

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, AUGUST 3, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. A. D. Wilson.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Mollan.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30: Mr. J. Pemberton.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Bailey Carr.—Town St., Lyceum, 10 and 2; at 6-30 (see Prospectives).
Batley.—Wellington St., at 2-30 and 6: Mr. Milner.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Beardshall.
Belper.—Jubilee Hall, 10 and 2, Lyceum: 10-30, 4-30: Mrs. Gregg.
Bingley.—Wellington St., 2-30, 6: Mrs. W. Stansfield and Mr. Bush.
Birkenhead.—144, Price St., at 6-30: Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6: Mr. W. Scott.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mrs. Green. Flower Service.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.
Spinners' Hall, Town Hall Square, 2-30 and 6: Mr. W. H. Taylor.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Miss Patefield.
Obley Road, at 6-30 and 6: Mrs. Wade.
Little Horton Lane, 1, Spicer St., 2-30, 6: Mr. Lusby.
Milton Rooms, Westgate, at 10, Lyceum, 2-30, 6: Mr. Wyldes, and on Monday.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mrs. Whiteoak.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Bentley. Wednesday, at 7-30. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6: Mr. Woodcock.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Boccock. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. R. Bailey.
North Street, at 2-30 and 6: Mr. T. Grimshaw.
Trafalgar Street, 2-30 and 6-30: Mrs. Hoyle. Monday, open.
102, Padham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Butler.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30; Local.
Cardiff.—Lesser Hall, Queen Street Arcade, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: "Rest at Last," Service of Song.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mr. A. Smith.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Coopers.—Asquith Buildings, at 2-30 and 6.
Curwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. Rowling.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—48, Woodbine Street, Platt, 2-30 and 6.
Eccleshill.—18, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, 6-30: Mr. W. Walker, "Spiritualism a Religion."
Polehill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 38, Main St., at 11-30 and 6-30: Mr. E. W. Wallis, and on Monday. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Hepworth, and on Monday, 7-30.
Hawthorn Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Miss Harrison. Thursday, at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mr. Bowen. Monday, at 7-30, Social Meeting. Tuesday, Wednesday, and Thursday, Members' Circles.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. T. Postlethwaite.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. E. H. Britten.
Institute, 8, John St., off Burton Rd., 2-30 and 6: Mrs. Mercer.
Idc.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Newton.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Forrester.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Beanland.
Lancaster.—Athenaeum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.
Leads.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Murgatroyd.
Institute, 23, Cookridge St., 2-30, 6-30: Mrs. Dickenson.
Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
Lecture Room, Temperance Hall, at 6-30. At 152, High Cross St., at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6: Mr. B. Plant.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Local.
London.—Canningwell Rd., 102. At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Bepton Rd., at 7-30: Mrs. Yeates. Tuesday, at 7-30, Séance.
Forest Hill.—28, Devonshire Road, at 7: Mr. Yeates. Thursdays, at 8, Séance.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 246. Dawn of Day, Social, at 7. Thurs., 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road; at 10-45, Mr. Sells, "Astrology;" at 7, Messrs. Drake, Goddard, Rodger, and Bullock; at 6, Open-air in Penton St., near Claremont Hall, Messrs. Drake, Cannon, Goddard, and others.
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., 11, Mr. Vango, Healing and Clairvoyance; at 3, Lyceum; at 7, Mr. W. Wallace, Pioneer

Medium. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Spring. Aug. 10, Mrs. Record (née Miss Reeves).
M.M. Hall.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road; Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15 and 6-30, Mr. J. Hopcroft; at 8, Lyceum; at 8-15, Members' Circle. Week-night Services at Rooms, 30, Fenham Road, Marmont Road: Wednesdays, Open Circle, at 8-15, Mrs. Spring. Thursday, Spiritual Service, at 8-15. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15, Mr. Long. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Veitch; at 7, Mr. Summers.
Shepherd's Bush.—14, Orchard Rd., at 7: Mr. U.W. Goddard. Tuesday, at 8-30, Mr. Joseph Hagon. Sat., at 7-45, Mrs. Mason.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones. Mondays, at 8. Visitors welcome.
Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mr. Butcher.
Longton.—44, Church St., at 11 and 6-30: Mr. F. Bates.
Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. Swindlehurst.
Collyhurst Road, at 2-30 and 6-30: Local.
Maxborough.—Market Hall, at 2-30 and 6.
Middlebrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Parker.
Newcastle-on-Tyne.—20, Nelson Street, 2 and 6-30: Alderman Barkas. Open-air Services (weather permitting): Quay Side, 11; Leazes, 3.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. J. Clare. 41, Borough Rd., at 6-30: Mrs. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Musical Service.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. W. Johnson.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30.
Openshaw.—Mechanics', Pottery Lane (Whitworth Street entrance), Lyceum, 9-15 and 2; at 10-30 and 6-30: Mr. S. Featherstone.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walker.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mr. G. Smith, and on Saturday.
Rochdale.—Regent Hall, 2-30, 6: Circles. Wed., 7-30, Public Circles. Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30, 6: Mrs. Jackson and Miss Parker.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Wed., 7-30, Mr. W. Westgarth. Developing on Fridays, 7-30.
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Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30 and 6-30: Mr. J. J. Morse.
Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Kempster.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6, Mr. J. Clare.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, 2-30, 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Widley.—Hardy St., at 2-30 and 6: Mrs. Ellia.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
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By MRS. GEORGE CORBETT, AUTHOR OF "NEW AMAZONIA," "PHARISEES UNVEILED," &c., &c.,

Lecture delivered before the Newcastle Spiritual Evidence Society, Sunday, June 13.

THERE is no greater proof of the power and wisdom of the Creator than the degree and variety of intellect which he has bestowed upon human beings. We all know something of which no one else is cognizant. We are all perfectly aware that others have reached heights and depths of knowledge which, even by the most diligent study, we could never hope to attain, and we are perfectly satisfied that this should be so, as it is self-evident to all that the sum total of human knowledge and attainments is too vast for one brain to be able to grasp it all.

Still there are a great number of things of which we all possess some knowledge in common. We all know, for instance, that the territory nominally ruled by Queen Victoria is of such huge dimensions that when we hear the remark "The sun never sets on the Queen's dominions," we accept it with not a doubt of its truth. And yet, strange as it may seem, we possess another common bond of knowledge which is at direct variance with that assumption. Every individual amongst us knows that in spite of our boasted possessions there is not a town or city in the realm that is without its special district devoted to the rampant reign of poverty, intemperance, dirt, licentiousness, disease, criminality, and every other evil that is the recognized offspring of overcrowding. So imperceptibly, too, has this knowledge grown with our growth, that it has ceased to afford us the slightest surprise. We jostle against a degraded woman in the street, and involuntarily recoil from the contact with disgust. We meet a besotted man, and promptly leave by far the biggest half of the footpath at his disposal—not from purely polite motives either. We are accosted by a miserable, hungry-looking child, which implores us to make a trifling purchase from it, and so persistent is it in its importunity that in order to get rid of it we are compelled either to repulse it roughly or to buy some of the trifles it is compelled by inhuman parents to offer for sale.

But whichever of these courses we adopt, we go on our way without bestowing further thought upon the waifs and strays whose unhappy existence is obtruded upon us at every corner. Or if we do think of them at all, it is as an integral portion of a huge social ulcer which is eating into the heart and life of England's civilisation and prosperity, and for which no radical cure has as yet been invented.

True, there are thousands of kindly people at all times and everywhere, who make feeble little efforts to mitigate the many evils which surround them. Unfortunately the problem is too immense for isolated efforts to be effectual in solving it, and to make matters worse, these efforts are, more often than not, totally misapplied. A lady, bred in a home of wholesome sweetness and purity, resolves upon a house-to-house visitation in some of the slums which have been more particularly brought under her notice. After a short spell of this unaccustomed employment, she has

achieved the following results: She has made herself ill by going into foul, fetid dwellings, and breathing the poisonous atmosphere of rooms or cellars in which, perhaps, a dozen people herd together.

And she has made the discovery that, unless accompanied by pecuniary consolation, her moral and religious ministrations are regarded as simply so much meddlesome rubbish, which only finds favour when used as a vehicle for almsgiving. By the time our philanthropic lady has discovered that the money she has been giving hardly ever goes further than the alehouse, she is thoroughly disheartened and disgusted, and resolves henceforth to give her surplus cash towards promoting the enterprises of the various Foreign Missionary Societies.

Or, perhaps, the tender-hearted mother of a family of healthy, happy children, struck with compassion at the sight of a starving, half-naked babe, thrust upon its own resources almost as soon as it can toddle, bestows upon it some of the surplus clothing of her own well-cared for offspring.

She also gives the little one something to still the cravings of its poor famished stomach, and goes to bed that night happy in the comfortable consciousness of having made at least one little soul happier for the time being. Alas! her faith in human nature receives a rude shock when she sees that same child a few days later, in the same state of wretchedness and semi-nudity as when she first beheld it. A first judicious question elicits the information that "Father's been tookt up, and mother's on the spree." What wonder that this benevolent being also arrives sorrowfully at the conclusion that it is useless to bestow any more gifts in quarters like this!

There is another way of arriving at those who wallow at the foot of the moral ladder which marks life's progress. This method has been tried with varying non-success in London and Newcastle, and also in other places, for anything I know to the contrary.

A banquet is given, the essential qualification for admission to which is, that all participators in it, other than the donors, must have been in gaol. It may be for drunkenness, it may be for larceny, or it may be for still more serious offences; but whichever of these lines are being specially patronised, only those who can show that they have been convicted are admitted. This seems a strange condition, and one can easily picture the occurrence of some such scene as the following:—

A sickly, miserable youth, whose early life has dragged itself on amid squalid surroundings, has early been turned adrift to fight for himself. Hunger, foul air, and cruel treatment have deprived him of physical stamina. He does not look particularly prepossessing, which is not at all surprising under the circumstances. He has no trade by the aid of which he could hope to find permanent employment, and is thoroughly tired, unhappy, and hungry, when he comes upon a brilliantly-lighted hall, whence issue sounds of music and merriment. He sees men and women going in, who look infinitely more disreputable than he does, for they bear upon their faces the marks of dissipation and criminality, whilst he has nothing of that sort to reproach himself with.

Upon asking "What's up here?" he is told that there is a grand spread of roast beef and plum pudding, and a lot of other things inside. Instantly he becomes hopeful, for he thinks that admission will never be refused to him when it is granted to the very dregs of humanity. So he timidly but earnestly accosts a gentleman who is superintending the admission of those who wish to partake of the feast.

"Please, sir, do let me in! I haven't had nothin' to eat for two days!"

"Indeed! Well, that's very sad—but—a—have you ever been in gaol?"

"No, sir! I've been unlucky, but I've never done nothin' to get locked up for."

"Ah, well, I am very sorry, but in that case I cannot help you. This treat is only for those who have been convicted."

"Well!" thinks the poor lad, "this is a rum go, anyhow; but if that's what has to be done, before folks that know yer starvin' 'll help yer, I can easily manage that."

So he goes away, resolving to qualify himself for patronage without delay, so that when another such feast is given he can go the donor and say, "Please, sir, I want my ticket. It's all right now, for I've been copped, and done a month."

This strikes me as a peculiar way of Christianizing and improving the morals of the community, but it is, of course, undeniable that the motives of these benevolent feast-givers are of the purest and best, and they flatter themselves that there is a method in their madness, their motive being to reach the consciences of hardened offenders by means of the talk and advice with which they supplement the comestibles.

But the unqualified applicants who are turned away don't know this, and such utterly useless methods of improving the race won't do. We want downright earnest radical reform, and to bring about so desirable a result we want downright earnest radical methods, the expenditure of plenty of money, and the powerful aid of the organizations which at present help to ruin and impoverish our country for the sake of people who neither need their interference nor profit by it.

The organizations to which I allude are the various Foreign Missionary Societies, which year after year rob our own poor of hundreds of thousands of pounds, in order to maintain a huge army of missionaries in other countries. So strongly do I feel on this subject that, if it were possible, I would introduce a Bill into Parliament to prohibit the exportation of another farthing of English money until every heathen in our own land has been rescued from moral and physical degradation. Until this object is achieved, all foreign missionary work is nothing less than wicked, hurtful, and immoral, as well as needless and useless. These may seem strong terms to use in connection with the work of people whose principal motive is supposed to be to make the world better, but I hope to justify them.

The ardent advocates of missionary work will tell me that Christ commanded his disciples to preach the gospel to all the world, to which I reply that he enjoined them to begin "first at Jerusalem." In other words, to do their duty to their neighbours before deserting them on behalf of strangers. Jesus of Nazareth was always in sympathy with the poor, and, were he among us at this moment, he would forbid the wholesale abstraction of the money which ought to be used for the benefit of suffering humanity at home. He was a pioneer of socialists, and with him the gospel was as largely composed of charity, social purity, and neighbourly love as of the special doctrines which orthodoxy holds up as the essence of all that is necessary for future salvation.

The withdrawal of so much money and helpfulness from our own country is virtually the withdrawal of the means of preventing the downfall, and of civilizing the huge populations of our slums, and is therefore positively immoral and hurtful, for the good effected by the Christianizing of heathen peoples is by no means commensurate with the outlay of money and strength in this direction.

In many ways, too, it must be patent to every thinking mind that even apparently successful missionary efforts are useless, and a direct source of danger to the hapless natives upon whom they are wasted. Take a really earnest, zealous worker, for instance, who has overcome innumerable difficulties and has converted quite a little colony of native Africans. By-and-bye it is found necessary to send assistants out to him, and for a time the prospects of the little community are of the brightest.

After awhile, however, traders are lured to the place by the glowing reports which have been sent to the missionary organs, and are welcomed by the poor blacks with the delight and confidence born of intercourse with the peaceful missionary. And now ensues a period of rapid demoralization, for Europeans never settle in great numbers in any country without bringing about the moral and physical ruin and final extinction of the hapless natives.

Drink! Disease! Misery! Death! These are the gifts of Christian civilisation to the primitive tribes of the earth! If you doubt my statement, look for the hordes of Red Indians who once owned America. Tell me what has been the fate of the aborigines of Australia or the Maoris of New Zealand? Those who are not stamped out already are rapidly nearing the end of their race before the Juggernaut of so-called Christian civilisation.

One word I have applied to missionary enterprise is "needless," and I use this word in the full conviction that in order to attain future spiritual bliss it is not necessary either to suffer for the sins of those who have gone before us, or to throw the weight of our own sins upon some innocent scapegoat. I believe God to be almighty, merciful, wise, and just, and refuse to accept the blasphemous teaching that He would fore-ordain myriads of human beings to everlasting torments because a woman and a man, in mythical ages, once ate an apple too many! I decline to pin my faith to an old legend which says that the Almighty would permit the existence of a devil whose perpetual work it is to undo all that God himself is doing for the salvation of His creatures. He has only to *will*, and whatever *He wills is*, else would He *not* be the *Almighty*. Nor is it necessary for Him to invent an elaborate machinery of vicarial anguish and suffering in order to induce Himself to pardon people who, being unconscious of His commands, could not possibly be deserving of damnation because they have failed to carry them out. Where is the Divine love of such a system as that? How can it compare with the theory that God is too pitiful to condemn us for the faults of others; too powerful to require any aid in recognizing the claims of a pure life; and too loving to demand impossibilities from us? The incarnation of power, truth, majesty, mercy, and justice! That is the noblest conception of the Creator; and I believe that whoever leads a noble, true, helpful life, animated by love for God and man, and is, according to the best of his own knowledge and belief, advancing the cause of purity and humanity, will have exactly the same chances of future happiness, whether he be Buddhist or Spiritualist, Trinitarian or Unitarian, Parsee or Mohammedan, Brahmin or Jew, Confucian or Christian.

Leigh Hunt wrote some lines which beautifully illustrate this theory, as you will hear:—

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision rais'd its head,
And with a look made all of sweet accord,
Answer'd, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow-men."

The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.
(To be concluded in next number.)

VANISHED FACES.

BY JOHN WETHERBEE, OF BOSTON, U.S.A.

Biographical Sketches of the Spiritual "Old Guard" No. 2.

SOME MEMORIES OF THEODORE PARKER. BY ONE
WHO KNEW, LOVED, AND HONOURED HIM.

My old friend and pastor, Theodore Parker, once thought he saw and had a conversation with a spirit. He was always tender on people's superstitions, and, notwithstanding his rational ideas and common sense, he had deep down in his soul a veneration for the supernatural. It may have made him respectful to the growing interest in Modern Spiritualism, although he was not a believer; but I think he would have been one, if he had lived a decade longer. He died in 1860, aged 50 years. It is possible his hospitality to this modern belief may have been due to the fact that the clergy of his day said to it, as it did to him, "Get thee behind me, Satan." He knew that some of the leading ministers were dishonest, and as heretic as he was, but preferred the primrose paths of ease to the rough road of going counter to public

religious sentiment. Had he lived he would have become a spiritualist, and not of the order of Nicodemus.

I said, Theodore Parker thought he saw and talked with a spirit. The incident is related in his life by O. B. Frothingham, as follows:—"When he was a boy, he was on his way to school, trudging along across the fields. Suddenly he found himself accompanied by an old man, with a long, white beard, and a patriarchal aspect, who talked with him on the way, told him what a bright boy might do and be, making his heart burn with emotion, and then disappearing as suddenly and unaccountably as he came. Theodore often alluded to this adventure in after life, in a manner that betrayed a half superstitious belief in the visitation. Who the person was he could not guess—no inhabitant of the neighbourhood, for he knew them all, and no stranger had been seen in the quiet village. Be he who he might, the meeting fell in with the boy's early consciousness that he had a destiny."

I think he felt it to be a visitant from the other world himself, and as a spiritualist I believe it was, for I have known many such cases.

No pleasanter remembrance comes to my memory than that of Theodore Parker. In my mind's eye, I see his mild, blue, kindly eyes, his venerable look, short, gray beard, and bald head, though when I last saw him in Music Hall pulpit, he was on the sunny side of fifty. He was the most "come-at-able" great man I ever knew, in that respect reminding me of Wendell Phillips. I was not a church-going man; had a prejudice against ministers, as a class. I knew something of the general dislike of the ministers towards him, but I considered it a matter of no consequence.

I heard Theodore Parker once at a funeral, without knowing who he was. His remarks were so tender and touching, so rational and free from superstition, that I was drawn to him, and was surprised to learn that it was Theodore Parker, the great Boston heretic. This was in the early fifties. I had not been for a long period a church-going man, but I went at once to hear him, and continued to. I did not feel as if it was a church. I went there, took a seat, generally read a newspaper until the sermon began; many others did the same. His audience, though very large, had not the appearance of a religious one, rather promiscuous. Some were infidels I saw there, but all were attentive to his words, and it seemed to be an intelligent, business-like crowd. He was very sarcastic, had a faculty of hitting error hard; and I became fascinated, and liked his heavy blows at Pharisees; at the same time there was an undertone of sincerity and tenderness to the every-day man that was democratic in the extreme.

I gradually became an attendant almost every Sunday, and grew to like his earnestness, his sincerity, his dealing with current topics. He rarely took a text from the Bible, but from incidents in current life. I do not think he slighted the Bible, but believed in truth before Scripture, and the truths of Socrates, Milton, and others, were as good as truths anywhere else. He was eminently a Christian man, taught Christianity, and lived it also, better than any minister, or man I ever knew. In time I found that he had touched my religious nature. I joined him in my heart, in his prayers, and felt the better for it, and grew finally to be one of his people. It took me two or three years to reach this point, but I used to bless the day that I had accidentally come in contact with him.

Theodore Parker's works of many volumes, and his teachings, have given me what I call a liberal education. When I became personally acquainted with him, and one of the members of the Parker fraternity, I found him the most lovable man I had ever met. How any man could do the work he did was to me unaccountable. He seemed to be everybody's friend, whether struggling scholars or struggling workers of the common class—black or white. His correspondence was immense, and a poor clerk, or a poor scholar, would get as much "inky" attention as if he was a statesman or a patrician; if anything, the weaker had more tender attention than the stronger, or of high social position.

He was the greatest man, all things considered, that America has produced. His work and his labours, as a reformer, told on him. He was 50 years old, as I have said, when he died, and he looked 75 or 80. What would he have accomplished had he lived to the scriptural limit of human life.

He seemed to think very highly of modern spiritualism, more, however, of its teachings than of its phenomena. This a little surprised me, for I had been attracted by the latter.

He thought it an emancipator of the human mind, and that it was knocking the nonsense of popular theology to pieces, and led atheists and materialists to a recognition of a future life, which Christian preaching had failed to do. Speaking of the manifestations that had shed a light into my soul, he said he had never obtained satisfaction; but there were others that had, and he was glad. He said he did not need physical, or sensuous, evidences to settle the fact of a future life for him, he was sure of the other world; if he had any doubts it was in the reality of this, none at all of the other. This was substantially what I got in many social talks with him at his own house and also at my office.

How well I remember once when I was sitting at leisure in the back part of my office in Congress Street, of seeing him standing thoughtfully at the corner of Post Office Avenue, with some papers in his hand, his lips moving as if talking to himself. I wished he would come over and see me; he had done so sometimes; he could not see me, but as if he divined my thoughts, he suddenly looked up, as if coming to himself, and walked straight over to my office and entered. We had an hour's talk.

Speaking of this afterwards to Alvin Adams (the famous founder of "Adams' express" and all other express systems), he said he thought the spirits guarded Parker, that he was under spiritual influence without knowing it, and was doing more good for spiritualism than if he were a spiritualist.

At this time modern spiritualism was only about nine years old, and he said this of it: "It has grown so in one decade that it looked more like being the religion of the civilized world than Christianity did when it was 150 years old." O. B. Frothingham in his life of Parker says he writes this in his journal in 1856 (so this was his private deliberate thought): "It seems more likely that Spiritualism will become the religion of America than in A.D. 156 that Christianity would be the religion of the Roman Empire, or in A.D. 856 that Mohammedanism would be that of the Arabian population." Adding—

First—"That it had more evidence for its wonders than any historic form of religion hitherto."

Second—"It is thoroughly democratic, with no hierarchy, but inspiration open to all."

Third—"It is no dogmatic fact, it is not stationary, but progressive."

Fourth—"It admits all the truths of religion and morality in all the world's sects."

Here, then, is this man's comprehensive idea of modern spiritualism when it was less than ten years old, and when it was generally considered as the work of the devil by the church, and as a delusion by science. He had an intuitive conception of its truth, but did not value the sensuous evidence as he would if he had lived a decade longer. I believe he was a great medium, did good work unknowingly, and was under the highest spirit control.

Theodore Parker passed on in 1860. Very soon he manifested himself as a spirit, and was the spirit conductor for many years of the *Banner* circles, when Fanny Conant was the world's medium.

On an anniversary of Parker's death (which was often and splendidly commemorated) there was a great occasion long to be remembered. I was the president of the fraternity that year, and of course took an interest, as I always did on such occasions. My tribute was the following poem:—

THEO. PARKER.

THE earth is marked in many places
With rocky scratches and furrows deep,
Boulders huge have left their traces,
As diamond pointed icebergs creep.
Records or Scriptures writ on stone
Humanity is fast translating—
Reads wisdom from the Great Unknown,
And grows religious, speculating.
So the moral world has "boulder scratches"
Made by great souls in passing through it,
Prophets and "bearers of dispatches,"
Lights in a world that hardly knew it.
History, in storied names, now dead,
None brighter shine than our late teacher;
To-day is bright for the light he shed—
The world still needs just such a preacher.
The "boulder scratch" of Theodore Parker—
Oh, who would now that mark efface?—
Put out his light and make it darker,
Whose life was blessing to the race.
That life in years how short it seems,
How long in manly worth for good;
Religion was his life, not dreams,
At last by all he's understood.

THE RETURN OF THE DEAD.

Low hung the moon, the wind was still,
As slow I climbed the midnight hill,
And passed the ruined garden o'er,
And gained the barred and silent door,
Sad welcomed by the lingering rose
That, startled, shed its waning snows.

The bolt flew back with sudden clang,
I entered, wall and rafter rang;
Down dropped the moon and clear and high
September's wind went wailing by;
"Alas!" I sighed, "what love and glow
Once lit this mansion long ago!"

And groping up the threshold stair
And past the chambers cold and bare,
I sought the room where, glad of yore,
We sat the blazing fire before,
And heard the tales a father told,
Till glow was gone and evening old.

Where were those rosy children three?
The boy beneath the moaning sea;
Sweet Margaret, down where violets hide,
Slept, tranquil by that father's side;
And I, alone, a pilgrim still,
Was left to climb the midnight hill.

My hand was on the latch, when lo!
'Twas lifted from within! I know
I was not wild, I did not dream:
Within, I saw the wood-fire gleam,
And smiling, waiting, beckoning there,
My father in his ancient chair!

O the long rapture, perfect rest,
As close he clasped me to his breast!
Put back the braids the wind had blown,
Said I had like my mother grown,
And bade me tell him, frank and free,
All the long years had brought to me.

Then, by his side, his hand in mine,
I tasted joy serene, divine,
And saw my griefs unfolding fair
As flowers, in June's enchanted air,
So warm his words, so soft his sighs,
Such tender lovelight in his eyes.

"O Death!" I cried, "if these be thine,
For me the asphodels entwine,
Fold me within thy perfect calm;
Leave on my lips the bliss of balm,
And let me slumber, pillowed low,
With Margaret, where the violets blow."

And still we talked. O'er cloudy bars
Orion bore his pomp of stars;
Within, the wood-fire fainter glowed,
Weird on the wall the shadows showed,
Till, in the east, a pallor born,
Told midnight melting into morn.

Then, nearer to his side I drew,
When lo! the cock, remorseless, crew!
A glance—a sigh—we did not speak—
Fond kisses on my brow and cheek,
A sudden sense of rapture flown,
And in the dawn I sat alone!

* * *
"Tis true, his rest this many a year,
Has made the village churchyard dear,
'Tis true, his stone is graven fair,
"Here lies, remote from mortal care;"
I cannot tell how this may be,
But well I know he talked with me.

And oft, when other fires are low,
I sit within the midnight glow,
My head upon his shoulder leant,
His tender glances downward bent,
And win the dream to sweet delay,
Till stars and shadows yield to day.

Edna D. Proctor.

SIGNS OF THE TIMES IN THE UNITED STATES.

DR. LYMAN ABBOT dealt the present wage system some hard blows in a recent address in Chicago. The sentiments expressed are well-known under the name of Nationalism, and he proves himself an able exponent of the coming gospel. Every new thrust that is added to the already long list, gives greater impetus to the movement.

Writing of his tremendous revelations on the subject of the rich growing richer and the poor poorer, *The Brooklyn Eagle* says:—The Rev. Dr. Lyman Abbott, of Brooklyn, made a notable address in the Central Music Hall recently, squarely attacking the existing wages system. "It is a system full of inherent evils," he said, "a system that denies the labourer either a chance of profits or a chance to work. I don't know how you like it in Chicago, but in New York there are many who are denied even those three God-free

gifts—pure air, clear sunshine, fresh water—and as for the ownership of the land, why, that is a dream to them unthought of. The wage system is a system that diffuses poverty, makes a coffin of the cradle and a bier of the bed. It is time for us to learn no longer how to make wealth, but how to distribute it. We have developed in our midst a plutocracy and the worst possible government on earth. Let it not go down to our shame that we do not know or care to know that such facts exist and need reforming." The doctor closed with an eloquent appeal for the universal brotherhood of man—for an industrial government, wealth for the people, of the people, by the people.

A woman is found by a police officer in a doorway hugging to her breast the dead body of her babe—dead from starvation. And on the same island other women are spending \$60 each for night dresses, made of such material that they never can be washed. A man is arrested for parading the streets with a placard on his back asking for employment. He has invented this novel peripatetic want column because he has not the fifty cents to pay for an advertisement in a daily paper. At the same time Tiffany is selling silver stew pans for millionaires to cook their breakfast in. Women and children crying for bread in our great cities, and speculators creating a corner in wheat at the same moment! And the *Evening Post* seriously tells its readers that the labour problem "consists simply in the collection at certain points of more mouths than there is provision for!" There is ample provision in this country for all the mouths in this country; ample provision in or within easy reach of New York city for all the mouths in New York city. But when eighteen-hundredths of the population of the United States own three-fifths of the wealth of the United States, some of the other eighty-two-hundredths of the population will go cold and hungry.

That foolish old Hindoo custom of starving at the gate of your debtor till he pays you what he owes, may be looked upon as typical of our present condition. The outcast multitude can protest in no other way. But they can starve on the doorstep of society. And they are starving. The vast burden of poverty under which we are staggering is mainly due to the appropriation of public services, of social rights, by individuals who neither can nor do render an equivalent for them to their fellow citizens. That is the meaning of monopoly. Monopoly, whether created yesterday or the heirloom of ages, is nothing less than a tax on all present and future productions of the land in which it flourishes.

Abolish the monopoly of resources now enjoyed by a few, and the nation will not be the poorer by the smallest fraction of any commodity at any moment after. But let there be a universal strike of all except the monopolists, and how long would society endure? There would be a famine in a year, in two years nakedness, and in ten the land would be a desolation. Monopoly means a present tax, as well as a past usurpation. The monopolist may also be receiving "wages of superintendence"; but they are a trifling proportion of his income, and no part of his monopoly in the proper sense. It is not by any man's wages that the people are impoverished, but by this running-sore of taxes handed over to private persons, to be used without regard to the social organism. . . .

STILL ANOTHER SIGN OF THE TIMES.

WE read in the *New York Sun* that "Fred Roberts, 21 years old, living at 247, West Fiftieth Street, had been arrested on Broadway with this placard on his back:—

"I am not Bret Harte, Berry Wall, or George Francis Train, simply a married man, a street railroad employé out of work, who has used every means to find employment. I do not wish to say anything against the circulation of the New York press. I am an earnest hard worker willing to do anything. Please do not stare at me, as I am modest.—Yours very truly, THE SANDWICH."

"Roberts told the justice that he was out of work and had an invalid wife depending on him. 'What am I to do, Judge? I cannot starve, nor can I let my wife starve to death,' he said. 'I will not steal. I have not committed any offence. I am tired of asking for work and being refused it. I thought this sign would create some excitement, and make my poverty known to some one who might be disposed to take pity on me.' He was discharged."

Poverty is generally considered the worst of crimes in this age. Every unemployed man is looked upon as a tramp.

If he cannot find work at his trade and tries to gain a livelihood by peddling some trifling article the law compels him to pay nearly all he can make for a licence to sell, and in thousands of towns and cities the licence is so high as to be prohibitory. The enormous sums used in keeping up the machinery of criminal courts, if utilised to institute a bureau that would see that all unemployed workmen are provided with suitable work, would do more than anything else to lessen crime.

IN RE THE KITSON TESTIMONIAL.

THE following article speaks for itself, and it now only remains to give some items of its history since Mrs. Hardinge Britten undertook the responsibility of drafting and having it printed, and Mr. Wm. Johnson performed his share of the work in despatching it by post to the various presidents or secretaries of the Spiritualists' Progressive Children's Lyceum.

In the first place we solicit our kind readers' attention to the paper itself, which reads as follows:—

"TESTIMONIAL TO GOOD ALFRED KITSON.

To the Leaders, Teachers, Scholars, and every true friend of the Spiritualists Progressive Children's Lyceum.

Dear friends all—great and small.—At the annual conference of the Lyceums, held at Oldham on Sunday May 11, it was moved by Mr. Wm. Johnson, of Hyde, seconded by Mr. Emmott, of Oldham, supported by all the delegates, and carried by the unanimous vote of a large audience, that a testimonial of high appreciation and thankfulness was due to Alfred Kitson, the untiring, self-sacrificing, and devoted labourer for that branch of the spiritual cause, which is to make the men and women of the next generation, and thus shape the destinies of the race, namely, 'The Spiritualists' Progressive Children's Lyceum.'

Alfred Kitson, a working man, without money, price, or recompense, has given his nights, after many a hard day's labour, to study how best to write books for Lyceum use, organize new Lyceums, and perform all the arduous duties accruing from the office of secretary to the last three years' annual Lyceum conferences.

Shall this man of the people give time, service, earnings, and talent, without some *due acknowledgment*? Let the friends of the Lyceum movement answer this question.

In response to Mrs. Hardinge Britten's summing up of the work this brave *private of the ranks* has accomplished, and in the absence, perhaps, of any less enthusiastic worker, the Conference audience pitched upon Mrs. Britten to carry out these resolutions—and though the Editor of *The Two Worlds* is only herself a working woman, with little or no time at her disposal, she cheerfully accepted the charge, and now calls upon the friends of spiritualism, and especially of the great and momentous work of the PROGRESSIVE LYCEUMS, to respond at once, and according to their utmost capabilities, to the appeal now made, namely, *to collect a financial testimonial to the worth and service of good Alfred Kitson.* To this kind and faithful worker, the half-pence of the children of the Lyceums will be as precious as the pounds of the millionaire.

The secretaries of the various Lyceums are earnestly requested to read this paper to their young people, and send on their pennies and half-pennies, with the names of every contributor—not forgetting *their own*.

Let all and each gather in what they can. Their record will be found in the archives of eternity, and on earth the acknowledgment will be made—first by letter to each Lyceum and individual contributor; next, under the auditorship of Mr. Chiswell, of Liverpool, and Mr. Wm. Johnson, of Hyde, and in *The Two Worlds*.—Signed,

EMMA HARDINGE BRITTEN,

By whom all contributions will be received and acknowledged.

The Lindens, Humphrey Street,
Cheetham Hill, Manchester."

Up to the present date the following is a list of the sums received by Mrs. Britten. It is earnestly hoped that the publication of this appeal will stimulate the thirty or forty Lyceums, scholars, friends, and supporters not yet heard from, to send in their contributions as speedily as possible. Every friend of the Lyceum movement—now the most important of the age—is equally interested in rendering their tribute of acknowledgment and gratitude to Alfred Kitson. We urgently hope, therefore, that we may soon have to render an account of treble the sums herewith named.

The letters and names of every donor, from a shilling to a halfpenny, will all be handed over, with the total amount, to the friend whom it is our duty and pleasure to honour.

North Shields Lyceum, 6, Camden street, per Henry Appleby, junr.	£1	4	4
Accrington Lyceum, per J. Holmes, Church	0	7	9
Marylebone (London) Lyceum, per E. White, conductor	0	5	3
Rawtenstall Lyceum, per John Barnes, Cloughfold	0	2	4½
Blackburn Lyceum, per G. E. Harwood	0	2	8
Mr. Cliffe, Ossett.....	0	2	6
Pendleton Lyceum, per J. Gibson	0	4	0
Newcastle-on-Tyne Lyceum, per H. A. Kersey	2	18	1
Sowerby Bridge Lyceum, per A. Sutcliffe	0	9	9
Halifax Lyceum, per John Kendrew	0	8	6
Batley Carr Lyceum, per G. Hartley	1	12	0
Willow Street Lyceum, Bradford, per Jas. Naylor...	0	6	0
E. W. W. and M. W.	0	5	0

Total received July 29th.....£8 3 0½

Additional subscriptions will be announced in each ensuing number.

WAITING.

THE world waits an incarnation

In throbbing human flesh;

A soul charged with revelation,
To cut doubt's clinging mesh.

A Christ is needed; and will soon
Appear upon the earth!

The world is rousing from its swoon,
Begins to feel its dearth.

True hearts are ready to receive
The truth when 'tis proclaimed,
And minds are waiting to retrieve
The follies which have maimed.

The air is full of expectation,
And thought is growing fast,
Ready without reservation,
Its models to re-cast.

As Jewish mothers long ago,
When Jesus came to earth,
Each hoped and longed herself to know
As she who gave him birth;

Each woman now as earnestly,
May hope that through her son,
The new light from eternity
Shall for this age be won.

—I. J. S., Newcastle-on-Tyne.

VOICES IN THE AIR.

The *Record* is scandalised to learn that the Queen has re-opened the East Terrace of Windsor Castle as a public promenade, with the accessory of a military band, on Sunday afternoons; and calls upon the Bishops to address a loyal and dutiful remonstrance to Her Majesty. The editor of the *Record* is about the meanest man on the Press to want the poor overworked Bishops to undertake a lot more labour during the prevailing crisis. What the country is expecting the Bishops to do in the present disastrous month of July is to put in some overtime, reciting the Prayer for Fair Weather, so that we may "receive the fruits of the earth in due season," and enjoy a little Sunday music wherever the bigots allow it to be had. For once I feel moved to exclaim, God save the Queen! May she be moved to order the Bishops on to their marrowbones, so that we may get some sunshine before next May, as a set-off to their aggregate salaries of £170,000 a year.—*Sunday Chronicle*.

There seems to be a close connection between politics and religion—such as it is—at Washington. When Cleveland selected the First Presbyterian Church as the place of worship for himself and his wife, the church became so popular that sittings could be had only at extravagant premiums. It is now advertised for sale or to rent, while the Presbyterians who worshipped there have pews at the Church of the Covenant, which President Harrison attends.—*New York Times*.

Kate Field is not particularly complimentary to American women. She says, in a recent issue of her paper, *Kate Field's Washington*, "That, with all our boasting over the superiority of American women, French women are vastly ahead of us in executive ability, in housekeeping, in taste, in manners, and in husbanding resources, while the best representatives of English women exceed us in culture and in brains. America has produced no Mrs. Browning, no George Eliot. Even our universities, where co-education exists, make no such showing as Cambridge, England, where Miss Phillippa Fawcett, aged twenty-two, has taken the highest honours in the late competitive June examinations."

OFFICE OF "THE TWO WORLDS,"
10, PETWORTH STREET, CHEETHAM, MANCHESTER

The People's Popular Penny Spiritual Paper.

TERMS TO SOCIETIES.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, AUGUST 1, 1890.

NATIONAL CONFERENCE OF BRITISH SPIRITUALISTS.

HELD AT THE CO-OPERATIVE HALL, DOWNING STREET,
MANCHESTER, SUNDAY, JULY 6TH, 1890,

IN THREE SESSIONS.—THIRD AND LAST SESSION.

(Reported by E. W. Wallis.)

AFTER the opening hymn, and the good chairman's introductory speech, Mr. J. J. Morse, under control, made an impressive invocation, and proceeded with his address as follows: Many years ago, it was said by Lord Brougham, "In the cloudless skies of scepticism I discern a cloud no larger than a man's hand, that cloud is modern spiritualism." How that prophetic utterance has been vindicated you know. It has spread until it has covered the whole earth; it has shaken the world's thought to its foundations. Spiritualism has recalled many forgotten principles, and brought to light many new truths. It has built the bridge of light between the two worlds, and has placed the keystone of fact so firmly in position that nothing can destroy that bridge. What spiritualism *will* do can only be estimated from its past, and we may be sure it will lead humanity into all that is good, and result in the building of newer, better, and purer lives. Spiritualism is not confined to sweet converse with loved friends gone before. It is concerned with all that appertains to the welfare of the soul here and hereafter. It is a science and a reform. Knowledge is the only key to progress, and ultimate development is attained thereby. It knows no creed, but comes offering its message of love to the world in the name of Truth, God, and Humanity, and will bless mankind if they are true to its standard of "Liberty, Fraternity, and Equality."

A duet by Messrs. Smith and Balding followed, well rendered; after which

Mr. Tetlow's "guides" said: We had met to-day to sound a note of triumph. Spiritualists were frequently asked "What new truth has spiritualism revealed? and What new work has it to do?" He claimed that it came because the Church had ceased to perform its legitimate functions by ignoring the existence of spirit, and becoming external and materialistic, so much so as to doubt the right of spirits to return, or their ability to do so, as in the days of yore. The laws of being are eternal. Scientists object to spiritualism and demand accuracy of observation. The facts *have been critically observed*, and are attested by clear-

headed scientific men, whose testimony cannot be gainsayed, and the facts of the great movement show that the Infinite Spirit is operating to-day in the return of the spirits to earth.

Mr. James Robertson, president of the Glasgow Spiritualists' Association, felt honoured to participate in this historical gathering, and hoped the result would be a larger reverence for this mighty truth, and a deeper enthusiasm for the work. He had yet to learn that all the preaching power of all the parsons ever converted a rational man or woman who honestly doubted. Spiritualism had convinced thousands. It had dissipated materialism, and permeated the thought of the age with its philosophy. It made good men better, bad men afraid of crime, and its work as the reformer and preacher of the future could not be depicted in simple language.

Mrs. Britten's inspirers spoke in glowing language of the Biblical prophecy, "Behold, I make all things new." The spirit which now moved the people was new. Education had taught them the value of true manhood and womanhood, and impelled them to demand from the autocrats of the world—those who had usurped the powers and blessings destined by the Creator for the benefit of the whole human race—that justice which belongs equally to every creature endowed with the gift of life, and capacitated to suffer or rejoice.

After a brief but stirring speech on "Spiritualism," as THE REFORM OF REFORMS—one which by tens of thousands of independent communications from the dwellers of the far country, showed how every arisen spirit was in the hell or heaven which his evil or good deeds on earth had created. She referred, with some humour, to the words of the chairman, who had applauded women's "speaking in meeting," despite the prohibition of the great apostle of Christianity—Paul. Mrs. Britten contended that he was the friend of women, and had many good words to say of their exalting influence.

In reference to the famous prohibition against women's speaking in meetings, she quoted the opinion of a certain preacher of the far west, who complained bitterly—and doubtless with good cause—of how the women of his congregation would insist on whispering to each other during service, especially when one amongst them happened to have on a new bonnet. For his part, he said, he had no doubt that brother Paul had been similarly troubled, and therefore he believed Paul had only meant to counsel the women, instead of disturbing the entire congregation whilst he was preaching with their remarks about their neighbour's head dresses, to ask their husbands' opinions at home touching anything they wanted to know. Resuming her exalted tone, the speaker referred to one of the delegates who, that afternoon, had expressed doubts on the actual existence of a God. Mrs. Britten said, the builders of that place—in fact, all the workers of the world—were spirits. The re-creation of the earth from a desert waste to a mighty machine shop had all been accomplished by the power of the spirit in man. How, then, can we doubt on the being and work of the Infinite Spirit? Intelligence is the Alpha and Omega of creation, and that is GOD—no matter by what name called, or how expressed. Spiritualism had proved that there is no vicarious atonement; no saviour for man but himself; no wrong done by man to man but what must be answered for by the wrong doer; therefore, again, it is the reform of reforms. On every point we are instructed by the travellers from the far country, who are in the actual experience of what they teach. We are, therefore, no longer in doubt concerning the results of life, action, the existence of God, or the truths of immortality; hence we have a religion of fact rather than belief or theory.

Mrs. Britten concluded a rapid, impulsive, and touching speech with the following vision:—"I see the wide, wide ocean tossing and heaving beneath the action of tumultuous winds and tempestuous waves. On the crest of each billow, or deep in their awful troughs, are ships and crafts of every description. Towering aloft above them all is a mighty vessel of world-wide proportions, crowded from stem to stern with trembling masses of a living freight. That vessel is labelled, 'The Ship of Humanity.' Bewildered by the stormy seas, and the crowded masses of tempest-tossed craft around him, the shipmaster spends time and effort by enquiring now of this, and now of that one which is the best course to steer. Various and wildly contradictory are the answers he receives, and in many instances the clamour of the conflicting voices drown each other, and make their cries unintelligible. In the midst of this desperate need of direction

a sudden hush is experienced, and 'a still small voice' from the heavens is heard crying, 'Look aloft!' The master obeys, turns his gaze to the starry skies, when instantly the clouds are dispersed; ten thousand angelic faces look from their silver thrones, strewed over the sparkling firmaments on high, and above them all he sees the pole star—the ever faithful, changeless pointer to the constant north. Calm, moveless, ever the same, the pole star becomes the master's beacon, and points the infallible path in which the Ship of Humanity should steer. Closing his ears to the distracting voices below, and his eyes to the outstretched hands beckoning him forward in ever-varying directions, the master keeps his steadfast gaze fixed on the heavenly beacon. To the eye of mortality he sees only the pole star. By the vision of the soul he reads the sublime word, SPIRITUALISM, and in the ear of his spirit sound the cheering words, 'Be still, and know that I am God!' Thus directed spiritually by sight and sound, the 'Ship of Humanity' is safely steered into the immortal ports of heaven."

Mr. R. Wortley, of London, representing the London Federation of Spiritualists, next spoke, and said he had never enjoyed any day so much in his life as that day. For his part, he could see no just cause why the men and women of to-day could not see into, and know as much of the spirit world—perhaps more—than St. Paul, or any of the ancients. One thing to him was clear—we are right and standing on firm ground when we proclaim the truth of spirit telegraphy. All the world's sophistry could not dispel the truth of spiritualism, and he considered the facts of that movement, especially when they brought nothing but joy, goodness, and pure living, were worth all the opinions and mutilated teachings of the past, even if they were labelled "The Word of God."

Mr. W. Johnson felt happy in the successes of that day, crowning as they did the failures of the past, and the untiring work and endeavours of those who had laboured to organize these meetings. We had seen the intelligence of upwards of fifty societies, now free from the dogmatism of man-made creeds, working together for one united purpose, to give adequate expression to the truths of spiritualism, which is the reformer of the world. The church failed to give him what he demanded. Before he became a spiritualist he looked on the future as a dead blank—he wanted not its heaven nor feared its hell. "We who go about the country know that orthodoxy is not dead; there is much to be done to break its galling chains from off the souls of its slaves. We have the truth and the world shall know it. The scoffs of our foes are a medal of victory; reward will come in the future life. We have but to put good weapons into every one's hands to-day and to use them well. Let each one hear the call of the angels and go to work, become missionaries, distribute literature, speak as best they can, give of their powers and sympathies, and the spirit-world will help them. Our opponents used to say spiritualism was all imposture; then that it was true, but all of the devil; next it was lunacy, and now they begin to know it is all both true and good, and so they just let us alone. Let us be men and women and fight shoulder to shoulder, and we shall be victorious all along the line."

Mr. J. Armitage said there were three ways of teaching—by parables, precepts, and example. He had been looking back on the day's work, and felt it could be best illustrated by an humble parable in the shape of an umbrella. Every rib was covered with silk or cotton, but all were united at the top by a little iron ring. So he felt we, as individuals, had been covered with the spirit of goodwill and bound together by the iron ring of mutual love and sympathy. He hoped we should all remember and profit by the exercises of the day, and he for one should never forget, nor, he hoped, cease to profit by the evidences of spirit power and human strength which had been demonstrated in that day's exercises.

Mr. E. W. Wallis spoke briefly and most eloquently under spirit control, but as no notes were taken we are unable to give a report of his speech—Mr. Wallis being, in fact, the only reporter of the evening, the one expected not having arrived.

Mr. J. G. Grey, of South Shields, improvised some lines full of sentiment on Mrs. Britten's words, "Look aloft," and Mr. J. Lamont, in closing, expressed his firm conviction that the spirit-world had guided our deliberations, while several clairvoyants declared that there was a vast and mighty assemblage of spirit people co-operating with mortals throughout the whole day.

A warm and cordial vote of thanks to the promoters and founders of the great gathering, and a grateful recognition

of the immense labours and personal sacrifices they must have made to organize such a meeting, was proposed, seconded, and eloquently responded to by Mrs. Britten. Still another vote of thanks was tendered and carried with long and loud acclamations to Mr. John Lamont, for his able and untiring effort in presiding, after which the immense assemblage passed out of the great Co-operative Hall, closing the happy gathering of the day with a glorious parting hymn.

CLOSING WORDS.

To the surprise and—perhaps it might be added—some-what to the embarrassment of the Committee, who have worked so hard during the past few weeks to organize this great and successful day's meetings, a resolution was put and carried at the close of the second session, with long and loud acclamations, to the effect that the Chairman, Mr. John Lamont, and the sixteen volunteers who had organized themselves into a *pro tem.* committee, should continue in office, and, in consequent effort during the ensuing year, labouring as effectively as heretofore, to carry forward the succeeding deliberations concerning the resolutions of the past, and the prospects of the ensuing year's Conference. Such, however, was the unanimous vote of the assembled members, friends, and delegates, and the workers had no option but to assume the high responsibility put upon them.

As has been noticed in previous reports, the majority of votes decided upon Bradford, Yorkshire, as the most eligible scene of the next year's Annual Conference; and, as the present Committee are empowered to add to their numbers, as occasion may require, our good Yorkshire allies may soon expect to be called upon to do their share in the ensuing meeting and its preliminary arrangements. In all these respects we have full confidence in the aid and co-operation of our numerous and warm-hearted allies in Bradford.

A perfect grove of laurels is even now waving over the heads of the sixteen members of the old Committee. Let our Bradford friends determine, by personal energy, effort, and devoted work, that Bradford spiritualists will increase the Manchester Conference laurels from a grove to a forest. All who are willing to buckle on their armour and *work* for the success of the next meeting are therefore now, and during the ensuing months, cordially invited to send in their names, and mark their willingness to co-operate for future effort by addressing any one of the members of the Committee whose names have been repeatedly announced in the prospectuses and agenda of the Manchester Conference during the past few weeks in *The Two Worlds*. In the meantime, our friends and fellow-labourers all over the country may expect to hear from us the (working members of the Central Committee) at no very distant date.

QUESTION DEPARTMENT.

We regret that the necessity of dealing with the McHardie pamphlet, preparing for and reporting the Conference, and, since then, devoting the Rostrum and other articles to specialities, should have prevented our giving due attention and space to the Question Department. In this number we resume this important part of our Editorial work, only regretting that it has been so long crowded out.

QUESTION.

MADAM,—Being most deeply interested in what really good spirits have said, and in many countries corroborated, concerning *their* country, how they live, and under what conditions, I ask of your vast experience some articles on this subject in your charming paper. I heard you some years ago lecture on this subject in New York, and though delighted, almost carried away at the time, have had no opportunity since to refresh my memory, nor can I answer with authority the many who question me. In the name of that many I pray for "light" from your fluent pen and wide experience.—JAMES COATES, Kensington, W., July 7, 1890.

ANSWER.

The subject is too vast to be treated of in one or two articles, nor through one source alone. We propose to send out another Missionary Number, and to make life here and hereafter (quoting from a great variety of authoritative sources) the subject of the entire of its pages. We hope to publish this valuable number in October next, a season when tourists and pleasure seekers are expected to return to their homes, and be more at leisure than at present to attend to literary pursuits.

QUESTION.

Why do not the spirits find out the Whitechapel and West Ham murderers?—JOHN LOMAX, Worcester.

ANSWER.

The capacity of spirits is as much limited by the laws of their life and surroundings as are the inhabitants of earth to their planet and its conditions. Spirits are not omniscient, nor all seeing. Does our questioner, himself a spirit, expect to spend all his time, power and energy in doing the police work that mortals ought to be able to do for themselves? If we mistake not, Mr. John Lomax is a Christadelphian minister, as such, a believer in the Supreme Being he worships as God. Suppose we were to ask him why his God, who is supposed to be all knowledge and all power, does not reveal these murderers, or in other words, why He permits them to act out their wickedness at all—how would he answer us? All we know of spirits is that they are on a little higher plane of being than they were on earth; that their aim in seeking us is to assure us of their immortality and our own; to warn us how to live here, so as to prepare us for the life hereafter, but not to do the work that belongs to us on earth, nor take from us the privilege of doing all our earthly work for ourselves.

QUESTIONS.

MADAM,—I got one of your "Missionary Numbers," and so I want to ask you a question or two about spiritualism. (1) Do the spirits work like us? (2) Do they eat, and what? (3) Do they marry and have children? (4) What is meant by the different grades of development—does it mean that all of one age inhabit one sphere? (5) What do they inhabit; are they and their worlds substance? (6) Are every one the same there as here, old and young, or are all made young? (7) How can I prove spiritualism to be true for myself, as I have not any one to form a circle with? (8) Can I call the spirit of my mother up, who has been dead 15 years? Can I call my friend up, dead two years? (9) Could you call either of them up, and if so, could you take their portraits, or get them to sign their names on paper, or give you any sort of specimen of their writing as it was when they were on earth?—Kindly help one who is willing to believe.—Yours truly, J. GRANGER, Woodhouse.

ANSWERS.

(1) "Do the spirits work like us?" Answer:—In some respects, yes; in others, no. All the employments we have on earth are inspired from the spirit-world, and continued there, but on much higher grades. Spirits do not toil or labour as mortals do, but work there is pleasant, restful, and graduated to each one's capacity; and all are on vastly higher planes of art, science, and uses, than on earth. Furthermore, all payments are made by EXCHANGE, not currency. There is no money there. The wise and good give teaching, help, and noble ideas in exchange for labour and products. Wealth consists in goodness, wisdom, and the ability to bless others. Labour, in being of use, and putting every faculty into exercise. Aristocracy is formed only of goodness and wisdom; governments, of the highest good and knowledge.

(2) "Do spirits eat, and what?" Answer:—Spirits on a low plane require food to sustain their spiritual bodies. That food is fruits, vegetables, and plants, never animal food. The higher and more exalted spirits at times refresh themselves with the essences of fruits and plants, but eventually, as they pass to higher spheres, they only imbibe the essences of atmospheres and forces.

(3) "Do spirits marry and have children?" Answer:—Spirits associate, in the earth spheres, in conjugal pairs, male and female, but births of newly-created beings take place only through earths, in space, and by the formative processes of matter.

(4) "What is meant by different grades of development?" Answer:—Different spheres, in which the higher states are those who have led the best and purest lives; the lowest those who are guilty of wrong and sin-stained. To the former, the realities of the beautiful, glorious landscapes, lovely scenery, and bright surroundings of spirit life are fully revealed. The latter see everything from their own darkened conditions. Everything looks barren, gloomy, and hateful, and they are subject to the association of criminals like themselves, until by remorse, sorrow, penitence, and the aspiration for good, they progress out of these dark and suffering conditions. Kind teaching angels are always around all spirits, endeavouring to lift them up and aid their progress.

(5) "Are spirits and their worlds substance?" Answer: Not the substance of matter. Spirit substance is what to your earthly senses is invisible, i.e., FORCE. The spirit world is as real and substantial to spirits as earth to you, water to the fish, or air to the winged creatures. But its substance is as invisible to you as is your own soul. The spirit world is the soul of this world, and only perceptible to soul senses. The material world dies and changes. The spirit world never dies, and though spirits pass through it from sphere to sphere, it changes not, except to grow with its inhabitants ever brighter and fairer.

(6) "Are there old and young there?" Answer: The young grow up to maturity; the old grow back to maturity. This condition reached, and fully perfected, all spirits pass on to higher and more celestial spheres, of which we can give no account.

(7) "How can I prove spiritualism for myself, &c.?" Answer: Only by holding circles, joining circles, enquiry of others, or study of the literature. Professional mediums cannot practise in this country without danger of prosecution; hence, unless you can hold circles, or join those already formed, we cannot advise you.

(8) For your last questions, we can only say spiritualists have never "called up" any spirits. The spirits have come unsought by mortals, and of their own accord. We are told that which few other writers seem to teach of, namely, that there are medium spirits in the other life as there are mediums through whom alone spirits can come here; hence it is not every spirit that can come, and when they do, they require a mortal medium here, just as much as it requires a special battery before any one can send a message by the telegraph wires. We never cease to regret the bigotry of this country's rulers, which makes professional mediumship an act of vagrancy, and "the obtaining money under false pretences"; hence, strangers who cannot get admission to the very *exclusive* private circles of this country, or hold circles in their own homes, have no chance of investigating, even if they would. The extreme selfishness of many of the believers in spiritualism, who are themselves satisfied also, makes them join in hounding down professional mediums; hence it is that the growth of spiritualism is far less rapid in this narrow-minded and conservative country than in America, where accessible mediums are to be found in every town, city, village, and district. All we can do is to publish, from time to time, our rules for holding private circles, and these our friendly enquirer will find in the columns of this journal.

LYCEUM JOTTINGS.

THINGS A BOY SHOULD LEARN.

To run.
To swim.
To carve.
To be neat.
To be honest.
To make a fire.
To be punctual.
To do an errand.
To cut kindlings.
To sing if he can.
To sew on a button.
To hang up his hat.
To hold his head erect.
To respect his teacher.
To help his mother or sister.
To button his mother's boots.
To wipe his boots on the mat.
To read aloud when requested.
To help the boy smaller than himself.
To speak pleasantly to an old woman.
To put every garment in its proper place.
To remove his hat upon entering a house.
To keep his finger-nails from wearing mourning.
To lift the baby out of the cradle, and hold it for half an hour.
To treat the girls so well that they will wish he was their brother.
To close the door quietly, especially when there is a sick person in the house.
If you've any task to do, let there whispered be to you—Do it!
If you've anything to say, true or needed, yea or nay—Say it!
If you've anything to love, as a blessing from above—Love it!
If you've anything to give, that another's joy may live—Give it!
If some hollow creed you doubt, though the whole world hoot and shout—Doubt it!
If you know what torch to light, guiding others thro' the night—Light it!
If you've any debt to pay, rest you neither night or day—Pay it!
If you've any joy to hold next your heart lest it get cold—Hold it!
If you've any grief to meet at the loving angels' feet—Meet it!
If you're given light to see what a child of God should be—See it!
Whether life be bright or drear, there's a message sweet and clear,
Coming down to every ear—Hear it!

PLATFORM RECORD.

ACCRINGTON.—Mrs. Stansfield's guides gave eloquent discourses. Afternoon, "Who and what are the angels?" Evening, "Searching for truth." The able manner in which they were given could not but be appreciated. Good clairvoyance after each address.—J. H.

ARMLEY. Temperance Hall.—July 26: About 90 sat down to tea. An entertainment followed of songs, readings, and recitations, by children and friends. The patronage and help we received speaks well for our prosperity. 27: Good lectures from Mr. Parker; such as will make an impression on the minds of non-spiritualists, and place the philosophy of spiritualism in its true light.—R. P.

AUCKLAND PARK. Gurney Villa.—Mrs. Davidson gave an address on "Seek first the kingdom of heaven," &c. Men have been seeking heaven ever since they came into existence, and will seek until reason shall be enthroned upon the world's brain and shall be the king of kings and God of gods.—[Please write on one side of the paper only, and address to Mr. Wallis.]

BARROW-IN-FURNESS.—July 20: First open-air meeting; about 34 members turned out. A good audience listened attentively. There was no interruption. We marched in procession to the hall, where Mr. Proctor spoke under control on "The practicability and utility of Spiritualism." He alluded to the teachings of Christianity, and claimed that spiritualism had done more for mankind than all the sects put together. They had taken the pick and spade and pulled down the pearly gates, and levelled the jasper walls, and dug up the streets paved with gold of heaven, and had proved the reality and naturalness of life after death. A splendid address. We have reason to think much good will result.—T. L.

BLACKBURN.—July 20: Afternoon, Mr. E. W. Wallis gave an excellent address on "The Court of Appeal," the comparisons drawn between materialism, orthodoxy, and spiritualism being eminently interesting. Evening: Several questions of paramount importance were replied to in a very clear and decisive manner, giving great pleasure and instruction. 27: Mrs. J. M. Smith's controls gave an impressive and instructive address on "Is Spiritualism a Religion?" Evening: Replies to questions from the audience were listened to by a large and attentive congregation. The explanation of "How the spirit leaves the body" was extremely interesting, and quite in accordance with the teachings of the "new dispensation." Successful clairvoyance at each service.—C. H.

BOLTON.—Mrs. Stansfield gave great satisfaction in the addresses and clairvoyance also.

BRADFORD. Bentley Yard.—Mrs. Whiteoak discoursed to crowded audiences. Afternoon subject, "Spiritualism a blessing in distress." Evening: "Sowing and Reaping," showing how, by our daily actions, we are making our spiritual homes. This being our annual flower service we purpose giving the beautiful flowers brought to the inmates of the Union that they may cheered thereby.—Z. S.

BRADFORD. St. James's.—Mr. Bloomfield, speaker. Two subjects from the audience were ably dealt with: "What position does the spirit of the medium occupy during the time he is under control?" In reply it was stated that an entire separation of spirit and body does not occur till death; all controls operate from without. Second question: "Does mankind need a saviour or redeemer?" Man needs knowledge, brought about by experience, that he may save himself. Successful clairvoyance, twenty descriptions given.—A. P.

BRADFORD. Little Horton.—Mrs. Marshall being ill could not attend. Mrs. Beardshall assisted Mr. Marshall, both were listened to attentively. A fair audience. Mrs. Beardshall rendered a solo after-noon and evening in splendid style.—A. W.

BRADFORD. Ripley Fields.—Mr. G. A. Wright, assisted by willing workers, drew together large and attentive audiences. In a clear, concise way was given how each one may have "Facts of Spirit Return." The philosophical aspect was ably presented. The free and easy way of salvation was proved to be false, and even contrary to scripture. The works of Deity were portrayed in glowing language. Jealousy and hatred were the only hell; love, purity and temperance were the true and happy heaven. Hoping the seed sown will bear fruit. Thanking all friends who helped to make the day a success.

BRIGHTON.—Miss Walton's guides ably addressed very fair audiences. Subjects, afternoon, "The unseen world." Evening, "Suffer little children to come unto me, &c."—R. R.

BURNLEY. Hammerton Street.—Mrs. Wallis spoke beautifully on "The New Hell and Heaven," showing the advanced conceptions of the human mind respecting these two conditions. Some very extraordinary clairvoyance was given. In the evening Mr. Wallis read some startling extracts from Theosophist publications, showing their position, and later his controls spoke very effectively on "Theosophy and Spiritualism," answering to the satisfaction of an intelligent audience the arguments recently advanced by Mrs. Besant at Colne.—J. N.

BURNLEY. Trafalgar Street.—July 8, Mr. Sutcliffe delivered good discourses. Good psychometry. 13, Mrs. Horrocks, two good addresses and correct clairvoyant and psychometrical descriptions. 20, Mr. Grimshaw. Afternoon, we formed a circle. Evening, a good discourse and correct delineations. 27, Mrs. Best devoted the whole time to clairvoyance to the largest audience we have had; about 70 descriptions given and only about two doubtful. First visit of some of the people, who promised to come again.

BURNLEY. North Street.—Afternoon: "The Facts and Philosophy of Spiritualism" were presented by Mr. Wallis's controls, in the clear intelligent manner so well known to those who have been privileged to hear this pioneer worker. Good audience. Evening: "The Word of God, where found, and how to read it," was ably treated by Mrs. Wallis's controls, to a packed audience. Successful clairvoyance. We shared, by arrangement with Hammerton Street, one service each by these distinguished workers.

BYKER. Back Wilfred Street.—Mr. Wightman's guides delivered an instructive and satisfactory address on "How to Develop Mediumship." Clairvoyance very successful, in some cases names given.

CARDIFF. Lesser Hall, Queen Street Arcade.—The children's Lyceum, which continues to prosper satisfactorily, was held as usual at 3 p.m. At 6-30 p.m., an address upon "The Continuity of Life" was delivered to a large audience by Mr. J. Macdonald.

CLEOKHEATON.—July 23: Another grand meeting. Mrs. Thornton's guides gave excellent clairvoyance. 27: Mrs. Mercer's guides showed the difference between spiritualism and orthodoxy. Evening: Subject, "The Signs of the Times." I think the audience never listened to anything grander. Excellent clairvoyance at each service.—W. H. N.

COLNE.—Mr. Croasdale gave good lectures. Afternoon: "The world moves in a mysterious way." Evening: "Spiritualism, in its varied aspects." Small audiences.—J. W. C.

DARWEN.—Mr. Boocock's afternoon subject was "Bible Stories." Evening: "Spiritualism, a fact and a reality." Clairvoyance at each service.

FELLING-ON-TYNE. Hall of Progress.—July 26: We opened our new hall with a tea and concert, which was a great success. Nearly 200 friends sat down to the tea, provided by the following lady members:—Mesdames R. Peters, Winlow, Corbridge, Hattle, Scott, and Harlin. Mr. H. Kersey, president of the Newcastle society, was appointed to preside, but being indisposed, Mr. Morse kindly relieved him of that duty. The chairman's address was followed by a pianoforte solo by Mrs. Talbot, and songs, duets, and recitations were given by Mrs. and Miss Talbot, Messrs. Pearson, Dinning, and Masters. Borthwick and Heads. Addresses by Mr. Kersey, Mr. Bowmaker (Sunderland), and Mr. J. J. Morse. Hearty votes of thanks closed a very happy evening. Sunday, 27: Three services. Morning speakers: Messrs. Stephenson and J. Clare; afternoon: Messrs. Robinson, B. Harris, G. Wilson and R. Grice; evening: Miss Shannon gave a spiritual recitation, followed by Miss Forrester with a very pointed address, both highly applauded. Mr. Forrester and Mr. Westgarth, two pioneers, wound up this memorable day's proceedings with stirring addresses. The hall was densely packed, and all seemed highly satisfied.

HALIFAX.—Monday, July 21. A good and enjoyable evening with Mrs. Russell. 27, Mr. Geo. Smith's guides spoke from nine subjects from the audiences, four in the afternoon and five at night. Amongst others, "If Jesus Christ is the only Son of God, who and what are we?" "How can we best develop the finer vision?" "When the spirit has attained the seventh sphere what becomes of it?" The remarkable eloquence of the speaker was a splendid treat.—B. D.

HECKMONDWIKE. Thomas Street.—July 20. Afternoon: Mr. A. D. Wilson discoursed to a small audience, on "Soon shall the trump of freedom," etc. Evening subject, "Theological gnat straining and camel swallowing." Theologians will not believe that spirits retain a natural affection for those they love, but swallow the idea that a mother can be happy in heaven while her child is tortured in eternal flames. Many spiritualists strain at gnats and swallow camels. If a speaker, able to give an uplifting discourse, is appointed, the audience is often scanty, but if there be one who gives clairvoyance or so-called delineations of character, which are sometimes away from the truth (as I have often proved), the place is generally full of wonder-seeking faces. This has, I think, a tendency to undermine many societies.—G. A. W.

HECKMONDWIKE. Blanket Hall street.—27: Our local medium, Mr. T. Crowther, gave grand discourses. Afternoon: "What is your motto for the future?" Evening: "She sitteth at the gates, and knoweth not that the dead are there." Good audiences. Psychometry at night very satisfactory.—J. B.

HUDDERSFIELD. Brook Street.—Our esteemed friend Mr. Johnson has visited us again, and has done extremely well in replying to questions. Moderate audiences.—J. B.

LEICESTER. Silver Street.—Mr. Young lectured on Sunday evening. Subject, "What shall we do to be saved?" Listened to by a fair audience.—J. P.

LEICESTER. Temperance Hall.—Morning, we had a circle with Mrs. Barnes. Various controls and friends made themselves manifest. Evening, Mrs. Barnes' guides spoke on "Life, and how to live it," in eloquent style. A good audience, including many strangers, listened with rapt attention. We have commenced a lyceum, and during the last fortnight have enrolled upwards of 40 members. Tuesday, Aug. 5, we take the children for a holiday in the country. Tickets for adults 9d, children free.—T. G.

LONDON. Battersea Park.—Mr. Wyndoe and myself had a large and attentive audience, and we think convinced the crowd that our statements anent spirit healing, &c., were true. I had to leave about 5 o'clock, and Mr. Wyndoe was then commencing the first of a series of philosophical essays he intends continuing weekly. Mr. Percy Smyth, of Notting Hill, and Mr. S. T. Rodger, of King's Cross, have consented to act as reporting secretaries for the Federation. We should be glad to know of two or three more shorthand writers.—U. W. Goddard.

LONDON. Canning Town: 2, Bradley Street, Beeton Road.—Mr. Towns was well received and was very successful in psychometry. Articles were sent up from the audience. One was a small stone. Mr. Towns described the place in every particular where this stone had been taken from. Afterwards it was stated that the stone came from Antwerp Cathedral as a relic. The audience marvelled greatly at such power.—F. W.

LONDON. Federation, Claremont Hall.—Mrs. Yeeles spoke on "What is the good of earth life?" a subject chosen from the audience, and it was dealt with in a lengthy manner. Mr. Emms, pioneer of open-air work, conducted. Mr. Tindall gave a good reading, which dealt with spiritual phenomena investigated in true scientific manner, and showed favourable results. Some good singing by Mrs. Tindall added to the harmony. Owing to the late hour we were unable to hold the proposed council meeting.—P. S.

LONDON. Hyde Park, near Marble Arch.—The open-air work was conducted with great spirit. Many speakers—Messrs. Rodger, Emms, Drake, Hopcroft, and others; also Mrs. Yeeles, who spoke at some length, boldly proclaiming the truth of "spirit communion." We were fortunate enough to widely distribute spiritual literature, disposing of nearly 1,500 copies of the various journals. We have pleasure to thank Mrs. Mitchener for her sympathy and a large quantity of literature, and also Mrs. F. J. Theobald for an order for some other spiritual literature. We hope our efforts will be appreciated by others. The very best use will be made of their kind help. Literature can be sent to the hon. secretary, Percy Smyth, 68, Cornwall Road, Baywater. Next Sunday at 3-30 p.m., Messrs. Drake, Rodger, Dever Summers, Cannon, and others.—P. S.

LONDON. King's Cross.—"Should Spiritualists have a creed?" was the theme of discussion introduced by Mr. A. M. Rodger. The opener contended that a creed or statement of belief was necessary to bind together those who wished to propagate their views. "I am a spiritualist"—by which term is meant one who believes in spirit communion—was the formula set forth and accepted by all present. The introduction of other beliefs, such as the Fatherhood of God, was considered unwise, tending to separate those who were firmly agreed upon spirit communion. It was pointed out that many beautiful doctrines grow out of belief in spiritual things, but such were essentially matters for the individual judgment.—S. T. R.

LONDON. Lewisham, S.E. Hithergreen Lane.—Afternoon: Mr. Veitch gave an interesting address on "Immortality." A room at the above address is open every Sunday, at 3 o'clock, for answering enquiries relating to spiritualism. Lectures will be given occasionally. Séances every Friday, at 7-30. All earnest enquirers are cordially invited.

LONDON. Forest Hill, S.E. 23, Devonshire Road.—Mr. Darby was prevented from coming, through illness. Mr. Leach kindly gave a powerful address on "The Woman Clothed with the Sun." Several questions were asked and answered.

LONDON. Marylebone. 24, Harcourt Street, W.—Captain Pfoundes delivered an interesting address as to how to treat the injured in cases of accidents, &c. It is decided to start a course of lectures in connection with the St. John's Ambulance Association. Persons desirous of joining to communicate with the hon. sec., who will supply information.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday, Mr. J. Hagon's controls gave an address on subjects from the audience, in a lucid and intellectual manner, to the great delight of all. 27, Mr. A. M. Rodger spoke on "Past, Present, and Future." That the power of the speaker had a visible effect was shown by the rapt attention given. We trust our friend will come and instruct us often.—J. H. B.

LONDON. Winchester Hall, Peckham.—Morning, Mr. Klien in a lucid manner argued on "Ethics," raising many questions, &c., to our mutual edification. Evening, the guide of Mr. Treadwell, "Rev. Forman," in his usual homely style gave a terse, practical, and genial discourse.

LONDON. Peckham, Chepstow Hall.—Morning, Mr. J. Dale's address was explanatory of some of the spiritual mysteries as recorded in the New Testament, and awakened our thinking faculties, for, as usual, differences of opinion soon arose. Evening, a beautiful spiritual discourse brought joy and satisfaction to those who heard it. Our outing to Sevenoaks promises to be largely attended. Last day for tickets, Wednesday, August 6, at Fenham Road Rooms.—W. E. Long, hon. sec., 36, Kemerton Road, Loughboro' Junction, S. E.

LONDON. Victoria Park. Open air work.—We had a good audience, Messrs. Emms, Bullock and Drake, speakers. The subject "The Gospel of Immortality—No Death, No Blood, No Fire," which was printed on a large poster. Many questions were asked, and great interest is being created.

LONGTON. 44, Church Street.—Mr. McDonald gave a normal address, contrasting the teachings of Jesus and the interpretations of them by our orthodox friends. Mr. McDonald will prove a tower of strength and usefulness in the Pottery district. Evening, Miss Bates' guides dealt with the chapter read, "The handwriting upon the wall, and Daniel, the medium, as interpreter." A very eloquent discourse and a good audience. A friend described the control as an Oriental, who had passed over several centuries.—H. S.

MACCLESFIELD.—July 20: Miss Pimblott's control (by request) gave an interesting account of experiences in spirit-life. His duties had been to clear away ignorance, give light, and, as far as possible, take health to those in sickness. His spirit home was the embodiment of his earthly one (purified, of course) and of all things he had loved when on earth.—W. P.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Bradshaw's controls spoke upon "Mind, spirit, and matter," showing the high development matter attains when linked with intelligence. Evening: "The philosophical and scientific aspects of life." The earth's development was traced from a gaseous to a liquid and thence to a solid mass, until it became suitable for plant and animal life, which have been progressive up to present attainments. Clairvoyance at each meeting, partly recognised.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mrs. Gregg's guides lectured grandly on "Home." She spoke on the city slums and alleys, and the mansions of the rich, where no true spiritual influence prevailed. That could not be called home. Several grand clairvoyant descriptions followed. Evening subject: "Worship: how, when, and where?" A splendid discourse was given. Also eight clairvoyant descriptions, all recognized.—W. H.

MONKWEARMOUTH. 3, Ravensworth Terrace. Mrs. White gave 16 delineations, 11 being recognized, to a large audience.—G. E.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse delivered lectures on interesting subjects, remarkable, as usual, for exalted and incisive treatment. Sunday night the laws of physical phenomena were explained. "Tien Sien Tie" intimated that no manifestation more perfect than the "rap" had yet occurred; while it was produced in accordance with the laws of science (spiritual), yet scientific investigation had failed to explain it. Mr. Morse's marvellous stream of classic eloquence, involving ideas of the richest quality, always leaves a fine effect upon embodied minds.—W. H. R.

NORTHAMPTON. Oddfellows' Hall.—Mr. Hodson, of Leicester. Afternoon subject, "Conceptions of God"; evening, "Will Christ Reign upon the Earth?" Clairvoyance at each service. At night all the spirits were recognized. We hope to hear him again.

NORTH SHIELDS. 41, Borough Road.—Mrs. Caldwell's guides devoted the evening to successful clairvoyant descriptions. The guides had to take two aged persons back 40 years of their lives to assist them to recognize what had been described, which fully proved that the medium could not have known anything of either case, for she was not born at the time, nor did she know anything of the persons to whom the descriptions were given.—O. T.

NORTH SHIELDS. 6, Camden Street.—Mr. George Scott in the morning gave clairvoyant delineations, and evening, before a good audience, "The Wants of Humanity" were ably dealt with and much appreciated. Successful clairvoyant delineations.

NOTTINGHAM.—As usual, the announcement of Mr. Wyldes brought strange faces to the front. Subjects from the audience were dealt with in the speaker's usual philosophical manner. Clairvoyance of marked clearness was well received. Mr. Tetlow will not be with us on Aug. 3. A musical service will be given, and it is hoped an interesting and beneficial time spent.—J. W. B.

OLDHAM. Spiritual Temple.—Our local medium, Mr. C. Garforth, gave a brief but interesting address on "The Talents." Evening: The Service of Song, "Rest at Last," was given by the choir. The rendering of the solos by the Lyceum children was creditable both to themselves and their leader, Mr. Davenport, and called forth a hearty vote of thanks to all concerned, and general wishes that it should be repeated at an early date.—John S. Gibson.

OLDHAM. Duckworth's Rooms.—The Ladies' Day.—Mrs. Crossley was our pastor. Afternoon subject, "Prayer," Mrs. Tuke in the chair. Evening subject, "Spirit Life," Mrs. R. Diggle in the chair. A pleasing feature was the fact that our speaker was controlled by her own "son," passed on when a child. A splendid address. Striking clairvoyance. Good audiences.—E. D. V. July 26: Trip to Alderley Edge. Sixty or more friends travelled by train to Alderley, and put up at Mrs. Hatton's, Beacon Lodge. Tea in the open was "immense," the inspiration of fresh air much appreciated. Mrs. Stansfield and party (Stockport), Mr. W. and Miss Pimblott and others (Macclesfield), Mr. and Mrs. Rooke from Levenshulme, and Mr. Russell and son (the only known spiritualists in Alderley), made up about 100 in all. The open-air meeting was an unprecedented success. Mr. James Butterworth presided, Mr. W. H. Wheeler made a short speech, and Mrs. J. A. Stansfield spoke with much effect. Mr. Savage gave some good thoughts whilst under control, and Mrs. Rooke's control sang with great clearness and caused much approval. Mr. Rooke explained some of spiritualism's best points, and evidently pleased his audience; and Miss Pimblott spoke well and obtained an attentive hearing. Mrs. Crossley's guides closed the meeting. Mr. Edwards (Stockport) congratulated all, and hoped we should meet again ere long.—W. H. Wheeler.

PENDLETON. Hall of Progress.—Afternoon: Mr. Swindlehurst dealt with subjects from the audience, among others, "What does a person gain by giving up Christ and the Bible, and becoming a spiritualist?" Evening: "Spiritualism and its critics." Each subject was treated in a masterly manner, and made a deep impression on an intelligent audience, eliciting hearty applause.—J. G.

RAWTENSTALL.—Another disappointment, Mrs. Hayes not turning up. Our room was crowded. Many strangers both afternoon and evening. The president gave the address, then Mrs. Ashworth, our local medium, gave clairvoyant descriptions, almost all recognized. Had not Mrs. Ashworth come to the rescue we should have closed for the evening. But the audience sympathised with her, and we had a glorious time.—J. B.

SCHOLES. Silver Street.—Afternoon, Miss Capstick gave the experience of her guide while in earth life, which was very interesting. Evening, she was assisted by Mr. Henry Critchley, and an enjoyable service was gone through. The clairvoyance at both services was excellent, and pleased an attentive audience who hoped for another visit soon.—T. S.

SOWERBY BRIDGE.—Mr. Rowling was unable to come, through sickness. Mr. Bush gave very original ideas on "Inspiration," and showed that it was as philosophic for spirits to inspire mortals as one mind to inspire another in the body. The great lesson was that as we are ourselves so are we inspired. If we give way to low, base, grovelling ways of life, so do we attract similar influences, and receive their thoughts or inspirations. On the other hand, the pure, good and noble receive bright, noble ideas from those of their own sphere. His prayer was that all who understood the import of his words would seek inspiration from the highest source.

SOUTH SHIELDS. 19, Cambridge Street.—23rd; The guides of Mrs. Caldwell gave clairvoyant descriptions, nearly all recognized. Mr. W. Davidson's guide sang a beautiful solo. 25th, usual developing circle. 27th, Mr. Westgarth was away at Felling. Our old friend, Mr. J. G. Grey, took a subject from the audience, "Christianity and Women," and gave a poem on "Who art thou, woman?"—D. P.

STOCKPORT.—Mrs. Johnstone's guides delivered an impressive address on "Man's inhumanity to man." Successful clairvoyance followed, and several persons were benefited by her gift of healing. The afternoon was chiefly taken up with clairvoyance. We have been more fortunate with Mrs. Johnstone than the Rawtenstall friends. She has been honourable in her engagements with us, and has always done her best when here. A few of us were pleased to meet Oldham friends at Alderley, on July 26, and to help at the open air meeting.—T. E.

SUNDERLAND. Centre House.—July 20: Mrs. Wallis gave three lectures, which were handled in a masterful manner, and the arguments were incontrovertible. Those who have heard Mrs. Wallis before say she has made rapid progress in platform speaking, and I think she has made a good impression. Remarkable clairvoyance after each lecture. July 27: Mr. Bewmaker, chairman. Mr. J. Charlton gave an instructive lecture on "Spiritualism: its influence on the human mind," followed by psychometrical readings, all correct.

WARRINGTON.—Monday, 21, Mrs. Green delivered a capital address on "The power of spirit over matter," which pleased the audience. Clairvoyance after was fairly successful. A wet night interfered with the attendance, but we were satisfied with the results. We are trying to arouse an interest in the cause.—W. E. S.

WESTHOUGHTON. Wingates.—Anniversary services, 20, afternoon: Miss Jones gave an appropriate address. Evening subject: "Why are we spiritualists?" Spiritualism teaches we are responsible for our sins, and need not expect some one else to bear them. It is not by name but by the work we do that we are known in the spirit world. Clairvoyance and psychometry at each service. 27, evening: Mr. Taylor's controls discoursed on "The soul in search of God." God is love; if we search for love we search for God. Sow the seed of righteousness by the wayside and you will reap happiness in the future. Remarkable clairvoyance, nearly all recognized.—T. H.

WIBSKY. Hardy Street.—July 28: A very good day with the guides of Mrs. Ellis. They gave interesting spiritual addresses, and a few clairvoyant descriptions. All recognized.

RECEIVED LATE.—Yeadon: A tea party last Saturday was a success. Open-air meetings on Sunday were addressed by Mr. Hopwood. Free

speakers are desired to aid in removing debt.—Bolton: New room in Town Hall Square (The Spinners' Hall), will be opened on August 3, by Mr. W. H. Taylor, clairvoyant. Mediums are thanked for sending addresses. More wanted. Address, T. Hatton, 42, Bullock St., Little Bolton.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Lyceum demonstration was a grand success. We were headed by the Burnley Temperance Brass Band, which gave us some grand music. Marching in front of the band were Messrs. Deane, Mason, E. W. Wallis, and Nutter (secretary of the society). Then came about thirty of the children, dressed in white, each decorated with wreaths of flowers and ivy leaves. Many carried bouquets. There were upwards of 300 in the procession, headed by large banner and bannerettes, with such mottos as "Lead us onward, O Divine Wisdom," "The Fatherhood of God, The Brotherhood of Man," "Be ye Temperate," "Speak Gently," etc. Our thanks are due to the noble worker, Mr. Norman Latham, for preparing the bannerettes, and to all that worked to make the day a grand success. The wet weather prevented many coming, and we were unable to go to the field. Coffee and buns were supplied in the hall, and every one enjoyed themselves there for the rest of the evening.—W. M.

BURNLEY. Hammerton street.—Good attendance. Marching and calisthenics led by W. Dean. Groups for classes.—A. J. W.

BLACKBURN.—20: Conductor, G. Hawarth. Present 64 scholars, 4 officers. We had an interesting service of song, entitled "Little Mima." The connective readings were given by Mr. Bertwistle. 27th: Present: 70 scholars, 6 officers. 1 group, spiritual topics; 2 group, phrenology; 3 group, physiology; 4 group, Spiritualism for the Young.

BRADFORD. Little Horton.—Usual programme, including marching and calisthenics, conducted by Mr. Wood. Present: scholars 46, officers 6.—J. W.

HECKMONDWICK. Blanket Hall.—26: Quarterly Lyceum tea and variety entertainment. Songs and recitations were given by Messrs. Morry, Crowther, Burdin, Brooke, Jackson, Wainwright, and Armitage, and Misses Fawcett, Eastwood, Holmes, Speight, and Hirst; and games concluded one of the happiest meetings we have had. 27: Usual programme. Recitations by Masters Jackson and Blackburn; calisthenics led by Mr. Crowther and Miss Jackson. Present: scholars 25, officers 5. A happy session.—J. B.

HUDDERSFIELD. Brook street.—Good attendance. Marching and calisthenics nicely gone through. Several recitations given.—T. H.

LIVERPOOL.—July 26, our annual treat was a trip to Bradgate Park in brakes, and tea to which 20 children sat down on the grass, followed by leaders and friends numbering 20, including our dear friend and late conductor, Mr. Young, of Leeds, who came expressly to enjoy the treat with us. Sports and distribution of prizes were afterwards enjoyed, and the children were taken into the Park and photographed in three different positions by the instantaneous process. Mr. Griffith kindly accompanied us for that purpose. 27, a fair session. Recitations were commendably rendered by a number of scholars. Mr. Young gave an instructive address and an account of his success as conductor of the Lyceum at Leeds, which was listened to with manifest interest. This is the first visit of our late conductor, and has been longed for with anticipation. We wish him every success.—T. T.

LONDON. Marylebone. 24, Harcourt Street.—Usual programme. Conducted by O. White. Groups, by Conductor, Miss Biggs, and Miss Smythe. Recitations by Lizzie Mason and Bertie Towns. Calisthenics led by Miss White. Attendance good.—Cor.

MACOLESFIELD.—Conductor, Mr. Hayes, who also gave a reading. In lieu of the groups, Mr. Rooke gave an illustrative phrenological lecture, explaining the various sutures and heads, and their adaptation to the physical and spiritual worlds. He also examined two of the elder lyceumists. We thank Mr. Rooke for his kindness.—W. P.

MANCHESTER.—Morning: Prayers by Mr. O. Pearson. Very fair attendance. Usual programme well performed. Recitations by E. Brabury and L. Sims. Afternoon programme as usual.—A. B.

NEWCASTLE-ON-TYNE.—July 20: We celebrated our fourth anniversary. Most of the children took an active part. The recitations were given with easy grace, also the dialogues. The songs and duets were also pleasingly given. The platform and room were beautifully and gracefully decorated with flowers and ferns. The decorations were planned and carried out by members and friends. Many congratulations were received upon the success of the arrangements.—M. J. G.

OLDHAM. Duckworth's Rooms.—The recitation books distributed last week have brought out Master L. Tuke and Misses M. Butterworth and L. Fielden. Master F. Shaw also recited well. Mr. Wheeler continues the lessons on "Practical Phrenology" to the large class of young ladies. We should be glad to see more gentlemen.—C. Shaw.

OPENSRAW. Pottery Lane. Mechanics' Institute.—Our Lyceum held its open Floral Service on Sunday, and in spite of all which had been said to the contrary it was an unqualified success. It seemed as if under its new conditions every member tried to show how well they could prove themselves progressive lyceumists, and as if to encourage them, a spontaneous act of goodwill was performed by the Lyceum from our sister society's Lyceum at Tipping Street, a number of whom, with Mr. Jones, came to join us and give us their help. May this be the beginning of a new era which shall link us in brotherly love, ever ready to aid each other. From Stockport also came our old friends and members, not to be idle, but to work. Nor were our little ones behind. But so well was each item of the programme (a lengthy one) performed that we cannot specially name any one, but our society, through its committee, tenders its warmest thanks to all, and may God bless the workers and the work.—J. Garbett.—P.S. I am glad to say also that our collection (thanks mainly to dialogue in *The Two Worlds*, I believe) was the best for some months.

PENDLETON.—Mr. T. Crompton, conductor; usual programme. recitations by Francis Boys (3), Lily and Emily Clarke, Mary Dawson, J. Boys, B. Worthington, J. Jackson, and Jas. Worthington (4); duets by Misses Boys, B. and S. Armstrong, Daniels and Pearson, Ben Clarke, J. Gibson, J. Jackson, and G. Ellis. Present: 17 officers, 22 scholars and 4 friends. Afternoon, present: 16 officers and 43 scholars; recitation by Francis Boys; singing by Misses M. Pearson, B. Armstrong, and Joseph Gibson and J. Jackson.—W. H. E.

RAWTENSTALL.—Present 54, a good muster. The marching and calisthenics very good, then Mr. Haworth taught singing for the anniversary. The passing away of Bro. Ormerod, our late conductor and teacher, has thrown a gloom over our children. His post is bad to fill. He was at home with children, and so sympathetic that they flocked around him like a loving father. He leaves a wife and three children to mourn his loss. The children and friends meet in the room Saturday, Aug. 2, at 2 p.m., to go to the field, weather permitting, where coffee and buns will be free. All friends are invited.—J. B.

SALFORD.—Morning: Many were present later, but when we opened only 9 or 10 were there. Mr. Arlott commented upon the fact, and said Sunday schools opened at 9-30, and could get good attendances then. Will Lyceumists note that it causes much inconvenience when they are not punctual? Mr. Ross, in the afternoon, made a few remarks re procession.—A. J. T.

SALFORD. Spiritualists' Band of Hope.—Saturday, July 19, at 3-30, the procession started, headed by the Salford Union Brass Band and our new banner. The president (Mr. Jno. Moorey), secretaries of Salford and Pendleton Lyceums (Mr. Alf. J. Tyldesley and Mr. W. H. Evans) leading the way. The banner, devised by one of our clairvoyants, shows a spirit form floating towards the sun, from which rays of light are issuing, and pointing the way of progression to a group of children who are looking up to the spirit. It is ably painted by Mr. H. Whaite, Manchester. There was a good muster of our members, joined by a few Pendleton friends. We were feelingly received by the public, on one or two occasions money being handed to us. A few policemen voluntarily joined to insure us against insult, &c., but were never required. We presented a gay appearance—the children in beautiful white and holiday dresses, some carrying flowers. Afterwards a good tea and entertainment were well enjoyed, all going away well pleased at the success attained. We think this is the first venture of this sort in Manchester or district, and trust our brothers in the cause will come forward and do likewise, and show that we honour our cause, temperance included, and are trying to do good.—A. J. T.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance fair. Usual programme gone through. Mr. J. Thompson read from "Spiritualism for the Young."

SOWERBY BRIDGE.—Morning: Good attendance. Miss Booth conducted. Usual programme. Recitations well gone through. In the adult class a lesson was read and discussed on "Man and Woman Contrasted." Afternoon: A moderate attendance, including five visitors. Usual programme. In the adult class a paper was read by Mr. J. Sutcliffe on "Richard Cobden," showing the progress made during the last fifty years. Monthly open session next Sunday, for recitations, solos, readings, &c. We anticipate a good session.—A. S.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST.

BELPER: 3, Mrs. Gregg; 10, Mrs. Green (floral service); 17, local; 24, Mr. Hopcroft; 31, Mr. Wyldes.
BRADFORD (Bentley Yard): 3, Mrs. Bentley; 10, Mr. Lee and Miss Calverley; 17, Mrs. Whiteoak; 24, Mr. Bush; 31, Mrs. Wrighton.
BRADFORD (Harker Street, Bowling): 3, Mr. Boocock; 10, Mr. Farrar; 17, Mr. Firth; 24, Mrs. Mercer; 31, local.
BRADFORD (St. James): 3, Mrs. Whiteoak; 10, Mr. Wm. Hopwood; 17, Mrs. Marshall; 24, Mr. A. Moulson; 31, Mr. Campion.
CHURWELL: 3, Service of Song, "Rest at Last," by Beeston Choir, 6 p.m.; 10, Mrs. Dickenson; 17, Mr. Parker; 24, Mr. and Mrs. Hargreaves.
COWMS: 24, Mrs. Bentley; 31, Mr. T. Allinson.
DARWEN: 3, Mr. Rowling; 10, Mr. Tetlow; 17, Mr. Victor Wyldes; 24, Mrs. Stansfield; 31, Flower Service; Speaker: Mrs. Gregg.
HECKMONDWICK (Blanket Hall Street): 3, Mr. Bowen; 10, Mrs. Bentley; 17, Mrs. W. Stansfield; 24, Mr. Hopwood; 31, Mrs. Wilkinson.
LIVERPOOL (Daulby Hall): 3 and 10, Local; 17, Mr. J. J. Morse; 24, Mr. Tetlow; 31, Mr. Swindlehurst.
LONDON (Stratford): 3, Mr. Butcher; 10, Mrs. Yeeles; 17, Mrs. Record; 24, Open Meeting; 31, Mrs. Yeeles.
SOWERBY BRIDGE: 3, Mrs. Wallis; 10, Mr. Holmes; 17, Mr. Smith (Colne); 24, Musical Service; 31, Local speakers.
WIBSWY: 3, Mrs. Ellis; 10, Mrs. Marshall; 17, Mr. Raisbeck; 24, Mr. Milner; 31, Mr. Walton. Tea meeting and entertainment, Saturday 23. Mr. Milner and other friends are expected to take part.

ACCRINGTON.—Flower services, August 8, afternoon and evening, speaker, Mr. A. D. Wilson. The room will be decorated with choice flowers and plants. Monday night, August 4, Mrs. Green will be the speaker. All friends kindly invited. Speakers and secretaries please note—J. Holmes, sec., 59, Maden Street, Church, near Accrington.

BARROW-IN-FURNESS.—Sunday, August 3, service of song and flower service. Saturday, Aug. 16, annual Band of Hope and Lyceum treat.

BATLEY CARR LYCEUM will assemble (weather permitting) in the open air, on Howley Hills, August 3, at 10 a.m. All friends who can make it convenient are requested to be present to make the meeting thoroughly representative.—J. M. R.

BLACKBURN.—Annual flower service, August 3. Mrs. Green will speak at 11 a.m., 2-30 and 6-30 p.m. August 4, five local mediums, Messrs. Walsh, Minshall, Edwards, Ward, and Miss Bailey will officiate. The annual "field day," Saturday, August 9. The procession will start from the old Grammar School, at 2-30, for Witton Park. All are welcome.

BOLTON.—A new society will commence work on August 3. Mediums and speakers should send open dates at once to Mr. T. Hatton, 42, Bullock Street, Little Bolton.

BINGLEY. Wellington Street.—Anniversary, August 3, at 2-30 and 6. Mr. Bush and Mrs. W. Stansfield, of Bradford, and Mr. Stansfield, chairman, have kindly promised their services. We should be pleased to meet as many friends as can make it convenient to come. Tea can be had close by at a reasonable charge.—F. W.

GLASGOW.—August 3, Mr. E. W. Wallis will deal with questions from the audience in the morning; 6-30, subject, "The Spiritual Side of Spiritualism."

HECKMONDWIKE. Blanket Hall Street.—Mr. Wright, of Bradford, August 11, on "How to read character by the nose," at 7-30.

HALIFAX.—Sunday, August 10, lyceum anniversary, in the Mechanics' Hall, at 2-30, Mr. Ringrose on "Lyceum Work," interspersed with solos, &c., by lyceumists. At 6 p.m. a service of song, "The Roll Call," Mr. Ringrose, reader. An efficient band will accompany the singing. Monday, at 7-30 p.m., at our own room, service of song, "Frozen to Death," Mr. Ringrose, reader. Collections to aid the lyceum. We hope the lyceumists will attain the success that their efforts deserve.

HUDDERSFIELD. 3, John Street.—Picnic, Saturday afternoon, Aug. 9, to Wood Nook, a refreshment place near Elland Station, and shall be met there by friends from West Vale and Halifax. We shall be happy to meet other spiritualist friends who can make it convenient.

IDLE. 2, Back Lane.—Lyceum members will provide a tea on Saturday, August 9. After tea, social gathering and distribution of prizes. Tickets 6d. August 10, the fourth anniversary will be held. Addresses by Mr. J. W. Thresh, of Bradford. Mr. Robinson, of Beeston, chairman. Collections in aid of the lyceum funds. Services at 2-30 and 6 p.m.

LEEDS. Spiritual Institute.—Special Notice. In submitting our monthly plan for August, I find I have made an error in showing Mr. Hopwood for Monday, August 25, he being booked elsewhere. Will friends kindly note that Mrs. Gregg will occupy our platform that evening? August 10, a service of song, "Marching Onward," will be given in the afternoon in place of ordinary service. Reader, Mrs. Craven. Monday, August 11, Mr. Newton, at 7-45 p.m. This service being given free, the proceeds to go towards raising the rent for our new rooms. We hope to have a good muster.

LEICESTER.—The Leicester Psychological Association is postponed for the summer months, and due notice of the next meeting will be given through this paper.—T. Timson, sec., 38, Sherrard Road.

LONDON FEDERATION.—Open-air meetings in Battersea Park, Sunday, Aug. 17, at 11-30 a.m. and 6 p.m. Dinners and teas in the park at low prices. It is hoped spiritualists will unite and spend a happy and useful day in the open air. Battersea Park is easy of access by train, tram, omnibus, or boat (only 2d. from London Bridge by water). The sub-tropical garden, with its beautiful flowers, &c., will be a new delight to those who have not visited the park before. A large lake, with ornamental islands, water fowl, &c., is also an attraction. A first-class band plays from 5 o'clock, and a good tea under the trees (free from the public eye) will be provided. All friends, who will speak, are requested to send their names as early as possible to U. W. Goddard, 6, Queen's Parade, Clapham Junction, S.W. The Federation earnestly solicits subscriptions and donations to enable them to publish a series of leaflets, which are much wanted for distribution at the open-air meetings.

LONDON SPIRITUALIST FEDERATION. Open-air Work.—Next Sunday, Victoria Park at 11-30 a.m., Messrs. Drake and Bullock. Hyde Park, 3-30 p.m., Messrs. Drake, Rodger, Cannon, and others. Battersea Park, 3 p.m., Mr. U. W. Goddard. Penton Street corner, 6 p.m., Messrs. Drake, Cannon, Goddard, and others.

LONDON. The Spiritual Science Society, 9, Baker Street, Lloyd's Square, W.C.—Mr. Alan Montgomery's work, "Soul Symbols," originally published at 3s. 6d., is becoming scarce, and can now only be obtained at 10s. 6d. per copy of Charles J. J. Hanson, Secretary S. S. S.

LONDON.—South London Spiritualists outing to Knockholt Beeches, near Sevenoaks, Sunday, August 10, leaving Chepstow Hall at 9-30 a.m. Tickets 3s., must be purchased on or before Wednesday, August 6. Open-air meetings will be held, and tea will be arranged for at four o'clock to allow for evening meeting at 5-30. All friends desirous of joining will be heartily welcomed. Chepstow Hall services as usual.

MACCLESFIELD.—Second Lyceum anniversary, August 10, Mr. H. B. Boardman, speaker. Open session at 10-30; the Lyceum methods will be exemplified. At 2-30, subject, "True education." 6-30, subject, "Co-operation." Special hymns and solos will be sung, and the room will be decorated with plants and flowers. Collections on behalf of the Lyceum funds. We shall be pleased to meet friends from other societies. Contributions will be gladly received by the secretary, Wm. Pimblett, 38, Lansdowne Street, Macclesfield.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Public circles every Sunday at 10-30 a.m., and Tuesdays at 8 p.m. Thursdays for spiritualists only, at 8 p.m. Wednesday, August 6, Mr. G. A. Wright will deliver his celebrated phrenological lecture and examine heads at the close. We shall be glad to see as many as can make it convenient to attend.—W. H.

MANCHESTER SOCIETY OF SPIRITUALISTS.—We intend having a picnic to Mottram, on Monday, August 4th, 1890. Will members or friends wishing to go kindly give their names to Mr. W. Hyde, Mr. Sims, or Mr. Maslin, on or before the last Sunday in July, so that we can arrange with the Railway Company and Mr. Smith, of Mottram, who will provide dinner and tea at a reasonable charge?

Mr. Towns will be in Yarmouth for ten days from July 31st to August 11th. All letters should be addressed to him at General Post Office, Great Yarmouth. To be left till called for.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The Quarterly Conference will be held at Cambridge Street, South Shields, on Sunday, August 3, at 10-30 a.m. and 3 p.m. Mr. Morse will lecture, under the auspices of the Federation, at Sunderland, on August 3, 2-30 and 6-30.

OLDHAM. Duckworth's Assembly Rooms.—August 17, public Lyceum sessions at 10 a.m. and 2-30 p.m. Conductor, Mr. W. H. Wheeler. At 6-30, the choir, under the leadership of Mr. T. M. Barker, will render the service of song "Marching Onward." Tea provided at the rooms. All are welcome.

PENDLETON. Hall of Progress.—Tea and Entertainment, Monday August 25. Mr. Hepworth, of Leeds, will give the entertainment in character, assisted by a few friends. Particulars next week.—J. G.

SUNDERLAND.—Next Monday (Bank Holiday) we intend holding our annual outing in a field kindly lent, in the suburb of the town. Those not connected with the Lyceum must pay sixpence for tea and admission to field. Tickets will be given out on August 2.—J. B.

TYNE DOCK.—The members of the above society are requested to attend a meeting on Wednesday night (August 6th) at 7-30, to consider revision and printing of rules.

Mr. B. PLANT has Sept. 7 and 28, and Dec. 14 open. Write him at 52, John Street, Pendleton.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

SPECIAL NOTICE.—Owing to Bank Holiday and the interference with postal arrangements, we shall have little room for reports next week, and trust our friends will condense them as much as possible. *Short reports next week.* Be brief, please, and oblige.—E. W. W.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The Secretary acknowledges the receipt of a donation of 5s. from "A Friend," per Mr. H. A. Kersey.

OPENSRAW.—The Openshaw Society's Rooms are entered from *Whitworth Street*, in which the Openshaw Progressive Lyceum also holds its meetings, and *not* by main entrance.—H. B. B.

GONE HOME.—Clara Annie, aged six months, the infant daughter of John and M. H. Brown, of Manchester, and grandchild of Mr. T. Brown, hon. treasurer of the *Two Worlds* Publishing Company, Ltd. Her mortal remains were interred at Philips Park Cemetery on the 29th July by Mr. E. W. Wallis.

THE HUDDERSFIELD (BROOK STREET) SOCIETY is collecting books for a library, and will be thankful for any assistance which can be rendered them by our readers. Books should be sent to Mrs. E. Entwistle, Sibthorpe Terrace, Fartown, Huddersfield.

TO ISLE OF MAN SPIRITUALISTS.—A gentleman, recently settled in the Isle of Man, would like to meet with some parties favouring his own views of spiritualism. Any such will confer a favour by sending their names and addresses to Mr. Asa Smith, West Vale, near Halifax, Yorkshire.

THE processional demonstration at Burnley last Saturday created quite a stir in the town. The splendid playing by the band, the banner and bannerettes, the pretty and effective dresses, and the large contingent of males (so conspicuous by their absence in church processions) made it altogether noteworthy. Burnley friends are to be congratulated on their pluck and public spirit. We felt it an honour to be permitted to march with them. We are glad to notice that the Salford procession was also a success.

Mr. J. T. DAWSON writes testifying gratefully to the benefit he has derived from the generous treatment of the spirit guides of Miss Parker. He was thrown from a trap and received serious injuries to his leg and a severe shock, but he has been entirely restored to health and strength. His account is much too lengthy for our columns.

Mrs. JOHNSTONE writes, in reply to the Rawtenstall complaint reported last week. She says she wrote a postcard informing them that her son was ill and she would not be able to attend, and is unable to understand why it was not received. She also objects to being coupled in the same report with a nameless speaker who, the reporter says, "was a disgrace to any federation." [We dislike publishing these complaints against speakers. Societies have their own remedy—stop engaging them. Better have reliable local friends than unfit visitors. We are of opinion that Mrs. Johnstone was not to blame.]

LEEDS.—Mr. T. Craven writes: "Your correspondent 'J. L.' in reporting services at Psychological Hall, Leeds, July 20, says they had 'a glorious day,' which your readers will naturally conclude relates to the discourses given. I do not know Mr. Westhead except by seeing him on the Sunday evening in question, therefore I can say nothing about him, but Mr. Westhead purported to be under control, and I must confess I was never more ashamed while listening to a spiritual platform oration than I was on that occasion, and I hope I never shall be again. I feel it a painful duty to write this, but my interest in platform work and workers must be my excuse if any is needed."

PASSED TO THE HIGHER LIFE. Mr. James Ormerod, 4, St. James Street, Rawtenstall, July 22, aged 36. Before leaving the house a hymn was sung and an invocation made by Mrs. Warwick. The remains of our brother were carried to the Rawtenstall Cemetery on Saturday, July 26th, by the members of the society, followed by over one hundred friends and relatives. Mr. Swindlehurst gave out a hymn, and read from Corinthians, and commented on it in a very effective manner. At the grave side another hymn was sung, a favourite of the deceased, and a very effective address was given to hundreds of people standing round, who continued to listen to the sublime facts and teachings of our glorious gospel. At the close the members and friends dropped their beautiful flowers on the coffin. After tea we had a nice meeting in the room. Several mediums spoke comforting words to the bereaved. Mr. Swindlehurst finished with an address. Brother Ormerod will be sadly missed as a teacher in the lyceum and treasurer of the society. He was always willing to do what he could in order to further the cause of spiritualism. Friends, sympathize with his wife and children all you can.—John Barnes.

THE GLASGOW REPORT last week was interesting. The revised version says: "Every Scripture inspired of God is also profitable," etc. This is very different to the old rendering. The test of the inspiration of any writing is here made its profitability; it is left an open question as to which writings are inspired or profitable. Every one is free to judge for himself, and we fail to see that there is much profit gained from this everlasting quarrel over a bundle of tracts, written, we do not know when, or by whom, and of no more value than any other writings. Their very obscurities and vagueness are their severest condemnation. They reveal nothing. They *hide* the meaning of the writers, who probably were more ignorant than thousands of enlightened men and women to-day. If the Jews were "the fittest people to be the custodians," it is strange that Christians should go wrong through taking Jewish ideas of the Bible. Who is to decide which interpretation is correct. When the correct interpretation is found, if ever, what better off shall we be? Truth, goodness, love, and righteousness do not depend upon mystical interpretation, they are eternally the same.

BUSINESS CARDS.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
 Mrs. Herne, Séances by appointment, 77, Buxton Rd., Stratford, Essex.
 J. B. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.
 Mr. P. Wollison, Clairvoyant and Speaker, 49, Bridgeman St., Walsall.
 Mrs. Hayes, Trance Speaker, Psychometrist, 44, Cotton St., Burnley.
 Apartments.—Woodland Towers, Onchan, near Douglas. Mrs. Smith.
 G. A. Wright, Phrenologist, 7, Hoxton St., Gillington, Bradford.
 Mrs. J. A. Stansfield, Speaker and Clairvoyant, 77, Heavily, Stockport.
 J. Lomax, Seer, Trance Speaker, and Healer. (open dates) 2, Green St. E., Darwen.

SOUTHPORT.—Apartments to Let and Teas provided at Mrs. L. Bailey's, Clairvoyant Medium, 51, London Street.

J. Scott, Business and Test Clairvoyant. By letter 1/- Trance Speaker. 161, Mount Pleasant, Old Shildon, co. Durham.

Mr. J. J. Vango, Magnetic Healer and Clairvoyant. Hours 12 to 4, or by appointment. 321, Bethnal Green Road, London, E.

Mr. Hagon, Healer. Séances by appointment, 67, Carlisle Street, Edgware Road, London.

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ASTROLOGY.—Health, Marriage, Business, Future Prospects, Removals, Where to Live, &c. Send Date, Hour, and Birthplace to Mons. DE COURANT, Astro-Medical Botanist, 111, Millrow Road, Rochdale, Lancashire. Fee 2s. 6d. and 5s. Private consultations daily. Hours—10 to 12 a.m., and 2 to 6 p.m.

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