,
She'll never let you shirk.
Don't waste your time in trying to tell
The bulbs from worthless weeds;
Dig them all up: that's easiest, and
You'll need the room for seeds.
Work hard, man, you won't break your back,
Though you may fear you may.
Don't stop to lean upon your spade—
Think what your wife will say.
Then when you've got the garden dug,
The seeds all out of sight,
You'd better hire a gardener
To do it over right.

—*Somerville Journal*.

TRUTH AND FALSEHOOD.

THE answer given by a youth
Who lacked both speech and hearing too,
When asked by signs, "Now, what is Truth?"
Is well worth being told to you.
He did not doubt or hesitate—
The answer came without delay.
He simply thrust his hand out straight
To show Truth has no devious way.
Of "Falsehood" he was asked his view;
Again he did his hand upraise;
A zig-zag line he quickly drew
To show how far from Truth it strays.
Now, should you ever feel inclined
To wander from the line of Truth,
Bear these two answers well in mind,
And learn a lesson from this youth.

—*Anon.*

A FRENCH AND GERMAN MONOMANIAC, OR A LINGUISTIC VICTIM.

I'm a victim to a curious fad I can't seem to eschew;
'Tis using foreign phrases where an English one will do.
For instance, naught is "proper" in my writings, for, you know,
I can't refrain from saying that the thing is surely "comme il faut."
When talking to my wife it comes, this habit vile of mine,
Into my conversation with a rush as from the brine.
Do I wish to say "you're lovely," "you're precious," or "you're fair,"
I let it go in Gallic-wise, and round up with "ma chere."
If I start to write of widows or of orphans, I will say
All that I have to say, and add "hinc illæ lachrymæ."
"Tout lui rit," I write, instead of "with him all goes well";
And "si je puis" for "if I can"; and salt is always "sel."
I've spent a day, a month, indeed all of one summer "saison,"
In mad endeavour to eschew this fad "sans rime ou raison,"
But try as hard as e'er "je puis," I say it to my shame,
This dictionary lingo vile doth get there "tout de même."
—*John Kendrick Bangs in "Harper's Bazaar."*

PLATFORM RECORD.

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

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

BATLEY CARR.—Eighteenth anniversary in the Albert Hall, Dewsbury. Our esteemed friend and co-worker Mrs. E. H. Britten was the speaker. Afternoon: subject, "The Church of the Divine Humanity," and evening six subjects from the audience were dealt with. At the close the heartfelt satisfaction had to find relief in applause with tongue and hands; the "hear, hears," and the smiling faces of some six or seven hundred people will not be easily forgotten. Our collections exceeded any previous ones; for tea and the meeting we had in all about £9, for which we feel thankful, and trust that the seed sown will bring forth its fruit in the harvest of the future. We had the Hanging Heaton Orchestral Band, who played some good selections. Instead of reading a lesson the band gave "The Lost Chord," and during the collection "The Better Land," and at the close "The Hallelujah Chorus," by Handel. This greatly contributed towards our success, and all returned to their homes rejoicing with the consciousness of having done our duty.—J. A.

BIRKENHEAD. 84, Argyle Street.—On Thursday Mr. Seymour gave an interesting lecture on "Ant Life," illustrated by diagrams showing the development of the ant from the egg upwards, the construction of their nests, and the different species. On Sunday Mr. Callaghan gave an address on "Is the Bible true?" and drew attention to its absurdities and contradictions. He demonstrated that the book of Nature, as revealed by science and the teachings of Modern Spiritualism on man's present and future life, were the only testimonies worthy acceptance.

BIRMINGHAM. Oozells Street Board School.—Aug. 16: Mr. Findley, of Smethwick, after an eloquent invocation, gave "The reason why I am a Spiritualist," remarking that every true Spiritualist should be able to give a reason for his affirmation. He related some of the indisputable proofs he had received at circles of spirit return. We hope it will not be long before we have the pleasure of hearing our friend again. We held our circle on Monday with success.—L. G.

BOLTON. Old Spinner's Hall.—We had a circle in the afternoon. Mr. Little spoke at night, exhorting all to strive after the truth and thereby ennoble themselves.

BRADFORD. St. James.—Most successful anniversary, both financially and socially. Speakers, Mrs. Woolley and friend. Afternoon: A short address by Mrs. Ormroyd, followed by good clairvoyance by Mrs. Woolley. Evening: A crowded meeting. Mrs. Ormroyd gave a short address, and Mrs. Woolley's guides gave some of the most startling clairvoyant and psychometric tests that we have witnessed for some time, which seemed to astonish several sceptics who had come out of curiosity, and who expressed themselves satisfied that there was more in it than they expected to find. I am glad to say our society is in a much better condition than it has been for some time, a more harmonious feeling pervading both audiences and executive, and we have secured a continuance of tenancy of our room which we were in danger of losing.—E. H.

BRADFORD. 448, Manchester Road.—Mrs. Clough. Afternoon: Subject, "A Spirit Experience." Evening: "What must we do to be saved?" Both were splendidly handled, and gave general satisfaction to good and intelligent audiences. Clairvoyance exceedingly good.

BURNLEY. Robinson Street.—Mr. Rowling's afternoon subject was "Use and abuse of the tongue." Evening: "The secret power of Spiritualism." Small attendance.

BURNLEY. 102, Padiham Road.—In the unavoidable absence of Mr. Greenall, Mrs. Bennett's guides gave short addresses full of sympathy and love, which were listened to with rapt attention by large and respectable audiences. Clairvoyance followed by other mediums. Sunday next, local mediums. Anniversary. Collections in aid of new building fund. Saturday, 22, coffee supper at 7 p.m. Tickets, 6d.; meeting only, 3d. All invited. Come and help us.—J. W.

BURSLER. Newcastle Street.—The guides of Mrs. Wright delivered a very interesting and comprehensive address on "The book of Nature and the lessons it teaches."

CARDIFF. Psychological Hall.—Aug. 9 and 10: Addresses were delivered to good audiences by Mrs. Green (of Heywood), followed on each occasion by clairvoyant descriptions, most of which were recognized at the time. On Wednesday afternoon a "Ladies' Guild" was opened by Mrs. Green, its object being to aid the work of the society financially and otherwise by needlework, &c. May it go on and prosper! This occasion was also selected for the naming by Mrs. Green of the infant child of our respected members Mr. and Mrs. Billingsley. On Thursday evening a limited number gathered to listen to clairvoyant descriptions, which were given by Mrs. Green with great readiness and clearness. The fluent and happy choice of simple language in the addresses, combined with her peculiarly sympathetic manner, never fails to fix the interest of her auditors, and this, together with the lucidity and correctness of her clairvoyant descriptions, has made an impression in Cardiff from which we trust much good will result. Aug. 16: Mr. F. B. Chadwick delivered an excellent address upon "Our Spirit Homes—where and what are they?"

CLOCKHEATON.—A good day with the guides of Mr. Wainwright, who discoursed ably on Spiritualism claiming to be the one thing needful, proving that spirits exist and can and do return from the spirit spheres to watch and guide us onwards. Fair audiences.—C. H. C.

DARWEN. Church Bank Street.—Speaker, Mr. Victor Wyldes, of Birmingham. Afternoon subject, "The Spiritual and Mental Influence of Women," showing woman's vast superiority over man in human love and sympathy, and in the work of Spiritualism, especially in our lyceums, where, if they would only attend in large numbers, they would be the means of inducing many children to attend who do not do so. Evening, "The Torments of Hell." This subject was also

treated in a most able and interesting manner. Psychometry after the evening lecture, which was also very good.

FELLING. Hall of Progress.—Mrs. Caldwell (of South Shields) delivered a short address, and invited people from the audience on to the platform and described their spirit friends around them, which gave great satisfaction. A good audience.—J. D.

HALIFAX.—Monday, August 10: A service of song, entitled "Florence Nightingale," was rendered by the Lyceumists in excellent style. The ladies who gave the connective readings also deserve special mention for their efficient rendering. The collection realized 18s. which makes a total of £6 18s. 2d. realized both days in aid of the Lyceum funds. August 16, Mr. Newton, who has had a few months rest, spoke with renewed vigour and eloquence, showing the progress astrology, geology, and the various sciences have made in spite of all opposition, while during the same period, the advancement of civilization has been very slow considering the millions of books published for our perusal, therefore the great need of the age is self-culture, to gain a knowledge of ourselves and surroundings, to work for all humanity and to build up a beautiful home by good deeds and loving kindness, then he thinks the time will not be far distant when the man believing in the atonement and eternal damnation will be looked upon as not being capable to think for himself.—B. D.

HECKMONDWICK. Blanket Hall Street.—August 9: Mr. Lund gave good addresses, followed by psychometrical delineations in the evening. August 16, Mrs. Murgatroyd gave grand discourses on "Suffer little children to come unto me," and "Love." Afternoon, a child was named. Clairvoyance at each service very good.—H. O.

HEYWOOD.—The harvest is great and workers are few. Mr. Standish, of Oldham, in a few well chosen words showed the great need there is for each and every one doing their best to help on the glorious cause of Modern Spiritualism. Evening, subject, "My Experience on being led to Join the Spiritualist Ranks." Detailing some remarkable phenomena during the eight years of membership. Psychometry fair.—M. D.

HUDDERSFIELD. Brook Street.—A capital day with Mrs. Wallis; eleven questions brilliantly answered, all of very great interest. Clairvoyance successful.—J. B.

LEICESTER. Millstone Lane (late Temperance Hall).—August 16: Mr. Pinkney spoke upon "Is there a Life Beyond the Grave? if so, What?" to a good audience, who highly appreciated the way in which our friend dealt with the subject.—S. P.

LONDON. 311, Camberwell New Road.—On Tuesday last, under the direction of a spirit, quite a case of obsession was successfully dealt with. We hope to extend our knowledge, and practice the power it gives us in all needful cases which come to our notice. Aug. 16: Mr. Long gave a well thought out and impressive address upon "Death," and the usual open Spiritual meeting followed.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. Hopcroft's guides delivered an earnest and instructive address on "Spiritualism, its Utility to Man." We were shown the grand opportunities we had for doing good, and urged to live a pure and spotless life, that we may be fit instruments for the truthful work in which we are engaged. Mediums were especially warned of the great responsibility that was theirs. The address was listened to by a large audience, most of whom we believe were benefited thereby.—H. W. B.

LONDON. King's Cross. Copenhagen Hall, 184, Copenhagen St.—Open meeting. The chairman read from *The Coming Day* an article, entitled "Who was Jehovah?" an endeavour to show that Jehovah was a powerful spirit—or band of spirits, in close affinity with the Hebrew race, using the Hebrew mediums. The secretary offered some remarks upon Spiritualism as a constructive force, pointing out its tendency to promote and defend liberty of thought and the impetus it gave to the study of human nature. A question was asked from the audience about the recantation of one of the Fox sisters, to which the chairman replied that the phenomena of Spiritualism did not depend upon the Fox sisters' testimony; we had the manifestations in our midst to-day, a statement which was amply corroborated by Mr. W. Wallace, the pioneer medium, and by Mr. Lindley. Mr. A. M. Rodger spoke upon the religious and higher side of Spiritualism. We were pleased to hear Mr. Mason, of Burnley, who is on a visit to the metropolis, give his impressions of the work in London. He was disappointed in finding no large indoor meetings, but was gratified to see the large Spiritual meetings in the parks. We close next Sunday, and go to Epping Forest. [See announcement.]—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—Evening: Mr. Velth delivered an address on "Psychometry," followed by experiments showing the benefits to be derived from a knowledge of the same with regard to the development of mediumship, and the acquiring and protection of health.—R. Milligan and C. White, hon. secs.

LONDON. Finsbury Park.—Open air. A large meeting addressed by Messrs. Rodger, Mason, from Burnley, who is on a visit to London, Jones, and Pitcher, the latter gentleman replied to objections and questions. At the close a quantity of *The Two Worlds* and other literature was given away and eagerly accepted. The interest seems to grow from this centre. Thanks for literature, friends.

LONDON. Hyde Park, near Marble Arch.—Open air. A very good meeting. Mr. Drake boldly proclaimed and showed the consistency of our principles, attracting a good number of listeners who appreciated his remarks. Mr. E. Bullock also spoke, and we were glad to welcome a worker in the cause at Burnley, viz., Mr. W. Mason, and the few words he spoke tended to show the audience the emotional and devotional side of the sublime teachings that our dear departed bring to us from the life beyond. Several opponents used our free platform, and an amount of literature was disposed of to eager recipients. Next Sunday at 3-30 p.m., as usual, weather permitting.—P. S.

LONDON. Peckham Rye Out-Door Spiritual Mission.—Once more the writer's annual visit to the south gave opportunity to join in this noble effort to bring our gospel to the thousands who frequent the Rye on Sunday afternoon. The contrast in the audience of to-day and five years ago was marvellous. Then the writer and others were hooted, pelted and hustled in fine style, jeering, booing and scoffing were all but the only weapons of defence used. All this rowdiness has disappeared; a more calm, attentive, respectful audience than that of yesterday I never saw. Here is another proof that the grand truths of

our Modern Spiritualism are subduing the gross animalism far too prevalent. All honour to the noble, courageous, self-sacrificing band of workers who carried on this work. May many others go and do likewise. "Would to God all the Lord's servants were prophets." I am more than ever convinced that this out-door service is the great fulcrum of the movement. I must add that a reading from *The Two Worlds* of Mr. Browne's marvellous experiences riveted the attention of the large gathering for a considerable time.—Bevan Harris.

LONDON. Regent's Park.—Mr. Burns was the speaker on the higher phase of Spiritualism, which he said was "Man, know thyself." The best way to know oneself was to study phrenology and live on vegetables. An opponent was knocked off his stool by the speaker, and had to retire discomfited, the crowd siding with Mr. Burns. Another report says: Mr. Burns lectured upon the human skull to a very attentive audience. He showed that in our search for truth man should commence with himself. The skull contained a text upon all subjects; no need of any other bible. It is not possible in a short paragraph to give the interesting lessons deduced.

LONDON. Peckham, 33, High Street.—A control gave some of the principles upon which we could improve our methods of communication with the other world, showing the means we must use to attract to ourselves spirits of a high order. Evening: the gospel of Jesus was explained; it was action, not words, and those who acted this gospel were saved now; while those who acted contrary to it lacked the inherent qualities which insured progress.—J. Hawes, sec., 36, Tyrrell Road, E. Dulwich.

LONDON.—Shepherd's Bush, 14, Orchard Road.—Good meeting. Several strangers present. Mrs. Treadwell's guides gave a very interesting account of their experiences in spirit life, also answering many questions. Miss Mason gave a sacred solo.

MACCLESFIELD.—Mr. Boardman devoted the afternoon to answering questions. In the evening his controls delivered a spirited address on "Sunshine and Shadow," urging us, as true Spiritualists, to make use of the sunshine we have, or should have, and aid in dispelling the shadowy teaching of theology, and prove to the masses the beautiful and real sunshine of spirit communion with a spiritual world.—W. A.

MANCHESTER. Psychological Hall, Collyhurst Road.—Afternoon: Mr. Rooke read a paper on "The sixth sense," which disclosed the too frequently deplorable state of man being blessed with the divine gift of foretelling events and sensing spiritual conditions, yet ignoring Spiritualism. The medium, giving way to his guides, dealt with the same subject, declaring that the laws of attraction and repulsion, as understood by the law of gravity, were discerned in every phase of nature. Women, being the negative, are more sensitive to premonitions, but, misunderstood by society, are jeered at as idle dreamers. Evening: Service opened with reading on "Character; how formed." Just according to environment, so is character moulded. Control's subject: "The Kingdom of God." Mankind! behold, the kingdom of heaven is within you, so arise, and its light shall illuminate your home and surroundings.—Thomas Taylor, sec., 37, Connon Street, Harpurhey.

NELSON. Sagar Street.—Mrs. Marsden, of Burnley, paid us her first visit, and gave, during the day, 38 delineations, of which 24 were recognized. She gave great satisfaction. Mr. Dugdale opened and closed the services, for which we return our thanks.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. L. Roberts gave us an excellent address, entitled "Modern Mesmeric Phenomena," which was full of deep thought and gave great satisfaction.

NORTHAMPTON.—Mr. Darby, of London, gave two very interesting discourses, afternoon and evening, which gave good satisfaction to all present.

NOTTINGHAM. Morley Hall.—Morning meeting held as usual. Evening: Mrs. Barnes' controls spoke from the words, "Whatever ye ask in my name shall be given you." The words which were often quoted as of Jesus were more frequently his mediumistic utterances. The spirit speaking through him—praying for "good things" many understood as earthly pleasures, and were not good in the light of the spirit. If we were "at one" with the Father, then our desires would be in harmony with His will. A good meeting. Next Sunday, Mrs. Barnes will be in Yorkshire. We hope to have a good time nevertheless.

OLDHAM. Temple.—Mrs. Hyde paid her first visit to Oldham. In the afternoon the guides in a very impressive manner showed "What the duty of son and daughter was to honour their parents." Evening: "Love and its Power." Clairvoyance very good. Thirty-three distinct descriptions were given, and 28 recognized.—W. A. M.

PENDLETON. Hall of Progress.—Mr. J. B. Tetlow gave excellent addresses on "Science and Religion" and "Our Ideals." The speaker with wonderful eloquence, power, and precision traced the history of the progression of life from the remotest night of time to the period when man began to assume human characteristics and responsibilities. He showed how the harmony of evolution had been repeatedly jarred and broken by man's ignorance of himself, and how, instead of studying his own nature, he had gone for instruction to priests of the Church, which from its foundation had banned and persecuted all bold truth-seekers. He concluded by expressing his conviction of a near future of unlimited intercourse with the higher world and mental and moral progression. Each address was concluded with remarkably good psychometric delineations. Good audiences, and every one was delighted, a result gratifying to all.—J. Gibson.

ROCHDALE. Penn Street.—Aug. 9: A memorable day with Mrs. Yarwood. We had first-rate audiences. She took for subject "Before thou offerest thy tribute go thou and be reconciled to thy brother," setting forth good and sound matter for the thoughtful mind. Evening, "Life and Teaching of Christ," illustrating that he was like unto our mediums, which went home to a few orthodox people who were in the room. Clairvoyance, successful. Monday evening, general advice and experience of Spiritualism. It being ten years since Mrs. Yarwood first spoke in Rochdale, she promised to give her services on a future date for the benefit of an old Spiritualist who has become totally blind—one who has been a good worker for the cause. She sang a solo at the request of Mrs. Yarwood, which was well rendered. Aug. 16: Mrs. Shulver. It being our holiday time we had poor audiences, but they were treated to a good spiritual feast. Successful clairvoyance afternoon and evening. Sunday, Aug. 23, Mrs. Johnstone, 2-30 and 6-30.

STOCKPORT.—Business interfering with Mr. Featherstone's proposed attendance, Mr. Savage, of Oldham, spoke on "Prayer," suggested by the meeting. In all ages in the time of danger and trouble mankind had applied for help to what they conceived to be the greatest power in the universe. The fallacy of asking the Deity to suspend a natural law for the gratification of some special or selfish object was commented on. Spiritualism was doing much to remove this erroneous idea, and pointed out the necessity of following up oral prayer with hard work. If our aspirations were pure and sincere we should draw around us those higher influences which would strengthen and lead us aright. Evening: He rapidly traced the rise and decline of Spirituality in the great systems of religion which history made us acquainted with, and showed the similarity which existed in their sacred writings and traditions. The good to be found in all of them the true Spiritualist sought to preserve, while seeking to destroy the false. Our progressive system was gradually asserting itself and permeating every religious denomination.

WISBECH. Public Hall.—Mr. Tonman, who was on a visit from Sheffield, kindly gave a very interesting address from two subjects, "The pure in heart shall see God," and "Spiritualism, the need of the day." Two clairvoyant descriptions were given, which were fully recognized. We thank Mr. Tonman and hope before long to see him again. Miss Yeeles sang a solo, "Lettie waits for me."—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Aug. 15: We (the lyceum and friends to the number of 42) journeyed by waggon and waggonette to Haigh Hall Spring, the residence of Mr. Richard Walker, where we had a picnic and games. We held a meeting in the barn, when the guides of Mrs. H. Taylor spoke a few words of encouragement to our host and hostess; also the guides of our hostess spoke a few words to us. A pleasant afternoon closed with a vote of thanks to our host and hostess for the able manner in which they had entertained us. Our host also presented us with 4s. for the benefit of the lyceum funds, for which we are very thankful. Aug. 16: Conductor, Mr. Pawson. Chain recitations responded to very well. Recitation by Miss Pawson, spiritual song by Mr. Walker. Marching and calisthenics very good. Present: Officers 7, scholars 20, visitors 2. Afternoon: Closed for Batley Carr anniversary.—J. C.

BURNLEY. Robinson Street.—Attendance 94.

CARDIFF.—Aug. 16, at 3 p.m. Session conducted by Mr. F. B. Chadwick.—E. A.

HECKMONDWICK. Blanket Hall Street.—Attendance: 17 scholars, 6 officers. Prayer by Mr. Ogram. Chain recitations gone through very well. Calisthenics conducted by Master R. Hodgson, and Miss Emily Fawcett. A little girl found her way in who had never been in before. We hope she will come again and be a scholar. A good session, all seemed well satisfied.—R. H.

LANCASTER.—Half-yearly meeting August 9. The following officers and leaders were elected by the children for the next six months: Conductor, Mr. Jones; secretary, Mr. A. Bleasdale; musical director, Miss Jones; guard, Mr. Haygarth, (all re-elected); leaders, 1st group boys, Mr. W. Bleasdale (re-elected); 1st group girls, Miss L. Dawes; 2nd group boys, Mr. Dixon; 2nd group girls, Mrs. A. Bleasdale; 3rd group boys, Mr. Sage; 3rd group girls, Miss S. A. Bonney; 4th group boys, Mr. J. Haygarth; 4th group girls, Miss A. Bonney; 5th group boys, Mr. Joss; 5th group girls, Mrs. Roberts; assistant conductor, Miss A. Bleasdale; assistant leaders, Miss Maud Lamb, Miss Eliza Ball, Miss Maggie Cuthill, Miss Stephenson, and Mr. Richard Haygarth. Through the kindness of Mrs. Green, of Heywood, four prizes were given to those who had contributed most to the actual work of the Lyceum, by reciting, &c., 1st, Edith Hughes; 2nd, Bessie Roberts; 3rd, Ann Ellen Jackson; 4th, John Bleasdale. The committee also gave four prizes, for the same object, to Arthur Cartwright, Henry Wedlake, Jane Pilkington, and Elizabeth Bleasdale.—A. B.

MANCHESTER. Tipping Street.—Third Lyceum anniversary. Mrs. Green gave excellent addresses, her subject for the afternoon being "Spirit Guardianship." She spoke on the great care needed in training children for the duties and responsibilities of life, and said that parents and teachers should instruct both by precept and example. Her remarks were clear and instructive, being much appreciated by the audience. Seven clairvoyant descriptions, mostly recognized. Subject for the evening, "The Glorious Reality of Spiritualism." A good address listened to by a crowded audience. Special hymns were sung by the children, ably conducted by our organist. Mr. Jones, our conductor, was chairman afternoon and evening.—J. S.

MANCHESTER. Collyhurst Road.—10-30: 65 in attendance, including six visitors. Mr. Haggitt offered invocation. Usual series creditably acquitted. Recitations by Lottie and Bertie Whitehead. Our friend, Mr. Rooke, treated us to a most instructive lesson on physiognomy and phrenology, inviting Mr. Heron to locate, while he (Mr. Rooke) explained the functional use of perceptive faculties. We were very happy to see so good a muster to participate in the lesson. We hold a phrenological class every Friday, at 8 o'clock. The fee is only one shilling for five weeks, and Mr. Rooke, our teacher, would be glad to see our class augmented. I shall be happy to give all information to enquirers.—Thomas Taylor, cor. sec., 37, Connon Street, Harpurhey.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—A full attendance of officers and members, and a large number of visitors, among whom were Mr. and Mrs. Chiswell, the conductor and musical director of the Liverpool Lyceum. Recitations by Beatrice Rostron, George Rostron, Cissay Cairns, Agnes Godfrey, Janet Godfrey, Edith Hunter, a piano solo by Emily Lamb, and a dialogue by Lottie and Ada Ellison, all very well rendered. Instead of lessons, Mr. Chiswell made a few appropriate remarks and congratulated the children on the way in which they went through their various exercises, and the good order kept throughout the whole. His genial presence seemed to fill us with new life and encouragement to go on in the good work. We spent a thoroughly enjoyable afternoon and we hope to see them again soon.—M. A. B.

OLDHAM. Bartlam Place.—Good attendance. Recitations by Miss Clegg and Miss Halkyard. Reading by Miss Tuke and Mr. Wheeler. In the morning we formed a large Liberty group. Mr. Fitton made a few remarks on Wealth, and Mr. Wheeler spoke on the words "Be clean."—L. A. D.

PENDLETON.—Prayer by Mr. Wardle. Good attendance of scholars and five visitors. Mr. Crompton gave a lesson to the senior class, "Physical Exercise, and How to Retain Health," Miss S. A. Gerrard taking the junior class. Conductor, Mr. Gibson. Afternoon: Good attendance, eight visitors. Usual programme gone through. Closed with invocation by Mr. J. Moulding. Conductor, Mr. Gibson.

STOCKPORT.—From various causes the attendance was not up to the average; as a set off the programme was satisfactorily carried out, the chain marching being perfection. Readings by Misses McLeod and J. Rowbottom. Mr. Crane gave a short and interesting lesson on phrenology, taking the head of Master Burslow as a model. Mr. G. Halsall is in want of a male voice or two to make the singing complete.

PROSPECTIVE ARRANGEMENTS.

BOLTON. Bridgeman Street Baths.—Open air meeting, August 30. Mr. Johnson, speaker.

BRADFORD. St. James's.—Annual Flower Service, Aug. 30. Mr. A. Moulson.

BRADFORD.—A public appeal to all true Spiritual seekers. Those wishing to hear Mrs. E. H. Britten previous to her retiring from the public platform, will do well to come to Walton Street Church, Hall Lane, August 30, when a Spiritual oration will be given in the afternoon and at night. Six subjects from the audience, bearing upon Religion, Science, and Reform, will be dealt with. Monday, Aug. 31, Mrs. Whiteoak will devote the evening to clairvoyance. A hearty welcome to all.—T. R.

BRADFORD. Little Horton Lane, 1, Spicer St.—Saturday, Aug. 29: Annual tea and entertainment. Tickets, adults 9d., children 4d. Tea at 4-30. Aug. 30: Anniversary Services. Mrs. Wade is expected to be our speaker at 2-30 and 6. All are welcome.—M. A. B.

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.—Mrs. Wallis, August 23, at 2-30, written questions answered. Evening subject, "Life and its uses."

DARWEN.—Flower service and harvest festival, September 6. Speaker, Mrs. Stansfield. Teas provided, 6d. Everybody welcome.

HECKMONDWIKE. 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. F. Hanson, secretary, Clarydon Place.

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

HUDDERSFIELD. 3, John Street.—Flower services, Sunday, August 23. Mrs. Craven, speaker. A hearty invitation to all friends to help make it a success.—A. F.

LEEDS. Grove House Lane.—Mr. Briggs, of Leeds. Afternoon: "Elementary Spirits." Evening: "Re-incarnation."

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

LONDON. 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 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 4 p.m., at Rigg's Retreat. Trains from Liverpool Street Station about every twenty minutes after 9-12 a.m. to Chingford. Meet at High Beech in the Forest. Several speakers. Further particulars to be had from Mr. S. T. Rodger, 107, Caledonian Road, N., and Mr. Percy Smyth, 34, Cornwall Road, Bayswater, W.—A. F. Tindall, A.Mus., T.C.L., hon. secretary.

LONDON.—Sitters wanted to join a circle held in ante-room of Copenhagen Hall, on Friday evenings, from 8-30 to 10 o'clock.

SOUTH LONDON SPIRITUALISTS SOCIETY. 311, Camberwell New Road (near the Green). The quarterly tea party and social gathering on Tuesday, Sept. 8. Tickets for tea and social, 6d.; for social, 3d. Tea at 7 p.m., after which, songs, games, and dances will form part of our "Happy Evening," to which we heartily invite our friends.

MACCLESFIELD.—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.

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.

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.

NEWCASTLE-ON-TYNE.—August 23: The hall will be closed on account of cleaning, redecorating, and putting new gas fittings into the hall. August 30: Mr. J. J. Morse 10-45 and 6-30; Monday, 8 p.m. We purpose having a tea meeting on Monday, August 31, to inaugurate the opening of the hall after the decorations. Tea upon the tables at 5 p.m. Mr. Morse to address meeting at 8 p.m. We trust to see many friends, so as to make it a success, and that we may raise some money to help to pay for the improvement of the hall.

NORTHAMPTON. Oddfellows' Hall, Newlands.—Professor Timson, August 30. Morning, "Salvation," evening, "Eternal Progress." Professor Timson has September 6 and 20 open dates, Portman Street, Leicester.

NOTTINGHAM. Spiritual Evidence Society.—August 23, Mr. V. Wyldes. August 24, at South Lodge Room, Albert Hall. Psychometry. Everybody welcome.

PENDLETON.—August 23, Mr. E. W. Wallis will answer written or verbal questions at 2-30. Subject for the evening discourse, "The relation of Spiritualism to the thought of the times, socially and religiously."

SALFORD SOCIETY has removed to a new room, situated at 4, West Craven Street, off Regent Road, opposite the gasworks. The opening services will be held on Sunday, August 23, having engaged Miss E. A. Blake, of Pendleton, noted as a good speaker and clairvoyant; chairman, Mr. Hiram Ross. It is hoped all Spiritualists in the district will come and support us, together with all earnest enquirers. We should be glad if all mediums who would give their services for expenses only would send their names and addresses to the secretary, Alf. J. Tyldesley, 303, Liverpool Street, Seedley, Manchester.

SOWERBY BRIDGE.—Preliminary notice. Flower service on Sunday, August 23, on the occasion of Mrs. Britten's probable last visit. Services afternoon and evening.

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.

THE YORKSHIRE FEDERATION OF SPIRITUALISTS will hold an open-air meeting on Sunday, August 23, at 10-30 a.m., on the vacant ground opposite the Market Gates in Hammerton Street, off Leeds Road, Bradford. Speaker, Mr. Johnson, of Hyde. Discussion invited. Collection to defray expenses. The Postmen's Brass Band will assist. Should the weather be unfavourable the meeting will be adjourned to Milton Rooms, Westgate.—M. Marchbank, sec.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

MEDIUMS AND SPEAKERS who send us their name and address on or before Tuesday, Sept. 8, will have them published, free of charge, in our issue for Sept. 11. Those who wish to describe their gifts and qualifications, can do so on payment of 6d. for eight additional words, or 1/- for more than eight up to sixteen words, and so on.

ILLNESS OF MRS. J. J. MORSE.—We learn, with deep regret, that Mrs. Morse, the gentle and faithful wife of our esteemed co-worker, Mr. J. J. Morse, now lies dangerously ill, and, while expressing the hope for her speedy relief from her present sufferings and recovery of health and strength, we extend our heartfelt sympathy to brother Morse and his daughter in this anxious trial time. We have just received word that Mrs. Morse is slightly better, but not yet out of danger.

BRISTOL.—Will Spiritualists residing in Bristol, who can assist a lady anxious to know more of Spiritualism, forward their names and addresses to us, so that we can put them into communication with this earnest enquirer?

A WEEKLY CONFERENCE.—The large meeting of delegates and friends at the Federation gathering at Bradford on July 5, passed a resolution accepting the suggestion of the advisability of carrying on a weekly conference in connection with the Spiritual societies, to afford young mediums and speakers opportunities to practise and develop their powers, as well as to promote a better knowledge of mediumship and Spiritualism generally. We should be pleased to know how many societies have acted upon that resolution, or intend doing so?

NORTH SHIELDS.—We regret to hear that the Society is in deep waters. Friends, rally round. Do not let the ship sink. Spirit friends expect that every man will do his duty, and every woman will do hers. Ladies, cannot you shame the apathetic men into more energy and enthusiasm? Let bygones be bygones, and with fraternal love and good will, in unity of purpose, start revival work. You used to be active, harmonious, and successful, and can and will be once again if you stand true and firm, shoulder to shoulder in the good cause. God speed you all.

LONDON.—Epping Forest Outing, Aug. 23. Trains from King's Cross, Barnsbury, and Liverpool St., from the latter station every twenty minutes, to Chingford, 1s. return. Romp through, and picnics in the forest. Dinner at Robin Hood or Rigg's Retreat, High Beech. Tea 9d., children 6d., at Rigg's, at 4 o'clock; after, meeting at 5-30. Various speakers. [We trust you will have fine weather and a happy day, friends. We wish we could join you. We remember the first outing, a good many years ago now, with pleasure].

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.

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

THE EFFECT OF THE CONFERENCE AT BRADFORD has been to arouse a spirit of enquiry in the district, and put new hope and enthusiasm into many of the local friends. We anticipate during the coming winter a large increase in numbers in the societies. The Milton Rooms' friends are opening their hall on Monday evenings as an open night for mediums to attend and permit their spirit friends to use them. All mediums are invited and will be made welcome. This is a step in the right direction. The encouragement of young mediums and the further development of those of more experience is one of the needs of the hour. More mediums, more Spiritualists.

TAKES PLEASURE IN DOING GOOD.—A correspondent writes ordering some of our little missionary leaflets, and says: "To-day is the last of our holidays, during which, instead of spending my surplus mite on that which corrupts, I have devoted it for the spreading of the knowledge of the spiritual phenomena. Tell Mrs. Britten I give her credit for the efforts she has made and is making to federate Spiritualists, for, without federation, they shall continue weak and discredited. As soon as convenient I will contribute my mite for the furtherance of federation. Although I have only 12s. a week yet they enable me to procure all the necessities for the preservation of health and comfort, and to give a little for the glorious Cause." What a brave helpful letter! Surely the angels must be near to this warm-hearted brother. Another generous soul sends for 6,000 of No. 4 leaflet "Rules for the Spirit Circle," and so these leaves get scattered, and help to prepare the soil for the spiritual harvest that is to be.

DIVINE JUDGMENTS.—A Norfolk rector is of opinion that the Influenza was sent by God as a punishment because of the "idolatry prevailing in the Church." What would be thought of the king who, being displeased with the people in London say, sent soldiers all over the country, killing helpless folk haphazard? Yet, that would be less foolish and criminal than the conduct this clergyman attributes to God. Has the Influenza succeeded in stopping idolatry in the Church? If not, what was the use of sending it? The said rector appointed a "day of thanksgiving" because of the departure of the Influenza, but why should he be thankful if it did not put an end to the idolatry? What sort of a being does this parson worship? His God, apparently, does not discriminate, but punishes all and sundry; in His terrible fury He lets loose His scourges upon the innocent as well as the guilty, and appears to be content if only SOME ONE—no matter who—suffers to appease His anger. Such a God is not worthy of worship, and such a rector discredits humanity.

CHRISTENING.—We wish some of our friends would be more careful and consistent. As Spiritualists we have nothing to do with "Christening" any one. We only "name" our children; we do not make them members of the church of Christ, or believe there is any magical virtue in the hocus-pocus business of dipping the fingers in water and signing the cross on the forehead of the babe. Our little ones do not thereby become "inheritors of the kingdom of heaven," and it is time Spiritualists stopped using the old cant terms of orthodoxy. Our children are not fallen, are not totally depraved, and do not stand in need of being christened. If there is no other name, or way, whereby we may enter heaven than the name of Christ and the acceptance of Christian superstitions, then let us stop outside and make a heaven of the other place.

OUT-SPOKEN THOUGHTS.—When we get to this Spirit life it is not God or Jesus, or any hero we want to see. It is our own people. What does a living mother want with Jesus, if her heart strings have been torn roughly? She wants to see her child. She is no true mother if she loves not her own before the greatest character that has lived. If people only spoke what they thought, they would say all this. That great scholar and fine man, Dr. Thomas Arnold, of Rugby, once said he "could only see God through looking at Jesus;" and Theodore Parker truly says he would "have thought more of him had he knew God through his mother." Theology too often bids us cast out the better part of us—telling us to tear away the lovely—but if our hearts would speak, free from fear, a strong party would arise in every church representing the Divine love for one another as higher than love to Jesus.

THEN AND NOW.—In the early days of our movement those persons who became interested and desired proof of the truth of Spiritualism, commenced to investigate at home, and spent many hours in patient endeavour to develop mediumship. Now we do not hear of many "home sésances," where friendly intercourse is carried on with spirit relatives. Inquirers expect to have everything presented to them "on demand," and will not devote time and study so as to understand mediumship, or witness its development. The home circle, the family altar, the sacred service, the spiritual conditions, the loving messages, the kindly advice, counsel, and cheer—these, the sweetest and holiest experiences in life, are far too little appreciated or sought after. The séance should be our "holy of holies." Spiritualism, in its highest form, should be promoted by all. It does not mean sensationalism, merely phenomena for the sake of a new excitement, a fresh marvel. It means spiritual culture, moral stimulus, religious unfoldment! It should make us sweeter, gentler, more patient, earnest, faithful and sympathetic.

GRATEFUL ACKNOWLEDGMENTS.—The following came to hand on Sunday morning:—"Ivy Cottage, Grimsby. To Mr. Forward. Dear sir,—Will you kindly forward the enclosed 12 stamps to James Lee to help the poor man a trifle. Yours in our common cause, M. A. Brown, Great Grimsby." Would you allow me to suggest to the Spiritualist friends of Manchester Road and Little Horton districts, Bradford, where Mr. Lee is known so well, to hold an open-air meeting. Get a few handbills printed stating the object, and after expenses are paid (if any) hand the poor old gentleman the remainder of the collection money. Now, friends, will you give your old friend Jimmy your practical help and sympathy?—John S. Forward, 3, Fern Terrace, Stanningley, Leeds.

IN MEMORIAM.

GONE HOME.—On Saturday, August 1st, after an illness of four months and at the age of 23 years and eleven months, Thomas Robson, the dearly beloved son of Thomas and Dorothy Heppell, of 1, Bedford Terrace, North Shields, who was highly respected. He was most carefully tended by a devoted mother (whose health has suffered severely), a loving sister and a bosom companion, who were unremitting in their attentions. He lived and passed away in the full belief of a Spiritualist. It is sad that one so young and promising should be called away; but we shall meet again. His mortal remains were interred at Preston Cemetery, on Wednesday, August 5, in the presence of a large gathering of relatives and friends, who covered his grave with wreaths and flowers. Mr. J. G. Grey, of South Shields, officiated at the grave, and delivered an impressive address, which touched the hearts of all. We sympathize with the family in their bereavement. They will be comforted with the assured conviction that their loved one still lives and loves.—H. A., Junr.

PASSED to the higher life, July 31st, 1891, at Catasqua, America, Mary, wife of William Arthur Haigh, late of 28, Temple Street, Man-ningham, Bradford. She only left England April 4, 1891, and has therefore only been a little over three months. She was a member of the Milton Rooms Society for three years. She was a clairvoyant, and was describing to her husband at the time she passed on, and has passed away—as she has lived for the last three years—a thorough Spiritualist, and had a Spiritualist funeral, conducted by Mr. Perkins, of San Francisco. (This is inserted by the desire of her husband, William A. Haigh.)—J. Benn, Allerton.

ARE THEY CHRISTIANS?—Ministers like the Rev. — Harvie, whose sermon was published in our issue for August 7, are opposing the doctrine of eternal torments as a libel upon God, and in so doing do credit to their heart and judgment, but are departing from the "faith once delivered to the saints." Mr. Harvie appeals to sense and reason, and denounces evangelicals for their theology. But the theology he condemns is rooted in the Bible, is based upon the New Testament, is authorized by the words attributed to Jesus. True, by a very liberal interpretation, and by reading into the texts the meanings one desires, certain passages can be made to support Mr. Harvie's contentions and those of other "liberal preachers," but those more humane meanings were not found there until enlightened sympathy prompted men to discover them.

THE PLAIN UNVARNISHED Bible words teach most unmistakably an angry God, a fallen humanity, a hopeless doom for the unbeliever, and that there is no other way of salvation, "no other name given under Heaven," etc. Just so far as men like Mr. Harvie are guided by their educated reason and enlightened conscience, just so far do they cease to be Christian, for they put the authority of their own juster sentiments, truer conceptions and kindlier judgments, above the authority of the plain declarations of the Christian's Bible and the Christian's Theology.

WE LONG FOR THE DAY when preachers will be free, brave, and honest enough to cease to pander to popular prejudices, and say right out that where the Bible teaches these dreadful doctrines it is false and untrustworthy. That it is *man's book, not God's word*. That the true thoughts it contains are valuable, only because they are true, not because they are in that book. That every one of its claims, precepts, and teachings must be weighed by each man in his own scales. That the real, first, last, and only "court of appeal" is in the soul, where each must judge for himself. Then the *authority of the book* will be gone, and men will reverence Truth, not a fellow-man, and adopt principles, not follow persons.

PROGRESSION is the eternal order of nature, and Christians should begin to leave their dead idols and come into closer communion with the living realities. If there is less progression in heaven than there is on earth it would be a dreary place in which to spend eternity.—*Advance Thought*.

THE NEED FOR FULLER KNOWLEDGE.—Has the world any clear ideas of the immortal life? Had New Testament writers as much knowledge as Swedenborg and some of the mystics? Has not the world a tendency to put away from it anything which looks like facing the problem? Some say that they trust all will be well, but is this trust the right thing when we have faculties capable of exploring? Men did not rest satisfied with hearing there was an Africa, an Australia, an India, an America. The spirit within them moved to penetrate, and see what was to be found. A right spirit this, which need not be confined to one realm, to one part of our nature, but is as applicable to the spiritual part of us as to the material. Some one says, "Leave these matters alone, they are not for us," but what part of our nature says we are to be still and satisfied with what we know? The world has given itself up to research and invention, and has brought out marvels greater than the puny miracles found in Bibles of any nation, some of these things really pointing the way to a realm of finer things, the imponderables, the essences, the unseen forces. From Franklin's vision till Edison's what leaps, all pointing to spiritual things, and declaring with power that the things which are seen are temporal or material, the things which are unseen are spiritual or eternal! Physical no doubt is it all, but pointing a way to soul speaking to soul no matter how far apart in space, making more realisable the soul gone on speaking back to the soul on earth and telling it to avoid the dark and marshy places.—J. R.

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- Lye.**—John Pardoe, Grocer, Bald Lane.
- Mansfield.**—B. Adams, Chemist, Market Place.
- Middlesbrough.**—Hall, Marton Road; Heatley, 61, Newport Road.
- Newcastle-on-Tyne.**—Proctor, 7, New Bridge St., and 217, Westgate Rd.
G. J. Kirkup, 299, Westgate Road.
T. S. Alder, 140, New Bridge Street.
Crossing and Co., 144, Shields Road, Byker.
R. C. Sloane, 3, Bentinck Crescent.
Geo. Watson, 42, Malcolm Street, Heaton.
- Newcastle-under-Lyme.**—Central Drug Co., 40, Bridge Street.
- North Shields.**—J. Gibson, Chemist, 110, Charlotte Street.
- Northwich.**—Fuller & Co., Rampant Horse Street.
- Nottingham.**—H. Campkin, 52, Hunger Hill Road; Boot's Pure Drug Stores, 20, Goosegate, 1a, Arkwright Street, 159, Alfreton Road and St. Ann's Well Road; S. Cook, Chemist, Hyson Green.
- Oxford.**—J. H. Jessop, Carfax Pharmacy, 140, High Street.
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- Plymouth.**—J. V. Williams, Chemist, 95 and 96, Old Town Street.
- Preston.**—J. T. Jackson, 55, Fishergate.
- Rotherham.**—Pontia Botanical Drug Stores, 22, College Street.
- Rye.**—H. Horrell, 93 and 94, High Street.
- Salcombe (Devon).**—R. M. Stewart.
- Sheffield.**—Boot's Pure Drug Stores, 82, Snig Hill, 252, West Street 212 and 518, London Road, Heeley Bridge.
- Southampton.**—The Herbal Stores, 40, Northam Road.
- Southsea.**—Rastrick and Son, Chemists, King's Road.
- South Shields.**—May's, 3, Market Place, and 38, Ocean Road.
- St. Leonards-on-Sea.**—Hasselby, Chemist, 1, Kversfield Place.
- Stockton-on-Tees.**—R. R. Bainbridge, 141, High Street.
" (South) R. Colling, 16, Mandale Road.
- Sunderland.**—Marshall Bros., 15, Fawcett Street.
J. R. Sayer, 119, Whitburn Street, Monkwearmouth.
- Taunton.**—E. J. Harris, Chemist, 5, East Street.
- Thrapston.**—Turner, Chemist, opposite Post Office.
- Tunbridge Wells.**—Geo. Cheverton, Chemist, The Broadway.
- Tunstall.**—G. H. Piggott, Chemist, Market Place.
Featherstone, Chemist, Market Square.
- Tynemouth.**—Allard, 74, Front Street.
- Westhoughton (nr. Bolton).**—Jn. Boulton, Medical Hall, 153, Church St.
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