

THE TWO WORLDS

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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JULY 12, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Beanland.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., at 2-30 and 6-30: Mrs. E. H. Britten. Anniversary.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.
Batley.—Wellington St., 2-20 and 6: Mrs. Wade.
Beeston.—Temperance Hall, 2-30 and 6: Mr. Rowling.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.
Bingley.—Wellington St., 2-30, 6: Mr. Armitage.
Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mrs. Allen.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.
Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. G. Smith.
Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mr. T. Postlethwaite.
 Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30: Mr. G. F. Manning.
Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mr. E. Bush. Anniversary.
 Otley Road, at 2-30 and 6: Mr. Hepworth.
 Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mrs. Beardshall.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Hoyle.
 St. James's Church, Lower Ernest St., 2-30, 6-30: Mr. A. Moulson.
 448, Manchester Rd., 2-30 and 6: Mrs. Marshall.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder. Wed., 7-30.
 Birk Street, Leeds Rd., 2-30, 6: Mr. Hindle.
Bowling.—Harker St., 10-30, 2-30, 6: Anniversary. Wed., 7-30.
 Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
 Robinson St., Lyceum, 9-30; 2-30, 6: Mr. J. B. Tetlow.
 102, Padiham Road, at 2-30 and 6-30. Tuesday and Thursday, Developing, at 7-30. Wed., 7-30, Discussion.
Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mrs. Horrocks.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.
Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6.
Clekeheaton.—Walker St., Lyceum, 9-45; 2-30, 6.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. P. Lee.
Cowms.—Spiritual Rooms, 2-30 and 6. Wednesday, at 8, Circle.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Derby.—51, Crosby Street, at 6-30.
Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, 6-30: A local lady medium.
Foleshill.—Edgewick, at 10-30, Circle; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Dickenson, and on Monday, 7-30.
Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30: Mr. V. Wyldes, and on Monday.
Haswell Lane.—Mr. Shields's, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Boocock. Thursday, at 7-30.
 Blanket Hall Street, Lyceum at 10; 2-30 and 6: Mrs. Bentley. Monday, at 7-30. Tues., Wed., & Thurs., Members' Circles.
Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6. Thursday, at 7-45.
Huddersfield.—Brook Street, at 2-30 and 6-30.
 Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Russell.
Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.
Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. and Mrs. Hargreaves.
Keighley.—Lyceum, East Parade, 2-30 and 6.
 Assembly Room, Brunswick St., 2-30 and 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Walton.
 Institute, Cookridge St., Lyceum, 10; 2-30 and 6-30: Mr. Schutt.
Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 11 and 6-30, Mrs. C. Spring, of London.
 152, High Cross St., at 2-30, Lyceum; 6-30.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. E. W. Wallis.
London.—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.
Camberwell.—811, Camberwell New Rd. (near the Green), at 11-15, 3, and 7. Thursday, at 8-30, Address and Healing.
Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.
Clapham Junction.—16, Queen's Parade, at 7-30.
Forest Hill.—23, Devonshire Rd., at 7: Mr. Robson. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.
Islington.—Wellington Hall, Upper St. Closed during July & Aug.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.
King's Cross.—184, Copenhagen St., N., at 6-45, Rev. Dr. Young, "The Uses and Dangers of Spiritualism."
Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.

Lower Edmonton.—38, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.
Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Mr. Hopcroft. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Hawkins.
Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.
Open-Air Mission.—Hyde Park, at 3. Several good speakers.
 Peckham Rye, near Band Stand, 3-15. Support the workers.
 Finsbury Park, near Band Stand, at 11-30. Rally round.
 Victoria Park, at 11.
 Wandsworth Common, near Foot Bridge, at 11-30.
 Battersea Park, near Band Stand, at 3-30.
Peckham.—Winchester Hall, 33, High St., at 11, open; at 7, Mr. Everitt and friends. Friday, at 8, Healing.
Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7.
Longton.—44, Church St., at 11 and 6-30: Mr. Llewellyn.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mr. Rooke.
 Collyhurst Road, at 2-30 and 6-30.
 Edinburgh Hall, nr. Alexandra Park Gates, 3 and 6-30: Mrs. Berry. Flower Memorial Service.
Mezborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Mr. J. H. Lashbrooke.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Church St., Lyceum, 10 and 2; 2-30, 6: Mr. J. Kitson.
Nelson.—Sager St., 2-30, 6-30: Mr. Pilkington.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; 11-15, 6-30: Mrs. Green, and on Monday, at 7-30.
North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15: Mr. G. A. Wright.
 41, Borough Rd., at 6-30: Mr. J. Rutherford.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
 Masonic Lecture Hall, 10-45, 6-30.
Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Anniversary Services. Mrs. Wallis.
 Hall, Bartlam Place, Horsedog St., Lyceum, 10 and 2; at 3 and 6-30: Miss A. Walker.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. W. Johnson.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Gregg.
 300, Lees Road, Wednesdays, at 7-30.
Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
Rawtenstall.—10-30, Lyceum; 2-30 and 6. Closed.
Rochdale.—Regent Hall, at 2-30 and 6.
 Michael Street, at 2-30 and 6. Tuesday, at 7-30.
 Penn St., 2-30, 6: Miss Jones. Wednesday, at 7-30, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
 Central Board School, Orchard Lane, 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6.
Slaithwaite.—Laith Lane, at 2-30 and 6.
South Shields.—85, George Potts St., at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Local Speakers.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Lomax. Thursday, Circle, 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Messrs. Ashton and Armstrong.
 Monkwearmouth.—8, Ravensworth Terrace, 6-30: Mr. Graham.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. W. Westgarth.
Walsall.—Central Hall, Lyceum, 10; 11, 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6.
Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. B. Plant.
Wibsey.—Hardy Street, at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6: Mr. A. H. Woodcock.

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THE ROSTRUM.

THE REV. W. J. DAWSON, OF GLASGOW, AT ACCRINGTON.

[In the *Accrington Weekly Advertiser* of June 13th is a report of a sermon preached in the Wesley Chapel on "Social Christianity and the Church of the Future," from which we make some few extracts. The Editor of this journal is frequently accused by certain individuals calling themselves "Christian Spiritualists" of being unjust, radical, &c., and treading upon the corns of those who wish to reconcile the Christian doctrine of SALVATION ONLY through the blood of a Saviour, with the stern and uncompromising teaching of every returning spirit "that man must be his own Saviour, and make atonement for every wrong he has ever committed." The doctrine of a vicarious Saviour for the sins of mankind, and the infallibility of the Bible as the Word of God, being the two great strongholds of Christianity, the pivot, in fact, around which the entire of that long cherished, costly and powerful organization revolves, the Editor of this paper (convinced by the testimony of millions of travellers from the actualities of the life hereafter that neither are true) has again and again published the brave, bold, and logical affirmations of many of the ministers of the Christian church itself, declaring their denial of these and similar Christian points of doctrine in language even more iconoclastic than any that has fallen from the Editor's heretical pen. As another sample of this tremendous falling away of Christian ministers from the stereotyped doctrines of their own churches, and in the humble spirit of submission that the editor of the *Two Worlds* is not, as yet, the worst infidel of her time, we submit the following excerpts from the Accrington report.—*Ed. T. W.*]

On Monday night, the Rev. W. J. Dawson, of Glasgow, gave a lecture in the Wesley Chapel, Abbey Street, on "Social Christianity, and the Church of the Future." There was a good attendance. The Mayor (Alderman Whittaker) presided, and on the platform were the Rev. Charles Williams, and A. H. Woodnutt. The Mayor said no doubt the church of the future would be very largely shaped by what they called practical every day Socialism.

The Rev. W. J. Dawson said that the phrase "Christian Socialism" had excited a great deal of attention during late years, and now no phrase was more commonly discussed. The first thing they had to remember was that the life of Christ was distinctly the life of a poor man, living among the common people, in sympathy with the trials of the common people, and that was why it was stated that the common people heard him gladly.

There were three great rights that Christ came to defend and enforce. The first was the right of life. He taught that man's existence on earth was not merely accidental. There was food for all. If man could not live, it was not the fault of God, but it was the fault of society. The second right that God gave us was the right of liberty—liberty in obedience to the highest law. If society was so fashioned that evil seemed to be everywhere triumphant, that was not the order of God, but it was the result of the mischievous stupidity of man. Another great principle that Christ

enforced was that of brotherhood. No man, said Jesus Christ, could afford to loathe the leper, and no woman could afford to scorn the Magdalen. Suffering had its claim on happiness, poverty had its claim upon wealth. Men were not mere isolated personalities, but were members one of another, and members of one body, and according to the teaching of Christ the more a man loved and helped his neighbour, the more he loved God.

If they asked what the Church should be, one answer he would give was this. He should say that the Church was a school of character, where character was moulded and built up. Or again, it was a school of compassion, where the temper of the compassionate Christ was taught and learnt. It should be the centre of organised discipline and spiritual activity. A true Church should be the centre of humanitarian principles, and should labour for the good of humanity. Wesley laid the broad foundation of Social Christianity. He did a great deal more than preach salvation by faith. Wesley was the man who started the first MEDICAL MISSION. He printed his sermons at a penny, so that people could read them. He was the founder of the orphanages. He gave every penny of the £30,000 he had made to philanthropic objects. So much did he give to charitable objects that one writer said he only left "two silver spoons and the Methodist Connexion." Wesley recognized the fact that men had bodies as well as souls. Modern Christianity had been too often preaching to the soul with an utter carelessness of the needs of the body. And so, any Church that bore the name of Methodist was called upon, beyond all other churches, to include in its programme, not merely spiritual, but also social elements. He said it was the duty of the Church to make her power felt in the political world, and especially to make it certain that no moral leper shall pollute the House of Commons by his presence. (Applause.) They said that because Christ wished His kingdom to come upon earth, that they must make His kingdom come in municipal life, and see that the friends of the publican had not an unfair advantage over the friends of temperance. (Hear, hear.) The Church had a right to interfere in the great social questions of the day, and endeavour to see that justice was done between man and man. (Applause.)

In Cromwell's days they used to have prayer meetings in the House of Commons. He wondered how the House would take it to-day if that was done now. (Laughter.) Fancy, now-a-days, calling upon the hon. member for Cork to engage in prayers in the House, or on the hon. member for somewhere else. (Laughter.) The Christian Church said that it was only by righteousness that a nation could claim to be great, and the Church had a right to interfere in the whole of the public life of the people. (Hear, hear.) From this it naturally followed that all social problems must needs be spiritual problems. The great battles of Christian Socialism must be fought out in our great cities. What were the difficulties in the way and the enemies of the Church? Some said the Atheism of the people. He did not believe there was such a thing. He denied that working men were Atheistic.

Atheism was everywhere impotent, and could do Christians no harm, while they could do Atheists a great deal of good. Working men were simply indifferent to the Church because the Church was blind. If they did not believe in Christianity, it was simply because they had never had the right sort of Christianity. (Applause.) Give them the right sort of Christianity.

A distinguished preacher in London was explaining that true Christians were like Christ in their lives, when one man cried out, "Oh, but these fellows that call themselves

Christians ain't a bit like Him." And that was what got over a good many people besides that poor fellow. (Hear, hear.) Let Christianity become the incarnation of the life of Christ, and wherever that was done men would respond to religion. How much of the teaching in churches on Sunday had any relation to the common people? How much of the preaching in our churches on Sunday has no relation to the common people? It was either above them, or it was so dull and devoid of interest that the common people would not listen to it. Sabbath after sabbath from multitudes of pulpits a tide of wishy-washy, useless exuberance of verbosity was poured upon the people. (Laughter.) And yet ministers wondered that the common people did not go to hear them. For instance, the old three-decker sermon was still in vogue in some churches, with its exposition of the text, firstly, secondly, thirdly, fourthly and so on, followed by the long exhortation and winding up with the florid and eloquent peroration. (Laughter.) . . .

It could not be wondered at that working men did not go to places of worship when it was considered that the preaching was not appropriate and was unadapted for them. Then many of the chapels, schools, and churches had nothing to touch the populace during the week days, whilst the keeper of the gin palace provided all sorts of attractions. If men went about Christian work in the same way as they went about their daily business, what a difference it would make: and if business men went about their daily business in the same way as they went about Christian work, they would soon become bankrupt.

The Church of the future must deal with daily and common life and must include temperance. (Hear, hear.) Then the Church of the future must deal with the hours of labour. If the Church had no right to say that right should be done between man and man, what was the good of the Church? (Hear, hear.) Until the pulpit and the Church were ready and willing to take a stand upon the side of right in relation to all social questions, working men, practical men, would turn aside from them and count them of no worth or force in the conduct of the affairs of the nation. (Applause.) . . .

To get the people into their churches, they must carry out the principle of adaptation. If people would not come in they must fetch them. If they could not get them in by preaching, get them in by music. (Hear, hear.) Why should there not be an orchestra in connection with every place of worship? Why should the theatres and music halls have a monopoly of the people's music? (Hear, hear.) The Church could give them music. . . .

What did they think was most applauded in a music hall he went into in London? A young girl came forward and sang with beautiful grace and simplicity "The better land." In an instant the place was quiet and drink ceased at the bars. She was encored again and again. "The better land" touched a chord in that great multitude that responded to it. (Applause.) At the time he thought "Oh! how ignorant are we Christian teachers. Why cannot we have places where there could be singing on week nights, and where people could thrill to the singing of 'The better land' instead of letting them go to the music halls?" . . .

A ritualistic church in one of the lowest quarters of London was crowded with 1,200 people, the lowest of the low, gathered there to hear the Kyrle Society sing Mendelssohn's masterpiece, "The Elijah." Could not the churches do that? Why should they not use their organs, and give the working people good music instead of elaborate sermons, and that would bring them in. If they were to get the masses they must make their churches social centres. (Hear, hear.) The Church of the future would be above all things a social centre. (Applause.) People went to public houses in the first instance for company. Why not open their vestries and church buildings and provide social intercourse and entertainment without the curse of the drink. A young curate in London had tried it successfully in London, and he (Mr. Dawson) had tried a similar thing in London with the result that there were many accessions to his church. (Hear, hear.) . . .

The Church of the future should endeavour to make all amusements pure. Great social changes were before us. If men could not get the Socialism of Jesus, they would get the Socialism of the Devil. If they were convinced that modern Christianity would not help them, then they would look elsewhere for help in Social Revolution. If they could not bring the Socialism of Jesus home to the people, then

they would have the Socialism of bloody streets and flaming cities and Revolution, in the midst of which the wisest heads would be spitted upon bayonets. In the next great overthrow the Church itself might be swept away, unless it took up the battle and its proper position. (Hear, hear.) It was for the Church herself to say whether this catastrophe shall happen. The Church and Christianity must shape our week-day conduct, and must determine our relations, not only towards God, but towards each other in every walk of life. (Prolonged applause.)

The Rev. Charles Williams moved a vote of thanks to Mr. Dawson. Mr. Binns seconded the motion, which was carried.

Mr. Dawson, in reply, said there was a great deal of nonsense talked about the necessity for short sermons. He advocated good sermons in which the preachers put all the strength of their brains.

A vote of thanks to the Mayor, moved by Mr. Dawson and seconded by Mr. Kemp, closed the meeting.

SWEET REVENGE!

(A POEM FOR RECITATION.)

"I'll kill you for that when I'm a man!"

THE coffin was only of deal; no blossoms were scattered there;
No lining of satin concealed the timber so rude and bare:
Though the beautiful golden locks were combed from her careworn
face,

There was never a rag of linen shroud, nor a scrap of common lace.

A boy of tender years approached where the dead lay in the room;
Whith sobbing heart and fevered eyes he entered the place of gloom.

"I want to see her face once more—my mother's dear face," he cried;
"Oh! let me see her but once again—would God that she had not
died!"

"Away!" said the workhouse joiner, "away! and do as I bid;

"Get out! do you hear?" he shouted, as he closed the coffin lid.

"I can't be stopped by such brats as you," and he strode towards the
door.

"D'ye think we're agoin' to mind the whims of blubb'rin' pauper
poor?"

"Only a minute!" the orphan cried, "a minute for one last look!"

He tightly clung to the parish box, and every fibre shook.

But the callous wretch, with curses, struck the panting child a blow

That sent him reeling against the wall, with all his cheeks aglow;

Aglow with indignation, and a fire in his flashing eyes:

"I'll kill you for that when I'm a man, sure as the day shall rise!"

The undertaker turned to the boy with scoff and careless grin,

But he blanched as he met those eyes, and the look that gleamed within!

The years have sped, with many a change; a court is now the scene;

With hangdog looks a culprit stands in the dock with craven mien.

"Is the man there undefended?" asked the justice, unconcerned;

And presently a counsel rose, on whom all eyes were turned.

"My lord, I'm for the prisoner here!" And a voice the silence broke

Whose tones were full of eloquence, and with confidence he spoke;

And when he urged his argument his influence increased—

For his pleading power was matchless—and the culprit was released.

The man accused, so broken down with anxious care and fear.

Approached his unknown advocate, with thanks and many a tear;

"Nay, thank me not," the counsel said, "it was not *my* will that
moved,

But one whose coffin once *you* closed, and who always mercy loved."

"You drave me from her coffined face, when that face I prayed to kiss,

And I vowed in rage, though but a child, a fearful vow—'twas this:

I vowed to kill you when a man—to fury by you driven—

But the spirit of my mother cried, '*Forgive and be forgiven!*'"

Then the guilty creature bowed his head and went upon his way,

And lived repentant of the past, and he ne'er forgot that day;

But the boy who once resolved to kill, rejoiced, as seasons ran,

That he had saved a soul alive, when he became a man.

—Bernard Batigan.

REV. DR. C. H. PARKHURST, of the Madison Square Presbyterian Church, New York, said very recently: If apostleship had not started before Princeton did, there would be no show for the apostleship. The spirit of such an institution is to make theologians just as a machine makes shoepegs; just as a baker makes crackers. It was passing strange the comfort that the church had always taken in casting its members out of the synagogue. The quickest way to fire church enthusiasm was not to show to it a poor sinner for it to convert, but a poor heretic to sniff after and run down. We rain vast piles of money to convert a man and get him into the church; but the moment of supreme felicity, the time when enthusiasm flashes up into one compact flame of radiance and heat, is when there is a prospect of getting a man out of the church. The church has always fought new ideas. It never subscribes to a discovery in science till it has to, and the man who has a new understanding of things is always a hated man.

NARRATIVE CONCERNING A HAUNTED MAN.

BY EMMA H. BRITTEN.

[NOTE BY THE AUTHOR.—The following history, for such it actually is, was not only well known to the writer and several of her immediate friends, but the circumstances upon which it is founded were communicated in strict confidence to the narrator by the reverend old gentleman referred to in the history under the name of "Dr. Masham." It was in consultation with the present writer on the history in question that those circumstances were fully explained which had been a mystery to many a looker-on, and which are permitted to be published *only* on condition of reserving the real names and addresses of the parties concerned.]

SOME years ago it was remarked that a young, singularly handsome and talented man, a clergyman of the Church of England, was equally noted for the many offers of lucrative appointments that were tendered him, and the strange pertinacity with which he refused to remain long settled in any one place, however desirable or tempting were the opportunities of preferment open to him. His aim seemed to be to supply the post of *temporary* curate, for one or a few weeks, or to fill up any vacancy that might be offered him, but never to stay in any place more than a month or six weeks. For a long time the restless spirit that seemed to animate this self-condemned wanderer was a problem that his best friends and warmest admirers were unable to solve. His custom of going from place to place to do temporary duty was not his only mode of satisfying the unresting spirit that seemed to possess him. His singular conduct and the stern silence which he maintained concerning the causes of his eccentric action were connected with the fact that he had once been a poor, a very poor curate, with little hope of rising in the profession he had chosen, except by his remarkable powers of oratory, when all of a sudden, and before he could have become sufficiently known to ensure the distinction that might have been bestowed upon him, he appeared on the stage of public life endowed with those gifts of fortune which marked him out for a man of wealth no less than one favoured by nature and organization in a splendid physique, and a resistless power of mental control.

Another peculiarity, and perhaps the most remarkable one which attended the ministry of this fascinating wanderer, was the constant and invariable presence in the place of worship, where he was to be found, of a lady who did not seem to be related to him by any *known* ties of association. Report alleged that he was unmarried, lived, travelled, and was always seen alone; yet, whenever the minister appeared, whether for a long or a short season, when even he did duty for a brother clergyman, temporarily incapacitated by sudden illness, the mysterious visitant was there, how apprised or by whom none could say. One point alone was widely bruited abroad, which was, that whenever the strange lady's presence was named to Mr. H— (the clergyman in question), he sternly disavowed all knowledge of the subject, and declined with such marked *hauteur* to speak upon it, or listen to the inquiries propounded to him, that any further remarks were effectually checked, and curious speculation alone prevailed in the attempt to solve the mystery. Added to this inscrutable problem was another, which the gossips of the day did not fail to comment on; this was Mr. H—'s sudden and lavish expenditure, and the obvious fact that his reckless profusion implied the possession of vast wealth. From whence this was derived was another of the mysteries which surrounded this gentleman's life. The lady who became thus strangely associated with the name, appearance, and reputation of Mr. H—, never seemed to hold the slightest communication with him. She generally entered the place where he was to minister quite late, walked entirely the length of the building, and took her seat as nearly in front of the pulpit as possible, never failing (of course), to attract all eyes of those present to her remarkable, and, at last, well known and well anticipated presence.

In person this strange visitor was tall, graceful, and invariably habited in a robe rather than a dress of funereal hue. The garments she wore were plain and unpretending; nevertheless there was in their rusty hue and faded fashion an air of bygone gentility, which, added to the grace and dignity of her manner, were singularly impressive. It was impossible however to judge of her appearance or age, seeing that her features were always concealed by a thick white lace veil; whilst her rusty attire and worn gloves spoke all too plainly of fallen fortunes, the singular grace and dignity of her carriage were unmistakable tokens of "birth and breeding." As in summer or winter, snow or sunshine, the same attire, and the same enshrouding veil enveloped the stranger's features, she came at last to be distinguished by the

sobriquet of "the white lady"; and the vast congregations that assembled to listen to the handsome, and at length renowned, and most eloquent young preacher were just as sure to behold this strange phantom-like addition to his congregation as the appearance of the preacher himself in his appointed place. Those persons that, as eye-witnesses of this strange clerical episode, have the best right to be believed in reporting the scenes they described, affirm that no one ever seemed to know from whence, or how or why the lady was there. What her connexion with the young preacher might have been was a mystery as impenetrable as her veil. When followed, she always disappeared, and in some unknown way evaded those who sought to trace out her whereabouts. Watched for, she invariably appeared from other points of the compass than the positions of the watchers. As to the preacher, he was never seen to speak to, or even notice, his mysterious auditor—in fact, his wandering glances never strayed in her direction, and, whether purposely or otherwise none could say, he seemed studiously to avoid glancing near the spot she occupied. He was often known to disappoint his audience, breaking some engagements and appearing at other places where he succeeded in procuring sudden and rapid exchanges. Whether these exchanges were designed to *accommodate* or to *evade* the phantom attendant none could say; it was enough that for some years her appearance was ever as constant as his own, and that without the smallest *known* evidence of open or concealed concert of action between the singular couple.

Those who became most interested in watching this mysterious drama at length began to note that its effect upon the preacher was prejudicial alike to body and mind. Many who remembered his brilliant advent, and strikingly handsome appearance, were amazed to observe how rapidly he had aged, and how strikingly the glow of youth and health had faded out from the still young but worn and haggard face. There was an eager restless light, too, in the troubled eyes, which seemed to be always searching for something they could not find, *but never looking* in the right direction. In the preacher's voice and manner there grew a deeper cadence, a more pathetic tone, and, though his popularity seemed to deepen with the mystery that surrounded him, it was pitiful to watch his furtive wandering glances as he would enter and leave his place of ministry; to note the strange abstraction which separated him more and more from his congregation, until he seemed at times to be speaking to an invisible church of which the visible was but the shadow, whilst his sudden and unquiet starts of awakened life and sense of present realities were ever accompanied by the same strange wandering glances reaching, away in the distance for something all too near at hand.

It was at a period when the very oil of life seemed to be nearly expended, and the flame now flickering in its socket to be almost on the verge of extinction, that a confusion of ideas seemed to awaken amongst the congregations the preacher visited concerning the appearance of the "white lady," alleged to be his constant attendant. Some of those to whom the reports concerning this mysterious personage had been communicated declared the whole story was false. They had seen no "white lady," not they, though they had watched for her ever so curiously, whilst others affirmed, that she had been there, described her dress, gait, mannerisms, and especially remarked upon the sudden and abrupt way in which the preacher turned away his head when he happened to look in the direction in which she had placed herself.

Some of the observers declared they had noticed an even more marked singularity than usual in the preacher's manners. He descended from his pulpit, they said, in greater haste than common, drew aside his surplice as he passed the "white lady," she meanwhile standing up erect as if to face him as he passed, whilst his tottering gait and the deadly paleness which overspread his features all too clearly proved that *she was there*, and was the source of his ever-increasing agitation. In short, the preacher's manner in the above respects, all his congregation acknowledged—whilst the strange diversity of opinion as to whether the veiled lady was there or not—constantly continued.

How the yea or nay of this curious narrative was ultimately settled shall be related in our next number.

(To be concluded in next issue.)

Nothing but the consciousness of your own weakness can make you indulgent and pitiful to that of others.—*Fenelon*

HOW RELIGIOUS INTOLERANCE IS REGARDED IN THE HOUSE OF COMMONS.

IN the debate on the new Education Bill, recently introduced before Parliament, Mr. Fowler, one of the members for London, read some extracts from a catechism lately compiled for the use of parochial schools, edited by the Rev. F. A. Gace, vicar of Great Barling, Essex. The right hon. gentleman also referred to the catechism published by the Church Extension Association.

The reading of these documents caused such a sensation in that grave legislative assembly as is seldom witnessed there, and the cries of "Oh! oh!" and questions as to whether the paragraphs quoted could be really genuine or only the reader's interpretation of their meaning, testified sufficiently to the astonishment of the listeners on the new version of Christianity in which parochial schools are to be instructed. The *London Times* of Tuesday, June 30th, has not only a full report of these abominable *new* (though in reality very old) catechisms, but its editors favour their readers with a leading article in which the monstrous intolerance of the production in question is acknowledged to be a little too highly flavoured with the spirit of the old Spanish Inquisition for even the *London Times*. Not having that issue of this journal at hand, we are fortunately able to present our readers with a number of extracts from the Rev. F. A. Gace's Catechism, recently published in the *Newcastle Chronicle*, under the very appropriate title of

AN INTOLERANT CATECHISM.

Here they are. Let our readers judge for themselves whether they are not justified in crying with the Parliamentary *quid nuncs* "Oh! oh!" likewise.

A correspondent invites our attention to—as a sample of intolerance—a little book published in London by Messrs. Smith and Innes, Bedford Street, Strand, which bears the following title:—

"Some Questions of the Church Catechism and Doctrines involved, briefly explained, for the use of families and parochial schools. By the Rev. Frederic Aubert Gace, M.A., Vicar of Great Barling, Essex."

We call more especial attention to the following passages from the Catechism in question:—

85. We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them? A. As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism."

86. Is then their worship a laudable service? A. No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will, and therefore their worship is idolatrous.

87. Is dissent a great sin? A. Yes; it is in direct opposition to our duty towards God.

88. How comes it then in the present day that it is thought so lightly of? A. Partly from ignorance of its great sinfulness, and partly from men being more zealous for the things of this perishing world than for the Lord of Hosts.

92. But do we not find among them many good men? A. Many doubtless are unexceptionable characters in a moral point of view, but they are not *holy* men.

93. Wherein consists the difference between a moral man and a holy man? A. A moral man is one who acts from the impulses of education, position in society, and other *worldly* principles. A holy man is one who does good works by the divine aid of the Holy Ghost, duly using the means of grace.

94. But why have not Dissenters been excommunicated? A. Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

98. Is it wicked then to enter a meeting-house at all? A. Most assuredly; because it is a house where God is worshipped otherwise than he has commanded, and therefore it is not dedicated to his honour and glory. And besides this, we run the risk of being led away by wicked enticing words; at the same time, by our presence we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example teaching others to go astray.

This abominable catechism has been evidently framed by a worthy descendent of the pious Christians who lighted the fires of the *auto da fe*, and presided over the torture chamber of the mediæval inquisitions. Whilst we may rejoice that the days of those savagisms are at an end, Mr. Gace, M.A., gives evidence enough that the spirit that *would if it could* revive those "good old times" still remains. The *Newcastle Editor* says, in his leader:—

The question of nomenclature is a small affair compared with the assertion that "Dissenters worship God according to their own evil and corrupt imaginations." There is, indeed, too much evil in the world, but Dissenters have no monopoly thereof. . . . A Dissenter, it seems, may be a moral, but he cannot be a holy man. This distinction should be pondered by all whom it may concern. Mr. Gace esteems all Dissenters fit for excommunication. Why then is this not done? Possibly some may assume it is because the clergy have become tolerant. By no means. The reason given in this catechism is simply "because

the law of the country does not allow it." That frank avowal is an evidence of the condition to which England would be reduced if some Essex vicars had their way. Were the work of the Rev. Frederic Aubert Gace taken seriously, one-half of England would soon be arrayed against the other. The vicar has deluded himself into the conviction that to enter a "meeting-house" is wickedness. A meeting-house is a term by which he designates a dissenting place of worship, mayhap quite as worthy of being called a church as that in which he prelects to his parishioners. . . . The Church of England is, according to Mr. Gace, a branch of the Church Catholic, because she is governed by three orders of clergy who can trace back their line to the days of the Apostles. The tracing is very doubtful, and they are about as easily satisfied as pedigree hunters who accept this assumption.

We have seldom seen any production so intolerant as the "Church Catechism Explained." Lest any unsophisticated individual might admire a Dissenter who had come to regard the forms of worship in this Church of England with affection he is told in this work to be especially suspicious of such a person. Even when the same forms of worship are used the use is pronounced presumptuous, being, in fact, "a usurpation of the priestly office." It is somewhat surprising that the Bishops of the Church of England should permit teaching of the character found in this explanation of the Church Catechism. There is nothing more thoroughly at war with Christianity than the note of sacerdotal assumption which characterises the "explanation of the Church Catechism." Teaching of this type is responsible for nearly all that is odious in the ecclesiastical history of Christendom. The families and parochial schools in which the catechism may gain ascendancy cannot fail to be tainted with a narrowness which, should it sufficiently prevail, would lead us back to times when the policy of Laud dominated over England.

It is only to the closing paragraph quoted above that we take exception and say—alike in the spirit of reason and prophecy—NEVER. History may and does we believe move in circles and so repeat itself, but those circles are on a *spiral ascent*, ever pointing upward, never downward. It requires no Daniel to interpret the handwriting on the walls of Ecclesiasticism to-day, and it is just such men as the Spurgeons, Talmages, and Gaces, that will compel the very angels of Heaven to pronounce the word of inevitable doom against their vain attempts to revive the spirit of the dark ages. Believing as we do that "*Not a sparrow falls to the ground without our Heavenly Father*," etc., believing also, that the same "God the Spirit" created ALL men, and is the FATHER as well as Creator of ALL men, we have long been speculating the when and the how providential rule and wisdom would inaugurate the worship of God the Spirit, "in spirit and in truth."

The signs of the times, now rapidly thickening around us, are clearly enough pointing to the *how*, if not the when, of the mode in which the chains of ecclesiastical tyranny will be struck from the souls of humanity—in a word, we may aptly solve the problem by recalling the old classical theorem, "Whom the gods would destroy they first make mad."

MARVELLOUS THOUGHT READING.

"PSYCHOGNOSIS" is the title which M. Guibal has adopted for a new and certainly very remarkable development of what is familiar to us under the name of the thought-reading process, says the *London Daily News*. The method adopted by M. Guibal may be briefly described, stating, by way of introduction, that one Saturday afternoon he submitted it to the severest and closest test to which it could be subjected at the hands of an audience composed mainly of press men and members of the medical profession, among whom was Dr. Bond, of Westminster Hospital.

Miss Greville, M. Guibal's medium, is a young lady of prepossessing appearance, clad in flowing white robes. After mesmerizing his subject, M. Guibal collected from his audience a dozen or so pieces of paper, on which they had written their several requests.

Then the séance began. M. Guibal never uttered a word. At a motion of his hand Miss Greville, whose eyes were undoubtedly closed, rose from her seat, descended the steps from the stage to the audience, and unhesitatingly made her way to a gentleman in the front row of the stalls, and taking a piece of paper and pencil from his hands, wrote the figures 65. She next, simply guided by M. Guibal's hand, though sometimes he was behind her and sometimes in front, but never close to her, went to a gentleman and took off his hat. Finding her way to another gentleman she felt his pulse. From another she took an umbrella and gave three taps on the ground with it. She next took a pocketbook and selected a particular article, and from a cardcase belonging to another gentleman she extracted three cards and gave them to him. A well known journalist had submitted a difficult task, which was to take his watch and chain and place it in Capt. Molesworth's pocket.

This was done without any hesitation. Other things were set her to do upon the stage, all of which were performed to the absolute satisfaction of those who had demanded them. Throughout the whole séance there was no faltering or hesitation, no rushing about with the hand of the medium tightly pressed to the forehead by another person, and then after a number of mistakes, hitting by hook or by crook, upon the right thing at last. The accuracy of each divination was as astonishing as the readiness with which it was accomplished.

There was no questioning the *bona fides* of the audience. They were mostly all known to each other, and, though they went in no unfriendly spirit of criticism, they did their best to test M. Guibal's ability. The requests of the audience were only known to those who wrote them and to M. Guibal himself, and they were not announced until each demand had been satisfied.

A REMARKABLE INDIANA REVIVAL.

ACCORDING to a dispatch to the *St. Louis Globe-Democrat*, a remarkable revival of religion is in progress at a little country church, known as Mount Ebal, located in the southwest part of this county, and it is creating so much excitement that, notwithstanding the very bad roads, the people gather every night from miles around, where they are "slain by the power," as the revivalists term the influence they exert over the people. The "slaying by the power" comes in the form of a trance, and for hours at a time men and women will lay perfectly unconscious of the surroundings. A *Globe-Democrat* reporter was present at this remarkable meeting, and found the exciting rumours not the least exaggerated.

The revival began a short time since, and is being conducted by three lady evangelists, the youngest of whom is about 25, while the oldest is perhaps 40. At first the meetings were small, but as the interest grew the crowds increased, and now hundreds are unable to gain admittance. The people begin to arrive as early as five o'clock, and by lamplight the room is crowded. The exercises opened by the hymn "There is a fountain filled with blood," which was followed by four other familiar selections. During the singing the ladies appeared and took their places in the pulpit. From that time a feeling of the deepest interest prevailed, and it was soon evident that the women exercised a strange influence over the audience. The oldest of the exhorters commenced humming, "We are passing away," during which she held her hand tremblingly aloft and emphasized her singing with numerous motions. While this performance was in progress several persons of all ages, as though under the influence of the leader, began to tremble and quiver in body and limb. One little girl was especially noticeable, as she trembled like a leaf, and when asked quietly why she did so, replied that it was beyond her power to control herself. At this period a song, "Will it pay?" was sung by the evangelists, followed by a short sermon. Then the youngest woman began to pray, when a young lady, about 19, fell as if dead. She was laid out on a seat. Heavy perspiration covered her head, and her hands were cold. She was apparently unconscious for almost an hour. In different parts of the room, and especially in front, the men and women were trembling, and evidently as unable to control their physical action as if attacked by an ague chill. A man fell to the floor and was as motionless as a corpse, while to his left was a woman lying as if in a trance, only that she gave vent to her feelings by frequent clapping of the hands, which were cold and bloodless. All this time affairs were reaching a climax. The leaders called for prayers, when thirty-five persons fell upon their knees. This was not later than 8 o'clock, and from this time until 11 the time was almost wholly occupied in prayer. At one time sixteen persons were lying at full length on the floor or on benches in a trance. The evangelists called it "slain by the power," and in a few cases persons lay motionless for two hours. Some would go into a trance a number of times during the evening. During the meetings young people have gone out of mere curiosity, and before leaving the house were "slain by the power" and converted. The women claim to represent no church, but are preaching the religion of Christ.

The people where the meetings are in progress are of the average intelligence, and that these women should create such a sensation among that class of citizens is something remarkable.

THE SPIRITUAL GLEANER.

SPEAKING generally, the death agony is very rarely attended by pain, says Dr. Shrady, because the system is always prepared for death by a weakening of the vital forces, by the circulation of impure blood through the brain, and by the obtuseness of the nerves. Of course some people have more pain than others, and this is largely determined by temperature. A nervous man—all other things equal—suffers more pain than a man who has enjoyed robust health, because the nervous man's sensibilities are stronger, but the pain of death is more in the anticipation of it than in the reality. The instinct for life is strong in man, and the teachings of the present day, as well as the writings of our novelists, do not make the majority of men the more ready to die. Hell-fire is not preached as much as formerly; it is an unpopular doctrine, but it is nevertheless taught and often adds to the torture of dying people.

When a man is sick and believes he can obtain just as skilful treatment from a non-M.D. as from a regular doctor, says the *National Advertiser*, it would be interesting to know on what grounds anyone is justified in interfering. Few intelligent persons will deny that irregular physicians have performed a number of astonishing cures, and even the medical schools do not possess a monopoly of all the information on helping sick people.

Professor J. H. Hyslop, of Columbia College, in the *Independent*, relates some of the observations and experiments that are attested by Professor William James, of Harvard University, Professor Henry Sidgwick, of Cambridge, England, and others, and says, "The facts compel us to conclude, all scepticism to the contrary notwithstanding, that psychology is on the threshold of the profoundest mysteries it has ever discovered or ever dreamed of. It is not because they have not been attested before, but because they have been subjected, in this case, to a scientific scrutiny which gives them unimpeachable value."

Professor J. H. Thayer, of the Harvard University School, read an essay in Boston recently, in which he urged that the Scriptures were not originally looked upon as the chief source of spiritual light and life. For generations the Church was destitute of this record, and it came gradually, and time was required to collect and discriminate. As a result, some books were excluded and some that were originally read are now obsolete. These and other facts show that the Church has produced the Bible, rather than the Bible the Church. He advocated the historic view of the nature of the Bible, not because it regards the Bible as primarily consisting of history or designed to teach history, but as a book to be studied and understood and used in the light of history. The change of view consists, then, simply in conforming our opinion respecting the Bible to the undeniable properties of the book itself.

At the funeral of Mother Mary Joseph O'Leary, Superioress of the House of the Good Shepherd, at Baltimore, Cardinal Gibbons related a dream in regard to the lady whose remains were about to be consigned to the grave. He said he was sitting in his room the other night and fell asleep. He dreamed that both the late Bishop Thomas Foley, of Chicago, and Bishop John S. Foley, of Detroit, appeared before him. The Cardinal greeted them and asked how Mother Mary Joseph was. Both the Bishops replied, "She has passed away." Cardinal Gibbons thought no more of the dream until the next morning, when he received a message saying that the mother superioress had died the night before. The cardinal said he mentioned this, not only as a strange coincidence, but also to show that the dead bishop and his living brother both felt the most ardent interest in the dead sister. The sisters were moved to tears during the simple but solemn service. At the conclusion, Cardinal Gibbons gave the absolution, and then six of the sisters, clothed in white, carried the casket to the convent grounds. There in the presence of the clergy, Father Broyderick read the prayer for the dead. The casket was then lowered into the grave.

A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere when I suspect that falsehood, like pestilence, breathes around me.—
Carlyle.

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The People's Popular Penny Spiritual Paper.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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

FRIDAY, JULY 10, 1891.

SECOND ANNUAL CONFERENCE OF THE SPIRITUALISTS' NATIONAL FEDERATION.

On Saturday, July 4, according to previous announcement, a large number of the friends and sympathisers with the great purpose of the following day, met together in a social tea meeting and evening gathering at the Temperance Hall, Bradford. Mesdames E. W. Wallis, Green, E. H. Britten, Messrs. Morse, Wallis, Hepworth, Swindlehurst, and quite a number of other platform workers were present, and took part in the proceedings, the highly esteemed friend of the cause and its upholders, Mr. J. Armitage, of Batley Carr, being unanimously elected to fill the chair. The tea meeting over, the first part of the evening's service was devoted, by special request, and the permission of the Committee of Management, to the naming of an infant, the child of Mr. and Mrs. Butler, the latter a well-known platform speaker of Bradford. The service was conducted by Mrs. Hardinge Britten, and called forth tears of sympathy and interest from the eyes of many present. The sweet little one was baptized with pure flowers in token of its innocence and angelic nature, instead of with water as a symbol by which Theology essayed to wash away the *impure* work of the Creator. In addition to its own given name, the little one received the spirit name of "Sybil," in prophetic recognition of the divine mission of mediumship with which the unconscious babe is happily endowed. At the termination of this interesting ceremony, short bright speeches were made by Messrs. Morse, Wallis, Swindlehurst, and others, and this, with some excellent music, constituted the staple of the evening's entertainment. Miss Haigh sang two songs very sweetly. A gentleman, whose name we did not catch, gave some good pianoforte music. Messrs. Hay and Sudall contributed charming ballads. The Archer Brothers rendered a very spirited overture, and Mr. Wallis sang with capital effect a song without accompaniment, but with a truly heartfelt chorus by the audience. By the special desire of the chairman and audience, Mrs. Britten rendered a pianoforte solo, and another in response to the encore. Our good friend, Mr. Armitage, made an inimitable chairman, putting all present into harmonious relations, with his indomitable good humour and bright remarks. The meeting broke up about ten o'clock with high anticipations for the eventful to-morrow.

THE SPIRITUALISTS' NATIONAL FEDERATION CONFERENCE.

On Sunday morning, July 5, in the spacious and elegant Prince's Theatre, Bradford, the Conference Committee, as announced, opened its first session at 10-30 a.m. Messrs.

Tetlow, Morse, Wallis, and the Bradford Committee of Management, led by their devoted and untiring secretary, Mr. Marchbank, were in attendance to register the names of the delegates, and to see that all due preparation had been made for the perfect order of the meetings and the comfort and convenience of visitors from a distance. There were about sixty delegates present, and some forty-two affiliated societies represented.

The stage was occupied by the Executive and the Bradford Committee. The vast auditorium soon filled up with a numerous gathering of interested friends and strangers.

The esteemed President—elected at the last annual Conference—Mr. John Lamont, of Liverpool, being most unfortunately laid up with severe illness, the Executive and Bradford Committees were only too thankful to accept, in the absence of their well-loved friend, the substitute appointed by him—S. Chiswell, Esq., of Liverpool—one of the most devoted and untiring workers of the Lyceum in that city. It is only justice to remark at this point that a better substitute for our valued old friend could not have been found in all the length and breadth of England, Mr. Chiswell's presidency throughout the entire of the arduous duties of the day being marked with such invariable kindness, justice, and firmness as to win all hearts present, and call for a unanimous and enthusiastic demand for his re-election as president of next year's Conference.

The beautiful auditorium of the Prince's Theatre, seating 3,000 people, was fairly filled, even at the first session, commencing at 10-30. The stage was crowded not only with the Committees, but also with a few distinguished guests who had been invited to take seats there. It was a truly refreshing sight to look upon old, new, and familiar faces of earnest friends, whose good service and devotion to one common cause made the gathering, even at this early hour, a truly representative one. After an opening speech from the president, and a hymn sung, as only Yorkshire voices sounding out from Yorkshire hills can sing, Mrs. Britten gave an earnest and touching invocation to "God the Spirit," and the exercises of the day commenced in due form. The Agenda, already announced in previous issues of *The Two Worlds*, was then formally proceeded with. The minutes of the last Conference were read and passed, and the onerous work of considering the various articles of the Constitution, as prepared by the Executive Committee, and entrusted for presentation at the Conference to Mr. Wm. Johnson, of Hyde, occupied the principal part of the morning's deliberations.

As the various "amendments" and "riders" suggested were voted upon, and the constitution adopted by the Conference will shortly be printed in full and distributed broadcast amongst the Spiritualists of this country, it will be unnecessary to reiterate them in detail in the present notice. When that article in the Agenda was read, which announced that prominent Spiritualist visitors who might not be either Delegates or Associates might, on that occasion, be invited to take part in the deliberations of the Conference, Mrs. Hardinge Britten, as one of the Executive Committee, begged permission in conformity with this clause to introduce a gentleman who had accompanied Dr. Britten to that meeting—a gentleman from Melbourne, Australia, celebrated alike as the author of several grand Spiritualistic works, as well as for his generous and untiring labours in defence and promulgation of the cause of Spiritualism in Australia.

This gentleman, now travelling with his family through Europe—a warm patron and friend of Mrs. Britten during her spiritual campaign in the colonies—was then introduced as Mr. Hugh Junor Browne, and received a warm and enthusiastic welcome from those present. At 12-30 the meeting adjourned, to re-commence at 2 p.m., when a still larger gathering than that of the morning assembled.

The opportunities for the entrance of Associates, both in and out of societies, having been fully explained in the constitution, the next procedure was the presentation of resolutions, the first of which was offered by Mrs. Britten and read as follows:—

1. RESOLVED, "That in view of the great demand now being made for the highest possible order of platform teaching and speaking at the Sunday spiritual meetings, societies are earnestly advised to engage no speaker whose qualifications for the important office of rostrum teacher have not been fully endorsed by public opinion, or by the report of some members of the society engaging the speaker in question. Also, a strong protest is hereby entered against the delusive and injurious practice of sending glowing reports to the papers by the secretaries of Spiritualist societies of ill-qualified speakers."

After this resolution had been seconded, and quite a number of those privileged to speak in the Conference had

warmly endorsed it, Mr. Hartley, of Bradford, arose and protested against it, giving it as his opinion that it was an insult alike to the speakers and the secretaries of societies, both classes of whom, he considered, met all the requirements of the time. A large number of prominent workers present dissented strongly from Mr. Hartley's opinions, instanced the complaints that were alleged against the present conduct of the spiritual rostrum, and in all respects supported the resolution. Before putting the question to the vote, Mrs. Britten, as the mover of the resolution, having the right of a five minutes' reply, explained that she had been asked and accepted the somewhat ungracious task of moving that resolution, first, because she had openly announced her own retirement from the platform at the close of the current year, hence she was not amenable, as other movers might have been, to the too common charge of personal jealousy; next, she pointed out that as the Editor of a spiritual paper, she had been, and still was, in the receipt of hundreds of letters complaining of the gross inefficiency of many of the platform services; of the inevitable falling off of the meetings; the degradation of the cause, and the injury occasioned by methods which drove away rather than attracted the most influential members of the community, and robbed the public services of much necessary support. As a constant and unsparing friend and champion of mediums and mediumship, Mrs. Britten had never complied with the request of many prominent writers to publish these complaints, but the time had now come when the platform must either be supported on higher ground, or it must sink into disgrace and ruin. The real insult was, she alleged, to ask educated people to come and listen to illiteracy, and thinkers and philosophers to hear the names of great spirits cited as inspiring what one of the speakers present had justly denominated as "twaddle." Mrs. Britten added that from the first assumption of her public work as a medium thirty years ago to the present hour her spirit guides and friends had invariably claimed that *if she wished to give the world good music, she must furnish the master musicians with a good instrument to play upon.*

Mr. Peter Lee ably supported the resolution, and pointed out that there were ample opportunities afforded to rostrum speakers to educate themselves.

Mr. W. H. Robinson having agreed to withdraw the second resolution put forward by the Newcastle-on-Tyne Society, Mr. S. S. Chiswell then moved the amendment as a substantive resolution, and urged that all aspirants for platform honours should test their powers of oratory, and improve themselves, at circles, in debates and conferences, together with the widespread means of education now popularly afforded, pleading that the spiritual rostrum, in this day of the mighty battle of religious faith, should be the means of educating and elevating audiences, not that those who came to listen should be required to drag their intellects down to the level of their professed teachers.

After a considerable amount of discussion the resolution was put to the vote, and, by the audience present, then numbering over a thousand people, it was passed with two dissentient voices only. The pressure of the business to follow being very great, only two more resolutions could be considered—the third being moved by Mr. J. J. Morse, as follows:—

3. Resolved, "That societies of earnest Spiritualists be urged to establish in connection with their other work a weekly conference, both as a means of public propagandism and as affording young mediums and inexperienced speakers opportunities of practice and a means of accomplishing them in the art of public speaking."

After a bright, clear presentation of the subject by the mover, this resolution was carried with acclamation. It was also resolved to adjourn the consideration of the succeeding resolutions drafted by the Executive Committee until the next Annual Conference, the time only permitting the election of officers to be proceeded with. After the usual amount of discussion and formality, it was proposed to ask the officers who had laboured so hard to organize the work of this Conference, and carried it forward into completion with such brilliant success, to remain at their posts to inaugurate the—as yet—untried Constitution, and prepare a report for its working during the ensuing year. Mr. Chiswell was then unanimously elected as the president for the next year, and a warm and hearty vote of thanks for his excellent services was passed with loud acclamations. The untiring and faithful Executive Committee, the Bradford Committee, and especially their good and devoted secretary, Mr. Marchbank,

received the cordial thanks of those present, and votes of sympathy and sincere good wishes were passed to Mr. Lamont, and Alderman Barkas, of Newcastle, on the much lamented cause of their absence in severe indisposition. It having been decided, after some discussion, to locate the scene of the next Conference at Burnley, from which place cordial invitations were tendered by the two united societies, the business part of the Conference closed, and the immense audience adjourned to meet again at 6 p.m. for the evening public gathering.

EVENING SESSION.

At 6 o'clock p.m. one of the largest, and perhaps the grandest Spiritual meeting ever gathered together in Great Britain, assembled in the Prince's Theatre, Bradford, and despite the steady downpour of rain that had then set in, at the commencement of this memorable meeting there could not have been less than 2,000 people present. But for the storm, even the fine auditorium of the theatre could never have accommodated the throng of intending visitors. Once more the meeting was opened by a glorious Yorkshire hymn, and a fervent invocation by Mrs. Britten, followed by a short speech and fine poem from the same speaker. She was obliged to retire from the platform to meet friends at a very early hour. For the rest of the report, therefore, the Editor is indebted to Mr. E. W. Wallis and Mr. J. J. Morse.

One of the most interesting features of the evening meeting was an address from Mr. H. J. Browne, of Australia, detailing a number of most wonderful and convincing phenomenal facts in Spiritualism, not only in Australia, but also during his travels through California and the United States. These experiences included the formation and dematerialization of the spirit forms of several personal friends and relatives, all taking place before his very eyes and those of numerous witnesses. From a gentleman of Mr. Browne's noble character, wealth, and high social standing, these narratives come with a force which interested or professional observers could not exert. As Mr. Browne has kindly promised the Editor to prepare the narratives in full for publication in this paper we reserve all comments for the future.

The other speakers of the evening were Mr. and Mrs. Wallis, Mr. J. J. Morse, Mr. J. B. Tetlow, Messrs. Armitage, Chiswell, Boardman, Swindlehurst, Peter Lee, and H. A. Kersey. All the speakers seemed stirred to the very depths of their souls by the enthusiasm of the hour. They spoke, as we are assured by those who heard them, "as never before," and the immense audience joined in greeting them with heartfelt applause. Cordial votes of thanks were tendered to the generous Bradford friends who entertained the visitors as far as possible, and to the Bradford Committee for their excellent arrangements. These votes were suitably responded to by Mr. Marchbank, to whose zealous, earnest and untiring labours much of the success of these glorious meetings was undoubtedly due.

From the beginning to the end of this memorable day, one unceasing tide of success crowned all the efforts of the labourers. The discussions were conducted in the spirit of kindness and mutual forbearance. A spirit of true fraternity, deepening at times into bursts of enthusiasm, pervaded every meeting and illumined every face. Nothing but goodwill and cordiality was manifested; and both in respect to the immense numbers assembled, the high importance of the work effected, and the general tone of exaltation and pleasure that prevailed in every direction, this Conference was the grandest and most memorable meeting ever recorded in the history of British Spiritualism.

[NOTE.—Whilst preparing this report for publication we have received an addendum in the shape of the report of a brief address made at the evening session, by Mr. J. J. Morse. The object of this address, although worthy in every respect of Mr. Morse's noble character and generous heart, is of too personal a nature to find admission in the paper committed to the Editor's care, especially as the subject matter was prompted by Mr. Morse's kind and unselfish purpose of paying a splendid tribute to his friend and fellow-worker on her speedy retirement from the Spiritual rostrum. If we omit the report of Mr. Morse's noble speech and the many kind words that followed from the good workers in our cause then present, it is because in a thirty years' experience of Editorial, as well as platform work, we have ever felt strongly the propriety of ignoring as much as possible the objectionable feature of obtruding personalities on public attention. We have only to add, therefore, with a heartfelt blessing on good Mr. Morse and the many kind friends, whom report says sympathized in his object, we leave the matter in their hands and return to the grindstone of duty, with an added sense of the worth and true divinity of the human heart.—ED. T. W.]

A CHILD SPIRIT.

AN ARKANSAS HAMLET MUCH AGITATED.—WEE FOOTPRINTS OF BLOOD.

A DESPATCH from Atkins, Ark., states that the little hamlet known as Kitchan's Ford, lying six miles south of here, continues to be much excited over the phantom of a little child which appears every evening about dusk, and wanders through the place wringing its hands and wailing bitterly. It is the ghost of a boy about five years old, and is clad in a white gown falling to its feet. The phantom first appeared about a week ago, and was accosted by a gentleman, who supposed it to be some lost child, and who, unable to get an answer from it, endeavoured to catch it, but it managed to elude his grasp, and after following it to an old abandoned graveyard, about a mile from town, lost it finally among the neglected graves.

It was seen the next night by a Mrs. Beckham, who keeps a small general store, and who says she saw the child come gliding down her staircase from her dwelling-rooms above, where she knew no child could possibly have been concealed when she ate her supper there a few minutes before. There were no other stairs communicating with the upper storey than the ones by which the phantom descended, and which had been in plain view of her all the time. The child, without turning its head or ceasing its wailing, which is said to be weird and sorrowful beyond description, passed out of the street door, when Mrs. Beckham, who had been unable to move, arose and followed it, but soon lost it in the darkness.

She returned home. The woman was horrified to find a trail of blood in which were the unmistakable marks of little bare feet, leading from her bedroom down the stairs into the street. Since then the child has been seen in as many as half a dozen houses, which it seems to be going through in search of some one.

Every effort has been made to solve the mystery, but even those who refuse to believe in any supernatural explanation confess themselves utterly at a loss to account for the appearance, even if it be a hoax. A night or two ago a party of citizens lay in wait for the child and followed it to the graveyard where it disappears, when it was observed to approach a certain grave, on reaching which it vanished. The grave was found to be that of a child, but bore neither stone nor any other clue as to whose it was, nor has it been possible to establish its identity by inquiry amongst the oldest inhabitants.

On the night after it was seen to disappear here, a prominent citizen concealed himself close by the grave, and waiting until the phantom appeared, endeavoured to lay hold of it. He describes the sensation he received as he caught at the spectre as one of such sudden, unnatural cold as to nearly paralyse his arms. He fell back from the force of the shock, and was unable for some time to recover himself sufficiently to walk home.

The child has never been seen to emerge from the graveyard, but it is first seen in some house or on the street, when it proceeds to the spot of its disappearance. The excitement grows as the mystery proves impenetrable, crowds coming to see the phantom from miles around.

 LYCEUM JOTTINGS.

THE OLD ARM CHAIR.

BY HUDSON TUTTLE.

A LITTLE child was sitting in an old oaken chair on a piazza overlooking a beautiful garden. Birds were singing joyously, for it was spring, and the air was soft and sweet with the fragrance of leaf and bloom. The little girl was reading, and rocked slowly backward and forward, keeping time to her reading; that is, when she came to a hard word she would rock; and as there were many hard words she rocked more than she read.

"Squeak," went the old chair, as she emphasized a very hard word by rocking back as far as the rockers would allow.

"What was that?" asked the little girl to herself. "It must have been a mouse."

She rocked again, and again "Squeak" sang the chair.

"Oh! it's you, you old thing!" exclaimed the little girl. "You are old enough to have better manners than to frighten children."

"Pardon me," said the old chair, in a voice like that of a mouse. "I have been speechless a great while; and now that I can speak, listen, and I'll tell you a story."

"A story!" clapping her hands. "What a funny story it must be! You are so old you must know everything."

"I was given your grandmother when she was young, and when your mother was a babe her mother rocked her in these stout arms, and your mother used to rock just as you do, but I was dumb then. I gave

a comfortable seat to the weary, and listened; and I remember once, when your mother was quite a young lady—she was beautiful as a rose. I would say, my little girl, you will be like her, only it would make you vain. Your father came often to visit her. There was another chair like me on the porch, then. We used to stand near together, and as they talked we could not help hearing. What did they talk about? Oh, the moonlight and the stars and flowers, and about things you cannot understand now; but you will, and will talk exactly as your mother did then.

"They were exceedingly attentive, till once, I remember as though it were yesterday, there was coldness in their tones; a foolish disagreement, and he went away without saying goodbye."

"That was mean of him," said the little girl.

"No, for your mother told him to go; that she would be delighted to have him go. When he was gone, and the gate swung to, she began to cry, and I knew then she had allowed her pride to tell a fib. She paid dearly for that, for he came no more, and she would come evenings and sit motionless for hours, and although I did not hear her sob, tears often fell on my arms. She grew thin and pale, and I heard them say she would die. She had no strength, yet she did not complain, or say she was ill. One evening as she sat rocking, as was her custom, slowly like one in a dream, some one walked quickly up the path. I recognized the step in a moment, and your mother arose to her feet, to be clasped in your father's arms, and he told her that he was all in the wrong."

"No doubt of it," emphatically cried the little girl.

"And after that there was a brilliant wedding. There were hundreds of guests, ladies in elegant costumes and flashing jewels, and fine gentlemen, but your mother was the queen of them all. She stood by your father under a canopy of flowers, her cheeks as red as a rose, and her eyes blue as the violet. Her hair was a tawny yellow like old gold, spun fine as silk, and fell in fluffy masses over her white shoulders.

"Right there in the front room the ceremony was performed, the staple you can see in the wall from which the canopy of flowers was suspended. I was placed opposite, for I was the throne on which the minister sat, and from which he arose to solemnize the marriage vows. It was a happy hour, and there were years of happiness following. Your mother rocked you just as your grandmother rocked her, and sometimes sang the same songs; not often, for she loved the new ones best. Sometimes she sang those dear old words, with a plaintive melody which thrilled me through and through as she rocked, keeping time. Those were happy days, followed by sad ones."

"Ah! yes, dear papa!"

"He became ill. The last day he was able to leave his couch, he said, 'Bring me the old oaken chair; that sits easiest.' I was proud of his saying that; and he sat and looked out of the window. The snow was over the hills and weighed down the trees. 'It is a cheerless earth at best,' he said. 'I am so very weary.' They carried him to the couch, and when the sun arose in the morning his spirit had left the body which gave it pain. Again the rooms were filled with guests, not smiling, but so still and subdued, and the odour of tuberose and lily-of-the-valley. The minister sat in these arms, and arose to give words of comfort to the weeping friends. 'Life here is but a span,' he said; 'over there where the dear one has gone a million ages is one swing of the pendulum. Weep, for that is human; rejoice, for an angel is born in heaven!' Ah! yes, I have wonderful stories to relate since I was here, but more wonderful before I came."

"Were you not always here, old chair?" asked the little girl, eagerly.

"By no means. Why, I remember the time when I was not a chair at all. Ages ago an acorn was planted in the soil on a hillside. Who by no one knows. A squirrel, perhaps. Maybe the foot of some animal pressed it down. The warm sun smote the soil above it, and a little oak sprang up, with just one leaf, and then another, till by the next winter it had three, and these the frost bit off, and there was only left a little brown stick. The next year it grew faster and so continued for a hundred years. It then was tall and graceful, a strong trunk like a column, supported by roots knotted around and under the rocks of the hillside, anchoring it fast, and far up in the sky was a coronal of branches and green leaves. For another hundred years it grew. The storm smote it, the lightnings rived away its branches, the clinging ice broke them, the moss and grey lichens grew over the rough bark, yet it remained unbroken and defiant, and the tempest could not prostrate it unless it overturned the rocks themselves. The tree of a century was beautiful. The tree of two centuries was grand. There was strength in every line, and its scars told of victories won. For the last century it was generous in charities. Every year it threw down showers of acorns, and hungry animals came and ate, and in its branches the birds found a home. It was a delightful life for me there on the hillside, the winds singing all the day, the sun giving warmth, and at night the stars shining in wondrous beauty.

"For you?" exclaimed the little girl."

"Ay, for me; for I was a part of an oak then, and I well remember the day when some woodmen came to the foot of the tree and looked up its great trunk, and saw it was a fine tree and just such as they wanted. Then they began to cut it, when, with a groan and a crash, the oak fell, the wreck and ruin of two hundred years."

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Strength for to-day—in house and home,
So practise forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day—what a precious boon
For the earnest souls who labour,
For the willing hands that minister
To the needy friend or neighbour.

PLATFORM RECORD.

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

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

BATLEY.—A very good day. Afternoon: Mrs. Clough's guides related some interesting experiences in spirit-life. The evening subject, "What good has Spiritualism done for Humanity?" was ably dealt with. Clairvoyant descriptions at each service.—J. C.

BLACKBURN. Spiritualists' Hall.—Afternoon: Mr. Minshull gave a thrilling lecture. Evening: "What must I do to be saved?" was treated in a masterly manner. He afterwards gave some successful psychometry and clairvoyance to perfect strangers. Fair audiences.

BOLTON. Bridgeman St. Baths.—Afternoon: We had the pleasure of listening to our old and well-tried friend, Mr. Rooke, who gave a very interesting account of his knowledge of Spiritualism, giving tangible proof of spirit return. Evening subject, "The Eternal Law of Compensation and Retribution following Man here and hereafter" was, as usual, treated in a first-class manner.—J. P.

BOLTON. Spinners' Hall.—Mr. Moorey paid us his first visit. His guides delivered an excellent address on "What must I do to be saved?" The fine flow of language and the powerful reasoning kept the audiences deeply interested. Owing to the expenditure being so great during the past half-year, and to prevent running into the stock, which we have struggled hard to scrape together, the members have decided to pay no more mediums during 1891, except their expenses. Several mediums have already offered their services.—H. H.

BURNLEY. Hammerton Street. Mr. Manning, of Rochdale, spoke on "Where are the dead?" and "Home, sweet home." I am sorry I cannot speak favourably of this gentleman as a public speaker for Spiritualism.—W. M.

BURSLEM. Spiritual Temple.—Service conducted by Mr. Grocott. Mr. Llewellyn delivered an excellent discourse on "Life," which was worthy of a better audience.

CARDIFF. Psychological Hall.—June 28: We were privileged to listen to two of the finest orations we remember hearing from the controls of Mr. J. J. Morse. The subjects "Spiritualism, its Philosophy," in the morning, and "Spiritualism, its Science," in the evening, formed a unique and comprehensive summary of Spiritualism, theoretically and practically. The controls deprecated the non-progressive attitude of so many calling themselves Spiritualists, who follow after the phenomena, to the almost utter disregard of the philosophy of Spiritualism, likening them to the man who expends all his time and energy upon the foundations of a building without regard to, and making no effort towards rearing the superstructure. Again, to those who glibly demand to be shown the phenomena when and how they require it, they pointed out that it would be quite as rational to expect the chemist to demonstrate his branch of science with the tools of the mathematician, or the mathematician his with the hammer and chisel of the sculptor, as to expect a presentation of the phenomena called Spiritual by any other than its own appropriate methods and conditions. It is impossible to do anything like justice to the discourses, it must suffice to say that out of a vast amount of logical and sequential matter both argumentative and explanatory, the evening lecture was specially noteworthy for the way in which the *modus operandi* for the production of the phenomena was stated; the controls claimed that not only in the realm of individualized human life, but throughout all nature, whether animal, vegetable, or mineral, there is a point of contact or *nexus*, forming a bridge, so to speak, between the higher developments of the physical state, and the lower developments of the Spiritual state, which under the appropriate conditions, makes possible an interchange between the two, and that this fact is entitled to and should rank with any of the other phenomena in nature which come under our cognizance. The meetings were well attended, the one in the evening being crowded. The visit terminated on Monday night with replies to questions submitted by the audience, which were dealt with in a masterly manner, although the bulk of the questions were not of a nature to afford the controls much scope for the exercise of their capabilities.—E. A.

COLNE.—Mr. Pilkington gave good lectures on "The end of life here, the beginning of life in heaven," and "Man an immortal being, evolution a natural or a spiritual lane?" were well rendered in a masterly manner. A brilliant lecture, which seemed to give great satisfaction, and we all look forward to seeing him again. Fair audiences.—E. H.

DARWEN.—Speaker, Mr. John Walsh. Subjects: Afternoon, "Phenomenal Spiritualism;" evening, "What has Spiritualism done for humanity?" Clairvoyance at each service.

FELLING.—Owing to the illness of Mrs. R. Peters, Mr. T. Wright read a small pamphlet on "What is Spiritualism?" and made a few appropriate remarks, contrasting the doctrines of orthodoxy with the teachings of Spiritualism, showing the latter were the most reasonable, which gave great satisfaction to a good audience.

LANCASTER.—June 28: Afternoon, on the Poorhouse Green, Mr. W. Johnson spoke on "Spiritualism the want of the age." Questions and discussion were invited. One person responded, but was scarcely of sufficient intelligence to be interesting. Evening: Mr. Johnson spoke in the hall, replying to questions written by the audience. July 5: Mr. Baird, in the afternoon, to a small audience, chiefly members. Evening: Mr. Jones gave a short memorial service to the memory of Mrs. Aspinall, one of our respected members, who departed this life on June 22nd. He did not confine his remarks to the good qualities our sister possessed; her life and deeds spoke for themselves, without any attempt on his part to eulogise her, and he must emphasise the fact that she alone must reap the necessary reward. He bore testimony, having seen her shortly before her transit, to the cheerful view she took of her entry into the land beyond the river. No fears entered her mind. She did not *hope*, with her it was a blessed certainty what life she would enter upon on the other side.—J. D.

LEICESTER. Liberal Club, Townhall Square.—June 28: Mr. Chaplin gave a very good lecture on "Freethought." July 5; Mr. Clarke gave an interesting address on "Who are the World's Saviours?" which was attentively listened to and warmly applauded.

LONDON. Forest Hill, 23, Devonshire Road.—The Rev. Dr. F. Rowland Young spoke on "Christ's Cure of the Leper," and showed how the "I will, be thou clean" of Jesus corresponded with the healing power known to modern Spiritualism. The importance of proper conditions was dwelt on, showing that there must be the willingness to receive on the part of the afflicted one. The speaker eloquently urged all to earnestness in trying to raise the fallen. The address was much enjoyed by a good audience.—H. W. B.

LONDON. Hyde Park Open-air Spiritual Mission (near Marble Arch).—Although the weather was threatening we had a good meeting. A good debate (resulting from the speakers, Messrs. W. O. Drake and J. Veitch being attacked by a Mr. Cohen, materialist) was held upon "Spiritualism from a philosophic point of view." We were glad that a gentleman from Plymouth substantiated our statements respecting communications from the invisible world. A quantity of *The Two Worlds'* tracts, "What is Spiritualism?" were freely distributed. Sunday next (weather permitting), debate, J. Veitch (Spiritualist) v. C. Cohen (Materialist). Friends, rally round. More literature for distribution in request.—Percy Smyth, 34, Cornwall Road.

LONDON. King's Cross. Copenhagen Hall, 184, Copenhagen Street.—Morning: Mr. McKenzie introduced the subject of "Brotherhood," asserting that it is a universal principle which can never die. Discussion followed, to which Messrs. Vogt, Sells, Reynolds, and Rodger contributed. Evening: Open meeting. Mr. A. M. Rodger gave a brief resumé of Mrs. Besant's lecture upon "Materialism." Mr. S. T. Rodger spoke upon the relations of Spiritualism to science and religion, &c. Mr. Sells offered a few remarks in continuation. At the quarterly meeting held in the morning it was decided that no morning meetings shall be held during the next three months.—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Alan Montgomery delivered an instructive lecture on "Mesmerism," dealing with its origin and various phases, with references to hypnotism, the lecturer explaining many diagrams on the subject.—C. W.

LONGTON. 44, Church Street.—Services conducted by Mr. Charlesworth. The guides of Mr. R. D. Lucas treated upon a subject from the audience in a very able and stirring manner, which carried conviction to a fair gathering.—H. S.

MANCHESTER. Tipping Street.—Mr. Ormrod gave very good addresses afternoon and evening. In the evening he spoke on "Death and Time." He also referred to the passing on of our sister, Miss E. Hesketh, who had been connected with our society for nearly twenty years until the opening of Edinboro' Hall, when she joined that society. We all heartily sympathise with her parents and family in the loss they have sustained. Our organist and choir rendered the musical portion of the services very interesting, and Mr. E. Smith sang a solo, "The Mystic Veil," the choir joining the chorus. Mr. Masten presided.—W. H.

MANCHESTER. Edinboro' Hall, Alexandra Park.—First half-yearly meeting on Wednesday, 24th June, took place on the roof, under the broad canopy of heaven, and was very successful. We are pleased to say the half year has ended with a balance in hand, and we "owe not any man," and have a platform to the good. The following officers were elected for the next six months: President, Mr. W. G. Braham; vice-president, Mr. H. Ross; treasurer, Mr. T. J. Winson; secretary, Mr. G. Valentine; committee, Messrs. Jurski, Turner, Farrar, G. E. Braham, and McLeod, with Mrs. W. G. Braham and Mrs. Hesketh. Mr. Hesketh was appointed doorkeeper. Some practical suggestions were made, all feeling the necessity for hard work, with the assistance of those beyond. We adjourned for tea, provided by Mr. and Mrs. Winson, and afterwards enjoyed ourselves with song and dance. The secretary's address is 69, Ellesmere Street, Alexandra Park, and he will be glad to hear from mediums having open dates, with particulars.

MANCHESTER. Psychological Hall. Afternoon: Small attendance. A circle was formed. Mr. Fletcher's control gave an invocation, and spoke, showing the folly of trusting to another to bear our burdens. Mr. Haggitt's controls urged man to bestir himself, and unfold his talents for the benefit of humanity. Clairvoyance through Mrs. Billinge, several recognized; followed with benediction. Evening: A local friend discoursed on "All men are equal in their birth." The controls argued that they ought to remain equal, so that all could express their thoughts and ideas with freedom and fearlessness. Being our friend's first public appearance he acquitted himself well. The half-yearly meeting followed. The balance sheet of the half-year was read, and proved satisfactory. The following were appointed: Mr. J. Stanistreet, chairman; Mr. W. Crutchley, vice-chairman; T. Taylor, corresponding secretary; J. Barrans, financial secretary; J. Yates, treasurer; J. H. Horrocks, librarian; Messrs. A. Foy, A. Walker, A. Haggitt, W. Basan, and Hills, committee; Messrs. H. Tift and W. Basan, musical directors; Mrs. Stanistreet and Miss Margerison, sick visitors.—J. H. H.

MIDDLESBROUGH. Spiritual Hall.—Services have been recently conducted by Messrs. Amis, Lashbrooke, Innes, Eales, and Mrs. Forrester, who are herewith thanked for their helpful and gratuitous ministrations.

NELSON. Sagar Street.—Mrs. Stansfield missed her train at Oldham. A few friends spoke words of encouragement to all. Mr. Dugdale, ever ready in time of need, gave clairvoyance; a few recognized. Mrs. Stansfield's evening discourse on "Light in the midst of darkness" was listened to by a large and attentive audience, and gave great satisfaction. Clairvoyance good.—J. W.

NORTHAMPTON.—Local friends. Afternoon: Mr. Cheshire spoke on "Are they not all ministering angels sent forth to minister unto you?" Night: Mrs. Walker's controls gave a very earnest address, warning us against hoarding this world's riches, but to lay up treasures for the life to come, which was much appreciated by a fair audience.

NORTH SHIELDS. 41, Borough Road.—A beautiful reading was given on "What happens to the personal life, at what is called death?" Mrs. Caldwell's guides devoted the rest of the evening to clairvoyant descriptions, nearly all fully recognized. The guides thanked us kindly for the harmonious conditions we had given them.

When Mrs. Caldwell was released from control she was warmly congratulated.—C. T.

NOTTINGHAM. Spiritual Evidence Society.—June 28: Morning, The guides of Mrs. Wallis took three subjects from the audience. (1) "What is the Use of Spiritualism?" Asking first if Spiritualism were true, and maintaining that it was, and showing that thoughts and conceptions of truth influenced life and actions. It was claimed that as Spiritualism set forth the important truth that the future life will be the result of the past, just so far as individuals were able to apply it and no further, would it constantly tend to the bettering of the unit man, and thence the improvement of the whole. By setting man free from the dogmas of his fellows he was enabled to develop naturally, and by teaching him to know himself he was best prepared to truly sympathise with and assist his fellows. (2) "Do the desires for good originate with ourselves?" Man cannot live to himself alone, the chain of being is an unbroken line; the sphere, or atmosphere of thought is as great as the atmosphere which the physical lungs inhale, and, as good health is the result of breathing the fresh mountain air, so are lofty, pure, ennobling thoughts the outcome of the individual aspiration to the high and holy. (3) "The Relation of Spiritualism to the Existing Churches." While the churches point to the power of the Spirit in the past as the foundation for their creeds, Spiritualism demonstrates these facts in the present. The chief point of difference lay in the churches putting belief in creed before a life of righteousness. The shifting of the load of sin from the dishonest man's shoulders did not make him an honest man; the change must be a radical one, and this alone can prepare him for the kingdom of heaven. "Man, the Problem," was the subject for the evening. The lecture was very good. The controls of Mrs. Wallis appealed to our friends with much favour, and their earnest, telling discourses cannot fail to bear fruit.—J. W. R. S.

OLDHAM. Spiritual Temple.—Afternoon: Owing to audience being small we held a circle. Mr. J. S. Gibson read from a pamphlet, entitled, "Spiritualism Vindicated," by Victor Wyldes, and Mr. J. Platt made a few remarks. Evening: Mr. J. S. Gibson read an article on "The Need of Spiritualism," and the guides of Mrs. Barstow and Mr. W. A. Mills made a few remarks. Next Sunday, anniversary services. Mrs. Wallis, speaker.

OLDHAM. Bartlam Place.—Afternoon: Mr. Leeder gave an instructive address on "True Religion," followed by a few clear clairvoyant descriptions. Evening: Subjects from the audience were excellently dealt with, and a few astrological delineations given very truly to a large and attentive audience. A successful day.—E. E. M.

OPENSHAW.—A very interesting and enjoyable day with Miss Cotterill (late of the Salvation Army). The morning was occupied in relating her experiences from the Salvation Army to the Spiritualists' ranks. Evening was devoted to an outline of events in the slums of London. Our supporters and friends came in good numbers to listen to the accounts of the misery and wretchedness that is existing in this Christian England.

PENDLETON.—Our main speaker was Mr. Westward, from Swinton. He took for his afternoon's subject, "If Jesus be a Son of God, why was he a devil maker?" Evening subject, "Thou shall not kill. Thou shall do no murder. Thou shall not steal." Both subjects were dealt with exceedingly well. Good audiences.—Joseph Gibson.

ROCHDALE.—I was quite pleased to see a Nonconformist Minister act the gentleman at Rochdale Cemetery, on Monday. There was a Spiritualist funeral, and the minister offered to read the service, and then the Spiritualist's medium to conduct their own service after. The medium was Mrs. Johnstone, of Whitworth Road, Rochdale. This, I think, is a step in the right direction, and the medium spoke in a masterly style which deeply interested the auditors.—A. Hamson.

RADCLIFFE. Spiritual Hall.—Floral service. Mr. Pcastlethwaite was our speaker. Afternoon subject, "The Philosophy of Mediumship." He said a great deal depends upon the conditions of the meetings in regard to good speaking. Evening, "After Death, What?" gave great satisfaction. Our room was crowded for the first time since we opened our new room. Good clairvoyance at each service. At the close a members' meeting elected officers: President, Will de Southwell; vice-president, Mr. Grimshaw; secretary, Joseph H. Southwell; treasurer, Mrs. Elizabeth Smethurst; committee, Mr. Clark, Mr. Howarth, Mr. H. Southwell, Mr. T. Morris. Please note our secretary's address, Joseph H. Southwell, Gresham Place, Radcliffe.

SALFORD. Southport St.—Evening: Mr. Buckley, a local medium, gave most refined replies to different questions. The election of officers took place after service. Result: President, Mr. Edge; treasurer, Mr. W. Livesey; secretary, Mr. Alf. J. Tyldesley, to whom all communications should be made, at 303, Liverpool Street, Seedley, Manchester.

STOCKPORT.—Afternoon: Mrs. Hyde spoke on "Who are Ministering Spirits?" Not those who knew us not in earth-life, but those who were near and dear, who had shared our joys and sorrows, who understood what was best for us and ever sought to protect us from danger, and impress us to lead useful and pure lives. Evening: "Those who are for us are greater than those who are against us," was dealt with in that quiet emphatic manner which carries weight with an audience. We might always depend on the assistance of the Spirit world if we made a bold stand for the right. Mrs. Hyde made an earnest appeal for help for our lyceum, and concluded each service with interesting clairvoyance. Good meeting.—T. E.

WISBECH. Public Hall.—Mrs. Yeeles gave an interesting lecture on "Life beyond this sphere." Clairvoyance followed, which was very good, the descriptions being clear and full, mostly recognized.—A. W.

RECEIVED LATE.—London, 311, Camberwell New Road: Several spirit friends gave advice and urged us to be more energetic. London, Winchester Hall: Good services, well attended open-air on the Rye; somewhat stormy when orthodox friends gather round, but we hold our own. Tyne Dock: June 29, an agreeable evening; opening of the new organ, several selections were played by a local friend. Songs and dancing concluded a happy meeting. July 5: Mr. J. Rutherford spoke well on "Swedenborg, the first Spiritualist."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—In the absence of our conductor, Mr. A. E. Brook conducted. Chain recitations responded to very well. Marching good. Miss L. Mortimer, of Batley Carr, conducted the calisthenics and gave

a select reading. Present: Morning, officers 5, scholars 12, visitors 5. Afternoon: Invocation by Mrs. Clough, of Gomersal. Marching and chain recitations very good. Present: Officers 6, scholars 17, visitors 6. Having been informed by Mr. Kersey that the present edition of "Spiritualism for the Young" is sold out we should be glad to hear from any society having copies to spare, that we may purchase some from them.—Joseph Colbeck, 5, Union Street, Batley.

BLACKBURN.—Present: 63 scholars and 9 officers. The discussion class dealt with "Spiritualism and the Bible." The children were taught by Mr. J. T. Ward and Mr. G. Howarth. The election of officers resulted as follows: conductor, Mr. J. T. Ward; assistant conductor, Mr. M. Brindle; secretary, Mr. G. E. Harwood; treasurer, Mr. G. Howarth; guardian of order, Mr. R. Cronkshaw.—G. E. H.

BOLTON. Spinners' Hall.—A good muster. Marching and calisthenics gone through well. A picnic is to take place on Saturday, July 11th. All are invited. The friends will meet at the room at 2-15 and proceed at 2-30 to Dean Gate Farm, Halliwell. Mr. H. Hatton was elected as the new conductor.—H. H.

BURNLEY.—Monthly gathering. Reciters, Messrs. Hocken and Burton; readings, Messrs. Foulds and Mason. Speech by Mr. J. Nuttal. July 25: Annual Field-day.—W. Mason.

BURSLER.—Fair attendance. Exercises and marches gone through well; recitations in grand style. Hymns were practised for the anniversary.

MANCHESTER. Collyhurst Road.—Mr. Haggitt conducted and opened with invocation. Responses, marching, and calisthenics creditably gone through. Recitations by Lottie and Bertie Whitehead. Our conductor presented prizes for recitations given during the last term to Misses Lottie Whitehead, Annie Pollock, May Pollock, Jessie Warburton, Masters Frank Warburton and Bertie Whitehead. Lottie Whitehead recited 23 times during the 26 weeks. I hope her example will encourage others. After the minutes were duly passed Mr. Rotheram proposed a vote of thanks to retiring officers, which was cordially acknowledged. Officers were elected: Messrs. F. Haggitt, conductor; E. Whitehead, sen., sub-conductor; T. Taylor, secretary; J. Yates, treasurer; H. Tift, musical director; G. Hearon, guardian of groups. Group leaders: Fountain, Nellie Ashworth; Stream, Florrie Dean; River, J. Parkinson; Shore, Wm. Potts; Beacon, E. Whitehead, sen.; Banner, T. Taylor; Star, Wm. Crutchley.—T. T.

NOTTINGHAM. Morley Hall.—Lyceum Anniversary Services. Our room presented a very pleasing appearance, being decorated with mottoes and a beautiful lot of plants and cut flowers. The children were on a raised platform, and flowers and plants were arranged in front. A performance of bright and cheerful songs specially learnt for the occasion and selected recitations. All rendered in a very creditable manner. In the evening Mrs. Barnes's controls spoke briefly, and a part of the programme repeated. There was a very general expression of pleasure, and a liberal response to our request for help toward the lyceum treat, which we hope to enjoy on Thursday next. A very rainy afternoon was the only drawback to a thorough success.—J. W. B.

PENDLETON.—Invocation by Joseph Gibson. Usual chain recitations and musical readings, marching and calisthenics. Recitation by Lily Clark. Singing by Misses B. Armstrong, M. A. Fogg, S. A. Gerrard, M. A. Daniels, M. Pearson; also by J. Welsby and B. Clark. Present: 12 officers, 28 scholars, 5 friends. Closed by Mr. Poole. Afternoon: Opened by Mr. Gibson, invocation by Mr. Westward. Recitations by Emily Clark and George Ellis. Readings by James Jackson and Joseph Gibson. Present: 13 officers, 37 scholars, 9 friends. Closed by Mr. Moulding.—J. G.

SALFORD. Southport Street.—In consequence of the poor attendances and want of workers, the committee of the society have reluctantly decided to abandon the Children's Lyceum. For a long time we have been unable to gather enough to proceed with the ordinary routine. Few members or officers have looked upon their position as of much responsibility or consequence, and the duties have, therefore, been neglected. Seeing the lack of enthusiasm, they could come to no other conclusion.—A. J. T.

STOCKPORT.—A red letter day. Full attendance, and nice display with banners. Mrs. Hyde distributed prizes for best attendance and reciting, six handsome volumes being provided at her expense. Altogether 15 books were given, and special mention must be made of two splendid volumes of poems presented by the musical director and secretary, and a nicely dressed doll to the youngest member of the lyceum (Elsie Hallsal) by a young lady of the Liberty group. With each presentation Mrs. Hyde spoke kindly words of advice and encouragement, which will long be remembered. The extended programme was fairly gone through, and recitations by J. Rowbottom and S. Kenyon were nicely said. Mrs. Hyde's control paid a tribute to the officers for their perseverance, and invoked the blessing of our Father and the help of our angel friends on their endeavours. In the absence of the conductor the writer took charge.—T. E.

PROSPECTIVE ARRANGEMENTS.

BATLEY CARR. Town Street.—Saturday, July 18: Public tea and entertainment in aid of the building fund. Tea at five o'clock, tickets 6d. We hope to have a good gathering of old friends and new.

BLACKBURN.—July 12: Mr. G. Smith; 19 and 20, the annual lyceum flower service. Morning service, the children will take a leading part, and Miss J. Bailey will give clairvoyance. Afternoon and evening Mr. G. Edwards, trance speaker, and Miss Murray, clairvoyant. Monday evening, Mr. W. Ward, and Mr. G. Howarth, speakers; Miss J. Bailey, clairvoyant. All local mediums. A hearty welcome is given to all. Field-day on July 25. 26, Mr. E. W. Wallis.—G. E. H.

BOLTON. Bridgeman Street Baths.—On Saturday afternoon, July 18, we purpose having a united picnic from Bolton, Darwen, Blackburn, Bacup, Rawtenstall, Rochdale, Heywood, and Westhoughton to Holcombe Hill. Will friends, and all others who would like to join, and who are cordially invited, send early information of the numbers that require tea, either to James Knight, 44, Bullock Street, Bolton, or to the farmer, Holcombe Hill?—J. K.

BRADFORD. Bentley Yard.—July 18: A public tea at 4-30, and entertainment at 7-30, songs, recitations, dialogues, readings, &c., &c. Tickets for tea and entertainment, 8d; entertainment, 2d. July 26: Annual flower service; Mrs. Russell, speaker.

BRADFORD. Walton Street.—Anniversary services July 12: Addresses by Mr. E. Bush, at 2-30 and 6. Special hymns and anthems by an efficient choir. Monday, July 13, Mrs. Whiteoak at 7-30 will devote the evening to clairvoyance and psychometric readings. Collections. Come and help us.

BURNLEY. Hammerton Street.—We are without a speaker for July 19. Speakers, please apply to J. Nutter, 64, Helena Street.

BURSLEM.—July 12, Mrs. Horrocks; 19, first lyceum anniversary. Miss Jones, of Liverpool, will deliver addresses. The hall will be tastefully decorated with flowers; special hymns by the children. Monday, July 20, children's treat and evening entertainment. A grand programme is being prepared by the lyceumists, assisted by several Longton brothers and sisters. Collection in aid of organ fund.—F. G.

COLNE.—July 12, Mr. Lee; 19, Mr. and Mrs. Hargreaves; 26, Mr. Kitson, lyceum anniversary.

FELLING.—Annual meeting, in commemoration of the opening of our new hall, on Saturday, July 25th. Tea at 5 p.m., followed by a concert. Adults, 9d.; children, half-price. Sunday, July 26: Services at 2-30 and 6-30. We hope friends in the district will honour us with their presence.

HANLEY.—July 12: Mr. Victor Wyldes at 2-30 and 6-30. Inspirational address, "Psychic Secrets of Nature Revealed." He will also lecture on Monday, July 13.

HECKMONDWICK. Blanket Hall Street.—July 26: Second annual flower service. Mrs. Whiteoak, of Bradford, speaker. Silver collection taken at the door afternoon and evening. Monday, July 27, a mothers' meeting will be held at 3 p.m. Mrs. Stansfield, of Batley, will be present. A sixpenny tea at 4-30. Evening meeting 7-30, when Mr. and Mrs. William Stansfield will occupy the platform. A welcome to all.

HUDDERSFIELD. 3, John Street.—Flower service, Sunday, July 19. Mrs. Crossley, speaker. A hearty invitation to all friends to help make it a success.

LANCASTER. Athenæum Large Hall.—Anniversary and flower services, July 12. 10-30, usual programme. 2-30, song service, "Marching Onward." Reading, Mr. Swindlehurst. 6-30, Mr. Swindlehurst, speaker. Dialogue, "Love and Duty." Special Hymns. Collections.

LIVERPOOL. Daulby Hall.—July 12: Mr. E. W. Wallis, at 11, "Spiritual Conflicts and Conquests." At 6-30: Questions from the audience answered.

LONDON. Clapham Junction, 16, Queen's Parade.—July 12: Madame Greck will kindly give a séance in aid of our library fund, at 7 p.m. Friends must apply at once for tickets (limited to 40). Silver collection expected.—U. W. G.

LONDON. Marylebone, 24, Harcourt Street.—A special and important general meeting of the members, on Tuesday, July 14, at 8 o'clock, for the purpose of receiving the report of the Provisional Committee, and considering the suggested Constitution and rules; the election of Executive Committee, and other important business.—C. W.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON. South London Spiritualists fifth summer outing will take place on Monday, July 13, by brakes to Knockholt, near Sevenoaks. Social and Spiritual exercises will be included in the day's programme. Tickets 2s. 8d. Assistance towards giving our Lyceum children a holiday gratefully received, however small. Friends desirous of participating in this excursion should apply to the hon. secretary, Mr. A. L. Ward, 59, Trinity Square, London, S.E., after the evening service any Sunday up to and including 12th July.

LONDON. Spiritualist Federation, Copenhagen Hall, Copenhagen Street, Caledonian Road.—A meeting of the Council on Monday, July 13, at 8-30.—A. F. Tindall, hon. sec.

MANCHESTER. Psychological Hall.—My term of office having expired I desire to express my sincere thanks to all mediums and friends, not forgetting our genial editors of *The Two Worlds*, for their kind sympathy and assistance during the three-and-a-half years I have held the above position, and hope the same will be extended to my successor, Mr. Thos. Taylor, 24, Llandaff Street, Harpurhey, Manchester, to whom all communications must be addressed.—John Hy. Horrocks.

MATLOCK BRIDGE. Assembly Rooms.—July 19, Mr. E. W. Wallis will lecture at 2-30 on "What is Spiritualism?" 6-30, "Death and the Future Life explained by Spiritualism." Chairman, Mr. W. Lennox, of Cromford. Questions answered at the close. Collections.

MIDDLESBROUGH. Spiritual Hall.—July 12, at 10-45 and 6-30, Mr. J. H. Lashbrooke, an intellectual and instructive inspirational lecturer. July 19, Mr. G. A. Wright, inspirational speaker, clairvoyant, psychometrist, and phrenologist, 10-45, "Endless punishment: Is it a fact?" Clairvoyance. Evening, subjects from audience. Psychometry. Collections. 2-30, open-air; subject, "True Religion." Monday, 7-30, "Salvationism and Darkest England." Tuesday, 7-30, "Bradlaugh the Reformer." Personal delineations after each lecture. Silver collections. Very much depends on the results of these services. The speaker may be relied on to do his level best, but needs enthusiastic and unanimous support.

NORTH SHIELDS. Camden Street.—July 12: Mr. G. A. Wright, 11, "Life beyond the grave;" 6-30, subjects from the audience. Also on Monday night. Clairvoyance and psychometry to follow.

OLDHAM. Bartlam Place.—12, Miss A. Walker; 19, Mr. W. H. Wheeler, at 3, "Is the Bible inspired, and by whom?" at 6-30, "Spiritualism: Its weakness and its strength." Questions. 26 and 27, Mr. J. B. Tetlow.

OLDHAM. Temple.—Anniversary, July 12. Mrs. M. H. Wallis will give discourses at 2-30 and 6-30. After the evening service there will be a members' meeting. 19, Open; 26, Mrs. Berry.

SALFORD.—The Society's Band of Hope will hoist its banner on July 11, at the hall, at 2-45 p.m. prompt, and join the annual procession of Band of Hope in Salford. There will be a Demonstration in Peel Park after parading the streets leading thereto, from the ground adjoining the Conservative Club, Liverpool Street, Salford. After the short stay at the park all members and friends, who wish, will adjourn to the hall, where tea will be provided, followed by a pleasant evening. Admission 6d.—A. J. Tyldesley, sec.

STOCKPORT.—Picnic to Miller's Dale, on Saturday afternoon, July 25, from Tiviot Dale Station. Shall be pleased to meet friends there.—T. E.

THE TYNE DOCK Spiritualists will have an afternoon trip to Roker, on Saturday, July 18. Leave Tyne Dock 2-40 train. Friends in the district invited.

TO YORKSHIRE SPIRITUALISTS.—The Second Annual District Camp meeting will be held on Sunday, August 2, on the farmstead adjoining the summit of the "Druid's Altar," Bingley. Many prominent workers have already promised to be present, whose names will be published next week. As the country about Bingley is exceedingly beautiful and picturesque, friends may assure themselves of a pleasant and enjoyable outing, and at the same time exhibit helpful sympathy with the struggling cause at Bingley. Provisions will be provided at more reasonable rates than last year on the farm. Communications to the organiser, Wm. Stansfield, Upper Mount Street, Batley Carr, near Dewsbury.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—The annual tea and meeting will be held at the Spiritual Institute, Cookridge Street, Leeds, on Saturday, July 18. The delegates will meet at 3 a.m. for election of officers, &c. Tea at 4-30, after which a public meeting will be held, when the secretary will read his report and offer a few suggestions for future action, to be followed by discussion. All speakers and delegates from societies are earnestly invited to take part.—M. W.

WANTED, by person in reversed circumstances, situation as House-keeper to Single Middle-aged Gentleman. Homely habits, duties light: a home required.—Address G., office of *The Two Worlds*. [Advt.]

Mr. A. T. T., c/o Mrs. Jarvis, 138, Nicolson Street, Edinburgh, desires to communicate with any Spiritualist in said city, who would give a helping hand with a view to investigation.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

FINANCIAL AID FOR THE NATIONAL FEDERATION.—Mr. Marchbank desires to acknowledge the receipt of £1 towards Conference expenses from H. Junor Browne, Esq.

THE SPIRITUALISTS' NATIONAL FEDERATION.—I shall be obliged if all societies who sent delegates to Conference, and are affiliated with us, will forward affiliation fee as early as possible if they have not previously done so.—J. B. Tetlow, hon. sec., 140, Fitzwarren Street, Pendleton.

MARRIED.—On July 1, 1891, Mr. J. J. Vango to Miss Mary Ann Main, eldest daughter of Mr. George Main and granddaughter of Mrs. Main, the well-known pioneer-worker in the cause. Shortly after the ceremony the happy couple started for a quiet village in Suffolk, where they will spend the honeymoon. We tender the happy couple all sorts of good wishes.

TO CORRESPONDENTS.—W. de Southwell. Yours received. It is undoubtedly true that very much depends upon the conditions accorded to mediums as to the nature of the results. But it is equally true that it is unwise for mediums to take the rostrum, or go from home, until they have developed sufficiently, and their guides have gained experience and power enough to cope with the adverse influences sufficiently at least to hold their own. The secretary in question is perfectly justified in giving a truthful report from his point of view, just as you would be from your own. It is *truth* we want in all reports—not glowing praises and puffs. In fact, if reports would say less about people, and really *report* the ideas uttered, it would be much better.

IN MEMORIAM.

JUNE 22: Mary, the beloved wife of John Aspinall, aged 59 years. Interred at Lancaster Cemetery, June 26, Mr. Swindlehurst officiating. "Risen to life immortal."

MANCHESTER. Edinboro' Hall, Moss Side.—One of our best workers, Miss Lizzie Hesketh, passed to the higher life on Wednesday, July 1, to the great grief of her many friends. Her mortal form was interred on Saturday, July 4. She was a true and faithful worker in the cause from her childhood, and we had hoped she would have been spared to take charge of our Lyceum, but it was otherwise ordained, and she is now reaping her reward. In her honour, and in that of Mr. Coles, another faithful friend and brother who passed away a fortnight previously, we shall have floral services, Sunday, July 12. Mrs. Berry, speaker. We hope for a large attendance. Plants and flowers will be gratefully received at the hall on Sunday morning, and at the meeting.

FAREWELL TO MR. WALTER HOWELL AT LIVERPOOL.—Tuesday, June 30: A tea and farewell meeting, in honour of Mr. Walter Howell, was held in Daulby Hall. A goodly company sat down to the well-provided tables. A public meeting followed in the large hall. During the evening an excellent programme of songs, speeches, recitations, and instrumental music was rendered, the executants being Mrs. Chiswell, the Misses Cooper and Florence Morse, Messrs. Frank Chiswell, Potter, Tester, S. S. Chiswell, and Glendinning. The following complimentary resolution was unanimously adopted by acclamation, it being moved by Mr. S. S. Chiswell, seconded by Mr. W. Glendinning, and very heartily put to the meeting by the chairman, Mr. J. J. Morse. "Whereas this meeting of the members and friends of the Liverpool Psychological Society, having assembled to express their appreciation of the devotion to the cause of Spiritualism, as expressed in the unselfish labours thereof of Mr. Walter Howell, and whereas Mr. Howell is now on the eve of his departure to the United States, after a year of continuous labour in this country, be it resolved that we accord him our heartiest thanks for his work while with us, and hereby extend to him our cordial good wishes for his continued health, happiness, and prosperity, wherever his sphere of labour may be; and that we send him forth with our fraternal commendations to our brethren of the great republic." The meeting was continued until a late hour, finally dispersing amid hearty hand-shakings and warm good wishes to the guest of the evening.—M.

CONFERENCE JOTTINGS.

AN UNQUALIFIED SUCCESS is the verdict upon the Federation proceedings on Saturday and Sunday last at Bradford. The tea meeting was a very successful one, so many persons attending that there had to be four sittings down. The after meeting was characterised by hopeful, earnest, and harmonious influences, and was most enjoyable.

SUNDAY MORNING proved fine, and shortly after nine a.m. friends and workers began to assemble. Contingents by rail and brakes arrived thick and fast from the various outlying towns, and it was soon apparent that our most sanguine anticipations as to the attendance would be more than realised. It is estimated that nearly 800 friends attended the morning session, somewhere about 1,300 in the afternoon, and 2,000 at night.

PLEASANT GREETINGS AND HAPPY REUNIONS were the order of the day. The utmost enthusiasm and good will prevailed, and when the Conference got fairly settled down to business it was speedily apparent that the carefully thought out proposals of the Executive in *re* the Constitution had been as carefully studied by the delegates, who were evidently prepared for work. Clause by clause, the important work of considering and improving the Constitution went forward. The discussion was good tempered, and in the main the suggestions were practical, and the results were greeted with loud applause when at length the amended Constitution was accepted unanimously by the large assemblage—THE LARGEST GATHERING of working and representative Spiritualists ever brought together in this country.

THE FIRST THREE RESOLUTIONS on the agenda were spoken to and carried, and it was clearly manifest that the prevailing sentiment of the meeting was decidedly in favour of the resolution *advising* societies to maintain our platform representations at their best. One speaker essayed a direct negative, but in his remarks actually admitted the urgent need for the most worthy presentment of our beautiful philosophy. He misunderstood the spirit of the resolution. It was not, in any sense, intended to dictate to societies what they should do. It was an expression of *opinion* only, suggesting the *advisability* of a certain course of action. There was nothing in the resolution reflecting upon the honesty or earnestness of mediums. It was simply a question of *fitness* for certain modes of service. The audience evidently felt the wisdom and soundness of the course advised, *viz.*, to, as far as practicable, select and encourage the *most fit* and *capable* exponents of our truths.

DURING THE AFTERNOON rain fell freely, and fears were entertained that the evening meeting would be marred by the change in the weather. Probably a good many friends and non-spiritualists were prevented from attending, but, in spite of the downpour, a RECORD meeting was held. It made our hearts swell with gratitude and delight to look upon the upturned happy faces of the thousands of people who thronged the spacious building. The Executive and Sub-Committees felt amply repaid for their long and patient labours by the glorious gathering, and above all by the enthusiasm, the harmony, and unanimity displayed. We all felt that a brighter day for our movement had dawned when "UNION WITH LIBERTY" would strengthen and encourage the workers, and draw us closer in the loving bonds of a common cause and a common work. It was indeed a union of HEARTS. Many felt the influence of the spirits. Clairvoyants discerned the assembled hosts. The "power" was experienced in an uplifting and sustaining stream, and in every sense of the words, our Conference, numerically, practically, and spiritually, was a glorious, never-to-be-forgotten success.

THE RECITAL by our distinguished Australian visitor, Mr. H. Junor Browne, of the wonderful evidences he has had of spirit presence and spirit identity, aroused the liveliest interest, and made a marked impression upon his hearers.

THE BEGINNING, NOT THE END.—We have to bear in mind that the real work of the Federation lies before us. We are only at the *beginning* of the journey. "Organization for Work" is the watchword, and we are sure the workers will buckle on their armour with renewed energy and hope, and earnestly endeavour to carry into effect the objects for which the Federation has been constituted.

WE WERE DELIGHTED, on Saturday, to meet so many sister and brother mediums, especially to see our old co-worker, Mr. A. D. Wilson, looking considerably better than when we last saw him, and rejoiced to find them assembled of "one accord," determined to encourage and aid one another. We shall most heartily, as ever in the past, work *with all and for all*. May we meet more often, understand and appreciate each more fully, and be true to our high calling as workers for humanity and the truth.

HOSTS OF LETTERS of sympathy, cheer, and encouragement have been received from societies unable, at present, to affiliate, or to send representatives, owing to distance; as also from individuals far and near, wishing God-speed to our efforts to cement our scattered forces in unity and love. We were pleased to receive encouraging letters from London and the North-Eastern Federations, and have had the most cordial co-operation during the past twelve months of the Yorkshire Federation.

A LIST of those societies which have affiliated will be issued in due course. Most of the Yorkshire societies loyally closed their rooms for the Conference. Delegates were present from Armley, Bacup, Batley Carr, Batley, Beeston, Blackburn, Bolton (two societies), Bradford (four societies), Brighouse, Burnley (two societies), Colne, Cowms, Darwen, Heckmondwike (two societies), Heywood, Huddersfield, Keighley, Lancaster, Leeds, Liverpool, Macclesfield, Manchester, Nelson, Newcastle, Nottingham, North Eastern Federation, Oldham, Parkgate, Sheffield, Slaithwaite, Sowerby Bridge, and West Vale. Many friends from other places were noticed too numerous to particularise.

FORTY-TWO SOCIETIES have already become affiliated with the Federation. Some sixty accredited delegates were present, besides numerous other representative workers connected with both affiliated and non-affiliated societies. Our good friend of the Lyceum union, Mr. Alfred Kitson, was present, and a letter of sympathy from Mr. Victor Wyldes was received, regretting his inability to attend. Numerous applications from friends desiring to become Associate members of the Federation have already come in, and it is anticipated that many more will join to strengthen our hands now that they *know* that a truly representative and earnest national body exists. It is also hoped that

the funds of the Federation will be augmented to a considerable extent that the Executive may have means wherewith to do their work.

THE SPEAKERS' CONFERENCE on Saturday afternoon was an unexpected success. Upwards of forty speakers and mediums were present, besides numerous other workers, and feelings of good will prevailed. Mr. W. Johnson was voted to preside, and Mr. Wallis explained that the meeting had been called at the earnest solicitation of many mediums, who felt desirous that mediums should become better acquainted with each other. After an interesting expression of thoughts from a number of friends, the following resolution, proposed by Mr. J. J. Morse, and seconded by Mr. Parker, of Bradford, was carried unanimously, *viz.*: "That, in the opinion of this meeting of Spiritualist speakers, the time has now arrived for us to form a Speakers' Fraternal Union, for beneficiary purposes, and for such other matters as may best promote our welfare in all respects concerning our labours, and that a committee be now formed to formulate the necessary regulations for the direction of the aforesaid union." A committee of seven was then elected, *viz.*: Mesdames Craven, Wallis, and Wade, and Messrs. Morse, Wallis, Johnson, and Hepworth. It was also decided "that the basis of entrance be left to the committee to arrange." A resolution, proposed by Mr. Wallis, and seconded by Mr. Galley, was also carried unanimously. "That the committee be instructed to take notice of any cases where mediums, in the exercise of their mediumship, are brought into collision with the law, and, if the circumstances warrant such action, do their utmost to assist in their defence, and appeal for assistance from the general body of Spiritualists."

It was also decided "that the committee should prepare a circular, to be forwarded to all speakers, requesting them to sign an agreement *not* to seek dates from societies before the 1st of October for the ensuing year, and also submit a resolution to the secretaries of societies requesting them to co-operate with the speakers by neither applying for dates nor entertaining applications from speakers prior to October 1st."

The speakers present were all in favour of a "help myself" union, wherein, by their own contributions, speakers may establish a sick and benefit fund, so as to aid one another in times of illness and need, and bring about a union of hearts. It was urged that all speakers should recognise their individual responsibility—that our "*daily lives should be a reflex of our principles.*"

THE LAW RELATING TO MEDIUMSHIP, ASTROLOGY, &c.—The London Spiritualist Federation held two meetings on July 2nd and 3rd, at the Athenæum Hall, Tottenham Court Road. The first was devoted to a consideration of the above subject. Mr. F. W. Read took the chair, and said that at the request of the council he had prepared a statement of the existing law. He first referred to the Vagrant Act, by which it is an offence to pretend or profess to tell fortunes, or to use any subtle craft, means, or device by palmistry or otherwise, to deceive or impose on any person. He pointed out that although deceit is necessary by the terms of the Act to constitute an offence, this, in consequence of the spirit in which the Act is administered, was really no protection to the honest medium or astrologer. In proof of this he quoted from the judgment of Mr. Justice Denman, in the case of the astrologer Penny ("Neptune"), where it is said: "It is absurd to suggest that this man could have believed in his ability to predict the fortunes of another by knowing the hour and place of his birth, and the aspect of the stars at such time. We do not live in times when any sane man believes in such a power." The speaker next referred to 9 Geo. II., cap. 5, by which it is unlawful to pretend to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes, or pretend, from skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels, supposed to have been stolen or lost, may be found. On this he quoted the words of Mr. Baron Pollock, in the case of Monck, to the effect that, by this Act, the dealing with the supernatural is itself made an offence, apart from any deceiving or imposing on others. The chairman then briefly referred to the attempt being made, to limit the practice of hypnotism (which originally suggested the idea of the conference), and read the following petition to the House of Commons, which it is intended to circulate widely throughout the country: "The petition of the undersigned sheweth—That your petitioners are persons interested in Spiritualism, astrology, hypnotism, and other studies of a like nature. That there is in force an Act of Parliament (5 Geo. IV., cap. 83), commonly called 'The Vagrant Act,' under which persons commonly called 'mediums,' who claim to be the means of communication with the inhabitants of the spiritual world, and also those practising the ancient science or art of astrology, have been imprisoned as rogues and vagabonds. That such persons, however deluded in the opinion of some, were not within the contemplation of the framer of the Act, and ought not to be classed with the vulgar thimble-riggers and others, to suppress whom the Act was primarily intended. That there is a further statute (9 Geo. II., cap. 5), by which persons pretending to exercise any kind of witchcraft, sorcery, enchantment, or conjuration, are liable to a year's imprisonment. This statute, your petitioners fear, may some day be put in force against 'mediums.' That your petitioners have heard with alarm that laws are already in force in various countries in Europe and America prohibiting or seriously restricting the practice of hypnotism or mesmerism, and that many persons in this country desire the same kind of legislation. That your petitioners are firmly convinced that the penal laws already mentioned are, and that a similar law against hypnotism would be most hurtful to the study of an important branch of knowledge, and that the questions arising out of the phenomena of Spiritualism and hypnotism are only suited for dispassionate consideration among those who have studied them, and cannot properly be discussed in a court of law. Wherefore, your petitioners pray that your honourable House will be pleased to repeal the enactments complained of, and to reject any proposals made to your honourable House for suppressing and restricting the practice of hypnotism. And your petitioners will ever pray." On July 3, Mrs. Besant delivered a lecture to a crowded audience, entitled, "Where Materialism Breaks Down." She combated the position that thought is a product of the material brain, showing that when the physical powers are at their lowest ebb, as in trance, the psychic faculties are intensified. This meeting gives promise of a closer union among Spiritualists, Theosophists, and Agnostics than has hitherto obtained.

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