

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, SEPTEMBER 20, 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. J. C. Macdonald. Monday, at 7-45.
- Armley (near Leeds).*—Temperance Hall, 2-30, 6-30.
- Ashington.*—New Hall, at 5 p.m.
- * Bacup.*—Meeting Room, Princess St., 2-30 and 6-30: Mr. G. Smith.
- Barrow-in-Furness.*—82, Cavendish Street, at 11 and 6-30.
- * Bailey Carr.*—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Ingham.
- * Bailey.*—Wellington St., Lyceum 10, 1-45; 2-20, 6.
- Beeston.*—Temperance Hall, 2-30 and 6: Mr. J. Kitson.
- Belper.*—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. W. Rowling.
- Bingley.*—Wellington St., 2-30, 6.
- Birkenhead.*—84, Argyle Street, 6-45. Thursday, at 8, Discussion on "Spirit Healing."
- Birmingham.*—Oozells Street Board School, at 6-30.
- * Smethwick.*—43, Hume Street, 6-30: Mr. Carlisle.
- 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, Miss Jones.
- * Bolton.*—Bridgeman St. Baths, 2-30 and 6-30: Mrs. Stansfield.
- * Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.*
- Bradford.*—Walton St., Hall Lane, 2-30 and 6: Mrs. Wade.
- * Otley Road, at 2-30 and 6: Mr. and Mrs. Marshall.*
- * Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Walton.*
- * Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Bloomfield.*
- St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: A friend of Mr. Moulson.*
- 448, Manchester Rd., 2-30 and 6: Mrs. Woolley.*
- Bankfoot.*—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Russell. Wed., 7-30.
- * Birk Street, Leeds Rd., 2-30, 6: Mrs. Hoyle.*
- Bowling.*—Harker St., at 11, 2-30, and 6: Mr. Hopwood. Fruit Banquet. Wed., 7-30.
- Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.*
- * Brighouse.*—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6, Mr. F. Hepworth.
- * Burnley.*—Hammerton Street, Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mrs. Wallis.
- * Robinson St., Lyceum, at 9-30; 2-30, and 6: Miss Patefield.*
- 102, Padiham Road, at 2-30 and 6-30: Local Mediums. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.*
- Maden Fold, at 2-30 and 6-30: Mr. T. Greenall.*
- Burslem.*—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Miss Pimblott.
- 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. J. Lund.
- Cleckheaton.*—Walker St., Lyceum, 9-45; 2-30, 6, Miss Calverley.
- * Colne.*—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Verity.
- * Cowms.*—Spiritual Rooms, 2-30, 6: Mrs. Bentley. Wed., 8, Circle.
- * Darwen.*—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. Yarwood.
- Denholme.*—6, Blue Hill, at 2-30 and 6.
- Derby.*—51, Crosby Street, at 6-30.
- Devonbury.*—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Exeter.*—Longbrook St. Chapel, 2-45 and 6-45.
- Felling.*—Hall of Progress, Charlton Row, 2-30, 6-30: Mr. Gardener.
- Foleshill.*—Edgewick, at 10-30, Circle; at 6-30, Mrs. Groom.
- Gateshead.*—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
- Glasgow.*—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
- Halifax.*—Winding Rd., 2-30, 6: Mr. R. White. Flower Service Monday, 7-30, Mrs. Crossley.
- Hanley.*—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30, Mrs. Bradley.
- Heckmondwike.*—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Whiteoak. Thursday, at 7-30.
- * Blanket Hall St., Lyceum, 10; 2-30, 6: Mrs. Beardshall. Monday, 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.*
- * Heywood.*—Discussion Hall, Adelaide Street, at 2-45 and 6: Mr. Price. Wednesdays, at 7-30.
- * Huddersfield.*—Brook Street, at 2-30 and 6-30: Mrs. J. M. Smith.
- Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Crossley.*
- Idle.*—2, Back Lane, Lyceum, 2-30, 6: Mrs. E. Jarvis.
- Keighley.*—Lyceum, East Parade, 2-30 and 6.
- * Assembly Room, Brunswick St., 2-30 and 6: Open.*
- * Lancaster.*—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. Johnson.
- Leeds.*—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. W. Stansfield.
- * Institute, Cookridge Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Sagar.*
- Leicester.*—Liberal Club, Town Hall Square, 2-30, Lyceum: 11, 6-30.
- People's Hall, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.*
- Leigh.*—King Street, at 2-30 and 6.
- Liverpool.*—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mr. J. J. Morse, and on Monday.
- London.*—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
- Camberwell.*—311, Camberwell New Rd. (near the Green), at 11-15, "Paul the Spiritualist"; at 3, Lyceum; at 7, "Spiritualism and Theosophy," Mr. W. E. Long. Monday and Thursday, Free Healing, 3 to 5 p.m. Thursday, at 8-30, Discussion—"Spiritualism and Men of Science," Saturday, at 8-30.
- Canning Town.*—2, Bradley Street, Beckton Road, at 7: Mrs. Weedemeyer. Tuesday, Séance, at 7-30.
- Olapham Junction.*—16, Queen's Parade, at 7-30.
- Forest Hill.*—23, Devonshire Road, at 7: Mrs. Spring. Thursday, at 8, Séance, Mrs. Bliss.
- Islington.*—Wellington Hall, Upper Street, at 6-45.
- 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.

King's Cross.—184, Copenhagen Street, N., at 6-45: Mr. A. M. Rodger. Friday, at 8-30, Séance.

Manor Park, Essex.—14, Berkley Terrace, White Post Lane, 11-30: Reception for students (free). Last Sunday in each month, 7-15 p.m., experience meeting. Thurs., 11-30 a.m., inquirers' meeting (free). Friday, 8-15, p.m., for Spiritualists only, mediums' conference (free). Manor Park, Essex. 1, Winifred Rd, White Post Lane. First Sunday in each month, 7-15 p.m., reception. Tues., 8-15 p.m., experience meeting (free). Helpers welcome.

Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings"; at 5, Tea—admission 9d.; at 7, short speeches. Thursday, 7-45, Mrs. Spring. Saturday, 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.—Winchester Hall, 83, High Street, at 11-15, Mr. Humphreys; at 7, Various speakers. Friday, at 8-15, Healing.

Shepherds' Bush.—50, Becklow Road, at 7: Open Séance. Tuesday, at 8, Séance. Saturday, at 8, Mr. Norton.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7, Mr. Brooks. Tuesday, at 8, Séance, Mrs. Mason. Sept. 27, Capt. Pfoundes. Oct. 4, Rev. Dr. Young.

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: Mrs. Wright.

** Macclesfield.*—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.

** Manchester.*—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. Gregg. Bridge St. Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.

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

Edinburgh Hall, nr. Alexandra Park Gates, 8, 6-30: Mrs. Berry.

10, Petworth St, Cheetham. Fridays, at 8, Séance.

Mezborough.—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. Walker.

** Nelson.*—Sager St., 2-30, 6-30: Mr. Pilkington.

** Newcastle-on-Tyne.*—20, Nelson St., 2-15, Lyceum; 6-30, Mr. W. C. Robson, "A Retrospective and Prospective View of Spiritualism."

Newport (Mon.).—The Homestead, at 10-35 and 6-30.

North Shields.—6, Camden Street, Lyceum, 11; 6-15, Mr. Lashbrooke. 41, Borough Rd., at 6-30: Mrs. White.

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

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

** Masonic Lecture Hall, 10-45 and 6-30: Mr. G. A. Wright, and on Monday (see Prospectives).*

** Oldham.*—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30, Harvest Festival.

** Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2; 3 and 6-30: Prof. Blackburn, and on Monday.*

Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 10-30; at 2-30 and 6-30.

** Parkgate.*—Bear Tree Rd., 10-30, Lyceum; 2-30, 6, Harvest Festival.

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

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

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

Rochdale.—Regent Hall, 2-30 and 6: Mrs. E. H. Britten.

** Michael Street, at 2-30 and 6. Tuesday, at 7-30.*

Penn St., 2-30 6: Mrs. H. Taylor. Wed., 7-30, Circle.

Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

** Central Board School, Orchard Lane, 2-30 and 6-30.*

Shipley.—Liberal Club, 2-30 and 6: Mrs. Mercer. Anniversary.

** Slaithwaite.*—Laith Lane, at 2-30 and 6.

South Shields.—16, Cambridge Street, at 6. Tuesdays, at 7-30.

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

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, 6-30. Thursday, Private Circle, 7-30.

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

Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30, Mr. F. Foster.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

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

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. W. Westgarth.

** Walsall.*—Central Hall, Lyceum, at 10; 11 and 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. Blackburn.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. B. Plant.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall. 10-30, 6-45: Mr. E. W. Wallis.

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

Yeadon.—Town Side, at 2-30 and 6: Mr. Woodcock.

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THE ROSTRUM.

"A PLEA FOR THE UNITY OF CHRISTIANITY AND SPIRITUALISM."

ANSWER TO "ARCANUS" IN NO. 200, BY EDITOR OF "TWO WORLDS."

PART I.

WE feel somewhat sorry that our honoured correspondent has not taken to heart and practically followed out his opening comments on "words, words, words," &c. Since, however, he has favoured us with a repetition of similar ideas to those propounded in his former article in No. 194 of this journal, with very little variation in the language with which he clothes them, we fear we shall be in some measure compelled to imitate his example, and with little or no variety of words answer him very much after the same fashion as heretofore, in a reiteration of our previous arguments. In the first place our friend seems fearful lest we offend the stereotyped prejudices of Christian believers by what he considers to be harsh strictures on their faith. Both first and, last he aims to establish the coincidence of belief between Christianity—or rather the teachings and doctrines of Christ—and Spiritualism, even whilst he draws strong and, to some of his readers at least, offensive lines of demarcation between those teachings as represented in the four Gospels, and the creeds, dogmas, and teachings of Modern Christianity. It seems to be the desire of our excellent correspondent not only to prove (were that possible) the actual similarity of Christ's teachings with those of Modern Spiritualism, but he boldly insists that those Gospel doctrines which are not in harmony with the said teachings of Spiritualism *are not authentic, and must not be held as representative of Christ's words.*

Now to deal with our friend's several positions as we have above briefly summarized them, we beg to say in the first instance that, whilst we claim that the impulses of a truly kind heart no less than obedience to the ordinary courtesies of life should restrain every educated man or woman from rudely assailing those subjects held dear or sacred by those we come in contact with, in the maintenance of grave errors in religious beliefs there are so many practical evils, that it is the *duty* of every earnest truth-seeker to expose those errors, and as far as possible check their promulgation.

The entire history of the race proves that the mightiest impulses that have ever moved the mind of man to action, both right and wrong, have been those derived from religious beliefs. If this be so, and every page of human history testifies to this fact, then it is impossible to exaggerate the solemn responsibility which devolves upon those who feel in the depths of their consciences that some at least of their fellow creatures are cherishing false and injurious views of religion, whilst they themselves have equally strong convictions that they know or could supply more correct views on such momentous subjects as those of man's eternal welfare. Of course at this crisis arises the inevitable question, where is the standard of appeal then between the true and the false? Happily, at this period of human history, we are

enabled to answer this query, and that after a fashion which no mere words or plausible possibilities can traverse. For the first time during many past centuries we have an array of stubborn FACTS to rest upon and to testify to our side of the argument, facts which are not only corroborated by living witnesses all over the world, but such as are capable of future as well as past verification, and are in strict agreement with that most glorious of all Bibles, the works of the Creator as expounded by scientific research. This is the position which we claim for the world-wide revelations of Spiritualism—revelations brought by those spirits who, having themselves reached the far country beyond the grave, now come back to earth to solve the problem of death, and bring irrefutable testimony concerning the nature and conditions of the life hereafter.

On the other hand, what has our friend Arcanus and the Christian friends for whose tender and sensitive feelings he pleads so earnestly, to offer us? Up to within the last half century "the Bible" has been held by all Christians as the text book of their faith, and every word and line, from Genesis to Revelation, has been labelled with the awful but most presumptuous, if not blasphemous, title of the "Word of God." At present we will abandon the analysis of the Old Testament, and even go so far as to waive all comments on modern ecclesiasticism, its creeds, dogmas, articles, and practices. We will forget for a time its horrible fruits in nineteenth century vices, its inquisitions, racks, torture chambers, holy wars, and other terrible items of history. Going back, as our eminent pleader requires, only to the Christ whose doctrines he claims to be in strict harmony with those of our stern practical but progressive Spiritualism, what do we find? *A priori*—the only history of the Christ whom Arcanus desires to be accepted as *the* religious authority of the present day is to be found in four books incorporated with the Old Testament. The authorship of these books is an endless source of dispute, has been so for nearly two thousand years, and is still in dispute amongst the most learned and scholarly of men of this or any past age. The only well-defined point about them is that they are said to refer to a personage and events occurring nearly two thousand years ago, but not noticed or testified of by any contemporaneous historian. The next item for consideration is that the histories in the four books referred to do not tally in point of genealogies, accounts of birth, time of death, words, deeds, or teachings. The times and details of events not only differ, but in many respects are wholly irreconcilable. Next the words ascribed to the Jewish Christ are, in innumerable instances, proved to be plagiarisms, while the history attributed to him is shown by the indisputable testimony of many other ancient nations, scriptures, monuments, and records, to have been derived from the myths and allegories of far older people than the Jews. On this point Arcanus says, speaking of the teachings of Jesus:—

"These truths become none the less true from their ten thousandth repetition, &c.," "They are accepted throughout Christendom in his name, and I see no reason why they should be repudiated on that account."

If they were handed down to us simply as practical applications of God's laws we might indeed accept them with reverence, and be thankful for their utterance by any one. But we deny that this is the true position of Christendom.

The teachings of Christ, whether practical for this age or not, whether (as we shall show they are) impossible and contradictory or not, are accepted as religious teachings and God's Word *only because Jesus spoke them*; nay more, the enormous cost of present and past ecclesiasticism and all the

waste, warfare, and death of countless millions during the domination of Christianity, has all been incurred because it is assumed that Christ was God in person, that his history as recorded in the four Gospels, and all his teachings, were acted out for the *first* time, and given for the *first* time in human history by him. In his name, too, and on the authority of the religion attributed to him, the nations which thousands of years before his time originated most of his history and teachings, have been persecuted and stigmatized as "Heathens" by those very Christians who stole their scriptures and then denounced the people with whom they originated. As a sample of this method of founding a religion we make another quotation from our friend's article. He says: "When Jesus was asked to pray he at once gave a *model* prayer, commencing with 'Our Father which art in Heaven,' &c." Quoting Renan, Arcanus goes on to say:

"This was his great *originality*. In this he had nothing in common with his race. Neither the Jew nor the Mussulman understood this delightful theology of love."

Really! for two such learned men as Renan and Arcanus this specimen of the *originality* of Jesus's "delightful theology of love" is rather an unfortunate one, seeing that "The Lord's Prayer," which Arcanus, especially, quotes as defining Jesus's teaching of the fatherhood of God, was not only patent amongst the Jews long before the time of Jesus but is now shown by Egyptologists to have been taken by the Jews from the earliest period after their exodus from an Egyptian model. On this point, and as the authority nearest at hand just now, we give the following quotation from Gerald Massey's "*Logia of the Lord*:"

"It is claimed by Christian teachers that the Christ was incarnated as the special revealer of the Father who is in heaven, and that the revelation culminated on the mount when He taught the Fatherhood of God in the Lord's prayer. But the Lord's prayer is no more original than is the Lord to whom it was last assigned. In the Jewish 'Kadish' we have the following pre-Christian form of it, which is almost word for word the same:—'Our Father which art in heaven! Be gracious to us, Oh Lord our God! Hallowed be Thy name! and let the remembrance of Thee be glorified in heaven above and upon earth below! Let Thy kingdom reign over us now and for ever! Thy holy men of old said "Remit and forgive unto all men whatsoever they have against me!" And lead us not into temptation! But deliver us from the evil thing! For Thine is the kingdom, and Thou shalt reign in glory for ever and for ever." As for the fundamental and universal doctrines of love, the Fatherhood of God, the brotherhood of man, the ministry of angels, paradises for the good, probationary states of punishment for the bad, and every doctrine, in fact, that teaches of true morality and the immortality of the soul, all these were taught ages before Christ, not only in the Bibles of the various ancient nations, but notably so in the Vedas of the Hindoos, the teachings of Gautama Boudha; in the Zend Avesta of Zoroaster, the beautiful Golden Verses of Pythagoras, the words of Socrates and Plato, the maxims of Confucius, and many other antique writings, all preceding by centuries the appearance of the Jewish Messiah.

As a proof (perhaps a necessary one) that the claims for originality we have set up on behalf of *Pagan* writers is justifiable, and that the New Testament doctrines belong to older ages and teachers than the Christ of the Jews, we shall hereafter give some extracts from the books named above, English versions of which are now on our shelves.

Meantime there are some other and still more serious points to be considered in the article of our friend than the originality of the teachings he attributes to his model religionist. These considerations are too important to be dismissed in a few lines, hence we reserve their further consideration for our next issue, closing with a protest against the assumption that divine and eternal principles require any God to descend to earth to teach them. Seeing that they are the utterances of every good and inspired man in all ages and all climes, it is simple idolatry on the part of the Christian sects to attribute them only to their particular Lord and Saviour, and that when the very people amongst whom they say he lived and died utterly repudiate the claims now set up for him. Nay, more; within a couple of centuries after the time of this alleged "Saviour's" life and death, the gravest doubts existed concerning even his very personality, much less the authenticity of the books written in his name. Nearly two thousand years pass away, and millions of people base their souls' salvation on events,

histories and sayings, which those amongst whom they were supposed to have occurred utterly discredited.

(To be concluded in our next issue.)

THE GOSPEL OF DO.

I do not think that it matters much
If my creed be old or new,
And instead of the Articles thirty-nine,
I believe in the Gospel of *Do*.

If a shred of Eve's original sin
Does cling to me or to you,
Are we any the worse if we put it aside,
And live by the Gospel of *Do*?

Were miracles done in olden times?
Then modern claims may be true:
Our miracle is to better our lives,
And act on the Gospel of *Do*.

Do good whenever you see a chance
To Christian, Heathen, or Jew.
So prove your faith by your works, my friend,
Stand test by the Gospel of *Do*.

Do unto others—yea, every one,
As you'd have them do to you;
Show your trust in God by your love to man,
'Twill save you, this Gospel of *Do*.

The church is a very great aid to some,
The creed helps not a few;
But church and creed will fail in need,
Apart from the Gospel of *Do*.

"Seaweed."

WHO ARE THE INFIDELS?

THE following incident, occurring some years ago in the experience of the wise and learned Judge Edmonds, of New York, will apply to a few millions of other cases besides that of the above-named great Jurist.

A stranger called on the Judge, professionally, having been recommended to consult him as the greatest legal authority of the country. Before entering upon his case—this stranger, perceiving a book lying on the Judge's table, marked "Records of the Spirit Circle," asked, in some dismay, whether the Judge believed in that dreadful thing—Spiritualism? Upon receiving an affirmative answer, the visitor rose precipitately, took his hat, and said he must decline to enter upon any transaction with an *Infidel*.

"Why do you call me *Infidel*, sir?" questioned the Judge.

"Because you Spiritualists deny the divinity of the Lord Jesus Christ," was the answer.

"All Spiritualists do not do so—but I do," rejoined Edmonds; "is that why you call me *Infidel*?"

"Of course it is. Is not that enough?"

"And pray, sir, do *you* believe in the divinity of him you call the Lord Jesus Christ?"

"Of course I do."

"Then, sir, you are the *Infidel*, and as much an *Infidel* to me as I am to you. Good morning."

"But, sir," stammered the visitor, "I would fain know on what ground you *dare* to call me an *Infidel*."

"Every one who differs from another in opinion is *Infidel* to that other; hence, if I am *Infidel* to you because I do not believe what you do, you are *Infidel* to me on precisely the same ground."

"Still," persisted the stranger, "there must be a standard of Divine truth, and he is an *Infidel* who denies that truth."

"I accept your position," replied the Judge, "only reversing your order of terms. All truth is divine, is it not?"

"Granted. What then?"

"Then it is simply a question of *what* is the truth? How do you prove the truth of Jesus Christ's divinity?"

"Well—why—of course—you know the Bible says so."

"Very true. In some places it does, in others it does not, but that is nothing for the Bible. But again, how do you prove the truth of the Bible?"

"Well—oh yes—of course—because it is God's Word."

"How do you know it is God's Word?"

"Upon my life I cannot say. But come, Judge, you are a little hard upon me, and I will just retort, if you please. How do you prove the truth of your Spiritualism?"

"By its living, present, every-day *FACTS*—by facts that you can test and try now, to-morrow, any time, by going to the places and persons through whom the Spiritual telegraph works. By facts, that you may obtain at one Spiritual

telegraph office, and then find corroborated at ten thousand others, here, there, or all over the civilized world. Now, sir, HERE is the standard of divine truth—DIVINE because it was and is the same yesterday, to-day, and for ever. TRUTH—because IT IS THAT WHICH IS. Your belief is not founded on that which is; not founded on any facts that can be proved, testified of, or shown even to be in harmony with those divine laws which never change. Bring me *one fact* outside the realm of vague, unprovable, and ever contradictory tradition confirmatory of the truth of your Lord's history, divinity, or life. Bring me one FACT to prove that the Bible history of your Lord is true, and I will bring you ten thousand inferences against the mere belief you cherish. Since, however, I defy you to bring even that one fact I ask you to PROVE your belief, as I can bring you countless facts to PROVE mine, and then I say which of us is the Infidel?"—*Emma Hardinge Britten in the "New York Spiritual Telegraph."*

RELIGIOUS FANATICISM ON THE RAMPAGE.

A WAVE of religion and æstheticism commingled, is passing over some parts of France. In the Department of the Gard several Protestant peasants have taken to tents like Israel, and are going about preaching the "end of the world." They call themselves the Adventists, and walk bareheaded, with naked feet, like begging friars. They are most abstemious in their diet, and drink nothing stronger than spring water. Every morning and evening they hold forth in a new district, and instruct in their dogmas the country people who flock to hear them. According to the Adventists the signs and presages of the approaching "crack of doom" are the phyloxera, the locusts in Algeria, the eclipses of the sun, the hurricanes, and the cyclones. The Adventists might have also added to their list the railway accidents, of which there is at least one daily. In order not to be behind the Adventists in the matter of prophecy some one, once again, has dragged forth from obscurity the predictions of Nostradamus. This worthy foretold vaguely that the greatest war ever known would be waged between France, England, Spain, Italy, Austria, Turkey, Greece, and Egypt during the years 1897, 1898, and 1899. In 1892 Turkey is to be transformed, and there will be a Republican Confederation of the Balkans. Christ will arrive in Jerusalem on April 11, 1901, and the end of the world will then be at hand.

THE NEW ROSICRUCIANS.

It is probably in view of all the above terrible prognostications of the Adventists and Nostradamists that the æsthetic gentleman who calls himself "Sâr Peladan" has founded a new sect of Rosicrucians, or Members of the "Salon de la Rose Croix." The fantastic author explains to-day the object of his order or society, which finds an adherent in M. Antoine de la Rochefoucauld; but according to what is known by ordinary beings unacquainted with symbolism and regarding mysticism as a ridiculous fad, it is unworthy of practical consideration. M. Peladan and his friends intend to hold an annual exhibition of pictures of the æsthetic school. So far everything is clear. The modern Rosicrucians, however, have enveloped their project in a nebulous jargon, most of which is intelligible only to the initiated. M. Antoine de la Rochefoucauld is to be the chief—the Grand Prior of the Guild—and with him are the Comte de Larmandie, M. Peladan, and a few others, all animated with the desire to make æsthetic art triumph over the disdain of cynics and the mockery of the Philistine multitude. The salon of the "Rose Croix" is, according to M. Peladan, to be a temple dedicated to the Art-Dieu, with masterpieces as its theological principles, and geniuses as its saints. For the past twenty years M. Zola has influenced art in an unworthy manner, and the latter Rosicrucians are determined to put an end to this. Equally unpopular with the æsthètes are the juries of the salon of the Champs Elysées and the Champ de Mars, which officially crush the ideal. War is therefore to be waged against the realists and the official refrigerators of æstheticism, who are now warned to look out for next spring, when the Rosicrucians will come to the front with their pictures by eminent artists, including Puvis de Chavannes, Dagnan-Bouveret, and many more. The Rosicrucians will go to London also, and invite Mr. Burne-Jones and the pre-Raphaelites to join them. They will send similar invitations to German artists, and will endeavour to exclude low mundane subjects from those selected for exhibition, on the other hand welcoming effu-

sively everything allegorical, mystical, mythical, legendary, and lovely. After painting and sculpture, music will be honoured—Bach and Wagner being taken into the Rosicrucian Temple with Berlioz and César Franck. The date fixed for the dazzling of France and the universe is March 10, 1892, when Paris will eclipse Bayreuth. M. Peladan declares in his official *communiqué* about the order, that the Rosicrucians have no belief either in the progress or the salvation of the world. The Latin race is about to become extinct, and the new guild intends to organise its final festival in order to obfuscate the barbarians whose sway has begun. The utilitarian people and Philistines, whom the Rosicrucians so despise, will in the meantime, be sure to see what the æsthètes will have to exhibit. So extensive a programme as that drawn up by the members of the new order will need a large measure of performance, unless, indeed, M. Peladan has allowed his fantastic imagination to run riot in chimerical labyrinths, and promises what he will never be able to carry out.—London *Daily Telegraph*.

IR-RELIGIOUS INTELLIGENCE.

In the report presented at the annual meeting of the Poor Clergy Relief Corporation, the other day, it was stated that the Corporation had aided 801 cases of clerical distress during the past year, in grants varying from £5 to £25. Archdeacon Farrar, the chairman, in moving the adoption of the report, said there was no hope of improvement in the condition of the clergy. The incomes were, from various causes, fast diminishing, and the large numbers of men ordained and the increasingly large number out of employment, were a very serious problem for the rulers of the Church. Every Freethinker will rejoice at this additional proof of the decline of ecclesiasticism in England. May the number of unemployed parsons grow from less to more!

ROME AND HER TENDER MERCIES.

BY L. BUCKSHORN.

About the year 1849 a beautiful young girl, Barbara Ubryk, was forced to enter the Carmelite convent at Cracow, Austria. She belonged to the nobility, and had fallen in love with an officer of Lancers, who had neither rank, title, nor fortune. To prevent a marriage she was incarcerated in a convent. After a lapse of twenty years, a brother made inquiry about his sister at the convent. With an evasive shrug he was told she was dead. Horrified at the secrecy which covered his sister's death, he begged the venerable Archbishop's assistance. The Archbishop was refused admission. The Government next took the matter up, but the Abbess of the convent availed herself of the inviolability of convents, and refused the Government admission. The police, then, assisted by a battalion of gendarmes, under the charge of Count Spaur, forced an entrance into the convent amid a shower of stones from the infuriated nuns, against whom they dared not fire. Vainly searching the portion of the convent above the ground, the party descended into the dungeons, fifteen feet under the ground. From a dark, damp, half-walled up cell, in a narrow stone passage, the awe-stricken investigators heard alternate groans and moans, much like a beast in deepest agony. By the light of their torches, in a cell seven paces long and six paces wide, they discovered a naked woman, with long disshevelled hair, crouched in a corner amid an almost unendurable mass of filth and vermin! When she was approached she screamed, vigorously clawing the granite walls with her talon-like fingers.

Her feet and hands were shackled, her body covered with ulcers. Stark mad! A raving maniac! was beautiful Barbara Ubryk—of sense devoid, speechless from *nineteen years' isolated incarceration in this living tomb of mental agony and physical torture!* Barbara "mad," and this because the Abbess had discovered her correspondence with the one whom she loved and for whom her heart yearned. The most sacred feelings, the tenderest behests of love, obedience to these a crime? The unimpeachable honesty of the history of Roman Papalism bows her head and stutters a reluctant Yes. With the help of the nun who had betrayed Sister Barbara, the Abbess had built this cell,

"With its walls dark, damp and cold,"

leaving a square hole in the wall through which bread and water made their way three times a week! The moans, the

groans, the mad howls, the raving shrieks were explained away by stating these dungeons were haunted! Sister Barbara was washed, cleaned and dressed and taken to the Lunatic Asylum at Cracow, in 1869. A correspondent of the *New York Times*, describing her on his visit to Cracow in 1876, states that she occupied a large sunny room, filled with birds and blooming flowers. Gentle treatment and kind attention had restored her to a white-haired, healthy woman, but neither her reason nor her speech. She was incapable of any emotion, apparently oblivious of past, present and future.—*The Better Way*.

FATHER IGNATIUS OF LONDON NOTORIETY.

The Rev. Thomas Dixon, the popular Baptist clergyman, of New York, recently spoke on Bloodhounds of orthodoxy. During his remarks he characterized Father Ignatius as "a vagabond, bogus monk." Continuing, he said: "Here is a fair modern specimen of your heresy hunter. He has stolen the livery of the Church of Rome to start in a Protestant world in the name of unity and cheap notoriety. He is himself in his own church a heretic of such flagrant proportions that his very existence is tolerated as a half joke in the spirit of broad charity. He uses this toleration as the occasion of self-laudation, and seeks to lift himself on the bodies of his fellow-ministers by striking them down as heretics and walking upon them. He, the rankest and most vicious heretic tolerated in the English Episcopal Church to-day, destroying the faith of the simple-minded folk he has deluded into his establishment in Wales, and yet posing as the sole champion of the orthodoxy of the age. If this be orthodoxy good Lord deliver us!"—*Progressive Thinker*.

A TOUCHING FUNERAL DISCOURSE.

[NOTE.—The following address was delivered at the time and place named, and, under the circumstances, shows most conclusively the abiding certainty with which THE FATHER who delivered the address recorded, MUST HAVE regarded the assured fact of his sweet young daughter's continued existence in the land of the immortals, and the consoling assurance that she who had departed would soon be rejoined by those left behind. The noble and inspired gentleman who sends this copy of his funeral oration over the beloved and beautiful blossom of his home and heart, desires that for the present and for special reasons of concern for others, his own name and that of the fair girl who has arisen shall be withheld. We, who knew and loved her, can with truth say, "Earth has one angel less, heaven one angel more."—ED. T. W.]

Address delivered over the grave of a beautiful girl of sixteen years of age, by her father, at Highgate Cemetery, London, on Wednesday, 9th September, 1891.

Dear friends, we are met together here to pay the last tribute of respect to the mortal remains of my youngest daughter, who, for some wise cause, has, in the bloom of youth and beauty, been called away from earth, and has entered into that higher state of existence to which we all are hastening. Our dear child was evidently too pure a bud to bloom on earth. Of her it may be truly said—

Pure as the snow-flake ere it falls
And takes the stain of earth
Without a taint of mortal life
Except its mortal birth.

Even to those who, like myself, have had incontrovertible evidence of the continuity of life after the change called "death," it is hard to part with the physical presence of those we love, but in this our hour of trial we possess that which no religion resting on mere faith can supply, namely, an actual knowledge that our dear child still lives and loves us; that although she is invisible to our physical vision yet she can see us and be cognisant of all our loving thoughts towards her. Of this fact our dear daughter was aware, for she had many and conclusive evidences of its truth during her life on earth. She was well aware that what is termed "death" is not the end of existence, and that though lost to our physical eyesight the loved ones can still, when they have the opportunity afforded them, communicate with us, and thereby assure us of their undying love and deathless affection.

Oh, joy unspeakable to know
This truth divine made manifest
To weary, waiting souls below,
Through those now entered into rest;
To know that for the ills we bear,
The weariness of heart and brain,
A balm there is awaiting there;
Thank God, that we shall live again.

Owing to the false teachings of the past, which unfortunately still prevail, the great majority of people know little of the philosophy of death. It is only when they are laid low on a bed of sickness, or when some loved friend is called away by the hand of death, that they give this all-important subject the slightest consideration, consequently they are not familiar with it as are those who have made it their earnest study, and who therefore know that—

They who are lost to outward sense,
Have but flung off their robes of clay,
And clothed in heavenly radiance,
Attend us on our earthly way.

For the benefit of those who are unacquainted with this subject, I may state that death is not, as has been falsely taught, a penalty of sin—original or otherwise—but a natural and inevitable transition to a new and higher stage of existence, a rising into clearer light, fuller knowledge, more harmonious surroundings, richer revealings of love, and larger possibilities of progress and happiness.

When the lamp of life is wearing low, the clouds that separate the seen from the unseen fade away, and as the physical matter dies off from that which has been fettered and imprisoned by its earthly scaffolding, we see with clearer and more extended eyesight. Things that were previously strange to most of us, and thoughts that could not be followed in their upward flight to the heights to which they pointed, become then quite clear. The mental sight of the past appears as that of one who could now see, not as before through a glass darkly, but as clear as the noonday sun. To this is superadded a heart-sight—more penetrating than any intellectual insight—which makes all plain, and to this enlarged horizon there appears no limit.

Thus we shall shortly know that length of breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.

People talk of spectres or ghosts. 'Tis we in the fleshly body who are shadows passing on to join the innumerable crowd gone before to the land of the living, to the land of the great departed, for as was truly said of old, "The things that are seen are temporal, but the things that are unseen are eternal."

Victor Hugo, treating of the subject of death, wrote—

The tomb is not an endless night,
It is a thoroughfare—a way
That closes in soft twilight,
And opens in eternal day.
When unto dust we turn once more,
We can say a day's work's done;
We may not say our work is o'er,
For life will scarcely have begun.

Writing on the same subject another poet observes—

The eye that is closed in the dying hour
Doth open the next in bliss;
The welcome is heard in another world
Ere the farewell is hushed in this.
For we pass from the clasp of mourning friends
To the arms of the loved and lost,
And the faces of those will greet us then
Whom on earth we valued most.

The death of man's physical body is one of the natural and necessary changes that the spirit must experience in its deathless journey through eternity. As the sun at even sets to rise in radiance on another shore, so, at the change called death, does the spirit quit its mortal frame to rise in newness of life in the glorious spirit world, which is not, as has been falsely taught, a far off region, but lies close around us; for as man's spirit interblends with his body, so does the spirit world interblend with the physical universe. Truly, as the poet writes—

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.
Its gentle breezes fan our cheek,
Amid our worldly cares;
Its gentle voices whisper love,
And mingle with our prayers.
Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitate the veil between
With breathings almost heard.
So thin, so soft, so sweet they glide,
So near to press they seem;
They lull us gently to our rest,
They melt into our dream.

And in the hush of rest they bring,
 'Tis easy now to see
 How lovely and how sweet a pass
 The hour of death may be ;
 Scarce knowing if we wake or sleep,
 Scarce asking where we are,
 To feel all trouble sink away,
 All sorrow and all care.
 Sweet friends around us watch us still,
 Press nearer to our side,
 Into our thoughts, into our prayers,
 With gentle helpings glide.
 Let death between us be as naught,
 A dried and vanished stream ;
 Your joy be the reality,
 Our suffering like the dream.

The spirit form of my dear child, whose physical casket lies in that coffin before us, is, in all probability, standing by our side at this moment, cognizant of all that I am saying to you. She is not lost to us, but is only gone before, and she will without doubt be frequently present with those whom she loved when in the body, to influence them for good, and to guard and comfort them, as far as it is in her power, until they are reunited in that life where there is no parting from those we truly love, and where the word "farewell" is unknown. Viewed through our imperfect vision—

The grave seemeth cold
 And its silence too hushed
 For one who so late
 In life's rosy tints blushed.

Her body we place
 In the darkness so deep,
 But we know that her soul
 Hath not fallen asleep.

Oh ! blessed new gospel,
 Which scatters its balm
 To hearts which are sobbing
 Death's low minor psalm ;
 And blessed is the chorus
 Which breaks on our ears,
 So hopeful — so grand—
 From the bright angel spheres.

The change called death happily does not sever the ties of love and affection ; on the contrary, it intensifies them, and, as was said of old, "where our treasure is, there shall our hearts be also."

Oh ! what is death ? 'Tis a fleeting breath—
 A simple but blessed change,
 'Tis rending a chain that the soul may gain
 A higher and broader range.

Oh ! though we weep when our loved ones sleep,
 When the rose on the cheek grows pale ;
 Yet their forms of light, just concealed from sight,
 Are only behind the veil.

Humbly acknowledging the infinite wisdom, goodness, and mercy of God, the loving Father of us all, and reverently expressing our fervent gratitude to Him who ordereth all things well, and for the glorious evidence which spirit communion affords of His boundless goodness to man, we now commit the mortal remains of my dear child to the earth, to mingle with the elements from which they sprang.

[Here the coffin was lowered into the grave.]

The casket here we leave
 To wither and decay ;
 The precious jewel it once held
 Hath left its house of clay.

The casket is but dust—
 The merely mortal frame ;
 And since it has no further use,
 Returns from whence it came.

The immortal soul it held,
 Lives through another birth,
 And needing not the casket now,
 It gives it back to earth.

So may we labour here
 In goodness, truth, and love,
 That we may meet in joy at last,
 In that great home above.

I shall conclude, dear friends, with a spiritual communication, received through the mediumship of Miss Lizzie Doten, from one who had passed through the change called death, and had realised that life is continuous beyond the portals of the tomb.

O Thou, whose love is changeless, both now and evermore ;
 Source of all conscious being ! Thy goodness I adore.
 Lord, I would ever praise Thee, for all Thy love can give,
 But most of all, O Father ! I thank Thee that I live.
 I live ! O ye who loved me ! your faith was not in vain ;
 Back through the shadowy valley I come to you again.
 Safe in the love that guides me, with fearless feet I tread—
 My home is with the angels—O, say not I am dead !
 Not dead ! O, no, but lifted above all earthly strife,
 Now first I know the meaning, and feel the power of life—
 The power to rise uncumbered by woe, or want, or care,
 To breathe fresh inspiration from pure celestial air,
 To feel that all the tempests of human life have passed,
 And that my ark in safety rests on the Mount at last ;
 To send my soul's great longings, like Noah's dove, abroad,
 And find them swift returning with signs of peace from God ;
 To soar in fearless freedom through broad, blue, boundless skies
 And catch the radiant gleaming of love-lit, angel eyes ;
 To feel the Father's presence around me, near or far,
 And see His radiant glory stretch onward star by star ;
 To feel those grand upliftings that know not space nor time—
 To hear all discords ending in harmony sublime ;
 To know that sin and error are dimly understood,
 And that which man calls evil is undeveloped good ;
 To stand in spell-bound rapture on some celestial height,
 And see God's glorious sunshine dispel the shades of night
 To feel that all creation with love and joy is rife—
 This, O my earthly loved ones, *this* is eternal life !
 There, eyes that closed in darkness shall open to the morn,
 And those whom death had stricken shall find themselves new-born ;
 The lame shall leap with gladness, the blind rejoice to see ;
 The slave shall know no master, and the prisoner shall be free.
 There, the worn and heavy-laden their burdens shall lay down ;
 There, crosses borne in meekness, at length shall win the crown ;
 And lonely hearts that famished for sympathy and love
 Shall find a free affection in the angel home above.
 O children of our Father ! weep not for those who pass
 Like rose leaves gently scattered, like dewdrops from the grass.
 Ay, look not down in sadness, but fix your gaze on high ;
 They only dropped their mantles—their souls can never die.
 They live ! and still unbroken is that magnetic chain,
 Which in your tearful blindness you thought was rent in twain ;
 That chain of love was fashioned by more than human art,
 And every link is wielded so firm it cannot part.
 They live ! but O, not idly to fold their hands to rest,
 For those who love God truly are they who serve him best
 Love lightens all their labour, and makes all duty sweet ;
 Their hands are never weary, nor way-worn are their feet.
 Thus by that world of beauty, and by that life of love,
 And by the holy angels who listen now above,
 I pledge my soul's endeavour to do what'er I can
 To bless my sister woman and aid my brother man.
 O Thou, whose love is changeless, both now and evermore,
 Source of all conscious being ! Thy goodness I adore.
 Lord, I would ever praise Thee for all Thy love can give ;
 But most of all, O Father, I thank Thee that I live.

THE SPIRITUAL GLEANER.

RELIGION, like everything else, should be studied according to the methods of science ; all obtainable facts should be noted pertaining to the history and manifestations of religion, and the principle underlying the phenomena should be ascertained. Religion is a fact of human nature to be explained. What is the essential element of religion ? The recognition of power displayed in the phenomenal world to which man is dependently related. This power man personifies, invests with his own personality which he unconsciously contemplates. The savage worships not only from a sense of dependence but in fear. With higher development fear plays a less important part, and wonder, admiration, reverence and the higher sentiments become a part of the religious thought. Religion, considered both as a system of doctrine and as a sentiment or tendency, or, as it is sometimes called, an "element," is experimental.—*B. F. Underwood.*

Until Christians are willing to make their religion one of self-sacrifice—willing to worship on equal terms with the masses—they will have little influence in the way of inducing them to come into the churches. If more churches are needed in the cities, the majority of them should be in the quarters in which the working classes dwell, and not in the rich and fashionable quarters. The great wall which riches and social distinction have raised between the Protestant Church and the masses must be broken down, or, in spite of all, the proportion of church-goers to population in our large cities will continue to decrease.—*Philadelphia Times.*

Do not fret. It only adds to your burden. To work hard is very well ; but to work hard and worry too is more than human nature can bear.

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The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds* columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, SEPTEMBER 18, 1891.

THE SPIRITUAL MOVEMENT.

BY JAMES ROBERTSON, OF GLASGOW.

(Written for "The Two Worlds.")

WHAT different aspects the word Spiritualism presents to different minds! By some its votaries are despised or pitied, by others hated or feared, by others called blasphemers, and by the few regarded as having some measure of truth and on the way to get more.

The world is, after all, not much in earnest concerning Spiritual matters, and few of those who condemn us reason upon the facts of why we call ourselves Spiritualists.

Whilst it is right that the world should devote itself to those things that belong to our everyday life, yet we cannot be alone with ourselves, and cannot think earnestly without

feeling that there is something more than the present—an inner and deeper self, which, at some time hereafter, must find a fuller expression. The truth is men are afraid to think. The dominant and mighty power called Christianity has extorted belief in absurdities fit only for the babyhood of the race. Men are brave and courageous enough in any of the ordinary emergencies of life; but on the questions of religion, especially on those of the Bible or immortality, they dare neither reason nor think for themselves.

Even some of the best philosophers of the age, such as Carlyle, Emerson, and John Stuart Mill, lacked the same courage and freedom in analyzing what is called religious truth, as distinguished Thomas Paine, Robert Owen, and Bradlaugh. Carlyle was always going to speak, but did not; and Mill left his revelations until his physical life was over. When Carlyle was, on one occasion, denouncing Ecclesiasticism in Mill's presence, the latter said "You are the very man to tell the public the whole truth upon the subject." The fact that Carlyle *was not the very man* is sufficiently proved by the way in which Christians, who would shrink from admitting the works of Paine, Owen, or Bradlaugh into their libraries, laud the writings of Carlyle, the essays of Mill, and the theorems of Emerson. Max Müller, who *must know* the Pagan origin of all Biblical writings, lectures under the auspices of University Theologians, who stand aghast at the words of brave Robert Owen, as spoken in the London Tavern in 1818, to the effect that "the happiness and virtue of the world had been retarded by the gross errors which lay at the root of all theological systems." As a sign of the times and man's slavery to theological ideas, we may point out how Mr. W. E. Gladstone recently expressed his delight that Tennyson acknowledged his reverence for and belief in the Bible; or, in other words, that the Poet Laureate, like Carlyle and Max Müller, deems it to his interest to speak and write "Free thought" with an orthodox colouring. How such compromises to the popular faith cohere with such poems as Tennyson's we may judge by the following brief quotation from one of his works:—

"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."

Tennyson says much more to the same effect in poetry, but nothing clear and distinct in prose, and so Bible worshippers give him the credit of being one with them.

How different are the theological analyses and Spiritualistic allegations of Gerald Massey, A. R. Wallace, Mrs. Browning, and many other eminent writers. Still it is (*a priori*) from America that the first dawn of a clear Spiritual light upon life's mightiest and most solemn problems has come in this age.

It was there that Andrew Jackson Davis, a cobbler's young son, in a merely accidental way, as it would seem, becoming mesmerised, gives to the world the evidence of a higher consciousness using that of the young boy twelve years old as an instrument, and pouring forth streams of knowledge and scientific research which amazed the most cultured minds of the age. Whilst, from 1844 to 1848, this simple village lad was giving "Nature's Divine Revelations," and dictating to profound scholars other works of no less astonishing character, supermundane intelligences were preparing to demonstrate their presence and power to communicate through the agency of two young children under ten years of age, in a remote centre of village rustics and unlettered peasants.

[The story is too old, and has been too often repeated to be enlarged upon now, and our Spiritual histories recount it in full. It is enough that two little children, in a small cottage reputed to be haunted, on the night of the 31st of March, 1848, so completely aroused the spirit of enquiry amongst the neighbours that there and then was held the first spirit circle of the age. All through the livelong night the assembled villagers' questions were answered truly and intelligently by an invisible knocker, and the *modus operandi* of working the Spiritual telegraph was then established, never more to be crushed out, never more to cease working—and though persecuted and denounced by howling mobs, learned scientists, fierce bigots, and an ignorant world accustomed to leave our interested parsons to do their thinking for them, this telegraph has gone by spirit power all over the world, and established the truth of Spiritual agency to millions of believers in every country of civilization.

Of course, as is well known, the phases of spirit power are not confined to rappings, table tiltings, or trance-speakings. Many other phases of spirit power have been given—spirit music, writings, drawings, photographs, and tongues eloquent, inspirational addresses, even the materialization of spirit forms and garments, flowers and fruits, and their disappearance into empty air are now common occurrences at Spiritual gatherings, whether public or private. Bold utterances have described the various states of the life hereafter, showing the utter fallacy and falsehood of ecclesiastical teachings, and exposing the terrible delusions of orthodoxy and orthodox teachings. Judge Edmonds, one of the most learned jurists of the day, professors, lawyers, doctors, and hundreds of men of mark and learning, acknowledge the facts of spirit communion, and though they sacrificed name, fame, income, public opinion, and the loss of place and friends for the sake of the great truths they had discovered, their history and life records prove they were by hundreds and even thousands "faithful unto death." The same noble testimony was given by good Mary and William Howitt, Maria and S. C. Hall, and hosts of true-hearted and eminent men and women of this and other European lands.

Their names are given in our Spiritual histories, scattered in our leaflets by hundreds, and kings, queens, princes, potentates, scientists, writers, and men and women of the highest mark and celebrity constitute the leaders of this grand Spiritual army—an army which commenced with the clairvoyance and trance mediumship of a cobbler's son and the knockings of an invisible telegraphist in a humble village in the land of the West.]*

[To return to our esteemed author. Mr. Robertson says:]

A great book has been issued by Dr. Robert Chambers, entitled "The Vestiges of Creation." Dr. Chambers subsequently became an acknowledged believer in Spiritualism, and under that influence other works that he had prepared for publication were withheld. Many still more bold and energetic advocates of the truths of Spiritualism soon appeared, amongst whom may be named Professors Alfred Russel Wallace, Cromwell Varley, and Crookes. These gentlemen, like the celebrated chemist and electrician of America, Professor Hare, commenced their investigations to quench what was publicly reported to be a profound imposture, but ended by becoming the warmest supporters of the truths of spirit communion and revelation.

On every side the mass of evidence for the truth of Spiritualism was accumulated, touching even the reverent and devout mind of Theodore Parker—the acknowledged father and founder of true and liberal theology in America. Amongst many other notable words that he uttered in his public teaching concerning Spiritualism he said: "There was much more probability that Spiritualism would become the religion of America, perhaps of the whole civilized world, than there had been in the year A.D. 150 that Christianity would become the religion of Europe, or six hundred years later that Mohammedanism would number its millions of adherents."

Few there are that know the immense work achieved by D. D. Home, the celebrated medium—a young Scotchman brought up chiefly in America, who, coming to Europe, though denounced by Faraday, and pelted with scientific mud by Brewster, converted by his indisputable facts the late Emperors of Russia, France, and Germany, and numbers of the princes and potentates of the Continent and England. It was through his mediumship that one of his special converts, Lord Brougham, uttered those brave words so often quoted, "But even in the most cloudless skies of scepticism I see a raincloud, if it be no bigger than a man's hand—it is Modern Spiritualism."

Even one person attaining to such knowledge as Spiritualism, when it is such an one as good Robert Owen, or his talented son Robert Dale, is great gain, but when converts in every land are to be reckoned by their millions, and the facts that converted them are with us still, what can old, worn out legends, theories, and creeds do against such a power? The result is that our whole theology must be revised. Eternal punishments, burning hells, angry gods, and crafty devils disappear. We see now that the great Creative Power never blundered, man never fell (except

upwards), God never cursed the creatures he had made, but continually blesses them, if we will only study his laws in creation and reverently obey them. I do not ignore the fact that Spiritualism, based as it is upon indisputable facts, fraught with many blessings and beaming with divine light, must be carefully studied and thoroughly tested before it can be fully understood or practically appreciated. We should indeed be, as the poet says, "Pure in heart and sound in head," before we should venture to seek "an hour's communion with the dead."

No higher blessing can be reached here than to feel in touch with the pure and the good gone before. Spirit communion explains much that is mysterious, weird, and seemingly inexplicable in past history, besides the present joy of welcoming back the beloved friends gone before, and comprehending the realities of our own future destiny.

It was my privilege a short time ago to sit with Mr. Wallis and listen to the sweet and comforting teachings of his spirit guide. I felt how precious it was, and how far beyond all sermonising, to come *en rapport* with the actual world of spirits, and receive assurances of continued life and love beyond the grave.

If any cause needs advocacy and earnest effort at propagandism to-day it is Spiritualism. What the world wants is not doctrine, threats of eternal punishment, or promises of an eternal psalm-singing heaven. It wants true, practical revelations concerning God the Spirit, man the spirit, spirit life, and strong incentives to do good here and so eschew all that is evil or vicious, as to build up the kingdom of heaven within every human heart and mind. The true redeemer is the letting down of the Spiritual ladder between heaven and earth, and the proof that the angels of God are our brethren and sisters gone before, whom we shall join by becoming angels on earth, and doing the will of the Father which is in heaven.

WHAT HAVE UNBELIEVERS DONE FOR THE WORLD?

CHRISTIANS are very apt to claim all the good things of the world as results of their religion; but sometimes we are compelled to prove to them that there were good things before the days of Jesus of Nazareth. This matter of hospitals is certainly one in which they must stand aside and allow "them of old time" to bear the palm.

Hospitals are evidently the outgrowth of dispensaries, and we are told that as far back as the eleventh century B.C. the Egyptians had medical officers who were paid by the State, and who attended in some public place to prescribe for the sick who came there. These were qualified men, for at this early date there was a College of Physicians, and only those who were licensed by this college were allowed to practise. Some of these were specialists for the eyes, the teeth, and the brain.

In Athens, in the fifth century B.C., we have the first mention of the word "hospital," though dispensaries were common before that time, into which patients were received, and in which doctors paid by the State sought to relieve the sufferings of humanity.

The Romans had public physicians at an early date, though for a long time they prided themselves on not having copied the Greeks in this particular. In the early days every house was thrown open in times of sickness or accident—

"For the Romans were like brothers,
In the brave days of old;"

and hospitals were not needed where such free hospitality was exercised.

We may suppose, from a remark in the Bible, that the Jews had one hospital for incurables; for Uzziah retired to a "several house" when he was promised to be afflicted with leprosy.

The Mexicans had hospitals in all their principal cities, which were well supplied with every necessary food and medicine, and even with surgical appliances, the study of anatomy being a necessary part of the curriculum of the men and women doctors who attended these institutions.

But to those who know anything of the life of Buddha, and who have heard anything of the precepts of self-sacrifice and benevolence that he taught, it will be no surprise to find that India is the home of the hospital, as the aim of this great teacher was the endeavour to solve the way of saving men from disease and death. About 325 B.C. King Asoka

* In the passages bracketed above the Editor has presumed upon her personal knowledge of all the facts and personal intimacy with the parties named, no less than with the very open and wide-spread share she herself had in the early days of the American movement, to interpolate some of her own words and statements with those of her able contributor.—Ed. T. W.

commanded his people to build hospitals for the poor, the sick, and distressed at each of the four gates of Patua and throughout his dominions. Of these Fa Hian, a Chinese pilgrim, writing about 400 A.D., speaks as follows: "The nobles and landowners of this country have founded hospitals in the city to which the poor of all countries, the destitute, the cripples, the diseased, may repair for shelter. They receive every kind of help gratuitously. Physicians inspect their diseases, and according to their cases order them food and drink, decoctions and medicines—everything, in fact, which may contribute to their ease. When cured they depart at their own convenience." Another Chinese pilgrim, writing in 648 A.D., mentions a multitude of these establishments. This open-handed generosity to the "poor of all countries" is a contrast to the Teacher of Galilee, who announced that he had not come "save to the lost sheep of the house of Israel," and seemed to grudge the cure of those of other nations, though (according to the story) it cost him but a word to effect such cure.

The first Christian hospital was built by a Roman lady named Fabiola, in the fourth century A.D., so that it took some time for Christianity to begin to develop this good fruit, though Egyptians, Greeks, and Hindoos had long before shown the value of it.

Respecting insane asylums the record is as little in favour of Christianity. The Egyptians and Greeks cared for the insane in the precincts of some of their temples; the Mohammedans in the seventh century built asylums for the insane at Fez, while the first Christian asylum we hear of was built at Valencia, in Spain, in 1409. These pagans and unbelievers treated their insane patients with kindness, and sought to relieve them by diversions. It was left for Christianity to devise the mediæval modes of cure—the prison, the chain, the rack, the stake, combined with every form of abuse that ingenuity could devise. This was in the palmy days of the Church, when she had full sway. Now reason and science once more assert themselves, and the modern followers of Hippocrates and Galen, having no belief in demoniacal possession, have no need to resort to the violent and abusive measures devised by ignorant priests for driving the demon out of his supposed quarters.

These items are sufficient to prove that, in the care of the sick and insane, Christians have no right to ask, "What have unbelievers done for the world?"—EMILY ADAMS.—*The Agnostic Journal*.

NOBLE TESTIMONIAL TO MRS. EMMA HARDINGE BRITTEN.

On Sunday, the 13th inst., Mrs. Britten, according to engagement made a year ago, lectured at Blackburn for the last time previous to her retirement from the Spiritual Rostrum. At the close of the evening's address, given to an immensely packed and overwhelming audience of kind and deeply sympathizing listeners, Mr. Wolstenholme, the chairman of the day, presented Mrs. Britten with a large, beautifully illuminated and finely-framed picture. The design was surrounded with the emblem of immortality—a serpent with the tail in its mouth, Mrs. Britten's Rosicrucian symbol—the blazing sun, with the motto "God understands." The Spiritualists' creed as laid beneath the corner-stone of the Oldham Spiritual Temple by Mrs. Britten, namely:

The Fatherhood of God.
The Brotherhood of Man.
The Immortality of the Soul.
Personal Responsibility.

Compensation and Retribution hereafter for all the good or evil deeds done here.

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Following upon this is the address, while a sketch of the handsome building in which this presentation was made completes the picture—one which will occupy an honoured place in Mrs. Britten's editorial sanctum, and will be on view to any friends who like to call at her residence to inspect it. The following is the address, which occupies the centre of the picture:—

MRS. EMMA HARDINGE BRITTEN.

DEAR MADAM,—

The Spiritualists of Blackburn take this opportunity of expressing their admiration for your long and persistent platform advocacy of highly-prized though unpopular truths regarding spirit communion, and while regretting the approaching termination of this branch of your labour, wish

to record their heartfelt gratitude for the courageous and self-sacrificing spirit displayed throughout your long and arduous career, the blessings of which have been scattered in abundance throughout the world.

In bidding you farewell as a lecturer the fact that you are still continuing the literary part of your labour remains as a consolation to your many friends and admirers, whose sincere hope is that you may be long spared to wield a trenchant and fearless pen in the uprooting of bigotry and prejudice, the advocacy of every species of progressive reform, and your motto in the future as in the past, blazoned forth in no uncertain sound—

"THE TRUTH AGAINST THE WORLD."

(Signed)

RICHARD WOLSTENHOLME,
THOMAS COUPE,
JOHN IANSON,
THOMAS TYRELL,

STEPHEN ROBINSON,
JOSEPH WILCOCK,
JOHN T. WARD.

After a suitable and grateful acknowledgment on the part of Mrs. Britten—one which brought tears to the eyes of many present—and a goodly period passed in farewell handshakings, the vast audience separated, only to meet with their friend and speaker again "in the morning of the day whose sun shall know no setting."

LYCEUM JOTTINGS.

TRUTH.

O! MYSTIC Truth, O! child of things divine,
Cleave Error's night, and clearer, nearer shine
Unto the perfect day.

Dispel the vanities of restless men,
Restore to earth her paradise again,
And with us ever stay.

What though the false shall triumph o'er the true,
Fast speeds the shaft that rends the veil in two.
O, revelation great!

Impart to us what we have never known,
And make us footstools of thy glorious throne,
Thou arbiter of fate.

And lest the vision should too wondrous prove,
Present it in the beauteous garb of love,
O, Truth sublime.

And oft we hear the rushing of thy wings
That speed to earth to banish Error's stings,
Thou conqueror of time.

And then the advent of the golden age
Shall be but of thy rule the early stage,
O'er all things shalt thou reign.
And ne'er a thought or word that is not thine
Shalt live to cause the recreant to repine,
O, Truth, for aye remain.

Remain, and take unto thyself the throne
O'er all the earth, so will the nations own
Thy rule, O, deathless Truth.
And speed thy lightning flight from heav'nly sphere,
O, take the helm of storm-tost life and steer
To realms of lasting youth.

J. Hervey Ballantine.

TWO OPINIONS.

HIS'N.

"I WOULD not be a girl," said Jack,
"Because they have no fun;
They cannot go a-fishing, nor
A-shooting with a gun;
They cannot climb up trees for fruit,
Nor bathe without a bathing-dress,
Which is no fun at all.
And when a girl becomes a woman,
They still have lots of woeses,
For if they love a man they've got
To wait till he proposes."

HER'N.

"I would not be a boy," said May,
"For boys are nasty things,
With pockets filled with hooks and knives,
And nails and tops and strings.
And when a boy becomes a man,
He's got to buy girls rings;
And when upon a girl a youth
Has squandered all his money,
And she goes off with some one else,
Perhaps he don't feel funny!"

The more we sink into the infirmities of age the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now to pass from midnight into noon on a sudden; to be decrepit one minute, and all spirit and activity the next, must be a desirable change. To call this dying is an abuse of language.—*Jeremy Collier*.

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.

BIRMINGHAM.—Sept. 6: Mr. Smith gave part of his experience in Spiritualism, and testified to its beauty and truth; also referred to Mrs. Besant's position towards Theosophy and Spiritualism. Meeting well attended, and all interested.—S. C. [Too late last week.]

BIRMINGHAM.—Sept. 13: Our old esteemed and much respected friend, Mr. C. Gray, interested an audience at the room of the above society by reading from the *Banner of Light* an article entitled "The Spiritual Account of Joan of Arc."—S. C.

BLACKBURN.—For something like thirty years Mrs. Emma Hardinge Britten has been preaching the truths of Spiritualism. With the close of the present year she ceases her platform labours, and devotes herself to literary work. She bid the Spiritualists of Blackburn farewell, this being her last visit as a public lecturer. With all her old fire and zest she held up the banner of Spiritualism to a large audience, who listened eagerly to every word that came from her lips. At the close of the evening service the chairman (Mr. R. Wolstenholme), in a few sentences, reviewed her past career and her work in connection with Spiritualism, and, in bidding her farewell, took the opportunity of presenting to Mrs. Britten a beautifully finished and artistically worked illuminated address, subscribed for by the congregation meeting in the hall. As a rule when illuminated addresses are presented the artist is allowed to make a grand display of his art in designing a border of flowers, but in this instance the design of the address was furnished, and well did the artist (Mr. H. Fairhurst) execute his part. As a work of art he left nothing to be desired. Mr. Wolstenholme, before making the address, explained to the congregation the symbols used. The border, instead of being a floral one, consisted of a serpent drawn in the form of an oval, the tail being held by its mouth—an old eastern symbol signifying eternity. Just below the head of the serpent is a central sun with radiating rays, and round the centre of the sun are the words "God understands," Mrs. Britten's life's motto. At the bottom in the centre is a beautiful sketch of the Blackburn Spiritualists' Hall. (See page 532.)—Mrs. Britten named two children, giving as their spirit names, Love and Justice. She spoke on Spiritualism, comparing the upward march since the Rochester knockings, and claimed that Spiritualism will be a bright and shining light to lead humanity to better spheres. Evening subjects chosen by the audience on "Theosophy" and "Reincarnation," showing the utter emptiness of the one, and absurdity of the other.

BRADFORD. St. James'.—A good day with Mr. Wooller's guides, who gave good practical discourses, which were listened to attentively. Small audiences, probably owing to the heat.

BRADFORD. 448, Manchester Road.—Mrs. Bentley's subjects, "What think ye of Christ?" and "What is Hell?" were well handled, and good audiences were delighted. Clairvoyance and psychometry were most excellent. We look forward with pleasure to her being with us again.—J. A.

BRIGHTON.—Sept. 6: Mr. G. A. Wright gave trance addresses on "Practical Salvation," and at night on seven questions from the audience. Sept. 7: Mr. Wright gave a capital lecture, entitled "Sale by Auction by Old Tom," which was very interesting to a very good audience. Psychometry good. Sept. 13: Miss Patefield's guides gave addresses on "Spiritualism, is it a religion?" and "O Death, where is thy sting? O grave, where is thy victory?" Clairvoyance very good, almost all recognized. Very good audiences.—R. R.

BURNLEY. Hammerton Street.—Mr. Buckley, of Pendleton, was our speaker. Afternoon subject, "The utility of existence." Evening subject, "Life continued." A young medium, but promising to be something good in the future.—W. M.

BURNLEY. Robinson Street.—Mr. Craven's controls named twins this afternoon. Very appropriate address followed. In the evening questions from the audience answered. Fair attendances.

BURNLEY. Maden Fold.—Mr. J. Long's inspirers spoke in the afternoon on "Spiritualism and its future prospects," and gave three poems on "Love," "Friendship," and "Inspiration." Evening, two selected subjects from the audience were handled to the satisfaction of those present. Attendance poor, owing, no doubt, to fine weather.

BURNLEY. 102, Padiham Road.—Mr. T. Greenall's guides lectured on "Man: a progressive being," and "The Resurrection: when and how?" Both were forcibly and eloquently treated. Large and respectable audiences. Clairvoyance after each discourse, nearly all recognized, which gave great satisfaction.—J. W.

BURNLEY. Newcastle Street.—Mrs. Wright's guides gave a very good and instructive address on "He that hath light hath life," which was listened to very attentively.

CARDIFF. Psychological Hall.—Sept. 6, morning: Mr. J. J. Morse spoke upon "Psychology in relation to Religion." Taking the word "Psychology" (the meaning of which modern usage has somewhat corrupted), viz., "a discourse upon the soul," he proceeded to show how large a measure of assumption and misapprehension enter into theologies past and present, and that the grand mission of Spiritualism is, by means of its practical psychology and its unassailable deductions therefrom, to sweep away these false psychologies, born of the ignorance and superstition, rearing in their stead a true psychology born of a sure and proven knowledge of the eternal verities of being. Evening subject, "The Human Spirit before and after Death." He pointed out that while we possess no absolute knowledge of the human spirit in its essence, any more than we understand the nature and essence of the Supreme Spirit, we know of it by its manifestations—that, in fact, all the myriad phenomena of the universe are but expressions of the volition of the indwelling and all-pervading spirit—that the change experienced by the human race, in common with the rest of creation, mis-called death, does not extinguish the spirit, but by the facts of Spiritualism its continued existence after that change is indubitably

proven. On Monday evening replies were given to numerous questions in a masterly manner. The evening meetings were crowded, and this fact, coupled with the high excellence of the addresses, combined to make Mr. Morse's visit a most instructive and enjoyable one. On Wednesday evening, by the invitation of Mr. Morse's kind host and hostess, Mr. and Mrs. R. C. Daly, a number of friends met at their residence to spend a social evening, in course of which occasion was taken to express, in a practical way, our sincere sympathy with Mr. and Mrs. Morse in their recent trying ordeal, and our deep gratification at its favourable issue and the returning convalescence of Mrs. Morse, which we trust will be speedy and complete.—E. A.

CLECKHEATON.—Afternoon: Mr. Nicholson's guides spoke on "What is Spiritualism" in a very able manner. Mr. Bloomfield treated a subject from the audience in a masterly manner, viz., "What are the three divine principles of God within man?" Moderate clairvoyance by Mr. Bloomfield.—C. H. C.

COLNE.—Owing to the fine weather, and Mrs. Besant being in the hall adjoining us, our audience was small in the afternoon, but this did not prevent Mrs. Gregg's guides giving a splendid address on "Worship." Evening, a fair audience. Subject, "Spiritualism—Does it destroy or give energy?" A beautiful and uplifting address. Good and successful clairvoyance at each service.—E. H.

FELLING. Hall of Progress.—Mr. Rea, presiding, Mr. Pearson and Mrs. Nicholson, all from Jarrow, were with us. Mr. Rea read from one Mr. A. J. Davis's works. A large number of articles were sent up to be psychometrised by Mr. Pearson, who succeeded in a masterly manner. Mrs. Nicholson gave some good clairvoyance. This was her first appearance on a public platform. She has only been investigating seven or eight months. Both gave great satisfaction to a large and respectable audience.—J. D.

FOLESHILL.—Mrs. Barr, of Walsall, in the evening, under control, delivered an address upon "Harvest Home." The various processes of the cultivation and in-gathering of the harvest were spiritualised, and lessons drawn from them to show the importance of kindness and sympathy in the actions of daily life—a preparation for the great harvest of souls. Sept. 20, Mrs. Groom, of Birmingham, morning and evening at the Liberal Club, Lockhurst Lane.—Oliver Wilkinson, Park Terrace.

GLASGOW.—11-30. Mr. Robertson read extracts from "Epes Sargent's experiences in the investigation of Spiritualism." Messrs. Harper, Griffin, and Hutcheson gave some of their experiences while investigating, which proved immensely interesting. 6-30, Mr. Harper gave three short papers relating to Spiritualism, Physiology, and Socialism, in his usual masterly fashion, and proved very interesting.

HEYWOOD.—The guides of Mrs. Crossley, of Halifax, gave excellent addresses of encouragement to large audiences. Afternoon and evening subjects: "Spiritualism as experienced while on the Earth Plane," and of "Hereafter," describing the manner of being brought into the fold by idle curiosity and the result, explaining with much feeling what Spiritualism can do for the upliftment of humanity, and also what peace and happiness it gives when the time comes for the separation of body and soul. Clairvoyance good.—M. D.

LANCASTER.—September 6: Afternoon: Quarterly meeting. Evening: Mr. Jones on "Prayer." September 13: First anniversary in connection with the parent branch of the society. Afternoon: A very appropriate service of song "Rest at Last" was rendered, the connective readings by Mr. Swindlehurst. Evening: After the invocation seven lyceum children gave a dialogue, "Love and Duty," followed by an anthem "Oh, Give Thanks." Mr. Swindlehurst gave a short address on "Spiritualism in Lancaster, what is it?" a brief *resumé* of the work of the society since its commencement seven years ago. He described the struggles which Spiritualism had had for an existence in Lancaster, and claimed that by its successful issue against heavy odds it had proved its claims to recognition by thinking inhabitants. Each religious movement had its Jerusalem or its Mecca, not so with Spiritualism, for although Spiritualism was generally understood to originate from America, he would assert that the few working men who first promulgated its principles in Lancaster had not at that time even heard of the Fox Sisters. Home, said he, is our Mecca, and our bishops are those of our own household—the so-called dead. The gospel they and we teach is a gospel of experience guided by love. Personal responsibility, character, not creed, is the standard by which we judge of a good and noble man. Spiritualism pleads for a more moral religion, and last, but not least, it was a family religion which would exist in the homes of the people, though the public speakers ceased to expound its claims. Mr. Bleasdale was chairman. Sunday next, weather permitting, we purpose visiting Morecambe to give a short service at 10-30 a.m.—J. D.

LONDON. 311, Camberwell New Road, S.E.—Our subject of consideration at the morning meeting was the correspondence in the *Christian World* on Spiritualism, which our opponents claim is genuine, but "of the devil," with whom they appear to have an intimate acquaintance. Evening: Mr. Coote opened with a short address on "Spiritual Influences," followed by an exposition of Spiritual philosophy, by Mr. W. E. Long, arousing much interest in the audience, which comprized many strangers. The Thursday discussion on Mrs. Besant's "latest" is bearing fruit, inquiries are numerous, and explanatory literature is in demand. The letters in the *Daily Chronicle* continue to attract much interest. Mr. J. Burns's timely letter in Saturday's issue places the "Modern" Wisdom Religion in its true position. Friends are asked to note that the free healing meetings are now held on Monday and Thursday afternoons from 3 to 5. Mr. J. J. du Buy will, as before, give his services free. His magnetic treatment has been a boon to many sufferers, and in a quiet way he has done good work here.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—The Chairman gave a reading entitled: "Human Life." Mr. Walker's guides gave a splendid address on the "Mission of Man upon Earth," showing that it consists principally in contributing to the well being of humanity, and to overcome all evil and so become our own saviour. The audience was well pleased with the eloquent address.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Bertram gave a reading from the *Daily Chronicle* on Theosophy, after which an earnest discussion took place, many members taking part therein. Our rooms were well filled, and all seemed to enjoy the meeting, and we trust that much good was done.—H. W. B.

LONDON. 245, Kentish Town Road.—Good meeting on Sunday evening. Mr. Duggan, of 672, Old Kent Road, medium, gave a graphic description of spirit-world employments, scenery, &c. Clairvoyant descriptions recognized. A nice, satisfactory, harmonious, pleasant evening. All thoroughly gratified.—J. W.

LONDON. King's Cross. Copenhagen Hall, 184, Copenhagen Street.—Mr. T. Reynolds read an able paper upon "Is Christianity Practicable?" Christianity was held by many to be contained in the Sermon on the Mount, but with the great majority (and it was by the majority that an outsider must judge), vicarious atonement was the chief doctrine. The teachings of the Sermon on the Mount, if they could be carried out, would make one half the world rogues and the other half their dupes. Taking England as a representative Christian country, the speaker contrasted our work in Africa—our missionaries, soldiers, and traders—with the work of the Moslems on the same continent much to the disadvantage of Christianity. There was some little discussion, in which Messrs. Rodger, Vogt, and Wallace took part.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Towns displayed his usual ability in "Psychometry," giving some very good advice for getting rid of disease, both mental and physical.

LONDON. Open-air Spiritual Mission, Hyde Park, near Marble Arch.—Messrs. W. O. Drake and Percy Smyth were left to themselves to fight the battle that is necessary in stating the facts of spirit communion, and also in maintaining our position in respect to the correspondence which is now creating such an amount of attention in reference to the letters alleged to have been received by Mrs. Besant. This is the second of a series of meetings we are holding to show the outside public our position, giving them our facts, and showing them the Theosophist theories. We feel our responsibility and duty in making clear our position with respect to them, and, therefore, do not hesitate to stand alone with our banner containing an announcement of the subject. We wish that all Spiritualists could see their responsibility, and they would then come and help us. The meeting was very large, and lasted nearly three hours. A Theosophist availed himself of our free platform for discussion, and his warm remarks created a desire to hear our views in respect to his assertions. Some 300 back numbers of *The Two Worlds* were given away, together with tracts, &c. Next Sunday (weather permitting) at 3-30 p.m.—Percy Smyth, 34, Cornwall Road, W.

LONDON. 33, High Street, Peckham.—Morning, Mr. Duggan gave a short address upon the spirit in which we ought to preach Spiritualism, followed by clairvoyance. Evening, Mr. Dale gave a stirring address upon "The Fall," showing that man "fell" upwards from a state of abject ignorance and bondage to one of knowledge and liberty. What was needed were a few more "falls" of the same character.—J. H.

LONDON. Shepherd's Bush, 14, Orchard Road, W.—Good meetings continue. Mr. Persey gave an excellent discourse upon the "Celestial Bodies," explaining the science of nature and how man can rise and save himself, concluding with an exhortation to man to know himself.

LONGTON. 44, Church Street.—Mr. Grocott's guides spoke on "Who and What are the Saviours of the World?" showing that the great leaders of past ages, and up to the present time, all try, in their humble way, to be saviours of their day and generation. A good discourse and a fair audience.—H. S.

MACCLESFIELD.—Mr. J. B. Tetlow's spirit controls spoke in the evening on "What is Higher than the Religion of Truth?" in an able and eloquent manner. Our newly-formed choir is a pleasing addition to our services, and gives the promoters credit, hoping we may all keep striving for a religion of truth, "higher, ever higher," as was advocated by our friends the speakers.—W. A.

MANCHESTER. Temperance Hall, Tipping Street.—The afternoon being so very hot, we had only a small audience. The guides of Mrs. F. Taylor, of Manchester, devoted the time to giving surroundings, which were good. Evening: Her subject was "The ages of the past." A grand discourse pleased a fairly large audience. Sunday morning circle, Bridge Street. Attendance, 24. We had the pleasure of Mrs. Horrocks' company, who gave a few clairvoyant descriptions very correctly. Mr. Crompton offered an invocation, and then spoke for a few minutes, giving good advice. Mr. Lamb's controls answered questions, and Mrs. Horrocks closed the meeting. All were well satisfied.—W. H.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Mr. J. W. Sutcliffe's guides discoursed upon "Spiritualism: the gospel of common sense," showing that man is not stationary, but a progressive being at all times, which is more reasonable than the one of death and eternal punishment, which is the gulf of ignorance and the banewort of superstition.—J. M. G.

MANCHESTER. Psychological Hall, Collyhurst Road.—Afternoon: Mr. Brown spoke on "Spiritualism in reference to the alleged manifestations of old." Evening: "The supposed impassable gulf bridged by Spiritualism." The priestcraft feeling their tottering position before the scrutinizing mind of the thinker and the constant influx of spirit manifestation, would, as a last resource to maintain their ground, condemn and brand the work of the Spiritualist emancipator as "sacrilege." Spiritualists, stand firm and true, for as the flower's perfume creates power for other life, so you elevate your surroundings and associates by a practical, energetic, and aspiring good life.—T. T.

MIDDLESBROUGH. Spiritual Hall.—Mr. Horatio Hunt's inspirers delivered excellent lectures on "The Value of Spirit Communion," and "Religious Evolution;" both subjects being treated in an exhaustive and comprehensive manner, which appeared to give general satisfaction to good audiences. As we are reorganizing the society and making a special effort to raise it to a higher platform as one of the moral forces of the age, we will be obliged to any friend of the cause, who may be in this district, for platform help. Mediums and speakers can forward open dates to William Innes, cor. sec., 9, Balder Street.

NELSON. Sagar Street.—Sept. 6, afternoon: Mrs. Hyde discoursed upon "Come unto me thou weary one, come." Evening: "Lights of the Harbour, or Harbour Lights." She appealed to humanitarians to show those who are in darkness the true light, and bring them safe home to do God's bidding. Clairvoyance good. Audiences large and attentive. Sept. 13: A very successful day again with Mrs. Marsden. During the day she gave forty delineations, 38 being recognized. Large

audiences, and well satisfied. Mr. Dugdale opened and closed the meetings, for which we return our sincere thanks.—J. W.

NORTHAMPTON.—Mr. Ashby of Leicester, was with us. A most enjoyable time was spent at the afternoon service, about 15 clairvoyant descriptions being recognized. Night, very good meeting, but not so successful as the afternoon, the conditions being a little upset. Next Sunday local friends will occupy the platform.

NORTHAMPTON. 42, Swan Street.—We held our Flower Service on Sunday. The controls of the four mediums present were very good. As several of the spirit friends wished, the flowers were sent to the Infirmary. Next Sunday is the Harvest Festival.—J. R. C.

NEWCASTLE-ON-TYNE.—Sept. 6: Mr. J. Stephenson, of Gateshead gave an address, entitled "Spiritualism, in relation to Mind, Soul, and Spirit," which was full of deep thought, and delivered in a stirring manner which gave great satisfaction. Sept. 13: Mr. H. A. Kersey delivered a discourse, entitled "Religion of Man," which was full of thought, and gave great satisfaction to a fair audience.

PENDLETON. Hall of Progress.—Second anniversary. We had excellent addresses from the guides of our ever welcome friend, Mr. Green, on "The Lessons of Life," and "The Life which is to come." The calm and collected manner in which the thoughts were poured forth was much appreciated. Earnest and sympathetic appeals were made to each individual to make a firm resolve to be useful, and endeavour to cultivate the principles of loving our neighbours, and doing as we would be done by. Mrs. Green performed the interesting ceremony of naming the infant child of Mr. and Mrs. Evans at each service. Successful clairvoyant descriptions were given by our friend. Special hymns were rendered by our lyceum scholars, also a solo by Mrs. Schofield. The room was crowded to excess at night and all seemed to be highly pleased. Most successful day, financially and socially. We tender our best thanks to all who brought plants and flowers, and also to all who helped to make our anniversary a success.

RAWTENSTALL.—Distribution of prizes. In the afternoon and evening we had one of our locals, Mrs. Ashworth, who was very successful in clairvoyance, giving a number of descriptions of spirit friends, and in many instances their names also.

ROCHDALE. Penn Street.—Mr. Lomas gave his experience of "How he became a Spiritualist," which had many characteristic incidents attached to it. It was well delivered and very instructive. Evening, "If thou sowest of the flesh, so shalt thou reap of the flesh," in a very able manner, followed by clairvoyance.

SHEFFIELD. Central Board Schools.—Sept. 6: Mr. G. Featherstone, of Parkgate, was with us, and many subjects were dealt with in a very nice manner, and we hope friends will rally round us to carry the cause along. Sept. 13: A local Medium, Mr. Inman, responded to many subjects in good style. Clairvoyant descriptions all recognized. Will mediums who have open dates, and those who can favour us by coming for train fare only, kindly send word to Mr. S. Long, 9, Aston St. Park, Sheffield?

SOUTH SHIELDS. 16, Cambridge Street.—Sept. 8: We had the usual meeting, in which two local mediums took part. Sept. 13, evening: The guides of Mrs. Young gave a short address on "Religion of the Present Day; or, the Land of Souls," in a very able manner, followed by psychometrical readings and clairvoyance very successfully.

SOWERBY BRIDGE.—Mr. Hepworth spoke from "Our Loved Ones, Where are They?" The service had special reference to the late A. D. Wilson, and as such was very impressive. Many of his friends and admirers came to show sympathy with the family and kindly regard for him. The angel death has left a few vacant places in our society in a short time. Mr. Gaukroger, whose kindly face and welcome smile is not forgotten; then friend Robinson, and a dear Lyceumist, Alice Walker; and we don't forget Nellie Riley; and now Mr. Wilson swells the number. We recall their faces when we see others sorrowing for their loved ones. Suitable hymns were sung and a solo by Mr. A. E. Sutcliffe, "The Soldier Dies," was very applicable. The meeting closed by singing a favourite hymn and tune of the deceased's, "Blest be the Tie that Binds" (Ripon). Mr. Hepworth spoke feelingly of his lost friend, and though using no flattery, he pointed him out as a character to be emulated, closing his personal remarks by reading the hymn, "Forward press to conquer" (by A. D. Wilson), which seemed like a message from our old time friend encouraging us to work.

"Then when death o'ertakes us, O! what joy in store;
We shall meet our loved ones on the brighter shore."

Mr. T. Thorp officiated as chairman.

STOCKPORT.—Mrs. Horrocks in the circle gave some remarkably successful clairvoyance and psychometry. Evening: At the conclusion of a good address, in which the "Love of God," and the "Mother's love for Her Offspring" were well portrayed. Psychometrical readings were again given and all acknowledged to be correct. The interest at both meetings was well sustained and the attendance satisfactory. Our meetings are causing an amount of inquiry into the subject from which no doubt good results will follow.—T. E.

SUNDERLAND.—Harvest Festival was an unqualified success. Report too late—next week.

WALSALL.—Mr. Wyldes, of Birmingham, has delivered a course of lectures for our society to the general satisfaction of all concerned. His earnestness, enthusiasm, and love for the truths of Spiritualism have been strikingly exemplified in the Spiritual influences that have pervaded his sphere. His phases of mediumship are of no mean order, especially prophecy and clairvoyance. Some time ago my life for nine months was accurately forecast, which fore-knowledge fortified me and enabled me to overcome some of what might have been disastrous results. A decided improvement in the language and practical purport of the subject matter of the address has been noted.

WISBECH. Public Hall.—Mrs. Yeeles gave an interesting discourse on "Spiritualism: What enlightenment has it been for mankind?" a subject from the audience. Clairvoyance followed, most being recognized.—A. W.

RECEIVED LATE. SALFORD. 4, West Craven Street.—Mrs. Hyde devoted the afternoon to clairvoyance. Evening, a sympathetic lecture was given. This lady's clairvoyance presented many striking features. A young man (spirit) was described to a boy, who was warned to be very careful in playing football, &c., and to remember that whenever he felt an impression not to play, to act accordingly, as the spirit (who

lost his life by such games) would warn him when there was danger. Other descriptions were equally good. We congratulate our friend upon her success.—A. J. T.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BOLTON. Old Spinners' Hall.—10 a.m.: Invocation by Mrs. Hobster. Chain recitations as usual. Song by Mrs. Hobster with chorus by members. Song by Miss Hobster. Marching and calisthenics gone through in capital style. Mr. and Mrs. Johnstone visited us and seemed very well pleased. Mrs. Johnstone gave a few encouraging words in the preparing for a higher life by developing the different talents each one possesses so that we may do the greatest amount of good. Conductor, Mr. Henry Hatton. Number present, 24.—H. G., sec.

BURNLEY. Hammerton Street.—This session was a grand display of progress. 112 present. Thanks to the parents for complying with our wants in visiting them. I should further like all parents to send their children to our lyceum who have satisfied themselves that spiritualism is true. Our groups were well supplied with teachers, teaching various subjects of progress.

LEEDS. Institute, Cookridge Street.—Sunday service as usual. Conductor, Mr. Young. Song by Master Campion, recitation by A. Pogson. Attendance much better. In the afternoon about 40 officers, children, and friends had a ramble in Meanwood wood, which was much enjoyed. We had a camp in the wood, and sweets were handed round pretty freely. The children sang from the Lyceum Manual and then returned to Cookridge Street in time for service.—F. T. W., sec.

MANCHESTER. Collyhurst Road.—Good attendance. Mr. Haggitt offered invocation. Responses, marching, and calisthenics very well performed. Recitations by Miss Lottie Whitehead and Bertie Whitehead. Groups led by respective teachers. We closed with hymn and benediction.—T. T., sec.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—An excellent attendance, 36 officers and members and 3 visitors. Recitations by Beatrice and Alfred Rostron; a reading by Mr. Seed. We hold our annual meeting on Sunday next, when the officers will be elected for the ensuing year. We hope to have a good attendance.—M. A. B.

OLDHAM. Temple.—Attendance, over fifty. A successful session, full of harmony and inspiration. Conductor, Mr. C. Garforth. Usual chain recitations; responses well given. Recitations by Misses Louisa Calvarley, Maud Runacres, Polly Fagin, and Master Edward Calvarley; readings by Mr. Platt, C. Garforth, and J. T. Standish; songs by Mr. Davenport. Our musical conductor, Mr. Richards, gave us instruction in singing. Marching and calisthenics gone through in admirable style. The children seemed to work heart and soul as they went through the session. Our numbers still increase. Lyceum opens at 10 o'clock; be punctual, please.—J. T. Standish, sec., 17, Hornby Street.

OLDHAM. Bartlam Place.—Recitations by Samuel Harrop and Frank Shaw. Readings by Mr. Barker and Mr. Wheeler. Duet by Misses Halkyard and Fitton. Solo by Mr. Savage. An address was given by Fitton on "Sunshine."—L. A. D.

PENDLETON.—Morning opened by Mr. Moulding. Mr. Crompton gave a lesson on "The Human Ear," and replied to questions very satisfactorily. Being our anniversary, we were unable to hold the lyceum in the afternoon.

STOCKPORT.—Attendance much improved. The conductor being absent the writer was in charge. The programme was fairly gone through, and readings given by G. Johnson, T. Bolton, and S. Johnson. Mr. Jonah Clarke spoke on "Courage," and advised the children to stand firm, and not be ashamed of being known as lyceumists.—T. E.

PROSPECTIVE ARRANGEMENTS.

ARMLEY SPIRITUAL SOCIETY will open their new rooms at the bottom of Chapel Lane, which will be called the Spiritual Church. On the 26th there will be a tea and platform meeting. On the 27th we shall have Mrs. Dickenson as speaker. As we are a poor society and have had hard work in making an impression on the public we hope all friends will gather round to help, as many can help a few where a few cannot help many.—R. P.

AN UNEXPECTED turn of events has caused a vacancy in Mrs. Wallis's engagements this month. September 27 is open, and she will be glad to hear from any society desiring her services on that date.

BLACKBURN.—Harvest Festival, Sept. 27 and 28. Speaker, Mr. G. Edwards; and Miss Bailey, clairvoyant. Also fruit banquet, on Tuesday night, Sept. 29. Admission, 6d. Gifts of fruit and flowers, also loan of plants will be thankfully received.

BOLTON. Bridgeman Street Baths.—Sept. 20: We are holding a Flower Service, and earnestly invite friends to be present. Mrs. J. A. Stansfield, speaker.

BRADFORD. St. James'.—Harvest Festival on Sunday, Sept. 27. Speaker, Mrs. Whiteoak.

BRIGHOUSE.—Sept. 27, Mr. E. W. Wallis, speaker.

BURSLEM. Newcastle Street.—Sept. 20, Miss Pimblott; 27, Miss Jones; 28, a social tea at 5-30; tickets 6d.

CHANGE OF ADDRESS.—All letters and communications for George Smith, formerly of Colne, to be addressed in future to George Smith, in care of H. Holgate, 49, Hindle Street, Darwen.

HALIFAX.—The Flower Service and Harvest Festival, Sept. 20. At 10-30, Mr. Leader. At 2-30 and 6, Mr. R. White, lately from Australia. Monday, at 7-30, Mrs. Crossley.

HANLEY.—Sept. 20, Mrs. Bradley; 27, Miss Pimblott.

HECKMONDWICK. Blanket Hall.—October 4: Fruit Banquet and Harvest Thanksgiving. Speaker, Mrs. Mercer, of Bradford. We are expecting a grand display of fruits, vegetables, &c. Monday, October 5, at 7-30, Mr. and Mrs. Hargreaves, of Bradford. A welcome to all.

HUDDERSFIELD. Brook Street.—Sunday, Sept. 27, the lyceum will give an open session at 2-30; and at 6-30, a service of song, entitled, "Marching Onward." A hearty invitation to all friends.

IDLE. 2, Back Lane.—On Saturday, Oct. 3, a grand entertainment will be provided by the leaders and scholars and friends, to consist of readings, songs, recitations, and dialogues, the proceeds to be used to purchase books for the lyceum. We trust all friends will rally round and make it a success. Those who cannot be present and are wishful to help the Lyceum can do so by sending their mite, which will be

thankfully received, to the president, Mr. Murgatroyd, 10, Highdale Terrace, Idle.—C. B.

LEEDS. Institute, Cookridge Street.—Public tea and presentation, Sept. 21, at 6-30 p.m. Adults, 6d.; children, 3d. At 7-45 an entertainment will commence, consisting of short speeches by members, and songs, &c., by members of the minstrel troupe. During the evening a presentation will be made to our late secretary, Mr. J. W. Hanson, who has so ably fulfilled arduous official duties uninterruptedly for three years.

LIVERPOOL. Daulby Hall, Daulby Street.—Sept. 20, Mr. J. J. Morse, 11 a.m., "Angels: false and true." 6-30 p.m., "Theosophy: a criticism and a caution." Monday, 8 p.m., questions.

LIVERPOOL. Psychological Hall.—A Sale of Work in Daulby Hall, Daulby Street, on Tuesday and Wednesday, October 6 and 7, in aid of the liquidation of the debt on the building. Mrs. Emma Hardinge Britten has kindly consented to open the Sale on Tuesday, at 2 p.m. Vocal and instrumental music during the afternoon and evening. Tea, coffee, and refreshments at reasonable prices. Season tickets: Sixpence; children, threepence. Donations and work will be gratefully received by the ladies of the committee.—Mrs. W. Glendinning, secretary.

LONDON. Marylebone. 24, Harcourt Street.—Sunday, Sept. 20: Tea and quarterly reunion. Tea at 5, reunion at 7. Speeches by well-known friends. Tickets 9d.

LONDON. 311, Camberwell New Road, S.E.—Quarterly tea and social party on Tuesday, Sept. 29, at 7 p.m. Tickets 6d. The election of secretary *vice* A. L. Ward, resigned, will take place on the same evening, when all members should attend.—W. E. L.

LONDON. King's Cross. 184, Copenhagen Street, N.—Sept. 27, tea, 5 p.m. Tickets 9d.; may be had of the secretary, or at 15, Southampton Row, W.C. Lecture in the evening by Mr. E. Bertram.

LONDON. Shepherds' Bush. 14, Orchard Road.—A Lantern Entertainment, entitled "My Summer Holidays," interspersed with vocal and instrumental music, on Thursday, October 1st, in aid of our Lyceum funds. Adults, 6d.; children, 1d.; lyceum members, free. Tickets to be had from Mr. Mason, conductor.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road.—A series of twelve Sunday Evening Lectures will be commenced on October 4th, at 7 o'clock, with an inaugural address by Mr. Thomas Shorter (one of the most experienced of English Spiritualists), on "Spiritual Religion." A new departure will be made in these services by the introduction of good Vocal and Instrumental Music, and short original Essays embodying some of the newest thoughts on psychic problems. It is expected that other prominent Spiritualists, Theosophists, Agnostics, Astrologers, and others will lecture. Course ticket, 5/-; Six lectures, 2/6; Three lectures, 1/3; One lecture, 6d. This course will be preceded by a lecture, on Monday, September 28th, at 8 p.m., by Mrs. Annie Besant, entitled, "What is Theosophy?" Reserved seats, 1/-; second seats, 6d. All tickets for Sunday Course (except Single Tickets) admit to Mrs. Besant's Lecture. A large number of free seats at all the meetings.

MANCHESTER. Collyhurst Road.—The committee purpose giving a free tea to members by invitation, on Saturday, Sept. 26, at 6 p.m. We hope friends will rally round us with their sympathy for a harmonious meeting.—Thomas Taylor, sec., 37, Conran St., Harpurhey.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Quarterly tea party and soirée, Monday, Sept. 28. Tea at 7 p.m., dancing at 8. Tickets 1s. Judging from our last party, an excellent tea will be provided by our friend Mr. Winson. A most enjoyable evening is anticipated.

MANCHESTER. Tipping St.—Sunday, Sept. 27, Harvest Festival. Speaker, Mrs. E. H. Britten. We trust many friends will make it convenient to be present, and that our members and friends will come forward with fruit, vegetables, and flowers to make our festival a grand success. The committee have decided to have the half-yearly meeting on October 3, and give a free tea to all members.

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.

MRS. F. TAYLOR, of Manchester, is now prepared to book dates for 1891-92. Her address will be found among "card" advts.

NOTTINGHAM. Spiritual Evidence Society.—Sept. 20: Mr. G. A. Wright. Subjects: 10-45, "Human Redemption." 6-30, "Man, the Immortal;" Monday, 8 p.m., at the South Lodge Room, Albert Hall, "A Night with the Spirits," followed by clairvoyance and psychometry. Silver collections. Please note Mr. James F. Hewes, 8, Colville Villas, Colville St, is appointed secretary on the resignation of J. W. R. Smith.

OLDHAM. Spiritual Temple.—Harvest Festival, Sunday, September 20. The ladies have consented to occupy the platform, at 2-30 and 6-30. Monday, Fruit Banquet, at 7-30.

OPENSRAW. Granville Hall.—Harvest Thanksgiving, Sept. 27.

PENDLETON.—Sept. 20: Mr. Swindlehurst will answer questions from the audience at 2-45. At 6-30, "The World's Desire." Sunday, Sept. 27, Mr. J. W. Sutcliffe, of Rochdale, at 2-45 and 6-30. This being his first appearance, we hope to have good audiences to welcome him.

ROCHDALE. Penn Street Society.—Monday, Sept. 21: Mrs. Yarwood will give her services for the benefit of a blind Spiritualist. It is hoped that we shall have a good audience, also the inevitably good collection, as a many can help one when one cannot help many.

ROCHDALE. Regent Hall.—Sunday, September 20, anniversary services, speaker, Mrs. E. H. Britten. Teas provided for friends.

SOUTH LONDON SPIRITUALISTS' SOCIETY. 311, Camberwell New Road (near the Green). The quarterly tea party and social gathering on Tuesday, Sept. 29. 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.

STOCKPORT.—Sept. 26, Quarterly social and entertainment in aid of the fund. Tea at 5-30. Tickets, 8d., children, 4d.

SUNDERLAND. Centre House.—Mr. Horatio Hunt will be in Sunderland from October 3 to 12, and can give sances. Arrangements to be made through Mr. Todd, 7, Winifred Terrace.

WISBECH. Public Hall.—Sept. 20, Mr. E. W. Wallis, of Manchester, will give addresses. At 10-45, "Spiritualism, True, and Moral;" and 6-45, "Biblical and Modern Spiritualism Identical;" and on Monday, 21, at 7-30, "Spiritualism neither Esoteric nor Exoteric."

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICE.

TO THE SPIRITUALISTS AND PROGRESSIVE THINKERS OF MANCHESTER AND SURROUNDING DISTRICTS.—Arrangements have been made to hold a preliminary conference in the Vegetarian Restaurant, Fountain Street, off Market Street, Manchester, on Tuesday, Sept. 29, at 8 p.m., when Mrs. Emma Hardinge Britten will deliver a short address, to be followed by discussion. All persons interested in Spiritual reform and progressive subjects are earnestly invited. It is proposed, if sufficient interest and support are forthcoming, to conduct *weekly conferences* during the coming winter, when it is anticipated useful discussion will lead to beneficial results.

NEARLY READY.—The Lyceum Songster, words and music in both notations, is promised for circulation early in November. It will contain over 160 carefully-selected pieces, and is printed on toned paper. The pages will be 10 x 7½ inches, the type is bold and clear, and the book will be suitable for prizes or gifts. Mr. H. A. Kersey, the compiler, in conjunction with Miss Kersey, will be happy to supply circulars and specimen pages on application. Address him at 3, Bigg Market, Newcastle-on-Tyne. Further particulars next week. Write for circulars.

THE REV. SHOWMAN is on the rampage once more. He commences his season at Wisbech. So long as his nonsensical buffoonery pays he will no doubt continue his attacks. But Spiritualism is not injured. He is a good "advertising medium," and local Spiritualists take advantage of the excitement to make *the truth* known.

BOUND FOR AUSTRALIA.—Owing to the satisfactory results of several sances, which were attended by several Australian gentlemen during their visit to this country, an invitation has been offered to Miss Marsh, of 218, Jubilee Street, Mile End, London, E., by a number of influential Australians to pay a twelve-months' visit to that country. The invitation has been accepted, and Miss Marsh will probably leave this country for the colonies early in 1892.

The Banbury Guardian, of September 10, contained a report of Mr. G. A. Wright's lectures at Knightcote. Mr. Wright appears to be doing good mission work, and reports a spirit of earnest inquiry. The notice of his lectures in the *Guardian* is fair, and, in fact, gives a synopsis of the principal points advanced which will probably startle some readers, and may set others inquiring.

A PLEASANT DUTY.—It is the duty of every Spiritualist to sustain the papers devoted to the cause, and by helping to increase their circulation further the movement. A kindly friend writes: "I may say that when presiding over our meeting, on Sunday, I urged upon the audience the desirability of reading Spiritualist papers, and strongly recommended them to take *The Two Worlds*, and offered to obtain copies for any who were desirous of having them." That is the way to promote the spread of our truth. Reading will set folk thinking.

A DESERVED TRIBUTE.—We are pleased to note that our Leeds friends are about to show their appreciation of the energetic and faithful services to their society rendered by Mr. J. W. Hanson, their hon. secretary during three years, by a presentation which he richly deserves. We trust there will be a large gathering. [See Prospective Arrangements.]

A PARSON'S PLEA FOR HANGING.—*The Times* publishes a letter from an ex-chaplain of prisons who has prepared five men within three years for execution. He says: "The experience of all the prison chaplains I have ever known has corresponded with mine, that such men usually die with as much true penitence as their natures, morally and intellectually disordered, are capable of feeling, and with good hopes surely grounded of having found forgiveness. On the other hand, to prolong their lives, henceforth useless to society, amidst the association of cold-blooded criminals and perfunctory warders, is to damn their souls to gradual petrification and to the hardness of the nether millstone, and to put them, humanly speaking, outside the probabilities of repentance whilst on earth." Of the two we believe hanging to be preferable to penal servitude for life, and are opposed to both as being unjust, cruel, and useless.

LET REPORTS BE ACCURATE.—Noticing in the last *Two Worlds*, an article criticising my report of the previous week, I wish to state that the committee do not expect to suit or please everybody who attend its meetings, neither will the committee stoop to the whims and fancies of self-styled Spiritualists. But to all good and true Spiritualists and questionable and self-styled Spiritualists also, I commend the following to their notice. "By their works ye shall know them."—S. Cash, hon. sec.—[This correspondence must end here. We last week printed a letter under the above heading, and feel compelled to insert this reply. We know nothing of either side, but feel that every effort should be made to make reports trustworthy. We recognize the difficulty because what pleases one may not satisfy another. Let each do his level best and cherish faith in one another.]

GREAT FEDERATION MEETINGS IN LONDON.—In my last communication I informed your readers that the London Spiritualist Federation proposed to inaugurate a series of large Sunday meetings in London, in which the best exponents of our philosophy should take part, and which should be made further attractive by the best musical and artistic surroundings possible. I am pleased to be able to announce that our labours have now taken definite shape. The course of Sunday evening lectures will be commenced on October 4, by a lecture from Mr. Thos. Shorter (the editor of the late *Spiritual Magazine*), entitled "Spiritual Religion." This gentleman is one of the oldest and most experienced of London Spiritualists, and all sections of our movement will unite in welcoming him. These lectures will be preceded by a meeting on the

previous Monday, Sept. 28, when Mrs. Besant will deliver a lecture on "What is Theosophy?" On October 11, the Rev. Mr. Young will deliver an address, entitled, "How I became a Spiritualist." Soon after we hope that Mrs. Britten will deliver either one or more lectures for us. There are those who think we ought not to have introduced subjects as Theosophy and Astrology, but we desire to hear all sides, and to unite all parties of psychic students. We do not wish for a credal uniformity. Our motto is "Union with Liberty." While we shall listen with open minds to Mrs. Besant's exposition of Theosophy, we hope that Mrs. Britten will herself shortly answer the theories of Theosophy from our point of view. We believe that all sides will benefit from this exchange of opinion. Then we hope all will help us in this great effort. The Athenæum Hall is commodiously situated and seats 400. We trust these large meetings—reminding us of the olden times—will reunite our forces, and re-awaken interest in our philosophy, and that all will look upon our efforts in a broad spirit, and help and sustain us in the great work.—A. F. Tindall, A.T.C.L. [See Prospective Arrangements.]

TO CORRESPONDENTS.—H. Rudder, Birmingham: Yours received. The sec. has written, and we give his letter, which is quite sufficient. S. W. C., Birmingham: [We do not pledge ourselves to publish "authorized" reports only. Our columns are open, but the responsibility for the reports must rest with the writers, authorized or unauthorized.—G. Alyth: Not suitable. We cannot open our columns to personal narratives such as you send; they have no relation whatever to Mrs. Besant or to the problematical "Mahatmas."—E. W. W.]

TO CORRESPONDENTS.

ANSWERS BY EDITOR OF "THE TWO WORLDS."

DEAR MADAM,—"Amidst the boom that the papers generally are making about Theosophy and Mrs. Besant, I look in vain to find your usually bright and pungent remarks. More than myself miss you in these discussions, and I beg respectfully to ask what you, as the leading mind of the Spiritual ranks, think of Mrs. Besant and her various pronouncements?—RICHARD HALLIDAY, Bow, E., London."

Answer:—Mr. Halliday has certainly failed either to apprehend or to remember the spirit of this journal, which is based on the motto—"PRINCIPLES, NOT PERSONALITIES." This motto we endeavour to carry out up to two certain points, wherein a still wider duty than that of adherence to mere hard and fast lines comes in. The first of these points of departure is when any writer or speaker indulges in injurious language or misrepresentations of the cause which this journal is published to represent, namely, the truth of modern Spiritualism. The second demand for protest arises when any individuals put forth ideas that are prejudicial to the best interests of truth, justice, or morality. No matter what may be the belief, creed or no creed, of such parties as infract either of the above named objects, even though the offender may himself be a Spiritualist, we shall oppose him or her with all the arms of fact and truth which we can bring to bear on the subject. Beyond this, whether public or private individuals choose to take rank under the leadership of frauds and adventurers, new or old, "sons of men," Jesuits or Nihilists, &c., &c., is no business of ours. "Let every one be fully persuaded in his own mind." Each one's belief is each one's own affair, and not their neighbour's.

X. Y. Z.—The narrative you refer to illustrated an anecdote in the life of Colonel Cody, surnamed "Buffalo Bill," not Stanley.

LEIPZIG.—The Editor has no knowledge of the "New Female Christ," Mrs. Martin. As she is reported to be coming to Europe, no doubt, she, too, will have her following from the idlers who want a sensation, or the mystics who would look with more reverence on a case of Egyptian mummified cats than they would upon any modern Plato, who should talk common sense, and translate miracles into facts.

In the poetic line—"Truth," "Ode to Autumn," "Our Heavenly Home," and "To Mary"—respectfully declined.

MRS. BLISS AND THE SPIRITUALISTS AT FOREST HILL, LONDON, S.E.—Last night, Sept. 10, I, with two daughters, were admitted to this circle at 23, Devonshire Road, sitting behind the medium, as the room was full. Many satisfactory tests of spirit presence and their power to communicate were given to others. Our experience was as follows: Mrs. Bliss, perhaps I ought to state, was an entire stranger to our surroundings, with the exception that at a previous sitting an excellent test had been given me by the return of a dear daughter recently deceased. She now said, under control of her guide Vigo, "There is a female spirit here and she says 'Sister.' Who is sister?" My daughters asked if it was for them? Answer, "Yes; she is accompanied by her step-brother." I may add in January of this year a step-brother passed away, and that this recently-deceased daughter was the bearer of the telegram to me containing the sad tidings of his death. "William," said the control, "Who is William?" (a brother of the writer passed into spirit life some thirteen years ago, who had before frequently communicated), "he is also here; I see the name," she added. "He is assisting the daughter recently passed away. She has not been long gone—not more than six months. Then followed a description of the promoted one, true in every particular and recognized to be so by us all—the circumstances of the deathbed, changing condition, difficulty in breathing, cold and heat were all portrayed with vivid, startling accuracy. Asked through William if she would like to return to earth she said "For a little while." She wished her love to be conveyed to her husband, not present. Asked if she wished the babe (a month old) should remain here or go to the North she said emphatically "the latter, yes." This too harmonizes with the opinion of all would have been her wish if expressed before death. Altogether it was a most satisfactory and convincing proof to me that "There is no death." What seems so is transition—dying under my eyes. "Being dead she yet speaks." "Oh, death, where is thy sting? oh, grave, where is thy victory?" How comforting and sweet the assurance Spiritualism gives. We all shall meet again and "know each other there." I cannot speak too highly of this lady and her wonderful controls. Pay her a visit, friends, when in London. I learn the society is only two years old.—Bevan Harris, Newcastle-on-Tyne.

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- Longton.**—Fresson's Drug Stores, 45, Stafford Street.
- Lye.**—John Pardoe, Grocer, Bald Lane.
- Manchester.**—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.
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- North Shields.**—J. Gibson, Chemist, 110, Charlotte Street.
- Norwich.**—Fuller & Co., Rampant Horse Street.
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- Preston.**—J. T. Jackson, 55, Fishergate.
- Rotherham.**—Pontis Botanical Drug Stores, 22, College Street.
- Rye.**—H. Horrell, 93 and 94, High Street.
- Salcombe (Devon).**—R. M. Stewart.
- Sheffield.**—Boot's Pure Drug Stores, 82, Snig Hill, 252, West Street 212 and 518, London Road, Heeley Bridge.
- Southampton.**—The Herbal Stores, 40, Northam Road.
- Southsea.**—Rastrick and Son, Chemists, King's Road.
- South Shields.**—May's, 3, Market Place, and 38, Ocean Road.
- St. Leonards-on-Sea.**—Hassellby, Chemist, 1, Everfield Place.
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- 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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