

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 41.—VOL. I.

FRIDAY, AUGUST 24, 1888.

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Barrow-in-Furness.—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.
Bailey Carr.—Town St., Lyceum, 10 and 2; 6: Mr. Parker. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.
Batley.—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 3, Fleming St.
Beeston.—Temperance Hall, 2-30 and 6: Mrs. Dickenson. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Road, Leeds.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30. Sec. Mr. H. U. Smedley, Park Mount.
Birmingham.—Ladies' College, Ashted Road, 6-45. Healing Séance every Friday, 7 p.m. Sec. Mr. A. Cotterell.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2, and 6: Local. Sec. Mr. E. Thompson, 3, Sun Street, St. Andrews' Place.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. Wallis. Sec. Mr. Robinson, 124, Whalley Range.
Bradford.—Spiritualist Church, Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Yarwood, and on Monday. Sec. Mr. Poppleston, 20, Bengal St.
 Spiritual Rooms, Otley Rd., 2-30 and 6: Miss Patefield. Sec. Mr. M. Marchbank, 129, Undercliffe Street.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Illingworth and Mrs. Whiteoak. Sec. Mr. M. Jackson, 35, Gaythorne Road.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mrs. Wade. Sec. Mr. E. Kemp, 52, Silk St., Manningham.
 Upper Addison St., Hall Lane, Lyceum, 9-45; 2-30 and 6-30: Mrs. Beardshall. Sec. Mr. Smith, 227, Leeds Rd.
 Ripley St., Manchester Rd., 2-30 and 6: Mrs. Smith. Sec. Mr. Tomlinson, 5, Kaye St., Manchester Rd.
 Birk St., Leeds Rd., 2-30, 6: Mr. and Mrs. Murgatroyd. Sec. Miss Hargreaves, 607, Leeds Rd.
Bowling.—Spiritual Tabernacle, Harker St., at 2-30 and 6. Sec. Mr. Smith, 1, Barkerend Fold, Barkerend Rd.
Burnley.—Tanner St., Lyceum, 9-30; 2-30, 6-30: Miss Cowling. Sec. Mr. Cottam, 7, Warwick Street.
Burslem.—15, Stanley St., Middleport, at 6-30.
Byker Bank.—Mr. Hedley's School, at 6-30. Sec. Mr. J. Taylor.
Cardiff.—12, Mandeville St., Canton, at 7, Developing; Tuesday, 7-30.
Chesterton.—Spiritualists' Hall, Castle St., at 6-30: Local Mediums.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Mr. Hopwood. Sec. Mr. Eades, Westgate.
Colne.—Cloth Hall Buildings, 2-30, 6-30: Mrs. Gregg. Sec. Mr. Hey, 8, George St.
Cowms.—Lepton Board School, 2-30 and 6. Sec. Mr. G. Mellor, Spring Grove, Penay Bridge, Lepton.
Darwen.—Church Bank Street, 11, Circle; 2-30 and 6-30. Mr. B. Plant. Sec. Mr. G. W. Bell, 30, Marsh Terrace.
Deesbury.—Vulcan Rd., 2-30 and 6. Monday, 7-30: Local. Hon. Sec. Mr. Stansfield, 7, Warwick Mount, Batley Carr.
Exeter.—Longbrook St. Chapel, 10-45, 6-45. Sec. Mr. Hopkins, 9, Market Street.
Felling.—Park Rd., 10, 2, 6-30: Mr. Daniel Edwards. Sec. Mr. Lawes, Crow Hall Lane, High Felling.
Foleshill.—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.
Glasgow.—15, Kirk St., Gorbals, 11-30, Mr. Robertson; 6-30: Mr. Finlay. Sec. Mr. A. Drummond, 8, Newhall Terrace.
Gravesend.—36, Queen St., at 6: Mrs. Graham.
Halifax.—1, Winding Rd., 2-30, 6-30: Mr. Holmes. Monday, 7-30. Sec. Mr. Feugill, 12, Bracken Hill, Pellon.
Hanley.—Mrs. Dutson's, 41, Mollart St., at 6-30. Wednesday, at 7-30.
Heckmondwike.—Church St., 2-30 and 6: Miss Illingworth. Sec. Mr. J. Collins, Northgate.
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 Albion Hall, at 6.
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Leeds.—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Mrs. Ingham. Sec. Mr. Atkinson, 3, Recorder St., Beckett St.
 Institute, 23, Cookridge St., 2-30 and 6-30: Mr. Gee. Sec. Mr. Turton, 33, Glasshouse St., Hunslet.
Leicester.—Silver St., at 10-30, Lyceum; 3, Healing; 6-30: Mr. Bailey. Thursday, at 8. Cor. Sec. Mr. C. W. Young 84, Norfolk St.
Leigh.—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Discussion, 3. Sec. Mr. Russell, Daulby Hall.
London.—Bermondsey.—Horse Shoe Hall, 214, Old Kent Road, S.E. (corner of Surrey Square), at 7: Mr. Walker. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey, S.E.
 Bow.—5, High St., Thursdays, at 8-15.
Canning Town.—125, Barking Rd., at 7. Experience Meeting.
Camden Town.—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.
Holborn.—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.
Islington.—Garden Hall, 309, Essex Rd., N., 6-30: Mr. J. R. Lees, Psychometry. Tuesday and Friday evenings, Séance, 7-30, Mrs. Wilkinson.
Kentish Town Road.—Mr. Warren's, No. 245, at 7, Séance.
Marylebone Association.—24, Harcourt St., at 11, Mr. Hawkins. Healing, Mr. Goddard, jun., Clairvoyant; 7: Mr. Burns. Tuesday, Mrs. Wilkins, 8, Séance. Saturday, Mrs. Hawkins, 8,

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New North Road.—74, Nicholas St., Tuesdays and Saturdays, at 8, Mrs. Cannon, Clairvoyance, personal messages.
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Peckham.—Winchester Hall, 33, High St., at 11, "A. V. B.," "Spiritualism and Swedenborgianism;" 7, Mr. T. A. Major, "Spirit Influence;" 2-30, Lyceum. 99, Hill St., Monday, Mr. W. H. Edwards, healing, 2 to 4. Wednesday, 8, Séance, Mr. Walker. Thursday, 8, Miss Blenman and Mr. W. H. Edwards. Saturday, 8-30, Discussion Class. Sec. Mr. Long.
Primrose Hill.—38, Chalcot Crescent, Regent's Park Rd., Monday, at 7-30; "Shelley" Circle, Open Meeting. Tuesday, at 2-30 to 4-30, Investigation Circle, Mrs. Spring.
Stepney.—Mrs. Ayers', 45, Jubilee St., Commercial Rd., at 7. Tuesday, at 8. Mediums and Spiritualists specially invited.
Walworth.—102, Camberwell Rd., at 7-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Free Church, Paradise St., 2-30 and 6-30: Local Medium. Sec. Mr. S. Hayes, 20, Brook Street.
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 Collyhurst Rd., 2-30, 6-30: Mr. G. Wright. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.
Mezborough.—2-30 and 6: Mrs. Eyre. Sec. Mr. W. Warren, Top of Wood St.
Middlesbrough.—Spiritual Hall, Newport Rd., 10-30, Mr. Creighton; 6-30, Mrs. Middleton, "Comparative Theology." Sec. Mr. Stirzaker, 101, Grange Rd., W.
 Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.
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Nelson.—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mr. Postlethwaite. Sec. Mr. Holland, 125, Colne Road, Burnley.
Newcastle-on-Tyne.—20, Nelson St., 11 and 6-30: Mr. W. V. Wyldes, and Monday, 7-30. Open-air Services, weather permitting, Quay Side, 11; The Leazes, 3. Sec. Mr. Sargent, 42, Grainger Street.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. W. Murray. Sec. Mr. Walker, 10, Wellington St., W.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.
Nottingham.—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.
Oldham.—Spiritual Temple, Joseph St., Union St., Lyceum 10, and 2; 3, 6-30: Mr. J. Somers. Sec. Mr. Gibson, 41, Bowden St.
Openshaw.—Mechanics', Pottery Lane, Lyceum at 2; at 10-30 and 6. No information. Sec. Mr. J. Cox, 7, Fern Street.
Oswaldtwistle.—3, Heys, Stone Bridge Lane, 2-30 and 6-30: Miss Jones. Sec. Mr. Humphreys, 70, Market Street, Church.
Parkgate.—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.
Pendleton.—Co-operative Hall, 2-30 and 6-30: Mr. Tetlow. Sec. Mr. Evans, 10, Augusta St.
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Slaitwaite.—Laith Lane, 2-30, 6: Mr. Taylor. Sec. Mr. Meal, New St.
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Stonehouse.—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.
Sunderland.—Centre House, high end of High St., W., 2-15, Lyceum; 6-30. Wednesday, 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.
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Westhoughton.—Wingates, 2-30 and 6-30. Sec. Mr. Pilkington, 66, Chorley Rd.
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West Vale.—Mechanics' Institute, 2-30 and 6: Miss Walton. Sec. Mr. Berry, Greetland, near Halifax.
Wibsey.—Hardy St., 2-30 and 6: Mrs. Scott. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.
Willington.—Albert Hall, at 6-30. Sec. Mr. E. Storey, 11, Queen Street, Sunnybrew.
Wisbech.—Lecture Room, Public Hall, at 6-45.

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No. 41.—VOL. I.

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THE ROSTRUM.

MRS. E. H. BRITTEN'S REPLY TO DR. ROSS.

Abstract of a Lecture delivered in the LANCASTER ATHENÆUM, August 5th, 1888.

[The following abstract of Mrs. Hardinge Britten's reply to Dr. Ross's most abusive lecture against Spiritualism, given at Lancaster, is summarized literally from two reports in the *Lancaster Guardian* and the *Lancaster Observer*. They are republished in this Journal by SPECIAL REQUEST.]

MRS. BRITTEN commenced her address by saying that she regretted being obliged to speak of one who was a minister of the gospel, which professed to teach love, gentleness, and Christian charity, and more especially of one nearing by age the land where all must answer for themselves. Nevertheless it was her duty to the cause which she had been called upon to represent, and especially in view of the address she had delivered in the afternoon, to show that, whilst the whole of the institutions which belonged to humanity were moving on, the religious belief that had been dealt out to them from the dark ages pointed backward instead of forward—that it groped amongst dead men's bones and in mausoleums of the past, instead of following out the genius of progress and answering the cry of humanity for light—more light. It was in view of this, and because people should know how they stood related to those whom they paid, employed, and trusted to teach them religion, that she proposed to answer the unwarrantable attack that had been made upon millions of respectable and truth-loving persons by a minister of that town. The question at issue had already been well answered in a local paper, with a liberality which the press were now inaugurating in many directions. One of their journalists had opened the columns of his paper, with equal candour and fairness to each side, in relation to Dr. Ross's utterances, and therefore it might seem unnecessary to say anything further, but, as she had already intimated, she proposed to answer him from another standpoint.

DR. ROSS'S CHARGES.

Dr. Ross's charges against spiritualism might be represented thus:—He claimed that the Bible was the word of God, the infallible word, the only word, and upon that basis that there are certain sentences within that word which charge diabolism, sorcery, magic, and wickedness in the extreme against what he claimed to be the practices of the spiritualists. He proceeded, or attempted to justify his statements by citing certain passages from the Bible. He next assumed to make definite charges, citing the experience of one person whose whereabouts or authenticity he did not reveal, declaring that this person was deluded at

a certain *séance* by a certain medium; he next proceeded to say that the diabolism and necromancy which he charged against spiritualism were the result of springs, levers, mechanical inventions, and that consequently this was fraud of the worst kind. He next undertook to show, by certain statements of his own, that spiritualists were guilty of the worst immorality, breaking up families, destroying the peace of homes, separating husband and wife, violating the marriage relation, and teaching others so to do. He next attempted to show that the spiritualist teaching was the doctrine of devils—claiming in that a very large acquaintance with devils and with what they taught—adding that the spiritualists' religion was a free and easy religion, that they threw away the Bible, the Word of God, their own souls, and those of their kin. These were some of the charges. There was yet another—it was almost needless to refer to it—that spiritualists were "lean and scraggy people"—(laughter)—very ugly, very uncomely, with bony fingers, anxious faces, nervous, &c. This, coming from a Christian, a gentleman, a teacher of manners as well as mind—coming from such a source and in connection with such a subject, the mediums concerned could only consider beneath contempt.

THE BIBLE AS A BASIS OF RELIGION.

Taking up Dr. Ross's charges one by one Mrs. Britten went on to question the assertion that the Bible was the only word and the infallible Word of God. According to the best evidence of scientists this world was many millions of years old; they found the vestiges of man dating back at the very least a hundred thousand years ago; they found that this infallible Bible, so far as the Old Testament was concerned, was written or revised by Ezra only after the Babylonish captivity; they found that during the first ten centuries at least the Bible was collected and collated and got together in some mysterious way by divers Councils—interpolated and changed and altered to suit each fresh *régime*—and then in the fourteenth century the Protestant Reformers entered upon the scene. Martin Luther, the founder of the Protestant Reformation, for the first time beheld a Bible by accident as he entered the library of a convent; he translated the book, and for the first time in its history it was given to the people. They had therefore the Bible in the hands of the people for four hundred years only; and they had the race of man existing for a hundred thousand years, distributed into different nations, languages, and peoples, many of whom were highly civilized, many of whom had bequeathed valuable literature to this present age, and all this time the race had existed without any "divine Revelation," without any intercourse with or knowledge of the true God until four hundred years ago! But the lecturer was willing to give Dr. Ross the benefit of his assertion for a time, and she asked what did the Word say against spiritualists? Dr. Ross quoted passages from Moses, Isaiah, and others of the Prophets. Dr. Ross quoted Jesus as denouncing "the soul that turneth after such as have familiar spirits and after wizards." The lecturer remarked that she had not been able to find the passage in the New Testament; but it was to be found in Leviticus, and was spoken by Moses, and not by Jesus. However, she would give Dr. Ross the benefit

of a new and revised version. (Laughter.) Dr. Glanville, Dr. Godwyn, and other learned authorities upon the history and antiquities of the Jews, were quoted from as to the character and significance of the "inquiring of the Lord" mentioned in the Bible. One of the directions employed was, that a person should pass the Temple steps, and the first words he heard were to be considered "the word of the Lord." Another was to drop staves upon the ground, and according to the way in which they fell the word of the Lord was to be adduced. Another was Urim and Thummim, which meant that there were twelve glittering stones on the breastplate of the priest, and according to the supernatural light coming from the stones such was "the word of the Lord." There were a great many more words in use of the same kind, and they were all represented as modes of "inquiring of the Lord." But the invocation was a double one; the same power was invoked for evil purposes and for good.

THE BIBLE FULL OF SPIRITUALISM.

Let them see how far Dr. Ross's denunciations applied to the spiritualists, supposing him to stand by the Bible. They need only take a very few pages of the Hebrew scriptures, for the whole book, from the history of Abraham until the last page of Revelation was so full of spiritualism that it would take many hours to deal with it. Taking the case of Abraham, and treating it as an illustration of Biblical spiritualism, she said that the scriptural account presented Abraham sitting in the door of his tent on the plains of Mamre, and as he sat there he saw three men. He addressed these men as "Lord" and "God," and they were called in another part of the record "angels." They ate with Abraham, and yet it seemed that they were possessed of some power mightier than that of man. The lecturer next asked her audience to notice that Abraham held a dark circle. He made an offering to God, placing pieces of a slaughtered animal for sacrifice, and then waited in "an horror of great darkness" for fire to come down from heaven and consume the offering. There was a scientific reason why certain manifestations—not all, for there were only certain circles that had ever been held in darkness—would be disturbed by light. They had discovered in this nineteenth century that light is motion. The presence of a single spark of light immediately produced vibration in the atmosphere. It was thus necessary in order to produce a photograph, for instance, to exclude light. Abraham had not this knowledge; nevertheless he held a dark circle. What (the lecturer asked) would your ministers of religion now say if one of their brethren in Lancashire or Yorkshire built an altar and waited for fire to come down from heaven to consume the pieces of a slaughtered animal? Such an one would very soon have a lodgment in the nearest gaol as a rogue and vagabond; nevertheless, in the days of Abraham that was good religion. Take the case of Jacob. They found Jacob pausing on his way and laying with his head on a stone to rest. He slumbered, and behold he saw a ladder between heaven and earth, and the angels of God ascending and descending. Could the ministers of religion tell them when this ladder was drawn up, and when it was decreed that angels should descend and ascend no more? (Applause.)—The lecturer proceeded to cite illustrations from the history of Joseph, who dreamed dreams, and who divined with a cup; she quoted Balaam's inability to obey Balak's command and "curse this people," and the speaking of the ass, and she remarked that if such things were common, she would not be surprised if more ministers than Dr. Ross entered the lists against the spiritualists; she quoted the case of Gideon, the angel and the fleece of wool, the case of Elijah and Elisha, whose histories were one continuous manifestation of supermundane power; the case of Samuel and that of Saul. From all these they saw that "the men of God" of the Bible were in the habit of doing many things, like putting people in the way; of finding lost property, for instance, and of receiving small presents for their trouble. How would things of that kind now be dealt with

by a Bow Street magistrate? Interpreted by Christian ministers, those Israelitish seers who received small presents were "men of God," but when anything like their practices were performed to-day, those practices were denounced from the Christian pulpit by Anathema Maranatha.

CHRISTIANITY.

Coming to the New Testament, the lecturer said they could find no such words as Dr. Ross had put into the mouth of Jesus; but they could trace there the words of a pure and loving teacher; they could trace there the evidence that the old dispensation was done away with, and that all the law and all the commandments were summed up in the one word "love." Jesus gave one commandment "Love one another." His whole doctrine was love and good works. He put a child forward as the type of heaven. He taught the doctrine of works, the doctrine of goodness, and He never gave any commandment save "That ye love one another." But the love which Jesus taught, could never sit at ease whilst thousands were ragged and hungry. When questioned by the disciples of John, if he were the Christ, Jesus bade them go to their master and tell him concerning his works. And what were they? The cripples had their limbs straightened, the poor had the gospel preached to them. Jesus said this also—"The works that I do ye shall do likewise," and, "Greater works than these shall ye do." Where were the works of the professing followers of Christ? Go back over the history of Christianity—its wars, its slaughters, murders, tortures, and burnings, its sword in one hand and its Bible in the other. Let them say where Christ was in that religion. And yet spiritualists were told that theirs was a doctrine of devils. Perhaps they would be told that in no case mentioned in the Bible were the angels the spirits of men. Let them once more take the book in their hands. There was ample evidence of the appearance of spirits as human beings in the history of Christianity and in the dynasty of the Jews. There was the spirit of Samuel. There was no evidence—still holding by the Bible—that the spirit which appeared unto Saul was not the spirit of the same good man Samuel, the prophet on earth. A second piece of evidence was given on the Mount of Transfiguration. The disciples there beheld Moses and Elias. Ages had rolled on since they had been numbered with the dead; they had been supposed to be far beyond mortal ken; yet there on the Mount of Transfiguration they were seen by the disciples face to face. Many examples could be cited to show that angels had appeared who had been recognized as men.

DR. ROSS'S POLICE COURT CHARGES.

Proceeding to deal with Dr. Ross's charges of immorality against spiritualists, the lecturer said: One case was that of a Mrs. Julia Branch, who, at a certain Reform Convention in America in 1853, taught "free love." That woman was not a spiritualist at all. Spiritualists only knew of her that she appeared at that convention as one of the community founded by a "reverend" gentleman of the name of Noyes. Mrs. Julia Branch was one of the disciples, and that was the first and the last that the spiritualists of America knew of her. They were next told of the case of Mrs. Victoria Woodhull, who also spoke in defence of free love, but Mrs. Woodhull was repudiated by the spiritualists of America. She took refuge in England, and has now become one of England's aristocracy. Perhaps that fact would suggest to Dr. Ross the expediency of being a little more careful in his charges. There was next a Mrs. Fletcher, who was imprisoned for twelve months in an English gaol. That was true; but long before that she had been tabooed by most of the true spiritualists in America. Spiritualists knew nothing of her except that her conduct was disreputable, and therefore she had no association with spiritualism. There was next the case of Mr. Home. He was convicted—yes, it was true; but in that trial many of the first lawyers in London, many of the first gentlemen in the English aristocracy

cracy, appeared as Mr. Home's witnesses to show that he used no undue influence, and that he did not need to do so. The testimony was all against the charge; but Mr. Home was a spiritualist; the verdict went against him, but that verdict to this day was held by many of the most eminent legal gentlemen of this country as a most unjust and unfounded one.

CRIME AND MISERY ALONGSIDE OF CHRISTIANITY.

The lecturer took next a survey of the social condition of the people in this nineteenth century. She declared that crime was found rampant in every rank of society, and that this, after 1800 years of Christian religion, was a most monstrous condition of things. The one doctrine of Christianity was the doctrine of vicarious atonement, which taught that there was salvation and heaven even for the murderer on the gallows, if he did but believe in Christianity. The spiritualists taught the nobler doctrine, that man was responsible for every act, and that for every evil deed he committed he must make compensation here or hereafter. This was assuredly not "a free-and-easy religion." Spiritualism was gaining ground. It was upheld by the best scientists, and by men and women of the best culture and brightest intellect. Its principle was man's responsibility; it taught the necessity and the goodness of a pure life. Mrs. Britten next explained the teachings of spiritualism under a series of headings, and in conclusion expressed a hope that those who were opposed to them might realize that "God is a spirit," and that the only true way of worshipping Him was to worship Him "in spirit and in truth."—The address, which occupied over an hour, was listened to with marked attention, and at times there were manifestations of applause and cries of "Hear, hear." Mrs. Britten treated her subject in an eloquent and thoughtful manner, and her utterances were devoid of rancour or strong language. Occasionally a few words of sarcasm would be introduced, but on the whole she expounded her views with a fairness and consideration for the feelings of others which did her great credit. The service was marked by great devotional heartiness, and the singing was of a thoroughly congregational character. After a short but impressive prayer from Mrs. Britten, the meeting was brought to a close by singing "Praise God from whom all blessings flow." Most of the points touched upon by Mrs. Britten have been fully discussed in our paper by spiritualists, and the address was mainly an amplification and confirmation of those views.

"THE TWO WORLDS" THIRD PRIZE ESSAY.

AMONGST a very large number of fine scholarly essays the Committee, to whom has been entrusted the selection of the PRIZE Essay, have made their choice, and though they have been compelled to determine upon one alone, the genuine excellence of many of the others submitted for competition has rendered their task one of no slight difficulty; they take this opportunity, therefore, of tendering their thanks to the numerous writers who have responded so ably and well to their demands, and express their regret that opportunity and means are lacking to gather together so many admirable articles in one comprehensive volume.

The essay selected will be published, and the name and address of the successful competitor given in No. 42 after which the subject for a fourth prize essay will be placed before the readers of *The Two Worlds*.—Ed. *T. W.*

Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time.—*From the Hindoo.*

To achieve the greatest results, the man must die to himself, must cease to exist in his own thoughts. Not until he has done this, does he begin to do aught that is great, or to be really great.

SPIRITUALISM IN BIOGRAPHY.

A SKETCH OF THE LIFE AND TIMES OF DAVID DUGUID.
(*The wonderful Trance and Painting Medium of Glasgow.*)

BY JAMES ROBERTSON.

PART I.

THE recent publication of the volume "Hermes," a sequel to "Hafed, Prince of Persia," brings again to the front the name of David Duguid, the Trance-painting Medium of this city. It seems but right that there should be placed on record in the pages of the spiritual journals of England and America, while he is still in the form, some facts regarding a man who has been for many years a prominent figure in spiritualism. It is now over twelve years since the volume "Hafed" appeared, and gave rise to a vast amount of controversy which has not yet ended. Certainly there is nothing more marvellous than the production of this volume, dealing as it does, with ancient history and picturing Eastern manners, scenery, and customs with colours which could only be expected from the cultured traveller and highly educated writer, while David Duguid can make no other claim to education and knowledge, than that which ordinarily belongs to a child of the people and a plain mechanic—in a word, he is a working cabinet-maker, and one too, far more likely to be tabooed than assisted by the educated classes, amongst whom he is chiefly known for his devotion during many years to the unpopular cause of spiritualism.

Here, in the crowded city of Glasgow, very few are aware that there lives a man through whom phenomena have been given quite as wonderful as any recorded in Biblical history and labelled "miracle." The editors who have noticed the publication of the volume which was taken down from his lips in the condition of unconscious trance have done so with a scoff or sneer, and without the slightest attempt to ascertain the marvellous conditions under which it was given. To those, however, who know the man, his simple unassuming character, total lack of information on the subjects he writes of in such strains of glowing imagery and high spiritual afflatus, these books, "Hafed" and "Hermes," are two of the greatest marvels of the age, and it may be here added that there are still others in manuscript of an equally supermundane character, as regards their mode of production. It is not necessary to accept all the positions taken by the inspirers of the volumes; the main fact is, that this unlettered carpenter deals with subjects; soars away into the highest flights of eloquence and descriptive beauty; and displays a knowledge of Oriental life which other writers could attain to only by wide travel and deep study. The story of Hafed may be real or allegorical, as the case may be; but in working it out, the power dictating it manifests a complete knowledge of the theology of the Egyptians, the Sabæans, the doctrines of Zoroaster, Grecian mythology, and Hebrew manners and customs.

To those who accept the historical Jesus of the Gospels, it will require no great effort to adopt what may be called the historical portions of Hafed. As the *St. James's Magazine* said in a review of this work, published in 1876, "If the real actors who projected these lovely pictures of the life and times of the man Jesus, on the brain of the Glasgow carpenter, were indeed his contemporaries and companions, then this book is a priceless gem," and that it has been accepted in this light by many, is evinced by the fact that a man standing as high in the realm of literature as S. C. Hall, when writing to Mr. Hay Nesbit, the publisher of "Hafed" and David Duguid's friend and amanuensis, says, "You have sent me a most wonderful book. It has given me intense delight. I have never yet read a book which has given me such deep and delicious joy, with only one exception—THE BOOK which this volume so thoroughly upholds. Surely it will be so with all who believe in and love Christ. . . . These and other not less enthusiastic words of praise, form high testimony, coming from one so renowned in literary circles, for his own and his admirable wife's judgment as

critics and distinguished authors. It may here be added that the production of the trance writings under consideration, form only one evidence of David Duguid's remarkable mediumship. Under the most crucial test conditions, hereafter to be described, some thousands of spirit paintings have been made in oil and water colours, besides a vast number of fine drawings. The various phases of physical mediumship, such as rappings, the movement of ponderable bodies, vision seeing, and indeed every other form of spirit control, have been manifested through David Duguid's organism, and it is only to be regretted that the simple conscientiousness and shrinking modesty of this excellent man, has prevented him from devoting all his time and marvellous spiritual endowments to the service of the public in a professional capacity."

[Lack of space prevents our following out in complete detail Mr. Robertson's pleasant chatty papers, but we extract from them a few more notices of our admirable medium's personal history. His kind biographer says]

David Duguid, is one of three brothers, the eldest, Robert, being a fine physical medium, only known to the few amongst his family and friends; the younger, Alexander, having acquired some reputation amongst the spiritualists as a magazine writer and correspondent. David was born in 1832 in Dunfermline, and baptized in the Abbey Church, over the spot where, shortly afterwards, were discovered the remains of the heroic king, Robert Bruce. His father was distinguished for mechanical skill and inventive genius. Being also a strong Radical and fearless speaker, he became obnoxious to the Conservatives of the time, and having but little means to do battle with for the broad principles he professed, he led a life of struggle and adventure, well worthy of memorable record. His death took place when David was still too young to profit by his father's liberal teachings; the boy, therefore, grew up indoctrinated by the then prevailing religion of Calvinism. David spent the chief part of his early years in the town of Kirkcaldy, a place made memorable of late years by having been for some time the residence of Thomas Carlyle, also of Edward Irving, the founder of the celebrated sect of Irvingites. In this place, so full of historical memories that we would fain linger at every step, David Duguid served his time as a cabinet maker. His mother and aunts had much in the way of seership, dreams, which had proved prophetic, and visions of departed friends, but plenty will admit all this when talking at the fireside, who would be shocked if you said it was spiritualism. I suppose if we could trace backward, this faculty of ghost-seeing had been latent in the family for generations, and now appears in something like full blossom in the three members of the family in this generation. David removed from Kirkcaldy to Glasgow in the year 1852, and, after a time, he was attracted to the teaching of Dr. James Morrison, who had struck out against the doctrine of election, as found in the Westminster Confession of Faith. It was considered a very great heresy in those days to say that Jesus died for *all* men, and so Dr. Morrison was excommunicated, and in return excommunicated the Church. He soon drew around him many earnest followers, who got enthusiastic under his influence, and so, in a very short time, churches were started in the leading centres. They were called for years Morrisonians, after their founder, but are now known as the Evangelical Union Church. Mr. Alexander Duguid, of Kirkcaldy, was one of the most prominent workers in founding the church at Kirkcaldy; and, while in Glasgow, David's best thought and action was given towards promulgating the Anti-Calvinistic teachings. He had caught the religious fervour, and, like a second Paul, he did much to foster and strengthen the body then struggling for existence. More than one church in the neighbourhood of Glasgow owes much to his labours. . . . It was in 1862 that David Duguid entered into employment with a Mr. Whittaker, formerly of London.

During his residence in the metropolis, Mr. Whittaker had seen, tried, and become thoroughly convinced of the truth of spiritualism. At the time when he settled in Scotland, this belief was confined to the very few, and although reported of, it was so little known or understood that the old gentleman was the subject of pity to all his acquaintances, and regarded only as what would now come under the popular denomination of "a crank." David, in the kindness of his heart, sympathized with one whose peculiar belief necessarily isolated him from all other associations, and remembering his own struggles in opposing honest convictions to popular beliefs, he extended more kindness and toleration to the obnoxious believer in spiritualism than he would otherwise have done, and thus it came about that David found himself at last one of the company initiated into the mysteries of a spirit circle at the residence of Mr. Whittaker. As the history of spiritualism in Glasgow is literally one with the history of its central figure—David Duguid—we must postpone our description of this new departure, and our hero's entrance into the spiritual arcanum, for another chapter.

(To be continued.)

PROPHECY AND DREAMLAND.

BY CAPT. RICHARD WILLIAMS, MILE END, LONDON.

THE dream which I am about to relate occurred to me thirty-five years ago, when I was in command of the "Emigrant," on her passage from Melbourne to this country. An account of it was communicated by my brother, James Williams, to William Howitt, for publication in his magazine. It may still, though many years after, prove interesting to your readers, because of its remarkable fulfilment and its immediate association with the outbreak of the Crimean War. On the night of the 22nd April, 1853, we were running down towards Cape Horn, and having seen that the ship was snug and the passengers comfortably bestowed, I retired to my berth, where, with the ease of an old sailor, I soon fell into a sound sleep. It was then I dreamt with vividness that I stood on the poop of a strange vessel; that shot were flying about me, and that I was endeavouring to manœuvre her escape from a port which I had a hazy remembrance of having seen before. I cannot say that the dream left a very strong impression on my mind; but when, after the lapse of a few nights, it occurred a second time, and, after another interval, a third time, on each occasion with precisely the same details—the flying shot, the port with its tall lighthouse, the poop on which I stood, and the very cordage of the vessel sharply marked against the sky—I am free to admit that I was filled with vague uneasiness and apprehension. I tried to recall where it was I had seen the port of my dream and failed; a circumstance which will not be at all surprising to travellers, who well know the disposition there is in the mind to confuse one place with another after an absence of years. Nor could I see of what import the dream was to me. I had no plans for the future which involved danger; my ways, so far as I could foretell, were to be the ways of peace. Look at it as I would, the dream was to me as inexplicable as a "bolt from the blue."

After the third night of the dream, I resolved that I would relate it to as many as chose to listen, so that should it ever be realized there would be numerous credible witnesses to the truth of my narration. At breakfast I told it to the passengers, remarking that the chief anxiety I experienced during the vision was to escape from a dangerous situation. Some of my listeners pooh-poohed the business, others asked what I had been eating or drinking; while others again endeavoured to account in various ways for my having had the dream three times. The subject branched into a discussion of whether or not there would be any more European wars. I took the side, very erroneously, I confess, that people were becoming too civilized to seek each other's

blood instead of each other's benefit. I am wiser now. Time passed, and the every day cares of a shipmaster's life caused the dream gradually to fade from my mind.

We made a successful passage to London, where we landed passengers and cargo. Circumstances arose in which I felt constrained to resign my command of the *Emigrant*. I was not long out of employment. Mr. Duncan, of the firm of Smith, Sundius, and Co., of London, knowing my case, promised to interest himself in my behalf. While we were conversing, the senior partner interrupted us, saying, "Captain —— has just left the "*John Oldham*;" Captain Williams may take command of her." "A bird in the hand is worth two in the bush," remarked Mr. Duncan; and before many minutes had passed I was duly installed master of the "*John Oldham*," then in one of the London docks. I at once inspected her, for she was to be my home. I stood on the poop. Readers, *she was the very ship of my dream!* Agitated, though with no feeling of dread, I repeated the account of the dream to my wife at our lodgings, and mentioned how strangely it had been in part fulfilled. She besought me not to go the voyage. I reflected that, whatever the dream imported, I escaped the danger which it foretold. I confess, too, that I would not have it said I had refused to sail because of a dream that had visited me in another part of the world months before.

In October, 1853, the "*John Oldham*," I in command, left London with a mixed cargo for Constantinople and Odessa. We wintered at Constantinople, where I foregathered with Captain Stewart, of the *Sprite*; Captain Lawson, of the *Martha Kay*; and other shipmasters, who were also wintering at that port. At the chandler's store, or at the social board, my dream was sometimes the subject of conversation. I had on the passage already told it to my chief mate, Donkin, and from the half jocose observations passed, I saw that some of my friends were disposed to treat the whole thing as little more than a sailor's yarn. I received their badinage in good part, for, truth to tell, I was half ashamed to discover how deeply impressed I really was. Early in the spring of 1854 we arrived at Odessa. War between England and Russia was then imminent, and the exportation of grain from the latter country had been prohibited. We discharged our cargo, and took in ballast sufficient to stiffen the ship. The prohibition of grain exportation prevented our obtaining a cargo, and we were compelled to finish our number of "lay-days" that the owners of the *John Oldham* might have a claim on the merchants for breach of charter-party.

This was the reason of our lying at Odessa for two months. Odessa is a port partitioned from the Bay of Adschai, having high land on two sides, and the Mole, a structure not unlike South Shields pier, with a tall lighthouse at the end, on the third side, the fourth side being the mouth giving egress to the bay. The vessels lay in tiers, behind the Mole, which sheltered them from the open sea. We occupied the third tier, close to land, so that nearly half a mile lay between us and the bay. War was at length declared by England and France against Russia, and on the 15th April a small steamer, if I recollect aright, *The Gorgon*, put into Odessa for the English and French consuls, who had already left. I and Captain Lawson, Captain Atkinson, and some captains from Shields and Scotland were standing at the time on a platform in the centre of the Mole. We saw the *Gorgon* lower a boat, which was pulled towards us under a flag of truce. The officer in charge of the boat made known the nature of his business, and, after a pause, was ordered to stand away again and return later for an answer. . . . As the craft sailed through the harbour, it looked very much as if the crew were obtaining soundings. The Russians were evidently certain, for one of their officers caused a cannon shot to be fired in the direction of the boat, the sail of which was immediately lowered to destroy the mark, the crew taking to their oars. A second shot was fired before it reached *The Gorgon*, which rapidly unmasked

her stern gun and cleared for action. *The Gorgon* steamed out of harbour, Capt. Lawson observing—"There he goes to bring up his big brothers." We were all in the gravest anxiety, for, not knowing what to do now, we all had a fearful dread of transportation to the mines of Siberia. As speedily as might be, we sent to the Pratique Port for our papers that we might get clear away.

On the 22nd of April, a week after—in which interval we knew nothing of what was transpiring—I was lying in my berth on board, when the mate roused me with the information that the allied fleet was coming up. I hastened on deck, and saw twenty-four battle ships in a line extending from north to south, and presenting a spectacle of imposing beauty. Despatches were sent on shore by Admiral Dundas demanding an apology for firing on the flag of truce and the release of all British ships then in port with their crews, adding that, if the demand was not complied with by a certain hour on the following morning, Odessa would be bombarded. . . . The frigate *Arethusa* sailed to and fro behind the Mole, venturing as far as she dare into the shallow water. The remainder of the fleet kept in line. The demand of Admiral Dundas was not complied with, and, promptly on the expiry of the hour named in the despatches, the thunder of ordnance from the sea and shore commenced on the following morning. We all ran on deck. Lying behind a fort on the Mole, we were in the line of fire from the *Arethusa*. That saucy craft sailed leisurely to and fro, giving the Mole the full benefit of her broadsides, and, when these were not brought to bear, venomously spitting fire from her stern. The shot went over our heads and about the rigging, but inflicted little damage. I stood on the poop, and was conversing with the chief officer, when a shot flew between us and fell hissing into the water. With the exception of the mate being present, every circumstance of my dream—the shot flying over my head, one passing me closely, and the feeling of anxiety to escape—was at that moment exactly repeated in reality. I declare that the dream was not then in my mind. It was only when I assumed the attitude in which, sleeping, I had seen myself, when every detail of the scene stamped on my brain by the vision was there before me in substance, that there rushed over me the gruesome sensation that the prophetic warnings of a year before were at that instant receiving fulfilment.

The ships in the outer tiers were slipping their moorings and drifting out into the bay. With Siberia behind us and freedom in front, we lost no time in following their example. . . . As we reached deeper water we came again into the line of the *Arethusa's* fire, but happily we sustained little damage. The port captain hailed us for our papers; I had none; but, hastily seizing an old newspaper lying on the skylight, I waved it to him confidently and courteously. And now came the absolute fulfilment of my dream. As we passed the Mole Head, there the lighthouse stood exactly as I had dreamt it, with the hazy remembrance haunting me that I had seen it before. I had looked at it every day for the past two months without ever associating it with the scene conjured in my sleep. But now, with the bright sunshine upon it, with the smooth sea lapping its base, and myself standing in the same attitude on the poop that I had unconsciously assumed earlier in the day, the dream and its realization, each identical in every minute particular, forcibly and suddenly possessed my thoughts. And without conscious effort came the recollection that I had seen this Mole Head when I was an apprentice twenty years before. Let it not be supposed that I had forgotten having been at Odessa in my youth; but the fact had not recurred to me until the very moment of my seeing the Mole Head under the exact conditions of my dream.

We ran out and anchored behind the line of battle ships. Captain Stewart came on board and informed me that he had sailed towards the Bosphorus, but had returned with the fleet, desiring to see whether the dream was to be fulfilled. "Richard," he said—he was one of the old school of North Country captains—"how thy dream's come true. Never saw anything lik't. It was just as thou told it when we were at Constantinople." "Very striking, very strange," was all my reply. And so I think it to this day.—*Newcastle Weekly Chronicle*.

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Sub-Editor and General Manager

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FRIDAY, AUGUST 24, 1888.

RE-INCARNATION:

IS IT A FACT OR A FALLACY?

THE Editor of *The Two Worlds* having been courteously invited to deliver the closing address of the season for the London Spiritualist Alliance, had much pleasure in complying with the invitation, and at the end of the lecture proposed to answer questions propounded by the audience.

In reply to one of the querists concerning the doctrine of re-incarnation, or the re-embodiment of enfranchised human souls in fresh earthly forms—a doctrine now prevalent amongst a certain class of persons—the speaker took decided ground in the negative, and so far as the limitations of time would permit, endeavoured to show that the doctrine in question was neither sustained by any authentic proofs from the spirit-world—now in process of active communion with man—nor yet in harmony with any of the known procedures of nature. Since the expression of those views a number of letters have appeared in *Light*, commenting in terms of strong dissent upon Mrs. Britten's views. Life is short, and the duties of an editor, writer, and speaker—called upon to travel, lecture, and give up at least three days of each week to public service on the rostrum—are too urgent to allow of much time being devoted to answering abstract theories, especially when these are founded only upon the quicksands of human opinion, without a fragment of authentic evidence to sustain them beyond the assertion of certain individuals; one class of whom cites the *ipse dixit* of the ancients, the other the authoritative "I say so" of the moderns. In view, therefore, of the necessity of devoting all our available time and service to the discussion of the spiritual FACTS which are flooding the age, rather than the theories which special thinkers deduce from those facts, the Editor feels unable to answer the dissentient letters in the columns of *Light*, and can but offer in this place a few of those reasons which induce her to reject the teachings of the re-incarnationists, and to consider them as only vague and untenable theories.

Notwithstanding the vast mass of literature which treats of ancient and mediæval spiritualism, we can simply accept such records as probable, when we find them paralleled in the experiences of the spiritualists of our own time.

Now, whilst the advocates of re-incarnation draw their authorities largely from the opinions of antiquity, and quote the theories propounded by Greek, Hindoo, and Egyptian

sages on this question, their leading writers treat the opinions of the communicating intelligences of our modern spiritual dispensation with utter contempt; alleging that those whom we claim to be the spirits of the men and women we have known on earth are only the "eidolons, reliquiae," &c., &c., of "dead corpses," and hence unworthy of credit.

At the very outset of this subject, therefore, it must be remembered that the discredit that modern re-incarnationists and theosophists attempt to throw upon the spiritual communications of the nineteenth century, cuts away the authority of all those "sages" of antiquity who claimed to derive their knowledge from the realms of spiritual existence, and held communion with those realms in an almost similar fashion to what is now practised. But we take even stronger ground than this. We are in no position to test the opinions, or prove the theories of antiquity to be authoritative. On the other hand, we *do* enjoy that vantage ground in the modern spiritual dispensation. The communicating intelligences come to us in systematic modes; submit their statements to the test of reason; offer proofs of identity conclusive enough to satisfy millions of sane individuals in different parts of the world, and by the variety, ingenuity, and supermundane character of the phenomena through which they approach us, they sweep away entirely—at least, with very few exceptions—the reiterated but constantly disproved allegation that the intelligence communicated is only "the reflexion of some human mentality, or the reproduction of ideas engraved in the astral light." Here, then, is the standpoint assumed by the Editor for entire disbelief in the doctrine of re-incarnation.

Remembering the strong prepossession of antique metaphysicians in favour of the theory of the "metempsychosis" or transmigration of souls, we wait to see if such a theory is confirmed by modern spiritual intelligences before we feel called upon to yield our belief to a doctrine which—to some minds at least—is most abhorrent and repulsive.

Standing in the attitude of perfect receptivity to any form of truth provable by corroborative testimony, what do we find? First, that the mesmerized subjects, whose revelations distinctly antedated the phenomena of spiritualism, although they often claimed to visit the spirit spheres, and frequently introduced spiritual intelligences at their séances, never taught the doctrine of re-incarnation, and when questioned on the subject emphatically denied it. One of the best attested proofs of this will be found in Cahagnet's "Celestial Telegraph," at pages 110 of first volume and 131 of second. Also, consult the records of the mesmerizers, whose experiences extended over many countries antecedent to the "Rochester knockings." Secondly, we cite the *first* experiences of the spiritualists of this century, as being the most reliable, *perhaps the only reliable* source of information that mortals can obtain of life in the second stage of existence.

We say, *the first* experiences in the modern communion, because in every instance they were a surprise—nay, an astonishment—and one so unexpected, that the investigators never attempted to impose upon the communicating intelligences their own preconceived opinions, or if they did, they would have been wholly fashioned by their long-cherished conceptions of the theological heaven, hell, and resurrection; doctrines wholly opposed to the new and revolutionary teachings of the spirits, concerning the life hereafter. Now it must be observed, that in several very wonderful and well attested cases of spiritual intercourse with mortals, occurring in America as early as 1806, as well as throughout the first years of the communion with spirits, dating from the Hydesville disturbances, those spirits not only failed to teach the doctrine of re-incarnation, but when questioned invariably and emphatically denied it. When it is remembered that these denials have been corroborated in *tens of millions* of instances, and that not only in the United States, but also in Australia, England, and many other countries, and that the only scenes in which re-incarnation has been taught

are those dominated by the influence of Allan Kardec and his followers, we submit that the balance of proof is with the millions who do *not* believe in re-incarnation, rather than with the few who have partaken of the human contagion of a belief, originated and propagated, as we have shown in "Nineteenth Century Miracles" (pages 41 to 61), by the influence of the founder of a sect. And now we feel obliged—though most reluctantly—to enter upon the arguments alleged by the re-incarnationists in defence of their own position, and in rejection of ours. In many of their published writings, they insist that they have opportunities of *divine* or angelic teachings which are not accessible to us, in consequence of the *low* magnetic, mental, and other planes of thought that we occupy. These assertions of superior intelligence, "exalted communion, high spiritual perception," &c., &c., are so constantly reiterated—and with all this, the implication, and not unfrequently, the direct assertion, that we, the disbelievers, are too low, too ignorant, and too uninspired to reach the sublime heights of knowledge attained by the re-incarnationists—that we can scarcely forbear from asking, what have such men as Wm. Howitt, Drs. Ashburner and Elliotson, Professors A. R. Wallace, Hare, Mapes, Bush, Drs. Gray, Hallock, and scores of other noble gentlemen done, that they should only be visited by "gheists, shells, emanations of dead bodies," &c., whilst Mr. Allan Kardec and his devoted followers are initiated into all the mysteries of the divine plan throughout eternity? We make no plea on *our own* behalf, although we may think it hard, that after having sat for the public for two years in New York as a non-professional test medium, going through every conceivable phase of mediumistic phenomena, holding hundreds of circles, and attending tens of thousands of sésances in different parts of the world—having devoted, in fact, thirty years of a life to ceaseless investigation, and that with a mind constantly open to truth in any form that could be proven—it seems, we say, rather hard that the ruling powers in all this life of persevering research, should have denied to the Editor, no less than to the sweetest of all modern poetesses, Lizzie Doten and Achsa Sprague, to say nothing of at least a thousand other patient, toiling, and worthy spirit mediums, that supreme knowledge reserved alone for the favoured few.

The truth is, the subject resolves itself into a few words thus: "What is your testimony to this doctrine of re-incarnation?"—"I SAY SO," *and that is enough*. "But we would combat you, and urge, that millions of spirits of men, women, and children—those whom we knew, loved, and trusted on earth, and who would not deceive us, come back from the very life of which *they alone* can testify, and declare that this doctrine is not true, that there is no such thing as the soul that has once been enfranchised from matter, ever returning to it again, or being reborn on this earth. What do you say to our overwhelming and authoritative mass of testimony?" You reply, "These communicants are not spirits at all. In 'the *Perfect Way*,' which—being *perfect*—must be unimpeachable; 'we tell you, the real Ego has passed away from earth for ever, until reborn as a new Ego. It retains no consciousness or memory of its former being, and that which you dignify by the name of 'spirit,' is no spirit at all, only the *reliquiae* of a corpse, that lives on long enough to do all manner of mischief and wickedness, and then dies out for ever, &c.'" As it would be worse than useless, nay, it would simply be *degrading* as well as vain, to attempt to argue upon such assertions as these, we shall leave them to be dealt with in a series of articles on Theosophy, just sent to the Editor, by SIRIUS, a well-known correspondent of this paper; and we shall now close, by touching briefly on the answer to another question propounded to the speaker at the last Spiritualist Alliance Meeting, and that was, concerning the perpetuity of the *spirit*, or intelligence, of the lower animals after death. In the response to this query, the speaker again quoted the teachings of "*the spirits*," existences which, of course, to the

re-incarnationists are of no authority whatever. On this point the teachings are, that spirit is imperishable, hence, that the spirit of the animal can no more be put out of existence by death than can that of the man; but again; that, as the spirit of the animal is imperfect, its functions few, and its powers fragmentary, as compared to those of man—the perfected microcosm of all below, as well as of all above himself—so the spirit of the animal passes into spheres appropriate to its stage of development, but after a period of elementary existence, being simply embryotic, is born again, perhaps on some of the millions of earths in the universe, and continues thus to ascend in the scale of being through appropriate stages of births and deaths, until the spirit attains to *ALL* the functions necessary for its final appearance as man. And these embryotic stages of existence are not—as the re-incarnationists strive to allege—proof of their doctrine, any more than if the embryo of man were to be considered as perfect during the stages of gestation as after it had attained its full and complete spiritual nature.

Spirit is the traveller; matter, the mould in which spirit grows, and until that spirit has acquired all those functions which are distributed in fragments through the animals, it cannot be man—the complete soul. With the form of man, say the spirits who teach thus, come the new functions of self-consciousness; the stamp of identity; the recognition of the I AM within; and these functions can no more be annihilated than an atom of matter can be annihilated—they are, in fact, the atoms of spiritual being that help to make up the totality of an immortal spirit. Put one function of the soul out of existence, whether it be love, self-consciousness, memory, or intelligence in any form, and you assign that imperishable perpetuity to non-intelligent atoms of matter, that you deny to the atoms of spiritual being, the full sum of which shines forth in the divine spirit of man.

At present we have not even touched upon the many arguments against the belief in re-incarnation supplied by our loves, affections, ties of kindred, &c., &c. All these we reserve for a future occasion, and leave the farther discussion of the kindred doctrines of the occultists and theosophists to our correspondent SIRIUS, whose papers will be commenced in our next or succeeding number.

SPIRITUALISM IN MANY LANDS.

A GREAT SOOTHSAYER'S PEEP INTO THE FUTURE WHICH IS NOW BEING VERIFIED.

THE Pueblo Indians, a peaceful, orderly, and industrious race of people, who have inhabited the valley and plains of New Mexico, for nobody knows how many centuries, have a tradition among them that has been handed down from remote ages, and which, as related to us by an old man of the tribe, is substantially as follows: "The great prophet told our fathers that after many ages the white man would come from the land of the sunrise and would destroy our burro trails and make in their stead long roads of iron, which should have neither beginning nor ending; and upon these he should ride in great wagons of fire, enveloped in clouds of smoke and followed by rumbling thunders. And when this should come to pass, he said, we should know it was a sign from Dios that the rains should come in the spring and early summer and the corn should grow without the acequia, that the arid plains should put forth grass, and flowers should bloom on the barren hills."

This prophecy has been fulfilled to the letter. The white man has brought his iron road, and within the comprehension of the simple-minded Pueblo it has neither beginning nor end—it comes from the unknown and goes to the unknowable; he sees the great wagon on fire, with its clouds of smoke thundering by, but he "knows not whence it cometh nor whither it goeth." Now will the remainder of the prophecy be fulfilled—will that of which this was to be the sign come to pass also? The signs of the time certainly

point that way. For several years past people have remarked that "the climate was changing," and in no year has this been more noticeable than at present. March and April, driest months in the year, have this season been marked by frequent showers, and the grass is now growing luxuriantly in many places which usually show no colour of green until after the "rainy season" in July and August. Who knows but that the great prophet of the Pueblos was inspired by the real divine afflatus, and that upon his shoulders had fallen the mantle of Elijah?—*Albuquerque Democrat*.

HYPNOTISM.

THE *Gazette de Liège* says that hypnotism has been interdicted in Prussia, and commenting on the matter remarks that it hopes such an interdiction will not be imposed everywhere, for the cloven feet and horns of ecclesiastical journalism is seen through it all. Hypnotism explains a crowd of phenomena which the surpliced gentry call miracles: so down with hypnotism!

SPIRITUALISM IN BUENOS AYRES.

THE Spiritualist Society of Buenos Ayres, which is known by the name of *La Constancia*, has initiated a subscription for the purpose of building an edifice to cost 500,000 francs, to be the head quarters of all spiritualistic enterprises in the Argentine Republic, and to centralize them at that point. The sum of 75,000 francs has already been collected. All persons who shall have subscribed and paid over the sum of 10,000 francs will have the right to a comfortable apartment in the building during the remainder of their lives.

A NEW HADES.

THE city of Pasadena is said to be the theatre of a new religious movement. The leader is a sort of an amateur El Mahdi, who, in pursuance of his prophetic mission, has brought forth a new Bible and instituted an improved theological system. Information respecting the peculiar tenets of the new faith, aside from the belief in the calling and election of the "Prophet Homer," which is the official title of the Pasadena oracle, is not voluminous, but we are vouchsafed the information that together with a new heaven and a new earth, the world is to be presented with a new and improved hell, constructed in accordance with the latest discoveries and improvements in the science of infernal architecture. The orthodox hell of fire and brimstone is discarded in favour of four hells of an entirely different and opposite construction. Instead of adopting the principle of a furnace heated seven times hot, the new place of torment is fashioned after the idea of a refrigerator, frozen seven times cold.

The prophet confidently asserts that the climatic conditions existing in each of the four places of torment established under his system, will be exceedingly objectionable, and that the clothing of the unfortunate inmates will be of the most scanty and gauzy description. In fact, the bare thought of an abode in a locality where the thermometer gets as low as 300 degrees below zero, and the temperature is never raised to summer heat, except to inflict the discomfort attending an instant change to inconceivable frigidity, is enough to make the cold chills course nimbly down the back of the most stolid sinner. The prophet has, no doubt, borrowed his idea of intense cold as a means of future punishment, from Milton or Dante, or both, and his doctrine is only new as applied to actual theology. An exchange explains the innovation by a theory based upon the fact that the pseudo creed-builder is a late arrival from Dakota, and that on account of his experience in that land of howling blizzards and Arctic temperature, he has been led to imagine that cold is much more to be dreaded than heat.

The theory has a certain value, but the subject is likely to remain shrouded in mystery. Modern humanitarianism has shorn the hell of Calvin and Cotton Mather of most of its terrors, and an invitation to go there is in this day offen-

sive, more on account of the disrespectful manner in which it is delivered than of any prejudice against the place itself. The milder nature of modern theology would thaw out the frozen hades as readily as it has cooled the lake of fire and brimstone. There is obviously no advantage in its adoption.

A CONVERSATION WITH JUDGE EDMUNDS.

BY HUDSON TUTTLE.

I RECALL, as among the most delightful evenings of my life, a visit with Judge Edmunds, a short time before his death. Mr. A. E. Giles and myself received an urgent invitation to spend the evening at the residence of the Judge, and we accepted it gladly. Mr. Giles, by organization and experience, is a thorough spiritualist, and a student whose vast erudition makes him the more modest and self-depreciative. His beautiful home at Hyde Park, Mass., is perched on a hill overlooking the town and a vast extent of country on every hand; and its treasures of books and bric-à-brac are such as a scholar gathers around him.

We were met at the door by the Judge with the warmest greeting, and conducted into his library. There he introduced us to his daughter Laura, through whom he received some of his most remarkable tests of spirit identity. He was in excellent spirits; and although he had resumed his law practice, and was overwhelmed with business, his whole soul was full to overflowing with the spiritual philosophy.

It would be impossible to report our conversation, which was uninterrupted by a moment's silence for over three hours, nine-tenths of which time he was talking. His noble sentiments elevated our minds, broadened our spiritual horizon, and life became more noble in its purpose. Mr. Giles, who, as a successful lawyer, had acquired adroitness in putting questions, turned his proficiency to good account, and thus not only added to our own profit, but delight to Judge Edmunds, who seemed most happy when giving instruction or narrating his experience in his prolonged investigation and public presentation of spiritualism. He maintained that spiritualists' doctrines should exalt existing institutions, as it were, infusing a new vitality into old forms. This is a question having two well-defined sides, on both of which strong arguments may be arrayed. That spiritualism cannot organize after any of the old plans is most certain; that it demands an organization adapted to the needs of the present hour is equally certain, and if Judge Edmunds were with us as a mortal to-day, I feel sure he would modify his views as then entertained.

Laura had lost for the time her mediumistic powers, but the Judge said his own were increased, and referred his recovery from his recent illness to spiritual interference. He said that when his physicians gave him up in despair, he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not yet come.

Many of his anecdotes were of peculiar significance. Two of these I venture to transcribe. Several wealthy and influential citizens were constantly manifesting their interest in spiritualism by making inquiries of him. Once a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to converse with "some advance minds." A circle was formed, and the spirit of a little negro boy, a former slave of the bishop, manifested himself; "and by no effort of ours," said the Judge, laughing, "could we obtain answers from anyone else."

At another time, a lieutenant-governor and several Judges desired to have communications from Lord Bacon and Swedenborg. "I told them," said he, "that they must begin where I did, and work their way up."

PHENOMENA.

That would be excellent advice to the Seybert Commission, the members of which, like this lieutenant-governor and these judges, wish to have the manifestations brought to them, and if not, are ready to report failure and fraud.

We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the many faint-hearted, weak-spined spiritualists, who are afraid to acknowledge their belief, for fear of pecuniary or social disadvantages. He never denied, but boldly and consistently advocated his views. Did he lose by this manly course? His law practice increased, and it seemed people placed more implicit confidence in him, as though they endowed him with some supernatural power. He gaily said it had become so extended he could not lay it down, and was destined to die with the harness on. "It will not be long," he said, "for the appointed time will soon come, and I shall not regret the transition."

Such is ever the result of a bold and firm defence of truth, not aggressive, but manly and consistent. That he died without bestowing any part of his large fortune to the furtherance of that belief which formed so large a portion of his life, and gave him so great happiness, is a fact strange and incomprehensible.—*Golden Gate.*

A SPIRIT-MADE REVIVALIST.

THE Cincinnati *Evening Telegram* notices the successful work in that city of Ben Hogan, the ex-pugilist revivalist, saying that the hall of the Y.M.C.A. was crowded to its fullest seating capacity to hear him. This recalls a personal experience, the relation of which may not be unprofitable. We were located in a mountain town two or three years ago when it was visited by Mr. Hogan, who came by invitation to the church people. On that occasion we met him, and he told us much of his experiences, including the particulars of his "conversion." Briefly they are these: He was psychologized by a night's attendance at a meeting conducted by revivalist Sawyer, and went home and told his wife he felt "he must know about Jesus," and she replied that "she thought it was about time." The next day he called on brother Sawyer and his co-workers and informed them of his condition, and they came to his rooms to pray with him. Being requested to pray, and declaring he "couldn't pray a word," he was at last persuaded to kneel down and try. "I kneeled down," said Mr. H., "and somehow I went right to sleep—didn't know anything; and when I got awake and got up and asked, 'Have you been praying for me?' they all looked astonished; and one of them said, 'Why should we pray for you when you prayed so powerfully for yourself?' They said I had delivered a wonderful prayer, the most powerful they had ever heard; but I didn't know anything at all about it." This was Mr. Hogan's statement to us, and we have no fear of his denying it to whoever may interview him upon the subject. But will the revivalists who so kindly ministered to him in his "miraculous conversion" admit that the "power of God" came upon him when he was in an unconscious trance?

THEODORE PARKER ON SPIRITUALISM.

THEODORE Parker, one of the brightest souls and greatest reformers the world ever produced, admitted the worth of spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: "He blamed the scientific men, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all; and took faithful measure of the unbelief in immortality, which pronounced communication between the visible and invisible worlds impossible. He admitted to his friend, Professor Desor, that spiritualism does two good things: first, it knocks the nonsense of the popular theology to pieces, and so does a negative service; secondly, it leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good."

LYCEUM JOTTINGS.

POETICAL FAME;

OR, REFLECTIONS UPON RECEIVING A COPY OF MY FIRST POEM

PUBLISHED IN A NEWSPAPER.

Ah! here it is! I'm famous now—

An author and a poet!

It really is in print! Ye gods!

How proud I'll be to show it!

And gentle Anna! What a thrill

Will animate her breast,

To read these ardent lines, and know

To whom they are addressed.

Why, bless my soul! here's something strange.

What can the paper mean

By talking of the graceful brooks,

That "gander" o'er the green?

And here's a "t" instead of "r,"

Which makes it "tippling rill;"

We'll seek the "shad," instead of "shade,"

And "hell" instead of "hill."

"They look so"—what? I recollect

'Twas "sweet," and then 'twas "kind;"

And now, to think the stupid fool,

For "bland" has printed "blind."

Was ever such provoking work?—

'Tis curious, by-the-bye—

How anything is rendered blind

By giving it an "i!"

"Hast thou no tears?" the t's left out,

"Hast thou no ears?" instead;

"I hope that thou art dear," is put

"I hope that thou art dead."

Who ever saw, in such a space,

So many errors crammed?

"Those gentle eyes bedimmed," is spelt

"Those gentle eyes bed—"

"The colour of the rose," is "nose,"

"Affection," is "affliction,"

I wonder if the likeness holds

In fact, as well as fiction?

"Thou art a friend," the "r" is gone;

Who ever could have deemed

That such a trifling thing could change

A "friend" into a "fiend."

"Thou art the same," is rendered "lame,"

It really is too bad;

And here, because an "i" is out,

My "lovely maid" is "mad;"

They drove her blind by poking in

An "i"—a process new;

And now they've gouged it out again,

And made her crazy too.

"Where are the muses fled, that thou

Should'st live so long unsung?"

Thus read my version—here it is—

"Should'st live so long unhung."

"The fate of woman's love is thine,"

And "h" commences "fate;"

How small a circumstance will turn

A woman's love to hate.

I'll read no more! What shall I do?

I'll never dare to send it.

The paper's scattered far and wide,

'Tis now too late to mend it.

Oh, Fame! thou cheat of human bliss!

Why did I ever write?

I wish my poem had been burnt,

Before it saw the light.

Let's stop and recapitulate:

I've d—d her eyes, that's plain;

I've told her she's a lunatic,

And blind, and deaf, and lame

Was ever such a horrid hash

In poetry or prose?

I've said she was a fiend, and praised

The colour of her nose.

I wish I had that editor,

About a half-a-minute,

I'd BANG him to his heart's content,

And with an H begin it.

I'd JAM his body, eyes, and bones,

And spell it with a D,

And send him to that "hill" of his—

He spells it with an E.

MODEL EPITAPHS.

How sleep the brave who sink to rest,

By all their country's wishes blest?

They sleep not in their regimentals,

Such things being here not deemed essentials.

John Macpherson

Was a remarkable person;

He stood six feet two

Without his shoe,

And he was slew

At Waterloo.

CHRONICLE OF SOCIETARY WORK.

BIRMINGHAM. Ashted Row.—One of Mr. Anson's controls gave the second chapter in "Little Nell's" Life. Those who heard the first were anxiously anticipating this treat. Afterwards he gave a description of certain spirits, which were very clear and palpable to his vision, and were owned by the persons he saw them with, one of which gave a message.—*S. A. P.*

BISHOP AUCKLAND.—Afternoon: The guides of Mrs. Smith spoke on "Did the person of Jesus ever exist?" Evening: Five subjects, which were ably treated, were chosen by the audience, closing with successful clairvoyance. The hall was crowded to overflowing.—*E. T.*

BLACKBURN.—Mrs. Green addressed large audiences. Afternoon: "Spiritual Vision." A bright, logical, and interesting discourse. Clairvoyant delineations, seven out of ten recognized. Evening: "How to be Happy." Treated in an admirable manner. Very successful clairvoyance. Mrs. Green bids fair to become a favourite among us.—*A. A.*

COLNE.—Mrs. Yarwood gave two good addresses, followed by clairvoyant tests; twenty-six given, twenty-three recognized. In the morning the Lyceum was opened for the first time. There was a good attendance, Mrs. Yarwood taking an active part in it.—*J. W. C.*

CROMFORD AND HIGH PEAK.—Morning subject, "Inspiration." The control asked all to consider what inspiration was; from whence it came; how it affected man, and how man affected it; was it due only to sect or class, and could they withhold it from others? Evening: "The Bread of Life," urging all to search for power to distinguish the weeds of error from the flowers of truth, and teach them to all; that progress and purity should permeate our homes, our workshops, and our nation, so that we could govern by love, and trust God and our fellowmen without a tax to uphold an army and navy in idleness.—*W. W.*

FELLING.—Mr. McKellar, from North Shields, gave us an excellent address from "Shall I survive the physical dissolution of the body?" All were highly satisfied.

GLASGOW.—Sunday morning: The guides of Mr. E. W. Wallis lectured on "Man's religious needs supplied by spiritualism," and in the evening on "The distinctive features of spiritualism." The hall was crowded both morning and evening, a testimony in itself to Mr. Wallis's merit and abilities as a popular expounder of the philosophy which is breaking the neck of modern Christianity—the double-faced religion of the present century. Many lecturers have the ability and material at their command to expose and pull to pieces the palpable errors and fallacious teachings of the present age, but few indeed have the ability to provide or recommend a thoroughly practical remedy to replace the superstitions and errors that still exist, after eighteen centuries of an ecclesiastical despotism. This ability the guides of Mr. Wallis evinced in both lectures, which contained throughout many beautiful expressions of advice which one and all would do well to put into practice. Mr. Jas. Robertson presided in the morning, and Mr. G. Walrond in the evening.—*G. W. W.*

HECKMONDWIKE.—The controls of Mrs. Mercer gave two good discourses. Afternoon subject, "Love," to a fair audience, followed with clairvoyance by Miss Parker. Evening, "Is spiritualism a delusion?" After which Miss Parker gave clairvoyance, mostly recognized, to a large audience; both speaker and clairvoyant giving great satisfaction.—*J. C.*

HETTON.—Mr. Thompson, the president, gave a poem. Mrs. White, clairvoyant, gave sixteen delineations, twelve recognized. All well received. Mr. John Foster will occupy our platform on August 26th.

LANCASTER. August 19th.—A successful day with Mrs. Groom. Service commenced with naming two children, and a forcible address on "Spiritual Help," with two impromptu poems. Evening subject: "Has Spiritualism Benefited Mankind?" A large number of clairvoyant descriptions were given at each service, nearly all recognized. Crowded audiences.—*J. B.*

LEICKSTER. August 19th, at 6-30.—Mr. Barradale delivered a lecture upon "How and why he became a Spiritualist." During the after meeting Mr. J. Ashby gave several clairvoyant descriptions, mostly recognized, one in particular, being three little boys, all brothers, were described to the mother as having met their death by drowning, declared correct.—*W. J. O.*

LONDON. Bermondsey: Horse Shoe Hall.—Mrs. Yeeles was with us, and the audience were invited to send up a subject for the discourse. The subject selected was, "Of what Use is Spiritualism?" on which the control gave an excellent discourse. Clairvoyant descriptions were given, all but one being recognized. We had a good attendance—120 friends present.—*J. D. H.*

LONDON. Canning Town: 125, Barking Road.—Having no speaker we had an experience meeting: fair attendance and good harmony. Friends present gave addresses, and urged investigations to be made in a reverent manner, reminding them that as they have sown so shall they reap. Speaker wanted for Sunday next. Mr. Veitch will address the meeting on Sunday, Sept. 2nd.—*F. W.*

LONDON. Islington: Garden Hall, 309, Essex Road.—Mrs. Wilkinson being indisposed, Mr. Cordury kindly took the chair and made a few remarks on "The Cause of Spiritualism." After that the controls of Mr. Harris gave an eloquent discourse. Mr. Paine then gave a few psychometric readings, which afforded great satisfaction.—*J. W.*

LONDON. Marylebone.—Morning: Mr. Hawkins employed his healing power. The control of a medium present gave a short address on "Spiritual Gifts," earnestly urging the necessity of cultivating the best gifts. Two other friends offered a few remarks with reference to the best means to be observed to that end. Evening: After singing and invocation, the guides of Mr. Mathews gave an address on "The Advantages of Spiritualism," which was well delivered and full of good advice. After which some remarkable clairvoyant descriptions were given, the spirit friends of several present giving proof of their identity. All recognized. Very good attendance at both services.

LONDON. Open-air Work.—HARROW ROAD: Our meeting was again the centre of attraction on the open space, and, after some little discouragement, I think we have now thoroughly established ourselves

at this station. The moment we hoisted our banner the crowd rapidly gathered round and gave great attention to the addresses. Many old workers were seen amongst the audience. Messrs. Burns, Rogers, Vale, and Drake addressed the people. A large quantity of literature was given away. Next Sunday, at 11-15, Mr. Rogers and other speakers.—**HYDE PARK:** Sunday afternoon, 3-30. At this station we were much gratified in addressing a large and attentive audience. The people here appear to be craving for a fuller understanding of what spiritualism means. A friend in the cause gave in his card that he might be placed on the list for proposed missionary work and for visiting the sick, &c., which must form a part of our future programme. Mr. Burns gave an excellent address on "Spiritualism," supported by Messrs. Drake and Rodger. A woman outside the crowd kept shouting—"Don't listen to these men, they are most dangerous: they are from the devil. Their mediums are witches. The Bible says, 'Thou shalt not suffer one to live.'" Next Sunday, at 3-30, Mr. Veitch and other speakers will attend.—**REGENT'S PARK:** The meeting was addressed by Messrs. Vale, Yeates, and Darby. Next Sunday, same place and hour. Friends are requested to come early to begin promptly, as darkness sets in and shortens our time.—**WANDSWORTH COMMON:** Small meetings, but are pleased to say the number of inquirers keeps increasing, and we hope to take a small hall for the winter months. As the season for open-air work is drawing to a close, we are determined to make strenuous efforts for the next few Sundays (see notice for Battersea Park), trusting to receive co-operation from other spiritualists. Literature for distribution is sadly needed, also a little cash help for printing handbills. Friends from a distance are gladly welcomed to our family tea on Sundays, at five o'clock.—*U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction.*

LONDON. Peckham: 33, High Street.—Morning: We had a discussion on "Spiritualism and Swedenborgianism;" opened by Mr. J. Humphries, which will be continued on Sunday morning next. At the evening meeting Mr. R. J. Lees, to a good audience, spoke on "The Media of the Bible." A very interesting address; in which was shown the conditions of their "sittings," that "dark" séances were held, that harmony and music were considered necessary, that at times ridiculous and untruthful communications were received, that the media were paid, and, as now, were not always to be relied upon. Many other details were given explanatory of spirit communications. Questions were replied to at the close.—*W. E. L.*

MACCLESFIELD.—On Sunday last we had Mrs. Wallis, whose guides spoke effectively in the afternoon on "Religious Spiritualism," and in the evening on "Living Inspiration." Both addresses were delivered in her usual eloquent style, and were well appreciated. Clairvoyant descriptions were given after each service, which were very successful.

MANCHESTER. Psychological Hall.—Mr. C. Taberner discoursed ably in the afternoon on "True religion." Evening: Four subjects selected by the audience were discoursed upon in a very clear and concise manner, being well appreciated, concluding with successful clairvoyance. During the evening a solo was given by Miss Bletcher, "Angels ever bright and fair," with good effect.—*J. H. H.*

MEXBORO.—We had a very good meeting on Sunday last, in the absence of a lecturing medium, with a few clairvoyant descriptions satisfactorily given; also some spiritualistic reading and normal speaking.—*W. W.*

MIDDLESBROUGH. Spiritual Hall.—In the morning Mr. Livingstone lectured on "Spirit Life." In the evening the subject was "Who shall roll away the stone?" In striking terms the "leap in the dark," which so many take into spirit life was set forth. Civilization and science took time to develop, so did knowledge and proof positive of life beyond the grave. Almost every family included at least one through whom immortality could be brought to light.—*Cor. Sec.*

NEWCASTLE-ON-TYNE. Open-air meetings.—Two large gatherings assembled to-day, morning and afternoon, 500 persons at least attending. Great interest was manifested in the subjects introduced. The weather left nothing to be desired. Readings from *The Two Worlds* (the article on "Mars" riveted attention, with remarks by reader). One of the speakers referred to the "Woman of Samaria," as illustrative of that phase of mediumship possessed by Mr. Wyldes, who is here to-day. It has been the best "hay-making day" this summer.—*Bevan Harris.*

NOTTINGHAM. Morley Hall.—We had two good addresses through Mrs. Barnes. The evening meeting was well attended, and the many strangers present seemed much impressed.—*J. W. B.*

PENDLETON.—A lecture entitled "If a man die shall he live again?" was delivered by the controls of Mr. G. Wright on Sunday afternoon. In the evening the controls gave an address on "Missionary work at home," which subject was suggested by the poem in *The Two Worlds*. Clairvoyance followed in the evening.—*J. E.*

RAWTENSTALL.—Mr. T. Postlethwaite occupied our platform, and gave two splendid discourses. Subject in the afternoon, "Law of development;" in the evening, "Matter, mind, and motion."

ROCHDALE. Regent Hall.—Miss Keeves gave two grand discourses. Afternoon subject, "What are the means of progression in the spirit world?" Evening, "Weary gleaners." Both subjects very ably dealt with, and seemed to give general satisfaction.—*G. T. D.*

SALFORD.—On Sunday afternoon Mr. Mayoh lectured on "Spiritualism and Spiritualists," bringing to bear upon the question some very sound arguments. In the evening he gave a very interesting address on "Spirit mediumship," showing very clearly that mediumship has existed through all ages. We had only small gatherings.—*T. T.*

SLAITHWAITE.—On Sunday, Mr. Johnson not being able to attend in consequence of the conference in Manchester, Mr. T. Bamforth took the speaker's place. The subject in the afternoon was "Love one another;" evening subject, "Language." This medium promises well for the future. Good audiences.—*J. M.*

SOWERBY BRIDGE.—Mr. A. D. Wilson, speaker; Mr. Jos. Sutcliffe, chairman. Remarks were made on the various views of inspiration outside the pale of spiritualism. It was proved that the Bible, commonly accepted as God's word, was full of human errors. He would substitute for "Thus saith the Lord" "Thus saith the Spirit."

Inspiration is common to all in some degree, but not accepted as such by non-spiritualists. It was shown how some of our noblest characters in prose, poetry, art, music, &c., were truly inspired, and only wrote what was given to them of the spirit. Words are inadequate to convey the instruction and common sense view implied in the term "inspiration," as given by this gentleman's lecture.

SUNDERLAND. Avenue Theatre.—Sunday, Mr. Thomas Hanson presided. Alderman F. P. Barkas, F.G.S., of Newcastle, occupied the platform, and gave one of his popular lectures entitled "Remarkable conversations with an inhabitant of the spiritual world, respecting the conditions of the future life," which he delivered in a most impressive manner. The lecturer laid great stress on the proofs of spiritualism received in séances, which kept the large and most respectful audience spell-bound. After the lecture Alderman Barkas was willing to answer any questions that were asked, and his replies seemed to afford satisfaction.—*G. W.*

SUNDERLAND. Centre House.—Sunday, August 26th, we expect to have Mr. Davidson from Tyne Dock, 6-30. Sunday, September 2nd, and Monday 3rd, Mr. J. S. Schutt, of Keighley. On Sunday morning, August 26th, at 10-30, members' meeting; all are requested to attend, owing to very important business.—*G. W.*

WESTHOUGHTON.—Sunday last we had the services of Mr. John Pilkington, afternoon and evening. After the afternoon service he named a child, the son of Mr. and Mrs. Coop. As he performed the ceremony he placed some white flowers on it; not sprinkling water upon it as is usual on such occasions.

WIDSEY. Hardy Street.—Aug. 19th. Our platform was occupied by Mr. Wainright, who spoke on "A Future Life." He then gave four delineations, which were recognized. In the evening he spoke on "The True Appearances of Spirit and Theological Doctrines"; clairvoyant descriptions, &c. recognized.—*G. S.*

RECEIVED LATE.—Huddersfield, Brook Street: Mrs. Gregg, Sunday and Monday; good lectures and successful clairvoyance. Cleckheaton, Oddfellows' Hall: Mr. Bush. Very good addresses.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. Tyrrell and Mr. Hastings taught the school. Present fifty-five members and four officers. On Sunday, August 26th, Mr. Wallis will address the Lyceum, and a collection will be made to aid a fund for the purchase of Lyceum literature. All friends are earnestly invited. Any contributions toward this object from well-wishers will be received with gratitude, and may be forwarded to Mr. M. Brindle, 73, Victoria Street, Mill Hill, or Miss Abram, 10, Carr Street, Blackburn.

FELLING.—Attendance, 23 members, conductor, and 4 officers. Usual programme gone through in a very satisfactory manner.

GLASGOW.—The new session commenced on Sunday, 19th instant. Present, 4 officers, 36 children, and 12 strangers. Messrs. Robertson, Wilsun, Walrond, and Anderson conducted the various departments of instruction. Mr. E. W. Wallis, who honoured the Lyceum with his presence, gave the little ones some cheering words of advice, exhorting them to take every advantage of the liberal education gratuitously afforded by the teachers who presided over them. Parents, whether members of the association or not, are most earnestly desired to send their children regularly.—*G. W. W.*

HECKMONDWIKE.—Present, 53 children, conductor, 3 officers, and visitors. Musical readings, golden-chain and silver-chain recitations. Recitations: "Little Cuckoo," Ada Hoyle; "What is Noble?" Miss Lobley. Readings: "Somebody's Mother," W. H. Chamberlain; "A Brave Deed," Hannah Hoyle. Song, by Mrs. Hoyle, "Oh, sing to me of Heaven." Usual programme very satisfactorily gone through.

LEICESTER.—Present, 22 children and 7 officers. Dialogue by Master Charles Young and Nelly Young, viz., "Presence of Angels"; recitation, "The Spider and the Fly."—*W. J. O.*

MACCLESFIELD.—Present, 32. Conductor, Mr. Rogers; guardian, Mr. Taylor. Usual gold and silver-chain recitations, marching and calisthenics were gone through in a very creditable manner. We are now making satisfactory progress, especially with our marching. We intend holding an open session in three or four weeks from now, and shall be glad to see as many of our friends present as can make it convenient to attend.—*W. P.*

MANCHESTER. Psychological Hall.—Attendance fair; programme as usual, gone through very creditably, including a solo "Hearts and Homes" by Mr. C. Smith, well rendered.—*J. H. H.*

NEWCASTLE-ON-TYNE.—August 12th and 13th: Lyceum anniversary services were conducted by the children. An excellent programme, consisting of songs, recitations, dialogues, &c., was gone through in an admirable manner, showing the excellent training the children have had during the past year. The hall was very prettily decorated, and all the services were well attended.—*P. S.*

WESTHOUGHTON.—Opening hymn, invocation by R. J. Rigby, conductor. We had a ramble to Holden Woods, where we had singing and speaking. The children enjoyed the occasion very much. Mr. John Fletcher spoke on "Love." All spent a very enjoyable morning.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

PLAN OF SPEAKERS FOR SEPTEMBER, 1888.

Corresponding Sec., Mr. J. Whitehead, 4, Boldshay Street, Maperton Road, Bradford.

BATLEY CARR: Town Street, 6 p.m.—2, Open; 6, Open; 9, Mrs. Ingham; 16, Mr. Espley; 23, Open; 30, Miss Keeves.

BRETON: Temperance Hall, at 2-30 and 6.—2, Open; 9, Miss Cowling; 16, Mrs. Mercer and Miss Parker; 23, Mrs. Craven; 30, Mr. and Mrs. Carr.

BRADFORD: Little Horton Lane, Spiritual Temple, 1, Spicer Street, at 10-30 and 6.—2, Mr. Armitage; 4, Open; 9, Mrs. Connell; 16, Mr. Holmes; 23, Miss Wilson; 30, Miss Harrison.

BRADFORD: Otley Road, Spiritual Meeting Rooms, 2-30 and 6.—2, Miss Walton; 5, Open; 9, Mr. Peel; 16, Mr. Hepworth; 23, Mrs. Midgley; 26, Mrs. Gregg; 30, Open.

DEWSBURY: 2, Mrs. Midgley; 3, Open; 9, Mr. Armitage; 16, Mr. Taylor; 23, Mr. Espley; 30, Mrs. Stansfield. Sec., Mr. Stansfield, Warwick Mount, Batley.

HALIFAX: Spiritualist Institution, 1, Winding Road, 2-30 and 6, and Monday evenings at 7-30.—2, Mrs. Crossley; 9, Mrs. Groom; 16, Open; 23, Mr. Armitage; 30, Mrs. Green.

HECKMONDWIKE: Church Street, 2-30 and 6.—2, Miss Harrison; 9, Miss Keeves; 16, Mrs. Connell; 23, Miss Patefield; 30, Mr. Armitage.

KEIGHLEY: Assembly Rooms, 2-30 and 6.—2, Miss Keeves; 9, Miss Hartley; 16, Open; 23, Mr. Hardaker; 30, Miss Patefield.

LEEDS: Psychological Hall, Grove House Lane, Brunswick Terrace, 2-30 and 6-30.—2, Mr. Ringrose; 9, Mr. Gee; 16, Mr. Wallis; 23, Mr. Smith; 30, Miss Wilson.

LEEDS: Spiritual Institute, 23, Cookridge Street, 2-30 and 6-30.—2 and 3, Mrs. Gregg; 9, Open; 16, Mr. Rowling; 23, Mr. Newton; 30, Mr. Bush.

MORLEY: Spiritual Mission Room, Church Street, 2-30 and 6.—2, Mr. Crowther; 9, Miss Tetley; 16, Miss Keeves; 23, Mrs. Beanland; 30, Mr. Bradbury.

WEST VALE: Mechanics' Institute, 2-30 and 6.—2, Mr. Rowling; 9, Mr. Hepworth; 16, Mr. Smith (Bradford); 23, Mr. Schutt; 30, Mrs. Ingham.

WIDSEY: Hardy Street, 2-30 and 6.—2, Mr. Espley; 9, Miss Harrison; 16, Mr. Boocock; 23, Mr. Peel; 30, Miss Harris.

BACUP: 137, Hartley Terrace, Lee Mill.—2, Mr. Wallis; 9, Mr. Tetlow; 16, Mr. Postlethwaite; 23, Mr. Johnson.

BRADFORD: Crowther Street.—2, Mr. Metcalf; 9, Miss Wood; 16, Miss Capstick; 23, Mr. Warmson; 30, Miss Halle.

BRADFORD: Milton Rooms Society.—2, Mrs. Scott; 9, Mr. Bush; 16, Mr. J. G. Schutt; 23, Mr. C. A. Holmes; 30, Mr. Hoperoff.

BRADFORD: Walton Street, Hall Lane.—2, Mr. Schutt, and on Monday at 7-30 p.m.; 9, Miss Wilson; 16, Mr. and Mrs. Carr; 23, Mrs. Riley; 30, Local.

BURNLEY: Tanner Street.—2, Mrs. E. A. Dickenson; 9, Miss Musgrave; 16, Mrs. Yarwood; 23, Mr. Wallis; 30, Miss Walton.

CLECKHEATON: Oddfellows Hall, at 2-30 and 6.—2, Mrs. Whiteoak; 9, Miss Caswell; 16, Mrs. Russell; 23, Mr. Bush; 30, Mr. Rowling.—Sec., A. F. Eades.

HUDDERSFIELD: Kaye's Buildings.—2, Mrs. Riley; 9, Mrs. R. Wade; 16, Mrs. Crossley; 23, Local; 30, Mrs. Dickinson.

IDLE.—2, Mr. J. W. Thresh and Mrs. Hargreaves; 9, Mrs. Craven; 16, Mrs. Beardshall; 23, Mr. Parker; 30, Miss Cowling.

MANCHESTER: Psychological Hall, Collyhurst Road.—2, Mr. J. Savage; 9, Miss Gartside; 16, Mrs. J. M. Smith; 23, Mr. G. Wright; 30, Mr. J. T. Standish.

NELSON: Bradley Road.—2, Mrs. Ingham; 9, Mrs. Connell; 16, Local; 23, Miss Cowling; 30, Local.

SALFORD.—2, Miss Walker; 4, Local; 9, Mr. Ormrod; 12, Local; 16, Mr. Carline; 19, Local; 23, Mr. Clark; 26, Mr. Carline; 30, Mr. Le Bone.

Mr. Whitehead, the Secretary of the Yorkshire Committee, desires us to announce that in consequence of Mr. Forster having accepted an appointment with a Life Assurance Company, the engagements made by that gentleman are cancelled. Local secretaries will please note.

BURSLAM. Moorland Road.—September 2nd: Mrs. E. Green, of Heywood, will deliver two addresses at the above place. Tea will be provided for friends from a distance.

LEEDS. Psychological Society.—Mrs. Beanland, trance speaker and clairvoyant, has kindly consented to give, in the above hall, a meeting for the benefit of the society. We hope to have a very good attendance.

MIDDLESBOROUGH.—Monday, August 27th, 8 p.m., Members' Meeting, to decide as to proposed alteration in time of Sunday service from 10-30 a.m. to 2-30 p.m.

NEWCASTLE-ON-TYNE.—Conference of Spiritualists. The next meeting of the general committee appointed to draw up a scheme of organization will be held at 20, Nelson, Newcastle, on Saturday, August 25th, at 7-30 p.m., when all representatives are urgently requested to attend.

NOTTINGHAM. Spiritualists Society, Morley Hall.—On Sunday evening, Sept. 9th, there will be a meeting of the whole society for the purpose of re-election of committee, etc., and to consider the best means for advancing the cause. A cordial invitation is offered to all interested in the movement of truth and progress, as we wish to make the best efforts possible to increase the good work.—*J. W. Burrell, Sec.*

SOWERBY BRIDGE.—Sale of Work: The members of the Lyceum have decided to hold a sale of work in order to reduce the debt on the hall. The undermentioned ladies will thankfully receive any help towards this object. It is intended to have the sale about Christmas. Further notices will ensue. Mothers' meeting every Wednesday afternoon, at three o'clock. Working Committee—Mrs. H. Robinson, Mrs. T. Thorpe, Mrs. Haigh, Mrs. Copley, Mrs. Broadbent, Mrs. Sutcliffe, Mrs. Greenwood (secretary), Mrs. Nutten (treasurer).

THE NORTH SHIELDS SPIRITUALISTS' SOCIETY have arranged to hold special open-air services in "Nature's Temple," on Sunday, Sept. 2nd. The members intend proceeding to Whitley, by an early train, and having services on the "Links" during morning, afternoon, and evening. The secretary will thankfully receive any old (or new) spiritualistic papers or pamphlets for distribution. At this time of the year the "Links" are admirably adapted for open-air work, owing to the large influx of visitors to the sea-side. They are of easy access to all spiritualists of the district, and the presence and co-operation of all workers will be gladly welcomed. Tea, without eatables, will be provided. Should the weather be unfavourable, the usual services will be held in the hall.

YORKSHIRE DISTRICT COMMITTEE.—The next meeting of this committee will be held at Scott's Temperance Hotel, East Parade, Bradford, on Sunday, September 9th, at 10-30.—*J. Whitehead, Sec.*

OPEN-AIR WORK.—On Sunday next, August 26, Messrs. Goddard, Cannon, and other friends, will commence service in Battersea Park, near the band stand, at 11 a.m., punctually; on Clapham Common, near the keeper's lodge, at 3 p.m.; and on Wandsworth Common, near Three-Island Pond, at 6 p.m. These meetings will be continued till further notice. Usual meetings at 6, Strath Terrace, St. John's Hill, on Wednesdays and Sundays, at 8. It is hoped that friends who can help us in any way will do so.—U. W. Goddard, Clapham Junction.

PASSING EVENTS.

Excellent meetings were held on Sunday, the 19th instant, at the Co-operative Hall, Downing Street, Manchester, by the Conference Provisional Committee for promoting a Lancashire District Confederation of Spiritualists. Full attendance, and numerous delegates were present, and the complete reports, taken down by Mr. H. Pitman, which will appear in our next number, will be found equally interesting and important. A full report will be given also of Mrs. Britten's lecture, delivered in the large hall in the Co-operative building, in the presence of a vast assembly, and in connection with the other proceedings of the day.

Orders for No. 43, the Lancashire Conference Number, with full reports and Mrs. Britten's splendid lecture, "The Coming Religion," to be sent in without delay to Mr. E. W. Wallis.

ABOUT POPULARIZING SPIRITUAL JOURNALS.—A kind-hearted and far-seeing correspondent makes the following timely suggestions concerning the best means of bringing our bright paper before the general public. He says:—

"Now, in order to accomplish the desired object, two things are necessary: 1st. The creation of a spirit of inquiry. 2nd. To satisfy this inquiry by letting people know of the existence of our current spiritualistic journals. It is a well-known fact that the journals are hardly known to the outside public, and it is the undoubted duty of every true spiritualist to give the people this needed information. The writer proposes to attain the above object by the same method that every successful business man adopts, viz., *persistent advertisement*."

To meet this mode of popularizing our literature the writer proposes to have printed a large number of cards, gummed at the back, and thus readily attached to any convenient spot where they can be seen. The face of the ticket or card is to contain whatever we wish to advertise, such as our journal, Sunday meetings, &c. This same kind, but, we fear, inexperienced writer thinks *all the spiritualists* will be ready to embrace such an opportunity of popularizing their beloved cause, and therefore eagerly purchase these tickets, never be without them, and never fail to apply them when and wherever opportunity permits. If our correspondent could see how *readily* many wealthy attendants on our meetings look another way when the contribution box passes them, or get change before coming to the meetings so as to have the convenient copper to give in place of silver, perhaps he would not expect us to dispose of many of our tickets after going to the expense of having them printed. However, there are many who *do* love their cause, and to them the idea may prove suggestive and valuable. We shall only be too happy to aid any of our friends who may deem it desirable to carry this plan into effect.

A spiritualist residing in Sidcup, Kent, is desirous of communicating with others with a view to undertake public work, or form circles. Address C. B., care of *Two Worlds*, 61, George Street, Cheetham Hill, Manchester.

"AN ALLEGORY."—Across a wide-spreading and gloomy moor two roads had been made running east to west and north to south. At the junction some speculative builders put up a shelter for belated travellers. The dome-shaped roof was supported upon six pillars, the intervening spaces being boarded up, save for doors and very small windows. In course of time the structure became old, dilapidated, and weather-beaten. Travellers had carved their names all over it; one pillar especially had received constant attention of this sort, until an individual, noted for his temerity, set to work and boldly removed it, congratulating himself meanwhile on having given a more cheerful appearance to the place and provided means for freer ingress. But, not being a practical architect, he failed to recognize that he had destroyed the symmetry of the structure—nay, had unbalanced the building; the result was that while rejoicing over his success the house collapsed and came clattering to the ground, causing a vast cloud of dust to ascend to the heavens. It was found unnecessary to rebuild, and the fragments were used to macadamise the roads to facilitate the passage of travellers who, owing to the acceleration of speed made possible by this means, were enabled to cross the moor in safety, without need of rest, and before darkness overtook them. This fable, for which I am indebted to my spirit friend, Tom Joyce, is thus interpreted by him. The moor, intersected by cross roads, means theologic Christendom. Established on the cross is the refuge for travellers who are weary. The Church, erected by speculative builders for cent per cent profit. Six pillars support the dome (the Bible), which being in the shape of an over-turned basin, indicates that, in proper position, it might have been a receptacle for the rains falling from the heavens (inspiration), but being wrong way up represents the dogma that inspiration has ceased for all who go beneath it and are *protected* by it from the free outpourings of the spirit.

The six supports are the six points of Christian creedalism, thus: the first represents "the creation;" the second, "the temptation and fall;" the third, "the wrath and curse of God;" the fourth, "man's depraved condition owing to original sin;" the fifth, "the scheme of salvation through faith in the atoning blood;" the sixth, "the doom of the unbelievers to eternal hell torments;" the intervening spaces being filled in with fasts, feasts, prayers, penances, baptisms, sacraments, rubrics, and rituals, with the *small* windows of charity, hope, and

philanthropy. But time, change, and progress write their language on the building until it looks old and worn; travellers, both friends and foes, have carved their names inside and out; foes, especially, cutting deeply into pillar No. 6 (hell torments), until even friends dislike its appearance, and imagine the house would look better without it. Canon Farrar removes it, and in its place inserts the door of eternal hope, rejoicing in the change. But he reckoned without his host, for if there is no eternal doom for the unbelieving, there is no necessity for belief; there was, consequently no need for atonement, because God did not get angry, curse man, and provide an eternal hell as home for him because of his innate depravity. If there is no everlasting punishment for non-belief, there is no saving efficacy *in* belief. If man is not justified by faith alone, the sacrifice of Jesus was not needed to justify him or to atone for his sins. If Jesus did not make atonement and eternal hope shine as the star of promise in the heavens, then man is not depraved in nature, nor fallen from grace. God never failed or cursed the work of his hands because of his own incompetency. If there is no literal hell (the eternal home of the devil and his agents) then there is no room for the devil, and he consequently has no existence save as a delusive will-o-the-wisp of the moor of ignorance, and the bogey of the nightmare dreams of dogmatic theology. Remove the prop of the church, eternal damnation for the unbelieving and unregenerate sinner, and the whole fabric of creedal Christianity comes crashing about your ears. What is to be done? You cannot rebuild, you must break up the stones, use the fragments to macadamise the roads of progress and spiritual freedom across the moor of ignorance and intemperance, lest the night of selfishness overtakes you before you reach the city called Beautiful, the home of the weary travellers of earth.

Whatever interpretations spiritual thinkers may read into the doctrines of theological Christianity, the fact remains that the Christianity of the churches, mis-called Religion, is largely a thing of the past. Orthodoxy is dying, as Ingersoll says, of "softening of the brain and ossification of the heart;" "it puts a shadow upon the cradle, wraps the coffin in darkness and despair, and fills the future of mankind with flame and fear," and thus degrades man, dishonours God, and destroys goodness and hope. Better it should die, to give place, not only to a "larger hope," but to the knowledge of immortal and progressive life for all.

TO SECRETARIES OF SOCIETIES SENDING REPORTS.—We must beg our friends to carefully give the town, village, or district of the place from whence the report comes. We have to omit this week no less than thirteen reports imperfectly addressed. Some are simply Harcourt St., another Ripley St., another "at our Hall," still another "Harmony Hall," &c. We can neither guess as to where these reports come from, nor do we deem it right to encourage such careless and unbusinesslike modes of writing. We have a large number of reports from London, not one of which has London attached to them, and nothing but the name mentioned indicates that the district from which it is sent is London. We are most happy to give our friends all the space we can afford for their reports, but a correct address is a *sine quâ non* which cannot be omitted, and is much more urgently demanded than a number of superlatives about what people think. Secretaries, kindly note the above, and thirteen at least may understand why vague reports with no address are omitted this week.

Mr. T. M. Brown writes: I am about to leave the shores of Old England once more, very likely for ever. It is pleasing to look back and see the progress and improvement that has been made in such a short time. Many of us remember when it was far different. Now we have large centres of good work, and thousands of earnest workers. Yet there is much to be done to spread the glorious truth of an enlightened philosophy, which brings gladness to the hearts of humanity. Let us be earnest and faithful, and by the aid of our angel guides, bless and make the world happy. I am truly thankful to all the kind friends who have so ably assisted me by their sympathy and financially, during my severe affliction; also tender my heart-felt thanks to the one who so kindly gave of his means, though unknown to me. I should like to shake his hand in brotherhood, though I may not be permitted to see him. I must now say to all kind friends, Adieu.

HOW TO TRAIN A DOG.—Remember always (advises a writer in *Harper's Young People*) to be careful not to require of Carlo things that he cannot understand until you have made them clear to him, as a dog is always willing to do what he can comprehend. It is a good general rule to let absence of caresses stand for punishment, but in some serious offence some sharp cuts with a whip, or a chaining to his kennel for half a day will be necessary. It is useless to punish the animal long after his wrong doing, as he will not then know what it is for. Let your punishments be few, but decided, and follow quickly upon the offence, that you may cultivate both love and respect for you in your pet. Do not let his lesson continue during the first week for more than five or six minutes, or he may become tired and obstinate. Obstinance is the worst trait any animal can have, and by a little carelessness you may very quickly form it in your own dog. The second and third weeks the lessons may be prolonged, until they reach at last to one hour, though you will have to use your own judgment about this.

MR. R. HARPER'S FUND.—It is found necessary to close the subscription to this fund at the end of August. Any further contributions will be received and acknowledged by Mr. E. W. Wallis.

Mr. T. S. Swatridge will be obliged if his generous friend, "A Spiritualist," will communicate with him.

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