

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 33.—VOL. I.

FRIDAY, JUNE 29, 1888.

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THE ROSTRUM.

THE SACREDNESS OF HUMAN LIFE.

Essay written for "The Two Worlds."

BY ALFRED KITSON.

THE teachings of modern spiritualism have already wrought a mighty change in the minds of its recipients. It has banished the fear of an angry God, a personal devil, eternal torture, salvation by faith, and a heaven, whose location cannot be found. For these ancient teachings it has given us a Father of Love and Wisdom; has revealed to us that ignorance and selfishness are the only devils we have to fear; a guilty conscience the only hell we have to dread, and that salvation is to be obtained *only* by doing good.

These, and many other noble teachings, have been circulated far and wide. They permeate our literature, and are silently working a general reformation in commercial, domestic, political, and religious matters. They are destined to redeem the world from error, to give it truth for falsehood, fact for supposition, and reality for fancy. But its work of reformation has only just begun.

One of its future objects must be the abolishment of capital punishment, as being a relic of a barbarous and savage state of humanity. "THOU SHALT NOT KILL" is a sacred commandment, applicable both to individuals and governments. Too long has the world founded its code of laws on the Mosaic injunction, "an eye for an eye, and a tooth for a tooth," on the supposition that two wrongs make one right; or that, when a subject of the realm offends against the sacredness of human life, the State is quits with the offenders when it has broken his neck.

The primary object of all law is correctional, but when life is taken, law over-reaches itself by placing its victim beyond the means of correction. The time has been when capital punishment was inflicted for petty thefts and forgery, but this has been abolished for punishment more in accordance with the offence.

Another step up the ladder of evolution of the divine innate in every soul, will bring us to a recognition of the sacredness of human life, and the State will remember that it has no right to take the life it cannot give, because the offender has done so. Surely the more humane and divine method will be to protect the public from dangerous characters by confining them in places where they can be cured of moral disease, and brought to see the awfulness of their crime, which ultimately they must atone for with their own actions. Let us reform criminals on this side of the grave, and not send them with false hopes to the other world. And when they are awakened to a true sense of their position, and they wish to redeem the life they have in their moral

blindness taken, by saving others, then give them a chance of so doing, whenever an opportunity presents itself—when ever human life is in danger—either on the coast in fearful storms; at fires, or by risking their lives as nurses in hospitals for infectious diseases. All this they can be trained to do with skill; and feeling the moral necessity of the situation they would need no urging, for a conscience aching to work out its own redemption would be the most effectual goad to spur it on to its fullest exertion. Thus every nerve and muscle would be strung to reach the goal of redemption, peace of mind, and conscience. This method is correctional in its truest sense, and would prepare the offenders for the other world—nay, fit them to take their place in society again, for if they are fit to die, they are more fit to live.

Perhaps some will be shocked at the bare idea of abolishing capital punishment, as tending to allow the evil-disposed to commit crime with impunity. But with the commandment, "Thou shalt not kill," will also be coupled that divine injunction, "Be not deceived, God is not mocked; for whatsoever ye sow, that shall ye also reap." Yes, no matter how cleverly and cunningly we may evade the laws of the realm, none can mock God by doing wrong and evading the consequences, for divine justice is established in the very nature of the soul. This is the great lever that is destined to lift humanity out of the awful depths of moral degradation in which it is sunk, and kept there by being taught it can be saved on the bare strength of faith, regardless of works. So the murderer is visited in his cell, and receives the spiritual (?) ministrations of a paid divine (?) to prepare the crime-stained soul, without one redemptive act, to dwell eternally in the society of the good, the just, the virtuous, the angelic, and God! Too bad to dwell a little longer in this world and have one more chance to redeem lost character, and make amends for wrong done, but good enough to go to heaven and dwell with the angels, and join in the celebration of the eternal sabbath and singing Hallelujahs for ever and ever! And so the murderer is taught to believe he shall swing from the gallows a dark crime-stained soul, and reach heaven as a blood-washed saint. Such teaching put forth as the true way of salvation ought to be prohibited by law, so that the people may no longer be deluded by it, for it is like a white-washed sepulchre, full of rottenness to its very core, and those who put their faith in it and think of reaching heaven thereby, are doomed to grief and disappointment. How is it possible to redeem the world of error, injustice, and crime by such a hollow mockery of justice? There is no incentive to act rightly when criminals can so easily shirk the consequences of wrong.

Ministers of the various denominations will ultimately realize the futility of trying to lead humanity to heaven by such methods, and will recognize the truths taught by millions of communicating spirits who have proved the great secret for themselves, and "who have reached the bourne to which we are now bound." Spiritualism must ultimately force mankind to a recognition of the true way to obtain eternal happiness. Then from the cradle to the grave will humanity be taught, that if they wish to be right they must do right. That to do wrong is to sin against themselves, because they will have the harvest to reap; therefore, humanity should

pity the criminal, and out of pity give him one more chance to atone for past offences.

But in order to enforce this higher moral tone on the world, teachers must not only profess it, but live it, for we teach more effectually by practise than by mere words. And this applies more to spiritualists than any other class, because we possess both the light and knowledge founded on fact, while others have only faith based on supposition.

As these doctrines gain ground, crime in every form will gradually diminish, and the moral excellence of the people will cause them to demand that Kings, Queens, and Governments shall study war no more, for having struck capital punishment off the statute, murder will not be tolerated on a wholesale scale in the form of war.

Then hail the glorious dawn of the bright day, whose light on the horizon of the moral world is already illumining the mists of ages that have wrapped humanity in Egyptian darkness so long. The divine in man is gradually being evolved, and the world will, ere long, emerge from its last relic of a barbaric and savage state, and realize the answer to the prayer, "*Thy kingdom come; Thy will be done on earth as in heaven.*"

[The following touching narrative was sent to the Editor for insertion in a weekly journal of which she had the management some time ago. Having been mislaid and recently recovered, it is now offered to the readers of *The Two Worlds*; first, because the Editor pledges herself for the strict truth of the story, and is personally cognizant of the witnesses; next, because one of the noblest sentiments of the human heart is pity and kindness to dumb animals; and finally, we give it and press it earnestly upon the attention of every psychologist as a proof that the divine sparks of love and sympathy exist, and can be fanned into a flame of redeeming loveliness, even in the lowest and most abhorred of creatures, whether animal or human.—ED. T. W.]

THE STORY OF FINE-EAR.

TEN or twelve years ago there was in the prison at Brest a man sentenced for life to the galleys. I do not know the exact nature of his crime, but it was something very atrocious. I never heard what his former condition in life had been, for even his name had passed into oblivion, and he was recognised only by a number. Although his features were naturally well formed, their expression was horrible; every dark and evil passion seemed to have left its impress there, and his character fully corresponded to its outward indications. Mutinous, gloomy, and revengful, he had often hazarded his life in desperate efforts to escape, which had hitherto proved abortive. Once, during winter, he succeeded in gaining the fields, and supported for several days the extremity of cold and hunger; he was found, at length, half frozen and insensible under a tree, and brought back to prison, where, with difficulty, he was restored to life. The ward-master watched him more closely, and punished him more severely by far than the other prisoners, while a double chain was added to his already heavy fetters. Several times he attempted suicide, but failed through the vigilance of his guards. The only result of his experiments in this line were an asthma, caused by a nail which he hammered into his chest, and the loss of an arm, which he fractured in leaping off a high wall. After suffering amputation, and a six months' sojourn in the hospital, he returned to his hopeless, life-long taskwork.

One day this man's fierce humour seemed softened. After the hours of labour, he seated himself with the companion in misery to whom *he was chained* in a corner of the court, and his repulsive countenance assumed a mild expression; words of tenderness were uttered by the lips which heretofore had opened only to blasphemy, and with his head bent down, he watched some object concealed in his bosom.

The guards looked at him with disquietude, believing he had some weapon hidden within his clothes, and two of them, approaching him stealthily from behind, seized him

roughly, and began to search him before he could make any resistance. Finding himself completely in their power, the convict exclaimed, "Oh, don't kill him! Pray, don't kill him!"

As he spoke, one of the guards had gained possession of a large rat, which the felon had kept next to his bosom.

"Don't kill him!" he repeated. "Beat me; chain me; do what you like with me; but don't hurt my poor rat! Don't squeeze him so between your fingers! If you will not give him back to me, let him go free!" And while he spoke, for the first time probably since his childhood, tears filled his eyes and ran down his cheeks.

Rough and hardened as were the guards, they could not listen to the convict, and see his tears, without some feeling of compassion. He who was about to strangle the rat, opened his fingers and let it fall to the ground. The terrified animal fled with the speed peculiar to his species, and disappeared behind a pile of beams and rubbish.

The felon wiped away his tears, looked anxiously after the rat, and scarcely breathed until he had seen it out of danger. Then he rose, and silently, with the old savage look, followed his companion in bonds, and lay down with him on their iron bedstead, where a ring and chain fastened them to a massive bar of the same metal.

Next morning, on his way to work, the convict, whose pale face showed that he had passed a sleepless night, cast an anxious troubled glance towards the pile of wood, and gave a low peculiar call, to which nothing replied. One of his comrades uttered some harmless jest on the loss of his favourite; and the reply was a furious blow, which felled the speaker, and drew down on the offender a severe chastisement from the taskmaster.

Arrived at the place of labour, he worked with a sort of feverish ardour, as though trying to give vent to his pent-up emotion, and, while stooping over a large beam which he and some others were trying to raise, he felt something gently tickle his cheek. He turned round, and gave a shout of joy. There, on his shoulder, was the only friend he had in the world—his rat! who, with marvellous instinct, had found him out and crept gently up to his face. He took the animal in his hands, covered it with kisses, placed it within its nest, and then, addressing the head gaoler, who happened to pass by at the moment, he said—

"Sir, if you will allow me to keep this rat, I will solemnly promise to submit to you in everything, and never again to incur punishment."

The ruler gave a sign of acquiescence, and passed on. The convict opened his shirt, to give one more fond look at his faithful pet, and then contentedly resumed his labour.

That which neither threats nor imprisonment, the scourge nor the chain, could effect, was accomplished, and rapidly, by the influence of love, though its object was one of the most despised among animals. From the moment when the formidable convict was permitted to cherish his pet night and day in his bosom, he became the most tractable and well-conducted man in the prison. His extraordinary strength, and his moral energy, were both employed to assist the governors in maintaining peace and subordination. Fine-Ear, as he called his rat, was the object of his unceasing tenderness. He fed it before he tasted each meal, and would rather fast entirely than allow it to be hungry. He spent his brief hours of respite from toil in making various little fancy articles, which he sold, in order to procure tit-bits (I don't refer to the paper) which Fine-Ear liked—ginger-bread and sugar, for example. Often, during the period of toil, the convict would smile with delight when his little friend, creeping from its nestling place, would rub its soft fur against his cheek. But when, on a fine sunshiny day, the rat took up his position on the ground, smoothed his coat, combed his long moustaches with his sharp nails, and dressed his long ears with his delicate paws, his master

would testify the utmost delight, and exchange tender glances with the black, roguish eyes of Master Fine-Ear.

The latter, confiding in his patron's care and protection, went, came, sported, or stood still, certain that no one would injure him; for to touch a hair of the rat's whiskers was to incur a terrible penalty. One day, for having thrown a pebble at him, a prisoner was forced to spend a week in the hospital ere he recovered from the effects of a blow bestowed on him by Fine Ear's master.

The animal soon learned to know the sound of the dinner-bell, and jumped with delight on the convict when he heard the welcome summons.

Four years passed on in this manner, when one day poor Fine-Ear was attacked by a cat, which had found her way into the workshop, and received several deep wounds before his master, flying to the rescue, seized the feline foe and actually tore her to pieces.

The recovery of the rat was tedious. During the next month the convict was occupied in dressing the wounds. It was strange the interest which everyone connected with the prison took in Fine-Ear's misfortune. Not only did the guards and turnkeys speak of it as the topic of the day, but the hospital nurses furnished plasters and bandages for the wounds; and even the surgeon condescended to prescribe for him.

At length the animal recovered his strength and gaiety, save that one of his hind paws dragged a little, and the wound still disfigured his skin. He was more tame and affectionate than ever, but the sight of a cat was sufficient to throw his master into a paroxysm of rage, and, running after the unlucky puss, he would, if possible, catch and destroy her.

A great pleasure was in store for the convict. Thanks to his good conduct during the past four years, his sentence of life imprisonment had been commuted into twenty years, in which were to be included the fifteen already spent in prison.

"Thank God," he cried. "Under His mercy it is to Fine-Ear I owe this happiness!" and he kissed the animal with transport. Five years still remained to be past in toilsome imprisonment, but they were cut short in an unlooked-for manner.

One day a mutinous party of felons succeeded in seizing a turnkey, and, having shut him up with themselves in one of the dormitories, they threatened to put him to death if all their demands were not instantly complied with, and a full amnesty granted for this revolt.

Fine-Ear's master, who had taken no part in the uproar, stood silently behind the official and soldiers, who were ready to fire on the insurgents. Just as the attack was about to commence, he approached the chief superintendent, and said a few words to him in a low voice.

"I accept your offer," replied the governor. "Remember, you risk your own life; but if you succeed, I pledge my word that you shall be strongly recommended to the Government for unconditional pardon, this very night."

The convict drew forth Fine-Ear from his bosom, kissed him several times, and then placing him within the vest of a young fellow prisoner, with whom the rat was already familiar, he said, in a broken voice:—

"If I do not return, be kind to him, and love him as I have loved him."

Then, having armed himself with an enormous bar of iron, he marched with a determined step to the dormitory, without regarding the missiles which the rebels fired at his head. With a few blows of his bar he made the door fly open, and darting into the room, he overturned those who opposed his entrance, threw down his weapon, and seizing the turnkey, put him—or rather flung him—safe and sound into the passage. The soldiers seeing this, advanced, and overpowered the rebels. They received the punishment they deserved, and Fine-Ear's master was set at liberty. He ever after loved the little creature, which he called "the

miraculous cause of his liberty." This little animal was as truly the means used by God to deliver the convict as if he had sent an angel to open the prison doors. When it pleases God to deliver any one from prison or death, an animal may be his messenger; for the smallest and least of God's creatures obey his will, and are not beneath his notice.

MINER BILL'S PRAYER.

Slowly dawned the western morning over hill-tops cold and gray,
In a hushed and death-like silence all the rugged landscape lay;
And this calm is broken only by a solitary sound,
As a group of rough-clad miners stand around a fresh-made mound.

"Cap'n," one among them whispers, "we must say some holy word,
There is somethin' about heavin I remember I once heard.
Who'll we choose to do the prayin'? Now I tell yer what I think,
She would say if she could talk here, 'Let Bill pray, fer he don't drink.'"

So with shaggy locks uncovered, and with sun-burned faces turned
Toward the east, where golden fires of the early morning burned,
Listened with a reverence holy, while in language rough and queer,
Loud and deep a voice was asking God to bless this funeral here.

With his arms extended widely, Bill was praying long and hard;
"Lord," he said, "please take this woman up to where she'll find her
pard.
Since he died she's been a-goin', and last night she prayed and cri d,
Callin' that she wanted Sandy, then she jest laid down and died.

"We ain't never had no woman only her among us here,
So we hope you'll treat her kindly, fer she's good, yer needn't fear.
So put her with the angels, fer she's ben one here below,
And she'll be one up in heavin if you give her jest a show.

"Lord, she didn't have much beauty, but we liked her jest the same;
If she ain't a pretty angel, why, yer see, she ain't ter blame.
Now, Lord, we feel awful lonely—not a female in the 'Nook'—
So please send another angel in place of the one you've took."

TEE-TO-TUM'S LAND:

A VERY ANCIENT PARABLE MODERNIZED.

BY JOHN BRAINES.

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PART VI. AND LAST.

THE BATTLE OF ARMAGEDDON.

SOME seventeen centuries after the period when young Love flourished—during all of which the Mysterys kept that noble reformer's name prominently to the front of all their little games, and his doctrines and practices studiously in the background—there arose a very eloquent preacher by the name of True-man. This gentleman had married a Miss Fact, descended from the very ancient family of Science, and one which was very little known or appreciated until towards the end of the eighteenth century. The son of the above-mentioned worthy couple was named Isaac Reason, called for short I. Reason; and being quite as fluent and persuasive an orator as his father, that worthy paterfamilias frequently sent him out to do battle on the side of the schism that was fast rising up against the rule of the Mysterys.

The fact is, this same Mystery crew had grown so rich and proud, their palaces were so costly, their dresses so fine, and their possessions so extensive, that people began to question what it all meant, and whether the claims they set up were perfectly justifiable. For upwards of a thousand years they had ruled the roast, and by just saying "Thus saith Tee-to-tum," they had compelled all the world—that is, their particular world of Tee-to-tum's land—to bow to their authority. To make sure that they shouldn't be brought to book by inquisitive folks, they kept a regular stock of furnaces going, and into these they popped those troublesome people who refused to cry "There is but one Tee-to-tum, and the Mysterys are his prophets!" For many centuries these human roasts—varied with a few thousands of decapitations and ingenious methods of disorganizing recusant bodies by racks and thumb-screws—answered very well. "The heathen" of different parts of the world were swept off, and their property, of course, confiscated for the benefit of King Tee-to-tum's prime ministers, the Mysterys.

The followers of the Mysterys often remarked what a good thing it was that these friends of humanity did so much in the butchering way, in keeping down the surplus population; but when Mr. and Mrs. Trueman and their son I. Reason came on the scene, shocking to relate, they took a totally opposite view of things to that maintained by the Mysterys. The latter said that anything which occurred two or three thousand years ago must be true to-day. Upon which I. Reason retorted, "If your King Tee-to-tum used to come to his people and hold pow-wows with them two or three thousand years ago, why doesn't he come now?" Then the Mysterys would explain (in their way) that King T—— having deputed his son, young Love, to come and finish up the matter by getting killed, his, King T——'s, business with the people was all ended. The wicked had got white-washed; the sinners were made saints; all the rogues and vagabonds were to go to Far-a-ways, and all the doubters and sceptics, especially the kith and kin of the ancient family of Science, including Mr. Trueman, Miss Fact, and I. Reason himself, were delivered over by special compact, signed and sealed, as subjects of Mons. De Evile, his heirs, and assigns, for ever.

Unluckily for the force of these arguments, Mr. I. Reason's preaching began to get exceedingly popular. He was for ever asking questions that the Mysterys could not answer, and suggesting doubts that they either could not or would not clear up. They found, too, that every one who attended I. Reason's preaching, manifested a strong dislike to being burned, and even objected to having their limbs put out of shape by the Mysterys' nice little Tee-to-tum persuaders; above all, they thought it a foolish method of trying to bring people over to the Mysterys' way of thinking, by cutting their heads off, or choking them to death. It was just when things were at this difficult pass, and the Mysterys on the one hand and I. Reason on the other were hard at it, fighting tremendous battles of words—since blows had gone out of fashion—that the Mysterys determined, as a last resort, to give out that their wise men were going to re-write the great book—the only one in which was to be found the history of King Tee-to-tum, Mr. De Evile, young Love, and all the things that the Mysterys had cited, as authority for ever so many hundreds of years. At first the people were very glad of this, and not a few of them said, they hoped the new version of the great book would be fit for grown up men and women to read, and not contain a pack of tales that even the children of modern times could not believe; but alas! when the new version did come out, and all the people had been encouraged by promises of what it contained, to buy and pay for it, they found there was nothing new in it but the substitution of capital I's for small insignificant u's; the alteration of the words a "wild ass" for a "tame horse," and the extension of a single day into a million of years.

When the people found fault with keeping in the same old stories, some of which were neither clean nor pleasant to read—especially for young ladies—the Mysterys said, all these were allegories; and when folks remarked that they hoped the stories about De Evile and his kingdom, and his lakes of fire and brimstone were allegories also, the Mysterys swore upon the book itself, that they were all real, and that Mr. I. Reason and his particular friends, Captain Common and Major Sense should soon find this to their cost. Whilst they were blustering on in this fashion, the surrounding nations—many of whom had taken quite a fancy to Messrs. Reason, Common, and Sense—came to their rescue by declaring now, as they had done in old times, that the stories of Faraways and the Adamases, Simia and Brimstonia, to say nothing of the Nolanses and their great wooden shanty, were all their own inventions. That they had made them up when they were children, to try and account for the wonderful things they saw in the sky above, and the earth beneath; furthermore they said, when they grew up they were ashamed of such tarradiddles, and only sung of them to their children

as nursery rhymes, until those Mysterys came along and wrote them all down in a book, as if they had been genuine facts. As to young Love, they said there had been any number of such good, kind, young men. They were just what the times made them; wise teachers who pitched into the hypocrisy and sinfulness of the world; and great revolutionists on the Chartist principle, who wanted the common people to have a share of the good things that the uncommon people managed to grab and keep all to themselves. As regards these fine young fellows being *King's sons*, why, for the most part, they were generally poor mechanics.

The surrounding nations added, that those who knew human nature best had yet to see the King or his son either, that ever cared a rap for the people, much less would be contented to live only to plead their cause, and die when the people became too much attached to them.

Of course, when all these things came out, and the surrounding nations offered to prove it by showing how all their most ancient universities and infant schools were sculptured and carved with the stories that the Mysterys declared had come straight down from heaven, there was a great to-do between the followers of the said Mysterys, and those of Messrs. Reason, Common, and Sense. Whole volumes might be written descriptive of the fight, and still the half would not be told. The end of the whole matter was this: The Mysterys had to give up a good many things that they had stuck to for centuries; but two points they would not yield. One of these was the right to sell passports to Far-a-ways to all the rogues and vagabonds that would believe in them and young Love; and the other was, to condemn all those that were not rogues and vagabonds, and would not believe in them and young Love, to be everlastingly roasted, and never done, before the kitchen fires of Mons. De Evile. At first the people were pretty much scared when they heard this, for though the surrounding nations laughed immensely, and said "These Mysterys put off the fulfilment of their promises and threats until you are all dead; how do you know that either will ever come to pass?" still they did not know but what it might be so, and though nobody cared much about going to Far-a-ways to sing hallelujahs to King Tee-to-tum, and play on golden harps for ever, yet they had been so long accustomed to be whipped up into paying taxes to the Mysterys by the fear of Mons. De Evile, that they could not get over the idea all at once, and a good many of them even began rummaging in their pockets at that very moment to see if they could not find some pretty little round yellow pictures, such as the Mysterys dearly loved, to propitiate them with. It was just at this critical moment that the tidings came that there was an immense flotilla of ships arrived, bringing thousands, and even millions, of navigators who had been—some for ages, and some for only a short time—supposed to be lost at sea. Some people said they had gone down, others that they had gone up, and many more that they were all asleep and would not wake again till a trumpeter by the name of Gabriel tooted his horn and woke them up.

One thing everybody believed, which was, that they were all gone, and that those that were left would go too; but when, or where, or what, or how, nobody knew, unless there was a King Tee-to-tum or a Mons. De Evile to inform them.

Now when the people heard of the landing of the afore-said navigators—and a great many actually saw and talked with them—such a tumult as then began was never heard the like of before, and perchance never will be heard again.

All that the navigators had to say was a good deal too much to repeat in this little parable, in fact, the story would fill two worlds at once, and for the present we are only dealing with one. Suffice it to say then, they declare that they knew all about both Faraways and De Evile's land—that both were only different paths that led to another country called Excelsior, which every one might go to if they would take the trouble and had a mind to do so. They said

Excelsior was a lovely land, ruled over by a good King, whose name was Love, and whose way was Wisdom; while, as to King Tee-to-tum, he was only the grim shadow of the people's minds that worshipped him. After the navigators from Faraways and De Evile's land had talked and talked, and told thousands of good, true, and beautiful things about their lovely country, and their good King, and had shaken hands with all the men and women, and kissed the children, and made everybody they met happier and better than they had ever been before, then commenced another mighty battle royal. "Hang them! burn them! drown them! put them in limbo! bury them deep! cast them out! and jam them generally, here and hereafter!" shouted the Mysterys. And then followed such cursings and anathemas; such plots to crush them, kill them, or stamp them out, as never man invented before, or De Evile himself could have contrived. Even Mr. I. Reason and his friends, Captain Common and Major Sense, joined the fray, and though they did not feel justified in taking part in the hard swearing and cruel slanders that the Mysterys heaped on the navigators, they did a good deal of sneering and scoffing on their own account, declaring that their ancestors, the Sciences, knew nothing about folks that went to sea and never came back again, and until they could convince Mr. Reason and his friends, Common and Sense, that they were somebody, or at the least anybody, they—Reason, Common, and Sense should stick to it to the end of the chapter, that they, the said navigators, were nobody, came from nobody knew where, and belonged to the race of—nobody knew what, or who.

LAST SCENE OF ALL.

In the splendid palace of Cant, in the ancient town of Bury, the *élite* of the Tee-to-tum faction met for solemn council. It was an awful crisis! The navigators were distributing themselves all over the world, hobnobbing with Kings and Emperors; talking politics in the great square of Lions, in the capital of Tee-to-tum's land, and preaching such lovely things all through the earth by the aid of their particular friends and acquaintances, that it was quite evident the veils with which it had been the policy of the Mystery family to shade their countenances, were fast becoming so thin, not to say ragged, that they might be expected any moment to come in twain.

The crisis was awful, we repeat—the moment was awful! The Mysterys, according to custom, when anything extra solemn had to be done, had gone to dinner—aye, and fortunately, according to another of their customs, had dined sumptuously, and drunk to match.

A young reporter, by the name of "I. Say," who was present, hired to take down the pearls of wisdom that might flow from the lips of the revellers, declares that there were so many silk gowns and aprons, embroidered caps, scarlet hoods, and splendid robes, all fluttering there around him, that he—in his plain citizen's dress—felt as if he were the only man there, and all the rest were a company of gay ladies.

I. Say hadn't much time for speculation, however, for just as Dr. Babylon had risen to give the first toast of the occasion, which was "Down with everything and everybody, and long live the Mysteries," lo! there came out from the side of the wall a monstrous hand wielding a monstrous quill pen dipped in superfine red ink, and both—that is, the hand and the goose quill—having executed a flourish which would have covered at the least an acre of ground, proceeded to write in the face of all the assembled horrified, scarified, and mystified company, four words, which the affrighted I. Say vainly attempted to take down in shorthand. Shorthand, did we say? The amazement and terror of that young man was so great at the awful sight he witnessed, that instead of shorthand, every mark he made covered the paper for at least a yard in length, so that at last, when his MS. was finally submitted for inspection, the words of the terrible hand and powerful goose quill read something like the following hieroglyphics—*Mene, Mene, Tekel, Upharsin*. What

the rest of the company thought of the supernatural writing I. Say is unable to declare. The last he saw of them was a forest of hairs, principally grey, sticking bolt upright on every head, save the bald ones, and even on these the old bristles were rising up stiff and erect as scrubbing brushes. This is what he *saw* as he threw his glance of horror around, but what he principally *felt* was, that every knee began to tremble and every jaw to chatter at such a rate that the young man felt no confidence in the permanency of the building, consequently he summarily took his hat and stick, and left.

NOTE.—In the absence of any further authentic reports, we may say that we have just heard that a large reward has been offered to any travelling trickster, divine, or conjuror, or other mountebank who shall be able to *mis-interpret* the writing, and prove on his own cognizance that it was done by the hand of some *human* scoundrel.

Some folks venture to hint that the navigators, said to have been lost at sea, know more about it than any other persons, nay more. It is strongly suspected that a certain pilot belonging to one of the ships, and named ANGELO, was the party who wielded the supernatural goose quill. Other whisperers say, that as to the Mysterys, they are more afraid of the interpretation being found out than of letting it alone. Nevertheless, the surrounding nations don't hesitate to declare that interpretation, whatever it may be, applies to the Mysteries, and so they will find out e'er another generation has passed away. The DANIELS—and there are many of them amongst the navigators from the far country—add, SO NOTE IT BE!

THE SECOND "TWO WORLDS" PRIZE ESSAY.

THE prize of One Guinea, given by R. Fitton, Esq., has been duly adjudged. We hope to print the same in No. 35, but are somewhat delayed by the preparation of a diagram designed to illustrate the essay. When this is ready, the name and address of the successful competitor will be published with the essay.

A GENEROUS AND TIMELY DONATION TO "THE TWO WORLDS"

has been presented to the Board of Directors by an unknown friend, through Mrs. Emma Hardinge Britten. The directors have no other means of thanking their noble patron than by this simple acknowledgment. Remembering that their paper is but just started, and that chiefly by the "rank and file" rather than the wealthy classes of society, also that their paper is charged at the low price of *one penny*, a sum that can only meet expenses, when the circulation is far more extended than it can possibly be in a new effort, the directors deeply feel the kindness of their generous friend, and cannot but hope their brilliant and highly-praised paper will be assisted in many another and similar direction, until it attains to the self-sustaining standard so many of its readers consider it to be worthy of.

Signed on behalf of *The Two Worlds* Board of Directors

WILLIAM BRITTEN, Chairman.

EMMA HARDINGE BRITTEN, Editor.

E. W. WALLIS, Sub-Editor and Business Manager.

O TRUTH! pure and sacred virgin, when wilt thou be truly revered? O Goddess who instructs us, why didst thou put thy palace in a well? When will our learned writers, alike free from bitterness and from flattery, faithfully teach us life?—*Voltaire*.

IN what little, low, dark cells of care and prejudice, without one soaring thought of melodious fancy, do poor mortals forever creep! And yet the sun sets to-day as gloriously bright as it ever did on the temple of Athens, and the evening star rises as heavenly pure as it rose on the eye of Dante.

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Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JUNE 29, 1888.

RELIGION AND JOURNALISM.

In a recent address given by Dr. Parker at the City Temple, London, he expressed considerable disgust at the tone of current journalism; complaining that whilst cricket, football, racing, and divers other popular amusements promotive of betting and gambling (to say nothing of the low, degrading, and even murderous taste which rejoices in pugilism) are all fully represented in popular journalism, religious subjects find no place there. Dr. Parker, proceeding to criticise the tone of journals devoted to religious subjects only, unhesitatingly declared he would sooner read the writings of Mr. Bradlaugh than some of those so-called religious organs. We do not quote this gentleman's words, but give their substance.

If by "religious subjects" Dr. Parker means church matters, then we can scarcely admit that the journalism of the day is amenable to the charge Dr. Parker brings against it. If he will take the trouble to scan the various journals beyond and above perhaps his own leisure hour readings, he will find that church doings are as fully represented as football or cricket; whilst clergymen themselves have just as much share of attention at the police courts as any other class. To those pious people who are accustomed to talk and think of the church as "the house of God," and clergymen as individuals who—according to their own rites of ordination—are specially called to their offices by God, the above statement would sound so profane as to be little short of blasphemous. However—"the truth against the world," and to show how far the above statements are true, and as a hint to others who have formed the same opinion as Dr. Parker, we beg to call attention to a few extracts from one single paper, leaving it to the candid reader to decide how much more evidence he would find of space devoted to similar religious intelligence, if he would gather up the files of only one week's city news from a given number of places. In the *Manchester Evening News*, of April 9th last, are to be found all the following:—

PREACHING IN THE CHURCH OF ENGLAND.—The *Standard* says: "It must be owned that the standard of preaching in the Church of England is not a very exacting one. The sermons addressed in London churches to educated congregations are too frequently not such as any man can do

more than listen to with decent attention, and they seldom succeed either in stirring our intellects or kindling our emotions. Much less of a clergyman's influence is now thought to depend upon preaching. It is perfectly allowable for any members of the congregation who please to leave the church before the sermon begins, and the general result is that the sermon itself is too often of an inferior quality. Such being the case, however, and less being expected from a clergyman in the way of pulpit eloquence, it would be well if many of our curates and vicars recognised the truth more fully than they seem to do, and refrained from that more ambitious style of preaching, which, without some natural gift, improved by cultivation, is sure to be a wretched failure. Yet it would be well if some improvement could be made in the average tone of preaching in the Church of England. Better sermons would bring more people to church, while the want of them can hardly fail to lower the reputation of the clergy, and diminish their general usefulness."

"The deceased had been crossed in love and suffered from neuralgia." Such is the curt phraseology made use of in a brief telegram respecting the suicide of a Dudley curate. The affair is a very melancholy one, but the maladroit combination of romance and pathos quoted will not intensify the sympathetic interest taken in the tragedy."

"A STARTLING RESULT OF RELIGIOUS MANIA.—An extraordinary scene was witnessed at Wellingborough yesterday. Early in the morning a young woman knocked loudly at the door of the post-office and demanded to send a telegram. Being refused, she leaped over the counter, smashed the windows with her hands, broke the chandeliers, and finally tore every fragment of clothing from her body and ran about stark naked. The officials fetched blankets and wrapped her up. It appears she is the daughter of a working man named Maddison, and is suffering from religious mania."

"STRUGGLE BETWEEN A VICAR AND CHURCHWARDENS.—At the close of the services at St. James's Church, Barnoldswick, last night, a disgraceful scene was enacted. The Rev. John Woods refused to give up the offertories to be counted. The churchwardens demanded a count in the vestry. The vicar stood against the door, and Mr. Briggs, a warden, in attempting to open it, was seized behind. Briggs then seized the vicar, and tore the cape off his Inverness coat. The wardens were then ejected with great violence, a quarryman named Brooks threatening to pitch the sidesman into the street. The vicar was hooted home, escorted by a body of supporters. There is a bitter feeling amongst partisans on both sides.

"SQUABBLE AT WIGAN.—A singular scandal has arisen at the parish church of Upholland, near Wigan. The parishioners, many of whom are Low Church people, have hitherto been accustomed to have their sermons preached in the black gown. The new vicar, who commenced his labours yesterday morning, entered the pulpit in a surplice. About a dozen members of the congregation at once rose from their seats and walked out. The vicar repeated his conduct in the evening with a similar result. The affair has caused a sensation in the neighbourhood, and the belief is expressed that should the vicar adhere to the use of the white gown he will soon have nothing but the bare walls to address."

"SCENE IN A SCOTCH CHURCH.—An extraordinary scene was witnessed in the Free Church of Stonehaven, N.B., yesterday. The minister, the Rev. John Robertson, has been censured by the Presbytery for the alleged plagiarism of a sermon from a paper by Canon Wilberforce. He admitted having been guilty of moral wrong when before the Presbytery, but yesterday in the church he publicly recanted this admission and read a letter from Canon Wilberforce to the effect that what he had done did not amount to plagiarism. He declared that if the General Assembly did not reverse their finding he would leave the church. The scene in the church was heightened by the weeping of many of the worshippers, and the fainting of many of the ladies. The rev. gentleman himself almost broke down, and had to be assisted into the vestry by some of the elders."

"SCENE IN A CHURCH.—At the Dartford (Kent) Petty Sessions, John Turtle, a florist, of East Wickham, was

summoned for assaulting John Hardy, builder, of the same village. It appeared from the evidence that a vestry meeting was held in East Wickham Church, and the gentlemen named attended as overseers. Upon the vicar proceeding to read the minutes, Mr. Turtle objected on the ground that they had been illegally prepared. Mr. Hardy attempted to secure the minute book, whereupon he was seized by the collar by Mr. Turtle, and a most unseemly scuffle ensued. The vicar tried to make peace between the belligerents, but the scuffle was renewed in one of the high-backed pews. Eventually Mr. Hardy climbed over the pews and escaped from the church. He triumphantly carried off the minute book, but his clothes were much torn and disarranged in the struggle for its possession. After a protracted hearing the magistrates dismissed the case."

Remembering that all these churchal doings are reported in *one paper only*, what would a week's issue afford us—that is—always provided they were *fit to read*; a contingency that requires to be considered.

Some time during last winter a correspondent of the *Daily Telegraph* commenting on the decline of church-going in England, illustrated the case by showing that the attendance at the evening services in more than 100 of the London churches would not average above ten a-piece! Surely this fact should be sufficient to show that the space allotted to scenes in or connected with churches in the one representative evening journal quoted above, is *more than enough* to record evidences of the churchal signs of the times!

As an addenda to these notices, proving conclusively that the clergy have their full share and more than their share of journalistic space, we call attention to a recent report in the *Liverpool Mercury* of a lecture delivered by the Rev. T. W. M. Lund before the Liverpool Sunday Society. The report occupies one entire column of that large paper. The subject was the "Life of St. Catherine of Sienna," and perhaps the most wonderful part of the whole lecture was that the reverend speaker entirely *omitted* all mention of the miracles and spiritual powers with which every other historian who has ever written of this wonderful woman has invariably filled her life. We have heard of the play of Hamlet performed without the ghost, but never before of the life of St. Catherine of Sienna without the "miracles."

Still another evidence of journalistic honour to the clergy is an equally long report of a sermon recently preached at Tyne Dock, and reported in the *Newcastle Leader*, in which the Rev. Robt. Vaughan, Curate of St. Mary's, proved conclusively *to his own satisfaction* that the Old and New Testaments are full of accounts of ministering spirits and angels; furthermore that ALL THESE without exception are HUMAN SPIRITS, or have once been human; also that they are divided into two classes, "the good and the evil." Finally, he declared (*and of course he knows*) that all the spirits that came to earth in Biblical times were good—but all that come now are evil. The report winds up thus: "This condemnation he explained to be because a man can only invite to himself evil, or weak and false spirits, the good being entirely under the dominion of God—'sent forth to minister.' While, therefore, believing most firmly in a spirit-world, and in the possibility of spiritual communications, the preacher regarded the practice of 'spiritualism' as dangerous and wrong."

Great is Diana of the Ephesians.

THIS is our doctrine, the permanent value of trial, that when a man conquers his adversaries and his difficulties, it is not as if he had never encountered them. This power, still kept, is in all his future life. They are not only events in his past history, they are elements in his personal character.

DOUBT is everywhere. Sceptical suggestions are wrapped in narrative; they bristle in short, shallow, self-asserting essays, in which men who really show their ignorance think they show their depth; they color our physical philosophy; they mingle themselves with our commonplace theology itself.—*Bishop Wilberforce.*

MORE WONDERFUL MANIFESTATIONS OF SPIRIT FORMS IN LARGE PUBLIC AUDIENCES.

(Condensed report from *The New York Sunday Mercury*, of March 17th, 1888.)

A LARGE audience attended the second public séance of Mrs. M. E. Williams, at Adelphi Hall, Fifty-Second Street and Broadway, last Friday evening. The first materialization séance three weeks ago was given in a side hall, but the one last Friday night was in the large hall on the second floor, where the dramatic entertainments are held. The cabinet was erected on the stage, which rose several feet above the level of the floor, so that those in the rear of the audience had a full view of the spirit audience that glided along the stage during the séance. Mr. John Franklin Clark presided, and before the opening of the materializations made an address. Mr. Clark appointed a committee to investigate the cabinet and lock and seal the doors leading from the wings of the stage. Mr. Tice, the well-known investigator and exposé of fraudulent mediums, was chairman of the committee. They closely examined the cabinet, the stage, and exits from it, and locked the doors and sealed them. Coming to the front of the platform, Mr. Tice said:—

"We have examined everything, and I am convinced there are no confederates here," and as the audience could see the stage floor during the séance they could easily detect any confederate who might make his or her way up head foremost. Mrs. Williams then entered the cabinet framework, around which the curtains were let fall. "Nearer, my God, to Thee," was sung by the audience. This produced a religious condition in the audience, and soon the spirits began to make their appearance known.

Priscilla, an ancient and very beautiful spirit, appeared and crossed the stage, in luminous white. The spirit of Julia Hurst, bringing with her a boy named Edgar, appeared and asked for her father, Capt. Hurst. A fair spirit, named Carrie, came out, and asked for Mrs. Harriet Beach. This lady, who was present, went up on the stage, and said she recognized Carrie as a friend who had been coming to her for five years past. Dr. Dis Lewis, Stephen Pearl Andrews, and Charlotte Cushman, the great tragedienne, materialized and walked out in front of the audience, dematerializing at the aperture of the cabinet curtain. The spirit of Dr. Ewer asked for Mr. Clute, and the gentleman, well-known around Park Row, went on the stage and had an interview with his old friend. Alice Carey, the poetess, Lucille and Helen Weston came out together, and were recognized by many people in the audience, besides a great many more spirits, who all seemed to be recognized by many of the audience. E. V. Wilson, known to all the spiritualists present, and several children appeared. Most of these apparitions dissolved in sight of the audience; and some of the meetings between parents and children were very affecting. Two police officers were in the rear of the hall, but there was no police duty to be performed, everything passed off with religious decorum and reverence.

Dr. Abbie E. Cutter, a well-known New York doctor, writes to the *Banner of Light* thus:—

"More than twenty years ago I heard the guides of Mrs. J. H. Conant say that the time would come when the spirits would be able to materialize, standing beside their medium on the public rostrum—being seen and heard by all present. Only a few years before his demise I heard Mr. E. V. Wilson's control make a similar assertion.

"On Friday evening, March 9th, by special invitation of Mrs. M. E. Williams, of this city, I attended her second séance, given in Adelphi Hall. The cabinet was placed upon the stage; a committee, chosen from the audience, made a critical examination of the cabinet and surroundings, sealing the doors, &c.

"Many spirits came during the séance—men, women, and children—of all ages and sizes, giving their names and the names of those they came to see.

"E. V. Wilson came and reminded us that 'this séance, held in a public hall, where he and other spirits could be seen and heard, was what he predicted while in the form.'"

"I have attended a great many private materialization s'ances, with a select company, where not as satisfactory manifestations were given as on this occasion. No service in any church could have been more dignified or respectful than was this séance for spirit communion."

"DR. ABBIE E. CUTTER."

MESMERIC CONTROL AS AN AID TO MEDIUMSHIP.

To the Editor of "The Two Worlds."

HAVING become acquainted with many mediums whose powers and abilities, as such, have been unfolded by means of mesmerism, it would give me pleasure to know your own opinion as to this; and also to learn of similar experiences on the part of any of your varied correspondents. If mesmerism can be used to "quicken" our spiritual capabilities into life and vigour, then the sooner we learn the exact modes the better. An interesting query arising from the above is, whether EVERY mesmeric subject can become a medium? and if so, is it wiser for them to cultivate mediumistic gifts in preference to the former?

Oldham.

W. H. WHEELER.

[To the above earnest questioner we reply, facts are far more potent arguments than theories, and one of the facts patent amongst American spiritualists is, that nearly all the most prominent mediums, especially the trance speakers, have been good mesmeric subjects. The history of Andrew Jackson Davis—whose marvellous career as "The Poughkeepsie Seer" is too well known to all intelligent spiritualists to need repetition here—is one notable case in point. Although a seer and clairaudient from birth, the Editor of this paper was, up to the age of fifteen years, a good mesmeric subject, and accustomed to play, sing, write, and give what were called *somnambule speeches* under mesmeric influence. Nearly all the earliest trance speakers, together with many of the first mediums in America, were *a priori* mesmeric subjects. The finest poetess of the age, excepting none, Lizzie Doten, was first awakened to a sense of her vast interior gifts by mesmerism. Achsa Sprague, another sweet poetess and charming trance speaker, was cured of blindness by mesmerism, and immediately on her restoration became a peerless trance speaker. Did space permit, we could cite the experiences of hundreds of media, in America and other countries, whose introduction to the spiritual state as mediums commenced with being mesmerized. We must add that at some period of their career, all good spirit mediums pass away from the influence of human magnetizers—in fact, they no sooner become the subjects of spirit influence, *i.e.*, spiritual magnetism, than human magnetism becomes unbearable to them, and can no longer be employed with effect. Thus it would appear that human magnetism may be applied as the opening wedge for developing latent mediumistic gifts, but can seldom, if ever, be endured by those who have come under the higher and more refined influence of spirits. To the question, are all magnetic subjects mediums? we answer emphatically yes, and provided the processes of culture and development be carried far enough, the subjects of human magnetism seldom fail to become subjects of spiritual magnetism, or "mediums." Whether it is *expedient* to attempt awakening latent mediumistic powers by magnetization, or no, we believe depends entirely on the health, goodness, purity, moral worth, and experience of the operator. Where the above-named qualities exist, magnetism can scarcely ever prove injurious; but as the spirit circle is in itself a means of imparting magnetism to the most receptive of those present, we recommend this as a process of development in preference to direct magnetism—that is, until all who employ this wonderful force realise the solemn

fact that they impart *character*, or psychological influence in connection with magnetism, and that it is the duty of the magnetic physician to prepare himself by a pure, healthful physique, as well as by the most high and holy of mental states, before he ventures to impart of his own nature, physically or mentally, to the organisms of others. *Apropos* to this subject, our friend, Mr. Charles Hallgath, writes from the Temperance Hotel, Ossett, in which he gives an interesting account of some mesmeric experiments, conducted by his friend, Mr. Wilkinson, who, in the presence of a party of gentlemen—strong opponents of mesmerism and other occult subjects—called in a little girl of nine years old. He then desired the sceptical gentlemen to bandage the child's eyes in such a manner as to make it impossible that she could see even a glimmer of light, when, by request, she read off clearly and unhesitatingly letters and papers presented to her, the contents being unknown to the operator. Many other experiments of a similar kind followed, proving the certainty that the child *saw* without physical sight. Wonderful as these experiments appeared to the sceptics standing by, they are so common in magnetic phenomena that they would not be worth treating of were it not to illustrate the fact of the many great and phenomenal powers that the spiritualists could display, promoting and establishing the philosophy of spiritual science, if they would but co-operate in the formation of schools, colleges, experimental séances, and other useful and practical methods of demonstrating and applying the mighty powers of which they have become the recipients.—ED. T. W.]

SOME REVELATIONS CONCERNING PRISON DISCIPLINE.

(Reprinted from the *Pall Mall Gazette* by the *Radical Pioneer*, May, 1888.)

ANOTHER of the "criminals" manufactured out of decent working-men and good citizens by the present system of prison discipline was released from Her Majesty's gaol at Pentonville, on the 14th inst., and was interviewed shortly after by our representative. A. E. Gough is a slight, rather consumptive-looking man, with gentle and slightly nervous manners. It may be remembered that he took the liberty of sitting down on one of the seats in Her Majesty's private park of Trafalgar Square, when Alfred Hicks tried to speak there; he was warned off by one of the park rangers, and not obeying with sufficient celerity, was pounced upon and dragged off. He threw away his stick as he was seized, fearing lest he should be accused of using it, but the police swore that he assaulted them, and he was accordingly sent to hard labour for a month, a light sentence in these days. Mr. Gough suffered a good deal during his incarceration, and is looking sadly worn and feeble. He is, however, in fairly good spirits, finding his home waiting for him just as he left it, his wife and children cared for during his absence, his employment open to him, and his friends proud of him. The worst penalty of imprisonment used to be the social disgrace it entailed, but the gate of the gaol has now become the portal of honour. Alas for the land of which such saying is true!

"Mr. Gough," said our representative, plunging straight into business, "is it true that you were not allowed out for exercise during the whole time that you were in gaol?"

"Well," answered Mr. Gough, his eyes twinkling, "I was allowed plenty of exercise—on the treadmill."

"Yes, but I mean in the yard. Did you go out into the open air for the regular daily walk?"

"No, I was not allowed out once. My only exercise was on the treadmill, to which I went every day. I do not think that any prisoner sentenced to hard labour is allowed into the exercise yard during the first month."

"I always understood that open-air exercise was allowed to every prisoner, unless he was temporarily under special

punishment for breach of prison discipline. If it is not so, it is time the prison rules were altered. And now, about the treadmill; how much of that did you do?"

"I went on it every day at 9-30, and kept at it till 12, when we went back to the cells."

"But not continuously, surely?"

"Fifteen minutes on and five minutes off. Then we went back at 1-30 and went on it again till 5-30 in the same way. It's very trying work, because there is a bar across that you have to hold, and you step on the mill as it comes down, so that you are off your balance the whole time. I feel it badly in my back still."

"What did you do the rest of your time?"

"Picked oakum in my cell. Treadmill and oakum all day, except going to chapel."

"Plank bed; I suppose?"

"Yes, but I didn't mind that. I've been two years in the backwoods, and I could sleep all night on a board. Then there was scrubbing out the cell and polishing up: I tried to do it very well at first, and make everything bright; but no matter how hard I tried, the warder always grumbled; so at last I just cleaned up and took no extra trouble. One day as I was rubbing the bed dry after scrubbing it a warder came in and flung all the pailful of water over it, and I had to clean that up; so that it was no good trying to do it well."

"You have a very bad cold."

"Well, I'm accustomed to wear a heavy chest protector, and they took it away. I applied to the doctor twice, but it was no good, and the cells are bitter cold. The cold has hit my chest."

"Did you see anything of the chaplain?"

"Yes, I saw him when I went in and just before I came out. They ask you what religion you are when you go in, and 'what religion you are you must stick to,' the man told me who was taking down the names. There were several Jews. It's best to be a Jew if you have hard labour, for then you get off the treadmill on Saturday as well as Sunday. When my time was up the chaplain came and asked me a lot of questions. He asked me if I went to church, and I said sometimes. Where did I go last? To Westminster Abbey, the day the unemployed went. Then he wanted to know if I read the Bible, and if I knew how long the world took to make. I said I didn't know, but some people said it was made in six days; and then he advised me to read a chapter of the Bible every morning, or two if I could, and go to church, and so I should keep straight. Then I told him I thought he forgot he was not speaking to a criminal, and he said he could not discuss that, and went away."

Reader? Peruse the above, and then compare this method of *reforming criminals* with Mr. Alfred Kitson's views on the same subject, as suggested in the Rostrum article of this number. If "decent working men" are manufactured into life-long invalids or life-long criminals by the British methods of prison discipline, can it be wondered at?—[E.D. T. W.]

RELIGIOUS PANTOMIMICS.

AFTER "Two Days with Jesus Christ" in Exeter Hall, the Salvation Army spent an evening with Dr. Parker in the City Temple. Whether they regarded him as the next best thing, or viewed him in the light of contrast, hardly concerns us. The Doctor gave them the use of the City Temple, and there they held what they called a demonstration, but which was in reality a kind of show of Salvation Army specimens captured in various districts. General Booth presided, and was supported by many of the principal members of his organization. The building was densely crowded, and numbers stood all the time.

After one of the number had prayed that we all might do our level best to knock over the kingdom of the devil, Miss Leed, who is one of the "Indian contingent," and who

wore a white mantilla, a white petticoat, and a red jersey, excitedly recounted her conversion. She was followed by a gentlemen who figured in the programme as an "Australian aborigine." His skin was excessively dark, and he rejoiced in the name of Pantonic. He sang a song, and he made a little speech, both of which were chiefly remarkable for their sublime disregard of the aspirate. A Chinaman, designated Ching We, was the next to maintain the polyglot reputation of the meeting, and he chanted a syllabic strophe or two to a very monotonous air, but announced that he was saved in very tolerable English. Then a Tamil female "captain," in a voice of a most curious quality, sang a hymn which was rather more pathetic than the usual style affected by the Army, and also related her altered views on the great problems of existence. She told how, at the earlier stages of that mental phase known as conversion, she had been "so shy, and nervous, and bashful, and had not had the courage to tell others of what was in store for them." Thereupon the General jumped up, put his arm round her, and said, "That's just how the English ladies are, my dear. You must encourage them to do as you do."

Of course, the proceedings were interspersed with hymns and "bayonet fixing" and other strange devices to hunt the souls of men, and of women; and it was during these that I speculated upon the relations between shoes, stockings, and piety. For Mr. Tucker was present upon the platform, attired in a garb which vividly recalled one of the smartest scenes in the clever burlesque of the Greek plays which the A.D.C. is performing just now at Cambridge. In the *Sphinx* we see the supremely ridiculous sight of a number of people originally attired in correctest classic fashion, but over which they put ulsters and travelling caps, and sport themselves on the stage with Gladstone bags, umbrellas, birdcages, and racquets. Mr. Tucker wore a white turban over his long, light hair, a red jersey, and a loose white skirt, and over these he put a light brown overcoat, handsomely braided in a darker shade. But his feet were bare. On the other hand, his wife had some soft white muslin draperies over her head, a scarlet jersey, and a skirt of clinging salmon colour, in a soft fine material, and black woollen stockings with grey heels and toes, but no shoes; and some again wore shoes, but no stockings. I know that certain "conversions" have been traced to Mr. Tucker's bare feet; and that in England, where people do usually, as in the lands Mr. Rider Haggard writes about, consider it a cause for gratitude to be allowed to behold So-and-So's "beautiful white legs." But I could not satisfy myself completely as to how far the Kingdom of Heaven upon earth would be advanced by, respectively, bare feet, stockings and no shoes; shoes and no stockings.

General Booth has added a new verb to the language. He talked frequently yesterday of "farewelling" his friends when they started for other shores. His speech was not quite consistent or logical, for he talked in one breath of the "mighty power" of the Army in self-sustentation, and as usual proceeded to beg vigorously. "People have," he said, "a poor opinion of me except as a beggar, and they say I am good at that, but I am not, for it is precious little I have ever got out of some of you." Money is the perpetual cry of the Army, and one of his expressions was, "First you want money, and second you want men." Another displeasing feature is the detraction from the work done by others for the poor and destitute. To have heard the General's speech one would have imagined that the Church made no effort at all to save a soul; that it was an expensive, ill-governed, stingy system; that Nonconformity was no better; that there was no such being as a City Missionary or a Scripture Reader, nor such an institution as a theatre service; and that, until the Booths arose, the whole world lay seething in impiety, vice, and wickedness. Whether posterity will exalt the family to the rank of the Evangelists of the century is not necessary to inquire; but I do know that the free and easy familiarity of speech, and the coarse cheap manner in which the most solemn, most sacred subjects are freely bandied about, is unspeakably disgusting to any one whose mind has a particle of reverence for that which is deep, profound, and a supreme mystery.

CLIO.

—London *Echo*, June 14, 1888.

["Of such is the Kingdom of— General (?) Booth!]

CHRONICLE OF SOCIETARY WORK.

BELPER.—Mr. J. Hopcroft, of London, gave two good clear and very able addresses from subjects selected by the controls; followed by clairvoyant delineations, which were all recognized, and highly satisfactory. The attendance was good.—*H. U. S.*

BINGLEY. Intelligence Hall.—Floral services. A very good day. We thank friends for kindly giving us flowers, also for the plants lent. Afternoon: Mrs. Mercer opened by invocation after the lesson by Mr. Goldsbrough. The guides of Mr. George Smith gave a splendid address on "Flowers." Mrs. Mercer named Mr. E. Grunwell's youngest daughter. In the evening, the same persons did good service. Mrs. Mercer, invocation; Mr. Goldsbrough, lesson, with a few instructive remarks. The guides of Mr. Smith spoke on "The Baptism of a Flower." Had they lived in the midst of flowers they could not have done better. People thought Mr. Smith was a florist; when it was found he was a mechanic, they could not tell where the intelligence came from. Mrs. Mercer named two children, sons of our treasurer, in a loving manner, laying flowers on the child as she went on. We were glad to have Mrs. Goldsbrough with us; she is a woman of wonders. May her life be long spared.—*E. G.*

BISHOP AUCKLAND. Gurney Villa.—We were disappointed by Mr. Livingstone, but were successful in getting a very able speaker in Prof. E. C. James, who gave two splendid addresses. Afternoon: "How to make Healing Mediums," which was filled with deep thought, and all learned a great deal from the same. Evening: subject, "The Temple of God, and How to Build it." Questions were invited, but only one asked. We were sorry the two men were not present who interrupted Miss Smith, but all were satisfied, and spent a pleasant time. Mr. James ought to be better known to the cause.—*J. S.*

BLACKBURN.—Mr. Wallis. Afternoon subject, "Spiritualism, a Plea for Reform, Politically, Socially, and Religiously." He referred to the abuses of monopoly; to the vexed land question; to the grinding tyranny exercised by the employers of labour, and pointed out that only a universal organization of the labouring classes could eradicate the existing evils. The address was thorough and practical. In the evening that latest denouncer of science, truth, and reason, Dr. Talmage, received his scourging. The scathing exposé of the doctor's farcical and contemptible thrice-delivered tirade might well have made a sturdier opponent wince. The discourse met with appreciation.—*A. A.*

BRADFORD. Ripley Street, West Bowling.—Mr. Boocock gave two very good discourses. In the afternoon, "Which is the most Beneficial to Man, Creedal Christianity or Spiritualism?"; and in the evening, "The Creation of the Spirit." After each discourse he gave excellent delineations of character and clairvoyant descriptions, with good success.

BURNLEY.—Afternoon: The controls of Mrs. Wallis discoursed on three subjects chosen by the audience. Evening: A reply to the Rev. Dr. Talmage, whose sermon was criticised in all points of interest, showing how the rev. gentleman construed the words to suit his purpose, also showing the fallacy of his charges. Crowded hall at night. The lecture was frequently applauded, and considered a masterpiece in matter and delivery—in fact, one of the most eloquent orations we have heard.

CLECKHEATON.—We took the Oddfellows' Hall for Mrs. Riley and Mr. Moulson, of Bradford, and had a very good day. Mrs. Riley's subject was "Behold we bring glad tidings of great joy unto you," and at night, on the "Minds of People." Mr. Moulson gave a number of clairvoyant descriptions, nearly all recognized.

COLNE.—June 23: Mr. Swindlehurst attended the weekly meeting at Dockray Square, and gave valuable advice. June 24: Afternoon, he spoke on "Home Circles." Evening subject, "Spiritualism in its Religious and Scientific Aspect." Spiritualism deals with man's spiritual and religious nature. Science ascertains what are facts and upholds no theory. Spiritualism is analogous to the British Association of Science. Each has its sections. Experts and professors investigate and search for facts, and build upon them. Each have mediums. In biology and other sciences the microscope is the medium; in astronomy, the telescope. Light is a medium, the nerves also, and something in every science. So we have trance mediums, clairvoyants, psychometrists, &c. People believe scientific facts they cannot see, yet sceptics say unless you show us a spirit we will not believe. The wave theory of sound and light was dwelt upon, and allusion made to the spiritual telegraph, clairvoyance, and clairauidience.

DARWEN.—Miss A. Walker, of Rochdale, gave two addresses. The subjects taken by her controls being "Right makes man mighty," and "Catch the Sunshine." A retrospective view of religious forms of worship was commented upon. For man to have the true religion he must use the reasoning faculties which God has endowed him with. "Catch the Sunshine" was a very appropriate subject for the occasion, as the day was replent with it. The sun's influence on natural life was assimilated with the spirit animating all human life. Attentive audiences at each service. Clairvoyance was given, which was very successful.

DEWSBURY.—On Saturday, the 16th June, our friends organized a picnic to Paradise Farm, at the invitation of one of our number, Mr. J. W. Hinchcliffe, and after being hospitably entertained, spent a very pleasant evening at Greenhills (adjoining), occupied by another of our sympathisers, Mr. Eli Brooks. A number of Batley Carr friends accompanied us; and everyone on returning from the outing testified that the day had been well spent. The weather was simply beautiful.

ECCLESHILL.—We held a meeting, with a few friends, at the house of Mr. Aggus, the mediums being Mrs. Denning, of Idle, and Miss Crowther, of Yeadon. The guide of Mrs. Denning spoke on "He visits the sins of the fathers upon the children unto the third and fourth generation," the discourse being given in an excellent manner, showing the duty of parents in training up their children. Miss Crowther's guides gave ten clairvoyant descriptions of spirit friends and guides, nine recognized. We spent a very nice evening.—*C. B.*

EXETER.—Mr. R. Shepherd described his introduction to, and personal experience of, the blessings of spiritualism. Mr. F. Parr gave an eloquent address on "Spiritualism the Universal Panacea; a tree of life whose leaves shall be for the healing of the people." We are

looking forward to Mr. Hopcroft's visit, July 1st, when we hope to open our new hall with a tea and a good spiritual gathering of all friends to the cause.

FELLING.—Mr. Berkshire, of Shields, gave a grand address on "Self-Denial," which was well received by a good audience. After the public meeting the officers for the ensuing half-year were elected.—*G. L.*

GLASGOW.—Morning: Mr. D. Duguid discoursed on the "Influence of Evil Spirits." An interesting discussion followed. Evening: Mr. G. Walrond delivered a powerful reply to Talmage on Spiritualism. He analysed the sermon and replied to various lying portions most effectively, clearly showing that this orthodoxical perverter of the Scriptures had more reverence for his own utterances than for the book he claims to be infallible. The various charges were pulled to pieces one by one, while a striking contrast was given by reading portions of an eloquent sermon, on the ministry of angels, delivered by John Wesley over one hundred years ago.—*Cor. Sec.*

HALIFAX.—Two very interesting and instructive addresses from Mrs. Green were much appreciated by full audiences. Afterwards she gave over thirty descriptions, nearly all recognized. Monday, 25th: Mrs. Green spoke well from "The Possibilities of the Human Mind." It was really beautiful. We had a congregation of about 120, who appeared highly satisfied. Mrs. Green afterwards gave eleven descriptions, seven owned.—*S. J.*

HECKMONDWIKE. Northgate.—Thursday, June 21: The guides of Mrs. Hoyle gave a very good address from "For what is your life? what are you living for?" Five clairvoyant descriptions, all recognized. Sunday, 24th: Miss Caswell gave a good and interesting address on "Mediums and their Mediumship." Twenty-three descriptions were given, eighteen being recognized. Attendance good.—*J. C.*

HETTON.—The members took part, and spent a pleasant evening. The hall will be closed Sunday, July 1st, as the members are going to a camp meeting at Fatfield, but will be open as usual July 8th.—*J. T. C.*

IDLE.—Mr. and Mrs. Carr, on "What is Life and What is Death?" ably dealt with. Mrs. Carr gave clairvoyant descriptions, all recognized, also advice and warning.

LANCASTER.—The best day we have had with Mrs. Yarwood. Her plain and straight addresses were much appreciated; also her striking clairvoyant descriptions, which were nearly all recognized. Next Sunday we hope to make further progress, when we expect our esteemed friend Mrs. Green to open Lyceum.—*J. B.*

LEEDS. Psychological Hall.—On Monday, June 18, Mrs. Beanland kindly gave a very good meeting for the benefit of the society. The guides gave a short address, and finished up with clairvoyance, giving twenty-three descriptions, nineteen of which were fully recognized; names were also given. Those who attended the meeting were highly satisfied.—*H. A. A.*

LEICESTER.—Evening. The guides of Mr. F. Sainsbury delivered a lecture from the words "Why art thou cast down, oh my soul, and why art thou disquieted in me. Where is my God?"—Psalm xlii. 5, and dealt with them in a most instructive and masterly manner.—*W. J. O.*

LONDON. Canning Town, 125, Barking Road.—The chairman gave an interesting reading on "Love to God," as illustrated only by action. Mr. Ems, the veteran worker, gave a splendid lecture, entitled "The Pilgrimage from Christianity to Spiritualism," illustrating the God of Christianity, and comparing him with the God of the Spiritualists, showing a marked contrast. At the conclusion, he gave a recital of a poem of his own composition, on "The Grand Work of Spiritualism," which closed a very enjoyable meeting. Mr. Ems gave his lecture gratuitously, for which the workers in Canning Town give their hearty thanks.—*F. W.*

LONDON. Hyde Park.—Open-air work: A very good attendance. On Sunday afternoon, Mr. J. Burns gave a short address upon various social reforms that had been introduced within the last forty years. Addresses were also given by Messrs. Rodgers, Vale, and Drake, bearing more directly upon the subject of spiritualism. A series of questions asked by a secularist were replied to by the various speakers. A large quantity of leaflets were distributed, including about seventy copies of last week's issue of *The Two Worlds*.—*W. P. D.*

LONDON. Marylebone.—Morning: Very good attendance. Mr. Hawkins employed his power of healing, a gentleman present testifying to the benefit he had derived from his previous treatment. Mr. Goddard was very successful in his clairvoyant descriptions. Evening: In the absence of Mrs. Hugo (through illness), the guides of Mr. Mathews gave a short but excellent address on "The Omnipotency of the Creator," after which followed some remarkable clairvoyant descriptions, the spirit friends of several present controlling the medium and giving undeniable proof of their identity. Mr. Mathews has promised to be with us again soon.

LONDON. Peckham, Winchester Hall.—June 19: Half-yearly meeting. The following officers were elected—president, Mr. J. Veitch; vice-president, Mr. S. A. Major and Mr. G. R. Davey; treasurer, Mr. F. Melton; hon. secretary, Mr. W. E. Long; assistant secretary, Mr. F. Vaughan; and a working committee. Our number of members is now 85, and we are glad to be able to report that the knowledge of spiritualism is spreading in South London. June 24, morning: Owing to the unavoidably late attendance of Mr. Goddard, Mr. Veitch opened with the subject "Exploded Christianity," ably showing that many of the tenets of the Christian Church have been exploded by the discoveries of science. A discussion ensued, the lecturer replying at the close. Evening: Mr. J. Veitch delivered an explanatory and exhortative address on "Spiritualism," which was well received, many strangers listening attentively to the really excellent discourse. Mr. Young and Mr. Joseph Humphries also spoke, and ably assisted to make the meeting a spiritual success.—*W. E. L.*

LONDON. Regent's Park.—The usual open-air meeting, held in the above park at 7 p.m., was opened by Mr. Darby, who acted as chairman, and introduced Messrs. McKenzie, Drake, Roger, and Yeates, who all spoke to a large crowd on spiritualism. The meeting was an enthusiastic one, and prolonged until the park officers ordered us off the ground, but only to meet again next Sunday evening. It is to be hoped the same spirit will be maintained, and continue to the end of the summer.

MANCHESTER. Assembly Rooms.—Mrs. E. H. Britten's morning subject was "Spiritual Gifts and their Mode of Culture." In the evening six questions were taken from the audience, which were fully and eloquently answered. Room crowded to excess on each occasion. Fine collections, and all present delighted with the truly spiritual lectures.

MANCHESTER. Psychological Hall.—June 23: Tea party, concert, and ball to commemorate the opening of present hall. About seventy persons sat down to an excellent tea, provided through the generosity of members and friends, to aid our funds. We are doing our best to clear off our debts, and should have been pleased had the attendance been greater: we provided for many more than were present. The following friends took part in the entertainment: Misses Boys, Duross, Mosley, and A. Stanistreet, Messrs. Boys, Collins, Stanistreet, Horrocks, Banham, and Coe. Mr. J. Woolliscroft gave selections on the Fairy Bells. Chairman, Mr. Crutchley. Accompanist, Miss Collins. Dancing followed. We had several disappointments, our organist and other friends being unable to attend; but all passed off well under the circumstances. We tender our best thanks to all who kindly assisted. June 24: Mr. G. Wright's controls in the afternoon discoursed on the "Prodigal's Return," then a few spirit surroundings were given. Evening, "The Mistakes of Moses." Both lectures were dealt with very ably. After service the half-yearly meeting was held, the following officers being elected: President, Mr. Stanistreet; vice-president, Mr. Kellett; treasurer, Mr. Emmett; hon. sec., Mr. Stout; cor. sec., Mr. Horrocks; librarian, Mr. Banham; committee, Messrs. Crutchley, Yates, Warburton, Jackson, and Tynan; organist, Mr. Smith; sick visitors, Mrs. Jones and Mrs. Billinge. We have great pleasure in announcing that on Monday evenings at 8 o'clock we meet to discuss all matters that will enlighten us in the cause of truth. All are invited.—J. H. H.

MANCHESTER.—The Temperance Hall, Hilton St., Higher Broughton, on the 19th inst., was filled by an earnest and attentive audience, to hear Mr. Walter Howell's address on "Spiritualism; what it is, and what it is not." W. Oxley, Esq., chairman. Mr. Howell was enthusiastically welcomed by his numerous spiritualist friends. The lecture was replete with soul-ennobling thoughts, dressed in the most beautiful verbal clothing, for which the gentleman is now world-wide famous. It embraced not only the most modern phases of so-called philosophic and scientific thought, but the theories and absurdities of past ages, with proofs of scientific error and unsound arguments. The views of Mesmer, Reichenbach, Jenner, Ashbourn, and Carpenter were dealt with, and spiritualism shown as it really is, and not as popularly misrepresented. The address was frequently interrupted by applause, and a hearty vote of thanks accorded the lecturer. The collection was for the benefit of the Temperance Society and Band of Hope.

MONKWEARMOUTH.—The guides of Mr. Forster, of Shields, psychometrist and trance medium, gave a short address on "What comes of Death;" afterwards 113 questions were given through the medium, 103 being quite correct—the audience being dumbfounded. The room was crowded to excess.—G. English, C.S.

NEWCASTLE.—Monday, 18th June. Mr. G. Walrond, from Glasgow, presided, and addressed the meeting on the progress of spiritualism and its moral influences. In introducing Mr. Wm. Victor Wyldes, he made appropriate remarks on psychometry and clairvoyance, a subject which Mr. Wyldes subsequently handled in a most instructive manner. The psychometrical delineations which followed the lecture were most extraordinary. Mr. Wyldes traced, year by year, a detailed succession of events connected with the lives of some half-dozen people, all of which were fully corroborated.

OLDHAM.—June 17: Two excellent lectures by Mr. Schutt's guides. Afternoon on "The Story of the Cross," given in quite a new light. Evening, "The Signs of the Times," which the controls remarked were not studied sufficiently. June 18: Mr. Schutt gave his lecture on "The Chemistry of a Sunbeam" to a large audience, who frequently applauded. "Ned" gave a few humorous and practical remarks on each occasion. June 23: A grand day with Mrs. Gregg. The evening subject, "Not Death, but Transition," was treated very nicely, special reference being made to our friend and worker Mrs. Baron, who has been suddenly taken from the form. A few clairvoyant descriptions given, mostly recognized. After the service the half-yearly election of officers took place—result: President, Mr. J. Mills; vice-presidents, Messrs. H. Heaton, W. H. Wheeler, and Worthington; cor. sec., Mr. J. S. Gibson; financial sec., Mr. Marshall; treasurer, Mr. Rushworth; librarian, Mr. James Mills; committee, Messrs. R. Fitton, J. Savage, L. Gould, C. Thorpe, W. Foster, and Raynor; auditors, Messrs. Meekin and Shaw.—J. S. G.

PENDLETON.—The controls of Mr. T. Hunt gave two eloquent addresses. In the afternoon on "The Phenomenal Aspects of Spiritualism," in which they detailed some of the phases of mediumship. The evening address was entitled "The Fall of Man," which was, as usual, ably dealt with. The audience gave subjects for poems after each address.—J. E.

ROCHDALE. Regent Hall.—Mr. Greenall gave two discourses. Afternoon: subject, "Light of the Age." Evening: "Old Truths under new Lights," which seemed to give general satisfaction. His little daughter gave clairvoyant descriptions at the close of each discourse, mostly recognized.—G. T. D.

SALFORD.—Our picnic to Worsley, by hurries, on June 23rd, was a perfect success in every way. The hurries were quite full. During the afternoon the children were supplied with buns and milk. This, the first picnic, was enjoyed by all, old and young. Mr. Rowbotham, who gratuitously lent the hurries, has kindly offered them again for Bank Holiday, on the same generous terms. Notice will be given later on.

SOUTH SHIELDS. 19, Cambridge Street.—20th: Mr. J. Forster gave psychometrical readings very successfully. Sunday: Morning, Mr. J. G. Gray gave the invocation, and Mr. J. S. Schutt spoke on "The Chemistry of a Sunbeam" in a scientific manner. Evening, Mr. Schutt spoke from seven subjects selected from a large number sent up by the audience, which was large and appreciative throughout.

SOWERBY BRIDGE.—Mr. Peter Lee, of Rochdale, addressed the meeting on "Mesmerism in relation to Spiritualism." The eloquent discourse was listened to with rapt attention by a fairly good audience.

SUNDERLAND. Back Williamson Terrace.—Mr. Kempster, of North Shields, gave a useful and interesting lecture on "Spiritualism Pure

and Simple" in good style to an attentive audience. Mrs. Kempster's guides gave a few delineations, mostly recognized.—G. W.

TYLDESLEY.—Afternoon: Mr. Mayoh's guides spoke on "What is Spiritualism?" The discourse was listened to with rapt attention, all were highly pleased—no questions asked. Evening: Subject, "What is Religion?" The guides contrasted the Christianity of to-day with the Christianity of the ancients, and showed clearly how the system of to-day had fostered bigotry, narrow-mindedness, prejudice, and many other evils, instead of love, light, and freedom, which were set forth by their leader, thus showing that the so-called Christianity had utterly failed in its mission.

WESTHOUGHTON.—Our friend and co-worker, Mr. P. Gregory, spoke in the afternoon on "Life;" evening, "Certainty of Life Hereafter." Questions of an interesting and edifying character followed. Clairvoyance after each discourse, mostly recognised.—J. P.

WISKEY.—Miss Wilson took for her subject "Death," which she dealt with at some length. She then gave six clairvoyant descriptions, five recognized. Evening: subject, "Spiritualism—the Need of the Age." Followed by four clairvoyant descriptions, three recognized, which were very good.—G. S.

WILLINGTON. 13, Railway Terrace.—Mr. J. Livingstone disappointed us, but Mr. R. Mercer lectured on a subject chosen by the audience, "Spirit-World—Where is it, and what are the occupations of its inhabitants?" He gave most interesting addresses. [Please write on one side of the paper only.—E. W. W.]

WISBECH.—Mrs. Yeeles was well received by old friends and new. In the morning she gave a splendid address on "Repentance." Evening subject, chosen by the audience, "Does Spiritualism supersede or supplement Christianity?" The first question is, What is Christianity? The various theological schools give conflicting replies, therefore the safest course is to turn to the history of Christianity itself. Modern Christianity is not the outgrowth of the early teaching; it is a conglomerate mass, wherein are represented the thoughts, not only of the early disciples, but countless others who have come after them. As regards spiritualism, it is a phenomenal fact, which demonstrates conclusively that spirits can manifest themselves to the inhabitants of earth, and presents a solid basis for belief. The majority of Christians do not know what becomes of their friends. Spiritualism settles the doubt by declaring the variety of states and spheres, each one going to his own state. Twenty-two clairvoyant descriptions given, only four not recognized.—W. A.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Hymn 21; three silver-chain recitations; readings by Messrs. L. Harrison and J. T. Starkie; solos by Misses Firth and Archer; Fountain group, led by Miss Archer; lesson, easy psychology. Stream group, led by Miss Lee—subject, "Teeth: their Use, and how to Preserve them"; at close presented the children with a tooth brush. Ocean group, led by Mr. J. T. Starkie—subject: "Cleanliness." Liberty group, led by Mr. J. Venables—subject: "Nerves and Spinal Cord." Marching and calisthenics. Members present, 34; officers 8; visitors, 2. Closed with hymn.—J. T. Starkie.

BLACKBURN.—On Sunday classes were formed and taught by Messrs. Tyrell and Ward. Afterwards, officers for the ensuing quarter were elected.

GLASGOW.—A good attendance of boys and girls. Invocation and address by Messrs. Wilson and Robertson, calisthenics and drill under Mr. Walrond. Many questions were answered in a satisfactory manner. The Lyceum is closed for six weeks.—G. W. W.

LEICESTER.—Present: 22 children, 7 officers, 5 visitors. Opening hymn and prayer. Silver-chain recitation; recitation by Miss L. Taylor; a portion of "The Catechism of Health"; musical reading, followed by marching and calisthenics; and lecture on "Ambulance," by W. J. Ogden; concluded with hymn and invocation.—W. J. O.

MANCHESTER. Psychological Hall.—Attendance good. Programme gone through exceedingly well, the organist assisting greatly by developing the singing, for which purpose he has formed a class on Wednesday evenings. He seems to be heart and soul in the work, and great praise is due to him for the rapid strides we are making in that direction. The children appear to take great interest in that part.

OLDHAM.—On Saturday last a merry party of twenty spiritualists enjoyed a waggonette trip to Northenden. The route was round Stockport. Fifty copies of the weekly journal were given away. Many spectators queried if they were *War Crys*. An honest negative was answered, followed by a straightforward assertion of what they were. Dare to be a spiritualist, dare to make it known. Lyceum well attended. Friends from Slaithwaite expressed hearty appreciation. We are pleased to welcome brothers in the cause. The children were each asked to learn one recitation per month. It was suggested the elder scholars should visit those who had not sent their children, explain our method, and thus induce the children to attend to take part in the spiritual development. Next Saturday, first Lyceum convivial. Welcome all. (See notice.)—W. H. W.

PARK GATE.—Morning: Singing, prayer, and salutation. Present: 7 officers, 27 members; the usual programme gone through. All enjoyed the marching and calisthenics. Afternoon: present, 8 officers, 30 members; golden and silver-chain recitations, musical readings. Groups were then formed when lessons of physiology and phrenology were given. Closed with singing and prayer. We cordially invite parents and friends to visit us during the session, morning or afternoon.—E. H.

SUNDERLAND.—Hymn and invocation, silver-chain recitation, and hymn committed to memory; marching and calisthenics, classes formed for lessons, afterwards closing with hymn and invocation. Mr. Moorhouse, conductor.

Mr. Wilkinson, of 309, Essex Road, Islington, London, W., writes re the Garden Hall. "This hall, being in course of alteration, it is proposed to hold Sunday services and seances on week-nights, due notice of which will be given in next week's issue, as soon as the alterations are complete."

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY, 1888.

BELPER: Jubilee Hall.—1, Lyceum Anniversary, Mrs. Groom; 8, Mrs. E. W. Wallis; 15, Mr. J. Swindlehurst; 22, Mrs. E. H. Britten; 29, Mr. W. V. Wyldes.

BLACKBURN: 1, Mrs. Whiteoak; 8, Miss Jones; 15, Mr. A. D. Wilson; 22, Mr. J. B. Tetlow; 29, Mrs. Wallis.

BURNLEY: 1, Mr. R. A. Brown; 8, Miss Walton; 15, Miss Harrison and Mrs. Riley; 22, Mr. George Smith.

CLECKHEATON: 1, Miss Wilson; 8, Closed for Heckmondwike Anniversary; 15, Miss Capstick and Miss Bush; 22, Mr. Taylor; 29, Miss Harrison.

COWMS: 1, Miss Patefield; 15, Mrs. Craven; 22, Mrs. Connell.

GLASGOW: 1, Messrs. J. Robertson and D. Anderson; 8, Messrs. J. Griffin and Macdowell; 15, Messrs. Gavin Finlay and G. Walrond; 22, Messrs. Macdowell and G. Finlay; 29, Messrs. Russell and A. Drummond.

HUDDERSFIELD: Brook Street.—1, Mrs. Wallis; 8, Miss Keeves; 15, Mrs. Groom; 22, Mr. Postlethwaite; 29, Mr. Schutt.

HUDDERSFIELD: Kaye's Buildings, Corporation Street.—1, Mrs. Ingham; 8, Mr. B. H. Bradbury; 15, Mrs. Dickinson; 22, Mr. F. Hepworth; 29, Mrs. Crossley.

IDLE: 1, Mr. Thresh and Mrs. Hargreaves; 8, Miss Hartley; 15, Mrs. Beardshall; 22, Mrs. Dickinson; 29, Mrs. Scott.

MANCHESTER: Assembly Rooms.—1, Mrs. Craven; 8, Mr. J. B. Tetlow; 15, Mr. Armitage; 22, Miss Walker; 29, Mr. E. W. Wallis.

MANCHESTER: Psychological Hall.—1, Mr. C. Taberner; 8, Miss Gartside; 15, Miss Walker; 22, Mr. G. Wright; 29, Mr. R. A. Brown.

NELSON: Bradley Road.—1, Mr. F. Hepworth; 8, Miss Patefield; 15, Mr. J. Walsh; 22, Mr. C. A. Holmes; 29, Mrs. Whiteoak.

OLDHAM: Spiritual Temple.—1, Mr. W. Johnson; 8, Mr. J. Somers; 15, Mrs. E. H. Britten (Anniversary); 22, Mr. T. Greenall; 29, Lyceum Open Session.

SALFORD: 1, Mr. Ormrod; 4, Local; 8, Mr. Lee Bone; 11, Local; 15, Mr. Carline; 18, Local; 22, Mrs. Doley; 25, Mr. Carline; 29, Miss Hollows.

SPEAKERS' APPOINTMENTS FOR JULY, 1888.

Mrs. Britten will lecture for the Spiritualist Alliance (closing address of the season) at St. James's Banqueting Hall, on Thursday evening, June 28—subject: "The Unfinished Problems of the Universe." July 1, Rochdale; 8, Bradford; 15, Oldham; 22, Belper; 29, Newcastle-on-Tyne.

Mrs. Craven: 1, Open; 8, Bradford (Milton Rooms); 15, Cowms.

Mrs. Green: 1, Lancaster; 8, Openshaw; 15, Colne; 22, Pendleton; 29, Middlesborough.

Mr. Hoperoff: 1 to 29, Exeter, Torquay, and Plymouth to follow. Letters to c/o Mr. W. Rossiter, Gladiawood, Torquay.

Mr. T. Postlethwaite: 1, Facit; 8, Darwen; 15, Rawtenstall; 22, Huddersfield; 29, Pendleton.

Mrs. J. M. Smith: 1, Open; 8, Westhoughton; 15, Bradford (Ripley Street); 22, Bradford (Addison Street); 29, Bradford (Bowling).

Mrs. Wallis: 1, Huddersfield; 8, Belper; 15, Liverpool; 22, Bradford (Milton Rooms); 29, Blackburn.

Mr. E. W. Wallis: 1, Macclesfield; 8, Sowerby Bridge; 15, Denholme; 22, Burnley; 29, Manchester. [Mr. and Mrs. Wallis are receiving applications to book dates for Sundays during 1889. No dates will be engaged until July 28, when all applications received up to that time will be considered, and dates allotted as desired as far as possible. Address, 61, George Street, Cheetham Hill.]

Mr. Swatridge will speak at Leeds Institute, Monday, July 2nd, and *not* at Leeds Psychological, as announced—a change for convenience. Last three Sundays of July disengaged, also week nights.

BLACKBURN.—On Thursday, July 5th, the spiritualists of Blackburn intend to take the trip to Ingleton, starting from Blackburn at 8-10 a.m. They will be pleased to see any of the friends from the surrounding district on that day. Please wear white riband.

HECKMONDWIKE.—Anniversary services Sunday, July 8th, when addresses will be delivered by Mr. Rowling, Bradford, Mrs. E. A. Dickenson, of Leeds, and others. President, Mr. Bush, of Horton. Special hymns will be sung by the children and friends. A cordial invitation is given to all.—J. C.

LIVERPOOL. Daulby Hall.—Our quarterly tea party takes place on Monday, July 2nd, at 7 p.m. Tickets 6d. each.

LONDON. Canning Town.—Canning Town Association, Sunday, July 1st, at 7-15. Medium, Miss Marsh. Admittance by ticket only.—Sec., Mr. H. Copley, Canning Town, London, E.

PECKHAM. Winchester Hall.—Annual outing to Cheam Park, Surrey, on July 17. Meetings during day. Sports, &c., will be held. Train from Peckham (Kye Lane, L. B. & S. C. Rly.), at 9-15. Tickets, including tea, 2s. 6d.; children, half-price. May be had from the hon. sec., Mr. W. E. Long, 99, Hill Street, Peckham.

SOWERBY BRIDGE. Spiritualist Lyceum.—The anniversary in connection with the above place will be held July 8th, when Mr. E. W. Wallis will give addresses (afternoon, 2-30; evening, 6-30). In the morning, at 10-30, special hymns will be sung by children of the Lyceum. Marching and calisthenics will then be gone through, along with musical readings and golden-chain recitations, followed by a short address by Mr. Wallis. Tea provided for friends from a distance.

CAMP MEETING FOR THE MANCHESTER DISTRICT.—On Sunday, July 8th, a Camp Meeting will be held at Mottram, in a field (kindly lent by Mr. Smith) a few minutes' walk from the railway station, service to commence at 2 and 6 o'clock. The meetings will be conducted by Mr. Boardman, of Openshaw, and Mr. Johnson, of Hyde, other friends assisting. The trains leave Manchester (London Road) at 10 a.m., Ashburys' 10-6, Oldham 8-27, Guide Bridge 10-18, Ashton 9-33. Returning at 7-55, and 8-51. A conductor will meet the friends at the station, as it intended to have a ramble to Combes Rocks in the morning. Parties wishing tea providing for them must send their names to Mr. W. Johnson, 148, Mottram Road, Hyde, not later than Wednesday, July 4th. Hot water for tea will be supplied at a low charge. All are invited.

PASSING EVENTS.

After Mr. Howell's lecture at Higher Broughton, the hope was expressed that a way would be opened out to the establishment of either weekly or other periodical meetings for the township of Broughton, the spiritualist residents of which place have to journey far to an established meeting-room, whilst it is thought there is abundant room and favourable ground in the Broughton district for spiritual effort. It is hoped this meeting may have the desired result. [We are in full sympathy with this hope, and shall be pleased to co-operate, and greatly regret our inability to attend to hear our old friend and co-worker.—E. W. W.]

PRESENTATION.—The Barrow Spiritualist Society held a tea meeting at 82, Cavendish Street, on Monday, June 4th. A large company sat down to the good things provided by the ladies, after which a beautiful illuminated address, richly embellished with spiritual emblems by a young local artist, was presented to Mr. and Mrs. Bannerman, who are leaving the town. Mr. Cunliffe, president, after a few appropriate words, called upon Mr. Mathers, who, in a neat speech, made the presentation. Mr. Bannerman, who was deeply affected, thanked the members on behalf of himself and Mrs. Bannerman for the affection and goodwill they had shown to them during the long connection of fifteen years with the society, and for the address before him. So long as he remained on earth he should look upon it as a sacred treasure, knowing that it expressed the good feeling of the members of the Barrow Spiritualist Society, who were nobly battling against the religious errors and teachings of the present and past in respect to communion with spirit friends, who are now privileged, through our mediums, to demonstrate their existence. Songs, speeches, and recitations followed in quick succession. The meeting broke up by singing and hearty hand-shaking with Mr. and Mrs. Bannerman. We expect a prolonged revival shortly, which will no doubt augment our numbers. The cause is steadily progressing. Two of our lady mediums, Mrs. Baxter and Mrs. Higgins, a few weeks ago visited Millom, where their services were, I believe, appreciated. Not content with the proud honour of being able to send mediums to adjacent districts, we have determined to provide a suitable room for developing materializations and physical mediums. To the first Mrs. Marsh volunteered, and there is plenty of mediumistic material for other phases. Before long we hope to have a variety of spiritual demonstrations. I must mention the musical qualities of another medium (Mrs. Fullard). She has been controlled to play the piano, and renders vocal music with great perfection, so much so that a well-known musician in a local choir asked if she had not been under some musical teacher, to which the response was "No." She does not know music at all, and never had lessons on the piano in her life.—J. K.

Mr. Marsh, of 218, Jubilee Street, Mile End, London, writes: "I wish you to kindly acknowledge I received 50 copies of *The Two Worlds* for distribution from Mr. Drake. I distributed them in Victoria Park on Sunday morning last, and wish for a continuation of such." About 70 copies were also given away in Regents Park, also in Hyde Park by Mr. Drake. We thank our generous London friends for their appreciation of our paper as a means of spreading the truth. Our circulation would speedily be doubled, and our usefulness trebly increased, if their worthy example were generally followed. Send along your orders, friends. Our serial "The Path from Matter to Spirit," is specially written for enquirers and to instruct investigators. Each reader should order an extra copy weekly, and send it to their friends, and so help the cause at a very small expense.

Mr. W. Stansfield, president of the Dewsbury Society, writes:—"Monday, June 4th, the manifestations of spirit knowledge and power were of such an extraordinary nature as to be thoroughly convincing to all who were not blindly following prejudiced opinions. Immediately after the second hymn the guides of Mrs. Dickinson, of Leeds, began by psychometrising from handkerchiefs of several in the audience one after another, diagnosed their complaints, and stated the exact seat and condition of their pain to their full satisfaction, though all were strangers to the medium. In several cases prescriptions were ordered to be written out and handed to those prescribed for. Amongst the 20 spirit friends described during the evening not one remained unrecognized. Two of these were the cause of much intensity of feeling, and of even excitement. They were given to a strange woman, who had come with a shawl on her head almost covering her face, so much so that I, as chairman, could scarcely detect the features. The spirits described were a male and female Italian, both recognized by the woman with much demonstration. The guide then told the woman that she was an Italian, which she at once acknowledged, and at a request came from the midst of the audience and shook hands with the guide, through the medium, and expressed surprise at her nationality being discovered. This meeting was one of the most interesting of any during my short experience of spiritualism. The guides of Mrs. Dickinson have before them a useful work, and with the strong and sincere desire that this lady has to help forward the movement in its highest and most spiritual sense, she gives promise of lifting the cause on to a much higher plane."

Mr. W. H. Fox, Norristhorpe, Liversedge, writes that he has been appointed corresponding secretary to the Heckmondwike Society to attend to the mediums or speakers, therefore all speakers are requested in future to write to him.

CORRECTION.—We desire to state that the poem called "God's Church in Nature," published in the issue of this journal, April 13th, was attributed to Mrs. Batic (*née* Longbotham) by mistake, and should have been credited to Phoebe Cary, published in the book called "A Memorial of Alice and Phoebe Cary." The original title of the poem was "Field Preaching."

Sample copies of "Three Part Songs," by Mr. Robert Cooper, have been sent us. We shall be happy to send a copy to choir leaders on application, with stamped wrapper enclosed. They are very suitable for singing at our Sunday services.

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