

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 87.—VOL. II. [Registered as a Newspaper.]

FRIDAY, JULY 12, 1889.

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A L O F A S

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SERVICES FOR SUNDAY, JULY 14, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Newall.
Ashington.—Mechanics Hall; at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30, 6-30: Mr. Le Bone.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; 6-30: Mrs. W. Stansfield.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Crossley.
Beecon.—Conservative Club, Town St., 2-30 and 6: Mr. Armitage.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Gregg.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6.
Birmingham.—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.
Bishop Auckland.—Mr. J. Lambert's, 41, Black Boy, at 2-30 and 6.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Britten.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Hollows.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Cowling.
 Otley Road, at 2-30 and 6.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Illingworth.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Miss Wilson.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Bennison.
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. J. M. Smith. Tuesday, at 8, Mr. Wright.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 12-30 and 6.
 21, Rooley Lane, Bankfoot, at 6-30: Mrs. Bentley.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Beanland.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mr. B. Plant.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30: Mr. Jackson.
Byker.—Back Wilfred Street, at 6-30: Mrs. Peters.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6. Closed.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30 and 6-30: Local.
Conoma.—Lepton Board School, at 2-30 and 6: Mrs. Connell.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., at 2-30 and 6: Mrs. Berry. Monday, at 7-30.
Ecclishill.—Old Baptist Chapel, at 2-30 and 6-30: Miss S. J. Myers.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., 2-30 and 6: Mr. C. A. Holmes.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Anniversary, Mr. Bush and Mrs. Ingham.
Hetton.—At Mr. J. Thompson's, Hetton Downs, at 6: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mrs. Stansfield.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. W. Wallace.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Swindlehurst.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Assembly Room, Brunswick St., at 2-30 and 6: Miss Patefield.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Hepworth.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Murgatroyd.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Mr. Potter.
Leigh.—Railway Road, at 10-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. S. Schutt.
London.—Camdenwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—18A, Margaret St., at 11. Wednesday, 2 till 5.
 Free Healing: Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 6-30; Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, at 7-30.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. R. J. Lees.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—309, Essex Road, Garden Hall, at 6-30. Wednesday, Séance, at 8, Miss Davy.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—184, Copenhagen St., at 10-45; at 12, Open-air, outside hall. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., 13th, at 8-30, Séance, Mr. Matthews; 14th, at 3, Lyceum, at 7, Mr. Hopcroft; 15th, at 8, Social Meeting, all invited; 17th, at 8-30, Séance, Clairvoyance. Mr. Dale, Friday evenings and Sunday mornings.
Mid End Road.—Hayfield Coffee Palace, opposite St. Peter's Rd., 7.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Lecture; Open-air at 8, at Hyde Park, opposite the Marble Arch, Messrs. Rodgers and Drake.

Peckham.—Winchester Hall, 88, High Street, at 11, "Spiritual Conversion;" Lyceum at 2-30; at 6-30, "The Religion of the Future." 99, Hill St., Saturday, at 8, Members' Séance. Wednesday, at 8, Séance, Miss Davy.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mrs. Yeeles.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30 and 2-30; at 6-30.
Manchester.—Temperance Hall, Tipping St., Lyceum; at 2-45, 6-30. Collyhurst Road, at 2-30 and 6-30: Local.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mrs. Dickenson, and on Monday. Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Several speakers.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; at 6-15: Mr. Gardiner, Life and Character of Garfield." 41, Borough Rd., at 6-30: Mr. J. Clare, "The Present Condition of Religious Thought."
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Anniversary Service, Mrs. Roberts.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. H. B. Boardman.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. H. Crossley.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. E. W. Wallis.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.
Ravenshall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Lomax.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Gartside; Circle, Miss Cropper and Mrs. Warwick. Thursday, 7-45, Public Circles. Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30 and 6: Mr. T. Postlethwaite. Wed., 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30: Mr. Rook. Wednesday, at 7-45.
Salts.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, 2-30 and 6-30: Mr. Rowling. 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. W. Johnson.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. Lashbrooke. Wednesdays, 7-30. Developing on Fridays, 7-30. 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Open-air Meeting.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Wallis, Anniversary Services.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 28, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Westgarth. Wednesday, at 7-30.
Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30: Mr. J. Mayoh.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30, 6: Anniversary Services, Mrs. Green.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. Addison.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

FRAGMENTS OF "A TRUE STORY,"—COLLATED BY SIRIUS.

ORIGEN AND CELSUS.

[EXTRACTS FROM A RARE PAPER BY J. A. FROUDE.]

PART III.

Containing the only existing historical accounts taken from the antagonists of early Christianity, concerning its rise, progress, and the central character of the mighty drama, entitled "Jesus of Nazareth."

CELSUS, continuing his scathing denunciation of the Jewish converts to Christianity, says:—

"No God or Son of God has ever come down to this earth, or will come. The Jews profess to venerate the heavens, and the inhabitants of the heavens; but the grandest, the most sublime, of the wonders of those high regions they will not venerate. They adore the phantasms of the dark, the obscure visions of their sleep; but for those bright and shining harbingers of good, those ministers by whom the winter rains and the summer warmth, the clouds and the lightnings and the thunders, the fruits of the earth, and all living things are generated and preserved, those beings in whom God reveals his presence to us, those fair celestial heralds, those angels which are angels indeed, for them they care not, they heed them not. They dream of a God who will burn all created things to cinders, and will raise them up to life again in their fleshly bodies. It is not to gratify such appetites of disordered minds that God presides in this universe. He rules in justice and uprightness. To the soul he grants immortality. The flesh is but a perishing excrement, which he neither will save nor, though you say that with him nothing is impossible, is able to save; for he is himself the reason of all things, and he cannot contradict his own nature. The Jews as a separate nation have their own institutions, and their own religion, and the Government does not interfere with them. Different peoples have each their special modes of thought and action, and it is good to preserve a community in the form in which it has grown. If in this spirit the Jews are tenacious of their traditions, they are not to be blamed; but if they pretend to the possession of special secrets of knowledge, and refuse, as unclean, a communion with the rest of mankind, they must be taught that their own dogmas are not peculiar to them. They worship the God of heaven. The Persians sacrifice to Dis, by whom they mean the circle of the sky. And it matters little whether we name this Being Dis, or the 'Most High,' or 'Zeus,' or 'Adonai,' or 'Sabaoth,' or 'Ammon,' or with the Scythians, 'Papa.' The Egyptians and the Colchi were circumcised before the Jews. The Egyptians do not eat swine's flesh, nor the flesh of many animals beside. The Pythagoreans touch none. As to outward signs that God has any special care for the Jews, what has become of them? Not knowing the truth, and enchanted by vain illusions, they have been swept away out of their country, and bear the penalty of their arrogance..."

Going on to describe some of the prevailing sects into which the Christians were divided up even in the first two

centuries, Celsus gives the following astounding description of their wild fanaticisms:—

"There are the Simonians among them who worship Helen or her master Helenus. Others derive themselves from Marcellina, others from Salome, others from Maria or from Martha. And there are, again, the Marcionites. Some prostrate themselves in darkness before imagined demons with rites more abominable than the orgies in the College of Antinous. These sects curse each other with horrid imprecations, and will yield no point for concord; yet, amidst their mutual reproaches, they all sing to the one note, 'The world is crucified to me, and I to the world;' 'If you will be saved, believe, or else depart from us.' Who is to decide among them? Are those who would be saved to throw dice to learn to whom to attach themselves? Again, there are the Ophiatae, or serpent worshippers—a tree of knowledge, with the serpent for the good spirit, and with the Demiurgus for the evil spirit. There are the prophetic oracles, circles within circles, water flowing from the Church on earth, virtues distilled from the Prunic Virgin,* the soul living, or slain that it might live again; the earth stabbed with an altar knife; human beings sacrificed and restored; death ceasing out of the universe when sin shall die; the narrow road, the gates flying open of their own accord, everywhere the tree of life, and the *resurrection of the flesh* through the tree—I suppose because their master was crucified, and was himself a worker in wood. Had he been thrown from a cliff, or into a pit, or been hanged; had he been a shoemaker, or a mason, or a smith, we should have had the rock of life, the gulf of resurrection, the rope of immortality, the holy leather, the blessed stone, or the steel of charity. What nurse would not be ashamed to tell such fables to a child? Then there are those who practise incantation and exorcism with diagrams and mystic numbers. I have seen books with the names of spirits and formulas for spells in the hands of some of their priests. An Egyptian once told me that magic had power on fools and sensualists, but could touch no one who was sound in mind and body. The Christians dream of some antagonist to God—a devil, whom they call Satan, who thwarted God when He wished to benefit mankind. The Son of God suffered death from Satan, but they tell us still that we are to defy him, and to bear the worst that he can do; Satan will come again and work miracles, and pretend to be God, but we are not to believe him. All these are but Greek fables. The Greeks tell of a war among the gods; army against army, one led by Saturn and one by Ophiucus; of challenges and battles; the vanquished falling into the ocean, the victors reigning in heaven. In the Mysteries we have the rebellion of the Titans, and the fables of Typhon, and Horus, and Osiris. The story of the devil plotting against man is through all of these. Why not punish the devil, instead of threatening poor wretches whom he deceives? Christ must needs suffer, you say, because it was foretold. The oracles under whose guidance so many colonies have been found were nothing, but every word spoken in Judæa must be infallible. Prophets and diviners are to be found at the present day scattered everywhere. They are to be met with in temples, and camps, and cities, with crowds gathered about them. 'I am God,' they say, 'or the Son of God, or the Holy Spirit, and I have come because the world is to perish, and you, oh Jews, would perish, too, in your iniquities; but I will save you. Hereafter you will see me coming in the power of heaven. Blessed are those who believe in me. The rest I will burn with everlasting fire. Repentance will then be in vain. Only those who now listen shall escape.' Then they utter some hysterical enigmas from which any rogue or block-

* The celestial mother of the Valentiniæans.

head can extract whatever meaning pleases him. I have myself spoken with some of these persons, who, when cross-questioned, have confessed that they were impostors. If prophets like these were to foretell that God was to fall sick and die, must God fall sick and die because they say so? What is incredible and unworthy may not be believed, though all mankind go mad and prophesy it. The Jewish prophets, inspired by God, you say, foretold that Christ would come to do this and that, and the prophets could not err. God through Moses promised the Israelites temporal prosperity and earthly dominion. He bade them destroy their enemies, sparing neither old nor young, and threatened them with destruction themselves unless they obeyed Him. The Son of God condemned riches, condemned ambition; men were to care no more for food or raiment than the ravens or the lilies; they were to offer the cheek to be smitten. Either Moses was wrong or Christ was wrong; or are we to suppose that God changed His own mind?"

(To be concluded in our next number.)

THE GHOST'S WAY.

A WELL-KNOWN AMERICAN MUSICIAN'S STORY.

PART III. AND LAST.

It is unnecessary to go into any further particulars. Suffice it to say that the stranger left me no wiser than he came as to my musical knowledge or the source of my marvellous performance. But the horror that entered into my soul as he told his simple tale can be better imagined than described. Had I then located my ghostly performance? I had grown accustomed to my peculiar profession. Ivans and I had talked the matter over, and I was beginning, under his repeated asseverations, to believe that it was really imagination on my part, and that my genius took this peculiar shape. But now all the horror of my first night returned. I recalled with a shudder that it was about half-past ten on the 21st of October night that I first felt those awful hands. It was true *he* died two years before, but it was on the anniversary of the day he commenced work on this piece of his that *he*—for I knew now it was *he*—came and took possession of me. Oh! the horror of it! I knew now why sometimes the touch of those hands felt moist and clammy.

Could I ever go near a piano again? Yes! I felt that I must continue to go on; to let him through my agency accomplish something. I knew not what. And then a great pity surged in my soul for the poor spirit whose body was mouldering into clay, with no loving hand to deck the mound under which it was to become dust.

As the stranger left me he made one request.

"I beg of you, sir, to visit my town (here he gave me the name), and if you do, please play this score."

I made up my mind to comply with this request, and though Skab stormed and swore, and finally made me pay \$1,000 forfeit, I carried my point, and on a lovely June day found myself in the village of—, billed for a concert in its neat little music hall.

The stranger visited me at my hotel, but I declined his invitation to return the visit, and with some petulance, I fear, begged to be excused from going to see Aronsonheim's grave, as he urged me to do.

"My dear sir," I said, "what in the world is the man to me?" I gave a little shudder as I said it, but I do not think he noticed it. He left me again repeating his request that I would play the dead man's last composition that night. I promised to do so—"if I can"—and I must confess I did not like the curious way in which the gentleman looked at me as I spoke these words.

And now I did a very curious thing, which Skab never understood and never will understand unless he reads this narrative. I sent for him and ordered him to call in our advance agent, and cancel every future engagement. My six months' contract had expired about a month before, but I had gone on with my performances on the same terms.

The reader can imagine the scene that followed. I do not care to dwell on it. I agreed to pay all expenses incurred and to give Skab the entire proceeds of the concert that night, with the understanding that I was to have my old place in the Bijou orchestra. This last he promised with great eagerness, but in the most earnest manner begged me not to throw away our fortunes, as he was convinced I was doing.

I told him with seriousness that this was my last appearance as a pianist, and I was convinced it was to be. A very strange feeling had come over me as soon as I had arrived in the town. I felt that I was called there to fulfil some purpose, and that I was to be relieved of what was now a terrible burden. No amount of fame, no sum of money, not all the applause of all the world could have induced me to continue to suffer what I now endured every time I touched the piano. The effect on my nerves ever since I had the interview with Aronsonheim's friend was shocking, and I had grown irritable, wakeful, and as capricious as a spoiled child.

"Oh!" said Skab, the manager reasserting itself under his rage and disgust, "why didn't you give me a chance to advertise your farewell performance?"

And with this disappointment rankling in his soul he left me.

I walked to the hall that night with a feeling of relief so great that it almost overcame the usual feeling of horror and reluctance with which I approached a performance.

I found the hall packed, and the applause that greeted my appearance was, I think, the heartiest I ever received.

The usual cold chill took hold of me as I seated myself at the instrument; the phantom fingers grasped my own and I played on just as usual. I suppose I had executed over two-thirds of the number of pieces I usually gave, and had retired for a rest behind the wings when Skab came around and spoke to me.

"You are not playing in your usual style," said he. "What's the matter?"

I told him that I was unaware of any difference. But I was conscious I was not exactly candid in the statement, for there was a nervousness apparent to myself, and a strange tremulousness in the fingers that grasped my own.

I returned on the stage and took my seat. Just before I stretched my arms out to the keyboard I happened to raise my eyes, and saw in the box just in front of me the most gloriously beautiful woman I ever looked upon. She was a blonde, with rich chestnut hair, an exquisite complexion, and eyes like the azure of the illimitable sky reflected in the depths of the ocean. I saw that this beautiful creature was watching me intently. She was leaning slightly forward, and before I touched a key I felt that I could not withdraw my eyes from the strange light that gleamed in hers. And yet I was conscious that she, while watching me, was looking beyond me, over my shoulder; and, if I could have done so, I would have turned my head. But, before I could stir a muscle, the hands seized me with a grip—this time so hard I gave an involuntary cry—and I heard, as if in a dream, the opening strains of Schubert's serenade.

Never have I heard anything play this witching music as I then heard it. But for once my sense of hearing was dimmed, so completely had the sense of sight taken possession of me, so entirely was I lost in the gaze of the magnificent eyes that looked through and beyond me, that I only knew when the music ended by the applause of the audience.

An encore was demanded. Still watching the beautiful girl, who seemed now for the first time to be aware of my gaze, my hands touched the keys, and ere a single note was sounded I knew what was coming. "Love's Question," I heard Ivans shout, and I saw the beautiful face above redden, and then grow as white as sea foam.

Oh, how that music sounded! My flesh grew cold, my eyes were flooded with tears, my heart beat against my bosom as if it would burst through my flesh. On and on, in a strain whose ravishing sweetness no earthly melody ever equalled, I heard Aronsonheim at last tell to the bride of his soul the love earth had forbidden him to speak.

She heard it. I saw her rise from her seat, push back the hair that rippled over her forehead, and lean across the brass rod that encircled her box. Her bosom was heaving, her lips were wide apart, and her eyes looked as the half-opened gates of Paradise must look to a condemned soul.

I partook of her agitation. Swaying from side to side, I felt that the climax was approaching. The discord at the awful ending of the written score was coming. I, too, breathed sharp and hard, but clenched my teeth in terrible fear. Would those hands clutch my throat? those cold, clammy fingers tear me as the despairing soul felt that music could not tell its anguish? The last bar was reached; but instead of the crash of discordant notes—pure and sweet as an angel's song, a sublime symphony crept from the keys, and made the warm blood leap in my heart. It was no questioning music any longer; it was a joyous knowledge

that filled the soul and overran the senses with a silvery flood of harmony.

"Thou art mine!" it said, "mine for ever and ever! No more despair, no more doubt, no more fear! Joy, joy! even as the angels feel in the presence of God. Mine for ever!

My head swam, reason reeled; but above the music I heard a voice cry, "Rudolph! Rudolph!"

In a mist I saw white arms stretched out toward, but not at me; and as I saw the lovely woman's head fall on her bosom and her form sink back, the arms still stretched out as if to clasp and hold a beloved one, I felt the cold fingers loosen their grip upon my hands, and with a light caress leave them—for ever.

When I recovered from an attack of brain fever, I found myself in Pittsburg; faithful Tommy Ivans my nurse, and Skab my general bodyguard and watcher. For a long time I asked no questions; but one day, as I sat in my easy chair on the balcony of my room, I mustered courage to ask Ivans a question.

"That girl——?"

He interrupted me, his face white and troubled.

"Dead," he replied, and from that day to this I have never mentioned the subject.

I am still leader of the orchestra at the Bijou Theatre; but the piano, at my request, has been removed. I use my bow, or a handsome baton Skab has given me.

I have never touched a piano since my last concert, and I do not think I ever will again. R. T. W. D.

A SPIRITUAL VISION.

I SAW a lovely female form,
With wavy, pale gold hair;
A loose white robe (as if 'twere warm
In that bright clime) fell round her figure fair.
'Twas not the dress, or hair alone,
That gave her loveliness;
It seemed a mission of her own
That made the attitude impress
Beholders with her—a look of human care
Combined with something more—
A love divine, which made her wear
This mingled aspect, as she stood before
What looked to be a lonely grave.

And as I looked, I saw fair flowers growing;
And, while she gazed upon them, her sad expression
Gave place to one far lovelier; then stretching
Forth her hands so fair, she gathered some,
As if to take a message in them from above
To some poor saddened sorrowing earthly home,
And fill it, once again, with hope and love,
Assuring all its inmates, that their loved one
Was only gone to happiness before.

I know not whence she came, or where she went,
I can but say, I saw this vision fair
Sleeping or waking. Sure it was an angel sent
To draw my wand'ring thoughts from earth to heaven.

C. L. B.

TWO SINNERS.

THERE was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool, and the heart keep quiet,
When the blood is a river that's running riot?
And boys will be boys, the old folks say,
And a man's the better who's had his day.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honour were his to command,
And a spotless woman gave him her hand.
And the world strewed their pathway with flowers a-bloom,
Crying, "God bless lady and God bless groom!"

There was a maiden went astray
In the golden dawn of the life's young day;
She had more passion and heart than head,
And she followed blindly where fond love led.
And love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be forgiven,
And told her to look for mercy in heaven.
For this is the law of earth, we know,
That the woman is scorned, while the man may go.
A brave man wedded her, after all;
But the world said frowning, "We shall not call!"

Ells Wheeler Wilcox.

SEQUEL TO THE ABOVE.

I DREAMED I stood within the vale
And saw the path that all must tread—
That sombre valley, dark and still,
Where pass the souls whom men call dead.

I saw two figures hast'ning on,
The one a girl, all pale and worn,
And one a woman, grand and tall,
By her own pride and strength upborne.

Her satin robes were loosely trailed
Along the rough and rugged way—
The path was narrow, steep and wild,
Yet naught her rapid steps could stay.

She gained upon the frail one there,
Whose step was falt'ring, faint, and weak,
"Oh, pass me not," the poor child cried—
The proud one turned but did not speak.

Her satin robe she swept aside
To keep it from the pauper's grasp,
The costly gems and flow'rs she wore,
She held with firmer, closer clasp.

She reached the gate—an angel stood
And leaned upon its golden bar;
She proudly gazed into his face—
The pearly gate swung not ajar.

"What I know you not," the lady said,
"I am the far-famed Madam C——"
My praises are on all men's lips—
I gave my riches wide and free.

"A grand cathedral I have built,
In all church lists my name was seen."
"I know, I know," the angel sighed,
"But did you help the Magdalene?"

"Have you e'er blest an orphan child,
Bid a lost sister to you come?
With such as these—the poor and weak—
Have you e'er shared your stately home?"

Just then the timid wand'rer came
And paused beside the golden gate;
"O, angel, say," she whispered low,
"Am I, indeed, in truth too late?"

"I had no wealth to call my own,
Of no great labours can I tell,
For I was reared in ignorance—
A great one tempted, and I fell.

"And when I woke to know my sin,
And from my errors I would fly,
Alas! there was no place for me—
The world—the church—all passed me by.

"With looks of cold and cruel scorn,
Christ's people drove me from His door,
Tho' He to such as I once said,
'Go thou in peace and sin no more.'

"I did repent with bitter tears,
Altho' on earth it was too late!
I died upon a pauper's bed,
And came thence to this pearly gate."

The angel smiled and gently dropped
With his right hand the golden bar,
"For such as thee, poor child," he said,
"This gate must ever stand ajar."

—Golden Gate.

SPIRITUAL AND FAITH HEALING.

SURROUNDED as the advocates of every new reform—especially of a religious or spiritual nature—must necessarily be with the credulous who are too easily imposed upon, and the unscrupulous who are ever on the alert to make capital out of the credulous, so we should carefully wait for irrefragible proof before we venture to announce the advent of new and unprecedented examples of occult power. And this is the attitude which the Editor of this paper has observed towards the reports, and especially to the advertised claims of "faith healers." Whilst firmly believing in the possibility of cures, even of the most astounding character, resulting from the exercise of mental power, and still more so of that produced by spirits, we have been obliged to advance cautiously through the marshes of pretence, and the bogs of imposture. It is with great pleasure, therefore, that we now call attention to two direct and well-attested cases of healing, the one effected purely by spirit power, and the other by that mental effort that seems to resolve itself into a direct case of "faith cure." The first example is that of

MRS. SHEPHERD,

wife of John Shepherd, Esq., of Cliffe Lane, Buildon, Yorkshire. Some twenty years ago, Mrs. Shepherd, then a young unmarried lady, found herself attacked by a large and painful swelling of the wrist, apparently a strain or injury to

one of the ligaments. The swelling was as large as a walnut; it became hard, painful, and more or less affected the use of her hand and arm. Doctors were consulted, remedies prescribed, bandages used, and all sorts of available means of cure resorted to in vain. Nearly every effort tried increased rather than diminished the difficulty, and the poor patient for twenty years (and that to the *assured knowledge* of numbers of her spiritual friends in Bradford, Yorkshire, where she resided for some time, and which place she now constantly visits) was compelled to bear with this lame and disfigured wrist as best she could. Last Christmas, at a spirit circle, Mrs. Shepherd was impressed to ask her little spirit guide, calling herself "Blackberry," if she could not do something to cure her lame wrist. Blackberry very candidly replied that she, on her own part, could do nothing, but she would bring a spirit who could. From that time till a few weeks ago, Mrs. Shepherd, by spirit direction, has held the wrist with the other hand at special times, or whilst holding circles, and thus, without medicaments, bandages, or any other treatment than the beneficent influence poured through *her own hand*, the pain, swelling, and inconvenience has totally disappeared, and when the wrist was shown to the writer some three weeks ago, it was as smooth and perfect as if for the *twenty past years* it had not been the subject of disfigurement, pain, and constant annoyance. "When desirous to appear to the best advantage, in full dress," said the dear lady to the Editor, "I could not disport myself after the usual fashion by wearing a bracelet, to say nothing of the impossibility of buttoning gloves, &c., &c., over such an unsightly lump, and now, where has 't gone?" Aye! where indeed? Let the medical practitioners answer that, who have been vainly tampering with this affliction for the past twenty years.

For the next case, one not less known, though by no means of such long standing as Mrs. Shepherd's, we shall let the subject of the cure speak for himself. The facts reported in the following letter are from Mr. Wm. Stansfield, the well-known and respected spiritualist, of Batley, Yorkshire.

To the Editor of "The Two Worlds."

DEAR MADAME,—Anent your apt remarks on the subject of faith healing, I feel impelled to give you and your readers an experience of my own, as an extraordinary instance of what is considered by many, something supernatural in the healing art. Nearly two years ago, I sustained an internal rupture in consequence of carrying a heavier weight than my strength allowed. At first I felt no inconvenience from its effects, but gradually the state of things grew more serious, until about six months afterwards I could not walk a single step without severe pain. A lump nearly as large as an ordinary egg had also risen on my body. My friends advised me to wear a truss, but I had a strong aversion to doing so. At last I felt that if my spiritualism taught me anything of a practical nature, it was that I was surrounded by a spirit-magnetic force sufficient to dissolve or unite the disorganized atoms within me. Coming to this decision, I at once determined to centre my whole soul upon the effort to seek alone that aid and assistance which I knew to be a constituent part of the power possessed by the spirit world. Thank God, I did not petition in vain. Assisted by the prayers and invocations of members of my own family, within a fortnight all vestige of my affliction had disappeared. There had been no visible laying on of hands, no outward application, or medical prescription of any kind. Trust, or *faith*, was the groundwork, and the result lay in the hands of God's messengers. I do not wonder at a visible healer in olden times gaining unto himself the title of God-man, when exercising this valuable gift of magnetic healing. Having experienced the grand relief from suffering in this wonderful manner, I can realise what our forefathers would think of him who is said to have "made the blind to see, the deaf to hear, and the lame to walk." Cases like these should attract the attention of our astute scientists above all, for where throughout nature can they find cause and effect so clearly demonstrated as in my own case? We find an effect produced which *must have a cause*. How was it produced? What powers were brought into operation? It is positive there was to me no visible operator. Let science step in, and pursue these investigations to their issue, and the whole world of scientific knowledge will be transformed, and a vast area of untold knowledge will be opened to their view, hitherto undreamt of in the past. Pardon me for trespassing.—Yours sincerely
Warwick Mount, Batley. WM. STANSFIELD.

CORRESPONDENCE.

LETTER FROM MR. ROBERT COOPER

To the Editor of "The Two Worlds."

MADAME,—Thanks for your kind and appreciative notice of my Religio-Liberal Tracts in a recent number of *The Two Worlds*. Being incapacitated by want of means and defective sight from taking an active part in promoting our cause, it occurred to me some ten years ago that I might do some good by the publication of tracts, similar to those published by the American Liberal Tract Society, which has done so much good in that country in freeing people's minds from theological fetters, and giving them enlightened and rational views of religious and spiritual matters. The distribution of good, truth-telling tracts, that put the matter in a plain and intelligible manner is, in my opinion an excellent way of imparting knowledge to the people—in fact, I know of no better; and by the expenditure of a few shillings, and the judicious distribution of them, a vast amount of good may be accomplished. I am sorry to say that hitherto my efforts have not been furthered to the extent I expected, and could have wished; nevertheless, the few thousands that have been circulated cannot fail to have been productive of some good, and I hope for better things in the future. I have just had the satisfaction of receiving a good order from a society in the North, and shall be pleased to receive from other societies the same.

My tracts are modelled on the pattern of those published by the American society, to which I acted as secretary when in that country. Three of them are reprints of the same, and they are more or less anti-theological, the old religious notions standing in the way of the reception of spiritual truth.

In your notice of me and my tracts, you speak of me as being "blind." I am still happy to say, I am not so yet. I can see objects indistinctly, but cannot see to read—even the largest print. With best wishes for the success of *The Two Worlds*,—I remain, yours faithfully,

ROBERT COOPER.

Eastbourne, June 14th, 1889.

ABOUT THE WONDERFUL FASTING GIRL, MOLLIE FANCHER.

It is rumoured about among the many friends of Miss Mollie Fancher, the celebrated trance and fasting phenomenon, of Brooklyn, New York, that she is again at the point of death. Ten years ago Miss Fancher was one of the most famous women in the country, but the papers have given her a long rest. It is claimed on her behalf, says the *St. Louis Globe Democrat*, that for twenty-two years she has eaten nothing, and has yet remained seemingly well nourished; that she has lain in the same position for the same period, yet never had a bed-sore; that she is blind, and yet reads clairvoyantly all the books and newspapers going; that she is paralysed from head to foot, with the exception of her fingers and the left elbow joint, and yet makes the most exquisite wax flowers and embroidery; and that, though she never has had any natural sleep since the beginning of her affliction, she has had numberless trances, some of them lasting six months at a stretch. It is also claimed that she is the most wonderful clairvoyant in the country, being able to follow her friends about the city in spirit, and tell them afterwards what they have been doing.

Twenty-two years ago, when Miss Fancher was a fine, healthy girl of eighteen, attending Dr. West's private school for young ladies in Montague Street, she was thrown from a horse, and received a severe nervous shock, and perhaps internal injuries. She did not realise all this at the time, and went on attending school. A few days later she tried to get off a car while it was still in motion. Her dress caught on the rear platform; she fell, and was dragged about fifteen yards over the cobblestones. The last accident completely wrecked her. Her right arm was bent under her head by paralysis, but by being propped up with pillows she could carry the left hand up till it met the right hand at the back of her head, and the fingers soon learned to do wonders in this strange position, with no eyes to guide them. She soon began to mould the most exquisite wax flowers, and afterwards make the most intricate and delicate embroidery. This work is so fine, that the rich folks who have known Mollie for a score of years buy it all up at fancy prices.

She tells the different shades of colour in silk thread more infallibly by clairvoyant sight than she could if she merely possessed natural sight.

She lives with her aunt, Mrs. Crosby, and a coloured servant, in a neat little cottage, on the corner of Gates Avenue and Downing Street. Her father was wealthy when she met with her accident, but he lost his money, and died, and for eighteen years Mollie Fancher has kept her house, and paid all expenses out of her earnings by fancy work. She looks healthy, and is plump and solid. Her hair is black, and curls close to her head, her face is round and youthful, and her features are good. Her teeth are very white. She wears a bright sleeveless jacket, which shows snow white arms, neck, and shoulders, and lives in a little world of her own.

Her aunt, Mrs. Crosby, and the coloured girl are her only regular attendants, but she is known to all the members of the Washington Avenue Baptist Church, and a few of the wealthiest members are her particular friends and constant visitors. Three years and a half ago, when the Emmanuel Baptist Church was founded, three families who are Mollie Fancher's most particular friends joined it, and Mollie, wanting to be a member of the same organisation, took a transfer letter from the pastor of the Washington Avenue Church and joined the Emmanuel Church. Of course she never attended the services in either place, but the services come to her when the pastor of Emmanuel Church makes his visits. The members of both churches believe most firmly these things in regard to Mollie Fancher: 1. That she can see better by clairvoyance than they can by natural sight. 2. That she has eaten nothing for 22 years. 3. That, though paralysed, she is the cleverest maker of embroidery and wax flowers in the city. 4. That she lies in death-like trances for months at a time, and that this is her substitute for natural sleep. The nearest that this phenomenon ever comes to eating is placing a grape in her mouth and draining it of juice, or holding a piece of banana in her mouth for a minute or two. Vinegar is one of the things she is very fond of, and her aunt slices tomatoes and steeps them in vinegar. When the vinegar becomes well flavoured by the tomatoes it is drained off, and she sips it. Her friends among the Church people look upon her as an exposition of the Divine power, a continuous miracle. Dr. L'Honnegue, of the Brooklyn Board of Health, said the other day that he heard Mollie read from Goethe and Molière in the original German and French, clairvoyantly. Mrs. Potter, Brooklyn city missionary, is another witness of the clairvoyant wonders of this girl. Excitement of any kind is liable to throw her into convulsions. A few weeks ago she was elected president of a famous textile association in New York. She cannot attend meetings, of course, but her name means much in Brooklyn. Mollie's present danger lies in the fact that her aunt, Mrs. Crosby, is ill. The effect of this on Miss Fancher's mind has been most distressing, and her strength has been reduced to a lower ebb than for many years past. She, however, still lives, and is the subject of deep solicitude to her many friends.—*The Boston Globe, U.S.A., May 20th.*

TALMAGE'S RAVINGS ON THE JOHNSTOWN DISASTER.

WHILE the country is appalled at the unparalleled disaster, which in an hour's time swept thousands of human beings into eternity and devastated one of the most beautiful valleys, appalled and stands in silence over the unspeakable horror of the scene, De Witt Talmage takes the occasion to execute one of his hair-raising dances before an applauding audience; and the whirling rush of his words is only surpassed by the flood of the doomed valley. With wild gesticulations, he cries out:—

The woes aggregate. The flames embrace the flood. The doomed valley becomes an uncovered sepulchre on which the filthy vultures swoop. . . . The two elements of water and fire are in contention as to which shall do the worst. Enough water to put out the fire, and enough fire to lick up the water, but they interlock their forces to destroy. . . . I will tell you what we will have to do, and that is leave all to God! This is a calamity too big for human management. Let no one say, "It was a judgment of God upon that people," as so often it is said in regard to such disasters. No, there are no better people under the sun than those last Friday slain. I have been in their homes and I knew them well. Besides that, there are hundreds of towns and cities by their iniquities inviting divine judgment who were never struck by lightning, or washed under inexorable waves. If

Brooklyn and New York had been punished for all their sins, the Hudson and East rivers would now stand higher than the piers of the East river bridge, and the blue fish would be holding high carnival in our dining halls and pantries.

Be careful how you try to handle the thunderbolts of the Almighty. God spare our homes, our cities, our nation from any repetition of such horrors!

Can that Conemaugh river be the one I have seen pronouncing its gentle benediction upon the farms and the homes on either side of it? Some demon of the pit must have seized upon it? With hands besotted and wrathful it has clutched for all it could reach. . . .

Talmage takes one step forward and relieves God of the responsibility, and then, at a loss for a cause, blindly strikes out and clutches at "some demon from the pit." But if God is all-powerful, his allowing a "demon of the pit" to make a holocaust of ten thousand people as good as the preacher testifies those of the Conemaugh valley to have been, does not free him from responsibility. "Leave all to God," cries the pulpiteer, and yet in the next breath declares if Brooklyn and New York received their just punishment, the waters would stand higher than the tops of the East River Bridge piers, and the blue fish hold high carnival in dining halls and pantries. Who knows best the sins of these cities and their deserved punishments, Talmage or God? While God might, but has not thus far desolated Gotham and its sleeping apartment annex over the bridge, Talmage thinks He may, and appeals to him: "Spare our homes, our cities, our nation!" If some "demon of the pit" is turned loose, or if God ordains to destroy, will the contortionist of the Tabernacle turn him aside by a figure of rhetoric?

The people of Conemaugh Valley trusted in God and allowed a fishing association to raise the dam, until, without any adequate increase in its strength, the volume of water was quadrupled. They trusted in God and allowed a railroad company to narrow the already limited bed of the stream by their embankment.

Countless centuries of floods made a deep water-way from the mountain summit to the great river, scooped it out to the rocks, walled its sides; and the melting snows of spring and the autumn rains found free course down the steep descent. Man came and in wanton avarice placed an obstruction in the way of the waters. Man came possessed of the power given by knowledge to dam the waters. He knew the strength of the dam he must use. He knew also that his dam was not strong enough, yet he trusted that God would not pour out the full measure of the clouds, and would temper the storm to the requirements of His creatures' neglect.

An awful responsibility rests on the owners of that reservoir, repeatedly pronounced unsafe, necessarily at best a source of danger. Now it has come, the occasion is not "too big for human management." The charity of the nation will supply amply the demands made upon it, and sanitary science will not leave the wreckage to breed pestilence, as would have been done in past ages when "trusting in God" was the fashion to a greater degree than now, and the lesson has been learned by direct experience that God has no supporting hand for blind ignorance or superstitious folly; no help for careless stupidity, nor reckless chances.

If the Conemaugh disaster will enforce this truth on the minds of this generation, the awful sacrifice will not be wholly in vain. No more weak dams; no crazy bridges to plunge the hurrying train into abysses; no frail contract houses, run skyward on a foundation of half-burned brick; and above all, when the waters burst their barriers, trains are wrecked, or houses topple and fall, no "demon of the pit" to make a scapegoat of, no "trust in God," or "dispensation of Providence" to share the awful responsibility.

The Johnstown disaster is an object lesson, speaking in the tones of the roaring cataract, and illuminated by the flames of the huge funeral pyre, telling us what is expected of us, and the consequences if we fail to apply the lesson.

—*The Religio-Philosophical Journal.*

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Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JULY 12, 1889.

REINCARNATION.

A Vigorous and Suggestive Letter from Madame Elise van Calcar, Editor of the principal Spiritual Journal of the Hague, Holland.

NOTE BY EDITOR "TWO WORLDS."

We publish the following excellent letter, addressed to the promoters of the Spiritual Congress, to meet in Paris next September, not because we deem that eminent body are in the wrong to exclude any subject that may promote unkind divisions amongst the visitors; in fact we highly approve of their purpose to discuss such general points of the spiritualistic movement and its philosophy, as all present can concur in, and grow stronger in fraternal feeling and mutual regard by so doing. Nevertheless, we publish Madame van Calcar's paper for the sake of the arguments she advances against the doctrine of reincarnation, one that seems to the Editor, as to thousands of others, to lack reason, evidence, or harmony with any of the known laws of the universe. We congratulate rather than condemn the promoters of the conference for excluding the discussion of this baseless, and, to many, most obnoxious subject, but we also gladly avail ourselves of Madame van Calcar's powerful and unanswerable logic in denunciation of an idea that cuts at the very root of spiritualism and the hope of immortality, and trust its perusal will help to sweep away some of the fantasies that have clustered around this shadowy reflection of antique metaphysical speculations.

TO THE INTERNATIONAL CONGRESS OF SPIRITISTS AND SPIRITUALISTS AT PARIS.

With feelings of the greatest respect and thankfulness to the founders of this Congress for their zeal and persistence in bringing about this great work, we are obliged to express our heartfelt wish that this Congress would have been of use in solving a problem to which a great part of the world is looking, namely, that there exists an enormous difference between the doctrines which spiritists are propagating as their dogmas, and the FACTS which are presented by spiritualists as their proven experiences and discoveries. This is a truth which cannot be denied, and I ask, Why must our eyes be turned off from this question? Why should this great truth be so disguised that we, who are the antipodes, should seem to be the abettors of this sort of spiritism?

If this meeting is going to work some good—that is to say, if it lead to the marking clearly the difference between spiritism and spiritualism—then those questions are not simply to be put aside, but be brought into the full light and openly discussed. We, for whom it is impossible to appear personally, think it our duty to make our protest in writing:—

1st. That we deplore the wider and wider spreading adoration of Allan Kardec. *The Revue Spirite* is filled with his eulogies and invocations to his name. The anniversaries of his birth and death have displaced every other day of remembrance—nay, the universally celebrated anniversary of the Beginning of Manifestations, the 31st of March, has been put aside on account of this cultus. Good spirits and good men do not accept such kind of homage. Gratitude to an author or teacher is beautiful and good, but it is mere idolatry to make a god of a mortal—even of an immortal spirit.

2nd. We deplore the authority given to the doctrines of Allan Kardec, because they are only dogmas and theories, where every part is made to fit to the whole in an artistic manner. No opinions, either of man or spirit, should be permitted to retard the progressive development of mankind by making a fixed standard of faith, and by casting it into an unalterable mould.

3rd. We deplore the propagation of every doctrine which is dogmatically wrought into a system for the single minded and faithful, so that they have no choice but to adhere to it. For this reason we protest against the dogmatism and catechism of Allan Kardec, which leaves no opportunity for the expression of personal opinion—nay, which gives prescription for everything, even to the nature of the prayers, and puts a complete check upon all activity of the mind.

4th. We protest against the doctrine of reincarnation as the corner stone of the spiritist system, as it is degrading to human nature and insulting to a sound mind:—

A. Because this doctrine has never been backed up by a single indisputable evidence or fact; because it cannot be analysed scientifically, and is only inspired by a fantastic imagination.

B. It annihilates the necessity of true love in marriage, and tears asunder the bonds between parents and children.

C. The "*Pluralité des existences*" has nothing in common with spiritualism, and is simply a doctrine for those materialists who consider flesh and blood necessary to life, and who want always to repeat a material existence in the external world. It is an unspiritual and sensual idea, without any real foundation, and in all nature we have not a single instance of such retrogression by the renewed process of birth and death over and over again. No river goes back to its source to become again a little brook. [No bird ever returns to be an egg—no oak ever returns to be an acorn again.—ED. T. W.]

D. This doctrine denies the privilege of mankind to bring forth beings after the characteristics of its own nature, a privilege given to the least of the animal creation, and so it would prove alien to every other living creature.

E. This doctrine neutralizes the desire or necessity for making progress in this our mortal life, and tries to satisfy sensual mankind with the possession of fresh material organisms, which are to be renewed at intervals, instead of aspiring to go upwards and onwards in a new spiritual existence.

F. This doctrine is full of danger, because it will give excuses for the awful facts of obsession in those ill-fated children, of which some misguided spirits will render themselves masters.

G. It denies the universal teachings of the spirits all over the world—(i.e.) that there is succour and education for every spirit on the other side of the grave, and that none in spirit life require anything from the external world for their progress or purification.

5th. Again we protest against the doctrine of Allan Kardec on the ground that no individual is competent to establish a new religion and a new code of morals for the world, whilst he is especially incompetent to do so, upon the authority of such spirits as are continually betraying their shortsightedness and ignorance of physical laws. If his teachings come from spirits at all it is easy enough to understand that they are only those on the very threshold, without any insight or knowledge of the divine economy.

6th. We protest against this system because it has kept no account of the facts which have been discovered, and the experiences in America, England, and other countries, which have been revealed by noble-minded seers in the earlier part of our century. Neither is it in harmony with the visions of Swedenborg, Dante, and many other seers who should be considered as the prophets of the spiritual era.

7th. We deplore the standpoint of the spiritists who pride themselves upon the perfect religion of the future, and who think there is now nothing more to do but to propagate their system amongst mankind.

8th. We want a thorough investigation, a sharp critical analysis of this doctrine, so contrary to all that has been discovered and experienced by the most earnest spiritualists about the being of man, the state of souls after death, and the nature of life on the other side of the grave.

9th. If there exists really a spiritual world, as every spirit avers and every seer has beheld over and over again; if there are really spiritual places for amelioration, progress, and edification; for the healing of the maladies of the mind, for shipwrecked rudimental existences; if there are regions for child spirits, which must be ripened and developed to their fullest extent, and where they are bred and educated by charitable and loving beings; if there exists in the regions beyond the grave opportunity for the developing of every talent and aspiration to their utmost extent, then the doctrine of reincarnation is an absurd fiction, nay a terrible deception infused into the minds of easily deceived people by evil and mocking spirits, and we are obliged to put it down with all the power that is in us, and to counteract it by the facts and higher teachings of spiritualism. We will not philosophise about what is possible, or not possible, but we only ask for EVIDENCE that these things asserted are really TRUE. As far as we can see, there is not a single decided reason for accepting reincarnation, as a law of God, spirit, or nature.

10th. You must not misunderstand us. We write in no spirit of enmity, strife, or love of discord, but with a heart full of love. We wish to bring light, to propagate truth, to disperse error and falsehood, and knowing but too well that the reincarnationists are incited and fascinated by fanatical spirits, we fear there is nothing so difficult as the bringing back of a reincarnationist from his mistake. Thus we do not flatter ourselves to succeed with the masses of spiritists, though we wish it so heartily; but we count upon it that there is left still enough of soundness of mind amongst them, if they are once stimulated to try to get more light, to acknowledge the absurdity of the theories which are infused into their minds. It is our duty openly to bear testimony, because we do not want to take part in the spreading of error and falsehood, and because we wish to purify our blessed spiritualism from the suspicion that we should make common cause with the propagation of the doctrines of reincarnation, which are as fatal to mankind as for the spirits themselves. We deplore with all our heart that our honoured friends are treading so calmly the path which seems to us to lead to a most dangerous mistake, and we expect and hope they are not going to become our enemies because we have been striving to show that we prefer truth to prevarication.

ELISE VAN CALCAR.

Op de Grenzen von Twen World,
The Hague, Holland, June 3, 1889.

REINCARNATION IN PRACTICE.

THE following horrible picture, said to have resulted as practical effects from reincarnation, will be found in an article on "Our Foreign Exchanges," translated for "*The Harbinger of Light*," of April 1st of this year. The extract to which we call especial attention is taken from the Spanish-American paper, *El Constanica*, and reads as follows: "At Olavarria in the province of Santa Fe, a married priest named Castro, poisoned his wife Rufina and their daughter Petrona Maria, under circumstances of exceptional atrocity. The horrible event excited a painful sensation throughout the Argentine Republic, and Senora Amalia y Solea (an editor of a spiritual paper) solicited from a medium *she was in the habit of mesmerizing*, some explanation of the motives for so frightful a crime." [Here follows a long and pathetic lamentation over the wickedness and degradation of our own beautiful planet earth, which would be foreign to the subject to transcribe. The medium, after these apostrophes, goes on to say], "Listen, whilst I present to you some leaves which contain episodes connected with the crimes of the curate of Olavarria. At the destruction of an ancient city, one of the generals who accompanied Scipio Africanus committed upon two females of the heroic place the most shameful indignities. They were mother and daughter, honourable and estimable ladies, who died of shame and grief, under the outrages inflicted upon them. In their mortal agony these unhappy women swore an eternal enmity to General Gallus, and died cursing him in their despair. Soon afterwards he was assassinated by one of his many enemies, and the hatred of these two spirits so cruelly sacrificed,

pursued him unrelentingly. He had made many victims in his life of pillage and conquest, but in no spirit had he aroused the same hatred felt towards him by those two heroic women, who preferred a thousand deaths to dishonour, and who, in contemplating their profaned bodies, vowed an eternal enmity to Gallus, and to do him all the injury they possibly could. Henceforth those three spirits, victims of a mutual hatred, followed each other, desperately striving to wreak all the evils on each other in their power. In one existence, Gallus was the son of one of his two implacable enemies, and from the moment of his birth, every time the infant approached her breast, his mother experienced a thrill of invincible horror as if a venomous snake had bitten her. Nor did the father take more kindly to the child, because he was suspicious of his paternity; so the boy grew up between the repulsion of his mother and the indifference of his father. They would not kill him, fearing the consequence, but he underwent a lingering martyrdom at their hands. They called him the accursed, and delighted in tormenting him; they denied him sufficient nourishment; they held him in confinement year after year; they gave it out that he was an idiot; and when the wretched youth died, after manifold sufferings, his parents, stricken by remorse, acknowledged to their confessor the atrocity of their conduct towards the deceased, and had a very severe penance inflicted upon them. The torments undergone by Gallus in that existence were so slow, so horrible, so cruel, that they augmented the ferocity of his hatred, and they have gone on mutually tormenting each other, and will continue to do so until the eternal law of progress shall put an end to this fratricidal strife.

"Gallus, in his present existence, is the curate of Olavarria, and the victims sacrificed are the spirits of the two females whom he delivered over to his brutal soldiery. Sometimes they have been two against one, and at others one against two, as in the present instance. And their very proximity revives instead of deadening their hostility. What horrible consequences spring from hatred! Of how many crimes it is the invisible author! It lifts the arm of beings who sometimes in one existence are completely inoffensive to each other, and suddenly a mist of blood obscures their eyes. Or they pitilessly strike down some one unknown to them, as you must have seen more than once . . ."

To do full justice to the horrors that would inevitably grow out of such doctrines should they unhappily for the race ever become a generally accepted philosophy, let us apply it to our own immediate experiences. We have been lately scared into horror and indignation by the account of a clergyman who brutally thrashed his baby boy until compassionate neighbours brought him to justice. Under the doctrine of reincarnation the savage father might allege that in some former state of existence that wretched baby boy was his tormentor and thrashed him. *He knows this* as a reincarnationist and is now only retaliating upon the one who first injured him. Reincarnationists claim that there must be a rotation of sexes, and spirits must be born alternately as males and females. In view of the above horrible doctrines, the monster known by repute as "the Whitechapel murderer," might claim that each of his eight miserable victims were tyrants who had oppressed him in some former state of existence, and he was only avenging his own wrongs when he destroyed and mutilated them. Unfaithful wives might plead that their husbands had once been their unfaithful wives. A wretch recently lynched in the Wild West for a dreadful outrage committed on a hapless girl, might plead that the girl had once been a man, and he a woman, when she had committed the same burning wrong against him! All this, and ten thousand other wild fables, only endurable to read or listen to because no sane being could believe them—all this pales before the worse horror of supposing earth's wrongs, hatreds, and criminal tendencies are all cherished through the ages—that no Christs ever preach to the spirits in prison, that the ten thousand tales of spiritual progress, reform, and the soul's upward march through eternity, so declared by twice told ten thousand spirits—proved to be identical with those that had once lived on earth—are all fables, inventions of mortals or babble of "spooks." Supposing in some flying visit to France the Editor should be unfortunate enough to encounter some devoted Kardecian who should take it into his head that he had once been Anne Boleyn, and the Editor had been Henry the Eighth! and following out this notable idea, think it would be only fair play to chop the said Editor's head off! Here is the direct application of these monstrous fictions, and all we can say is: in the possibility that other reincarna-

ationist curates may be rampaging abroad besides he of Olavarria; from the doctrines of reincarnation and its disciples, especially from those who have the tendency to believe they were once the victims of a Nero, Caligula, Gallus, Pizarro, the Grand Inquisitor of Spain, or any of the blood-thirsty monsters of the long ago, "Good Lord deliver us!"

GRAND SPIRITUAL LYCEUM ANNIVERSARY AT BELPER.

THE spiritualists of Belper held three exceptionally fine and spirited Lyceum anniversary services at Belper, on Sunday the 7th inst., two in their pleasant new Jubilee Hall, and one on the fine lawn of "Park Mount," the residence of Alfred Smedley, Esq. The morning service in the hall consisted of Lyceum songs, musical recitations, some beautiful selections from the Lyceum Manual, three little poems excellently recited by Georgie White, Florence Wheeldon, Lilian Frost, and an address by Mrs. Britten. In the afternoon, the Lyceum scholars to the number of seventy-five, together with their leaders, bands, and banners, marched through the town in procession up to the residence of Mr. Smedley, who generously threw open his beautiful gardens and lawn to the Lyceum and public generally. The band was in attendance, and in the presence of a large gathering of visitors—many of whom came from Derby, Matlock, Cromford, and other places, to attend the services—the Lyceum, their leaders and teachers, went through their pretty songs, recitations, marches, and calisthenics in capital style. Poems were also well recited by Ephraim Wheeldon, Pollie White, and Florence Gregory.

In the evening a crowded audience filled the Jubilee Hall, even beyond its utmost capacity; again the services announced, and led by W. P. Adshead, Esq., who was the honoured chairman of each meeting, consisted of sweet songs, recitations, musical readings from the Lyceum Manual, and a charming dialogue, entitled "Love, Purity, and Fidelity," by Florence Wheeldon, Rachel Ford, and Harriet Frost. Mrs. Hardinge Britten was the lecturer of the day, and gave stirring addresses on each occasion, pointing out the solemn duty of educating the men and women of the future, now children with plastic minds, ready to receive any impressions made upon them, in the grand truths and noble principles of spiritualism. These morning, afternoon, and evening addresses woke up every listener to high enthusiasm, and culminated in most timely and liberal collections in support of the Lyceum. The speaker passed high and well-merited eulogiums on the devoted and self-sacrificing band of young men and women who had laboured so well, so long, and so faithfully to teach and perfect the Lyceum, and become—as it were—the very creators of the mental and physical characteristics of so many of the generation that should succeed them. Several ladies and gentlemen lent their sweet voices in aid of the songs, and the instrumental music, always most excellent at Belper—under the skilful harmonium playing of Mr. Robinson, himself a fine and cultured musician—was rendered especially interesting by the kind assistance of several instrumentalists, who generously contributed service on the occasion. The entire day was marked by cordial good-will on every side, and a universal spirit of mutual kindness and hearty devotion to the noble cause all united to celebrate. "God and the Right" seemed to be the unspoken motto engraved on the heart of every participator in these meetings, from the youngest child to the oldest veteran present, and shame be on the tongue that would defile, or the pen that would revile one single thought, word, or act of that white day in the calendar of Belper spiritualism.

LYCEUM JOTTINGS.

SPIRITUALISM FOR THE YOUNG.

From Alfred Kitson's new and charming work, entitled as above.

As an example of the exalted and instructive teachings to be found in Mr. Kitson's excellent work, "Spiritualism for the young," we give the following glowing extract:—

MAN, THE NOBLEST WORK OF GOD'S HAND.

"It is often said that man is the noblest work of God's hand; that he is the apex, or crowning point, of creation. But in what does his superiority consist? Is it in his muscular strength? No. Is it in the fleetness of his feet? No. What then? Is it in his ability to soar high in the air, or cleave the waters of the ocean? No. In none of

these resides his superiority over all other creatures; but in his mechanical skill, intellectual faculties, moral powers, and spiritual nature. For although his puny strength is far excelled by the common beasts of burden, yet, by his mechanical skill, he constructs mighty iron-armed engines, and utilizes the opposing elements of fire and water, which are like two huge giants ever at war, and thereby develops a working power compared to which the giants of the forest are mere pigmies! And although he does not possess the fleetness of the horse, or the deer, yet he lays down lines, throws bridges over rivers, tunnels mountains that impede his progress, constructs cars, to which he couples his engine, and travels, with tons of luggage, at such a speed, that the deer is left far, far behind in the race! And although he is wingless, by his constructive genius he can vie with the eagle in soaring through space! And yet again, he constructs for himself diving apparatus, and, invested in it, safely descends into the depths of the mighty ocean; explores its wondrous mysteries, studies its denizens, and culls its treasures! He also builds for himself vessels that are a combination of storeroom, workshop, kitchen, cottage, and palace; places his giant engine in the centre, and safely sails away against wind and tide, over the trackless waters; visiting lands and people hitherto unknown! He lays an iron band from city to city, along the ocean floor, and connects the two shores, and flashes thereon his messages at lightning speed, spreading the news of the day over the world, thereby annihilating both time and space, as known to our forefathers. By a further improvement of the instrument he is able to speak with people living in distant towns and cities. He also constructs optical instruments to assist his organ of vision, and thereby the wonders of the infinitely little are revealed to his scrutinizing eye, and a hitherto hidden world of living beings, perfect in all their parts, is discovered unto him!

"He examines the various strata of the earth. He turns up layer after layer of epoch preceding epoch, hundreds of thousands of years each in duration. He brings to the light of day the fossil remains of fishes, plants, and animals peculiar to those remote ages, and studies their histories, habits, and natures. By these and other discoveries he is able to study the history of the earth, and trace its gradual development, from its fiery birth right away up through its cooling stages, until those fishes, plants, and animals, with their crude organisations, and massive proportions, make their appearance; and then onward through successive epochs until the earth is fit for man to inhabit. Thus by his intellectual powers he is able to read nature's book, and study the footprints of Deity, as they are displayed on the sands of time, and learn the great and wondrous history of the earth, which is far more marvellous and surprising than the fabled histories of the ancients. . . ."

MY NEIGHBOUR LINNET.

He has six children and no gold,
My busy neighbour—
But he was never known to scold
Or cease his labour.
It may be little he can find,
His hope be slender,
Yet brings he home a cheerful mind
And greetings tender.
There goes his wife in dainty suit—
Just hear her chatter—
She's telling him how scarce the fruit—
He says "No matter;"
And does not fret though she should crave
A pretty feather.
"The days will bring it, dear, be brave,—
What lovely weather!"
Yet, to be just, she wears one gown
Made in old fashion,
And never frets for the dull brown,
Or sobs in passion.
Look! off he goes—a cheery beam—
Just hear him whistle,
And see his old red necktie gleam
Above yon thistle!
And yet his home is choked with bills,
A tiny dwelling.
Her fault, no doubt, the growing ills—
There is no telling.
Where one gives notes for all he owes,
With honest feeling,
He hopes to cancel, I suppose,
His frequent stealing.
Yet o'er these bills he oft must sigh.
Watch for a minute;
I think he means to make them fly—
Wise father Linnet!

Alice Dennison Wiley.

Among the touching incidents of the Conemaugh flood, one is told of Frank Fraunheiser, who tried to save his wife, little son and two daughters, by dragging them up to the roof of his house. His wife and eldest daughter were carried away, but he managed to cling to two small children until the house was crushed. The children were buried beneath the ruins, and the father worked for hours to get them out. When he reached the children the boy said, "Don't try to save me, papa; I'm fast here; get Katie out." The little girl's leg was broken, and she cried out to her father to rescue her brother. The father succeeded in dragging both children from the ruins, and when he took the little girl in his arms her face was white with the pain of her broken limb. As she was carried into a house she looked up and said, with a smile, "Don't look so sad, papa, I will cheer you up."

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Mr. P. offered prayer under spirit influence, and was subsequently controlled by an Indian guide who could only let us understand, in broken English, that he had often been present before. The physical manifestations of the medium indicated that he was the same guide who for a short time controlled Mr. Walrond at a former séance. His efforts to communicate were futile, as we did not understand a word of the language. Later on Mr. P. gave a "sensed" diagnosis of the case of a member who has been ailing for sometime, and ordered the observance of certain hygienic and dietary rules necessary for her speedy recovery. Mr. P. has generally been successful in this kind of work, and his performance was as interesting to the sitters, as we trust it will prove beneficial to the patient. A large bundle of hymn books was thankfully received from Mr. Wilsun, Glasgow, and we shall feel grateful to any kind friends for such stray books, magazines, &c., as they may be willing to part with for our benefit. It was resolved that we should meet every Wednesday night, at eight o'clock. Our first gathering on this night proved very successful, when Mr. P. was again controlled by the same guide, who used the instrument to re-enact, as we understood it, several stirring incidents in his life.—J. C.

ACCRINGTON AND CHURCH. 26, China Street.—Mrs. Venables being ill, Mr. Walsh, of Blackburn, kindly came and gave splendid lectures. Afternoon, "Atheism repudiated and spiritualism vindicated." Evening, "Buddhism, Christianity, and spiritualism contrasted and compared," which he treated with his usual force and ability to the satisfaction of good audiences. Clairvoyance after each address, all being recognized but one.—J. H.

BACUP. Princess Street.—Mr. George Smith, of Colne, gave trance addresses on various subjects submitted by the audience, which were all fairly dealt with. Audience good in the evening.—A. H. W.

BYKER. Back Wilfred Street.—Mr. Wilson gave a remarkable discourse on "The Philosophy of Jesus," to a good audience.—Mrs. H.

BIRKENHEAD PSYCHOLOGICAL RESEARCH SOCIETY.—We have started a society under the above title, and held our opening meeting on Sunday afternoon, at the room over the Herbalist shop, 144, Price Street, which we have taken for the present; we have enrolled 30 members, and Miss Jones, from Liverpool, gave a very nice address. All seemed well pleased.

BOLTON. Bridgeman Street Baths.—Mr. Newell spoke on subjects chosen by the audience. Afternoon, "Evolutionary changes, as taking place in the mind of man." Evening, "The Genius of Poetry," and "The fundamental basis of a pure religion," showing the different effects produced on mankind by forces over which the physical body had no control, and the influences affecting the mind of man from the planetary system. The audiences were delighted with the manner in which the subjects were handled. We trust we may soon listen to Mr. Newell again.—J. P.

BOWLING. Spiritual Tabernacle.—Wednesday, July 3rd: A grand lecture on "The Truths of Spiritualism," by G. Wright, of Manchester. It was a treat, and gave great satisfaction.

BRADFORD. Ripley Street.—On Tuesday night Mr. G. A. Wright gave a very instructive and able lecture on "Clairvoyance." Mrs. Dennings and Miss Crowther did good work on Sunday. The lectures were of an elevating nature, given in a homely manner to good audiences. Clairvoyance by our friend Miss Crowther, of a striking character.—T. T.

BRADFORD. Rooley Lane, Bankfoot.—Mr. Espley, being ill, could not fulfil his engagement; a good substitute was found in Mr. Broomfield. His guides speaking about God's relationship to man very ably. A few clairvoyant tests were given.—G. G.

BRADFORD. St. James's.—Afternoon: The members of the Lyceum gave a Service of Song very efficiently, which was highly appreciated by the small audience we had, in consequence of the Flower Service being held at Birk Street. Evening: Service by Mrs. Midgley, whose controls gave a very able address on "The Resurrection, and Man's responsibility."—Cor.

BRIGHTON.—We had a good day with Miss Patefield, in the Odd-fellows' Hall. Afternoon: Subject, "Is God merciful to a sinner?" Evening: Subject, "Death." Clairvoyance very good—22 given, 17 recognized. Moderate audiences.—S. B.

BURNLEY. Hammerton Street.—The guides of Mrs. Smith, of Leeds, gave very able discourses, also very striking clairvoyant tests. Those in the afternoon were remarkably clear, and were instantly recognized, correct names being given in nearly all cases. At night, they were a little more varied, scenes being described of things that had happened years ago, also scenes that seemed to predict some event near at hand, all of which seemed to give great satisfaction. The afternoon subject was, "Is spiritualism in accordance with the Bible?" In the evening nine questions were sent up from the audience, but the time was too short to answer them all; one was, "Heaven and hell, are they places or conditions?" The control took great pains to show that heaven was within, and in order to obtain it we must do unto others as we would they should do unto us. What a grand world this would be if this were done. Good and attentive audiences.—J. H.

COLNE.—Mrs. Yarwood gave two short addresses. Clairvoyance after each, 31 given, 22 recognized. Fair audiences.—J. W. C.

CLOCKHEATON. Oddfellows Hall.—Afternoon, Mrs. Bentley's guides spoke on "Man, know thyself," which was very instructive. Mr. Pickles gave excellent clairvoyance, some of the tests being remarkable. Evening, we had the pleasure of hearing Mr. Garry, of Bradford, give his experience, how and why he became a spiritualist, which should impress the minds of all present. We give him our sympathy for the trials and troubles he had to go through. Mrs. Bentley gave a short address on "Wealth and Poverty," followed by some extraordinary psychometric delineations. Mr. Pickles' guides gave a few clairvoyant descriptions, which were very successful. I think we never had a better meeting since we opened. Next Sunday our place will be closed, as we have joined in with the Heckmondwike society for their anniversary.—W. H. N.

DARWEN.—Through the disappointment of Mrs. Whiteoak, our services were rendered by one of our local mediums, Mr. James Hartley. Afternoon, questions from the audience. Evening, subject, "Total depravity."—T. H.

DEWSBURY. Vulcan Road.—A pleasant day with our respected friend

Mr. Armitage. Subjects taken from the audience (1) "What is meant by the term, a man becoming a law unto himself?" (2) "Whether are the writings of Thomas Paine or the Bible considered by modern spiritualists to be of the most service to man?" Evening, "Does spiritualism teach its followers to bear one another's burden?" Other questions were handed in and dealt with in a masterly style. Friends bringing provisions for tea can be supplied with hot water at a small charge. Monday, a pleasant evening with Mrs. Black, a local medium. She is a noble worker. We hope she will soon see the fruits of her labour.—J. H. [Please write on one side of the paper only.—E. W. W.]

GLASGOW. Sunday, June 30th.—Morning, Mr. T. H. Hunt being in Glasgow his services were engaged, and his controls gave an eloquent address on "Man's spiritual possibilities," and several impromptu poems on subjects chosen by the audience. Evening subject, "The true basis of religion," pointing out the errors of the past and present systems, and showing that all true religion must be based upon the spiritual, with a conscious knowledge of the power to communicate with the spirit world. July 1: Mr. Hunt spoke on "Mind and Matter," showing the predominating power of mind over matter; men and animals were as dead matter when mind had passed from them. The control gave three readings of surroundings, and an impromptu poem. The whole was well appreciated. June 27th, at the usual meeting, Mr. J. Griffin's control discoursed on the "Spirit life" and gave psychometrical readings. Mrs. Waddington described clairvoyantly several spirits. These meetings are adjourned till Sept.—J. G. [Too late last week.]

HALIFAX.—Mrs. Connell gave lectures afternoon and evening; afterwards clairvoyance, one very touching incident was a description given to a lady of an old lady, which was not recognized, then a minute description of a little boy, when she burst into tears and cried out, "Oh! it's my boy, I have prayed for him to come!" drawing the sympathy of the audience. After service the half-yearly meeting was held, and a very favourable balance sheet read and passed. The following officers were elected for the next six months:—President, Mr. Jagger; Vice-Presidents, Mr. Cordingley and Mr. Saville; Treasurer, Mr. Jagger; Corresponding Sec., Mr. Isaac Longbottom; Financial Sec., Mr. Garnett; Male Committee, Messrs. Kendrew, Greenwood, Lee, Bailey, Burford, Butler, and Crossley; Ladies' Committee, Mesdames Hall, Garnett, Rowley, Hitchen, Greenwood, Jagger, Foulds, Cordingley, Sutcliffe, Robinson and Marshall, Miss Culpan, and Mrs. John Marshall.

HECKMONDWIKE. Church Street.—Miss Harrison gave two practical discourses to good audiences; closing with very successful clairvoyance at each service.—J. C.

HUDDERSFIELD. Brook Street.—Mr. Ringrose has spoken well to-day upon "Love" and "Salvation." Owing to the brilliant weather, the audiences have only been moderate. The Lyceum held its session as usual, when the marching, calisthenics, and readings were creditably gone through.—J. B.

LEIGH.—Morning: The guides of Mr. Mayoh gave an instructive and interesting discourse on "What is Life?" Mr. T. H. Hunt, who is staying for a short time, gave a poem on a subject chosen from the audience. Evening: We went to the Market ground to hold an open-air meeting at the obelisk, and commenced to sing. Very soon a large crowd gathered round, and Mr. Hunt addressed the people in an enthusiastic manner. Some listened intently; others, as soon as they found it was only "the spirit rappers," as they term it, walked away with a sneer on their countenance. *The Two Worlds* and *Medium* were fairly distributed among the people, and the many strange faces present at the evening meeting proved that our efforts were not in vain. Our room was packed. It is the first open-air meeting we have had, but it will not be the last.—J. W.

LIVERPOOL.—July 1st. The pic-nic to Llangollen was a great success, upwards of 80 members and friends participating in the day's enjoyable outing. July 7th was a red letter day, Mr. and Mrs. Everitt, of London, being on a visit, Mr. Everitt kindly conducted the meetings, and gave expression to some wise and instructive ideas, based upon the facts of his large experience of spirit action. Mr. and Mrs. Wallis each made short, but very efficient speeches both morning and evening, to the manifest pleasure of the audiences.

LONDON. Copenhagen Hall, King's Cross.—Morning: Mr. Boutell, a young member, had a suggestive paper—"The Best Means of Spreading Spiritualism." It was followed by a discussion. Mr. Boutell is likely to prove both a good speaker and worker. After being warmly complimented on his excellent advice, the business of selecting delegates for the confederation was considered. Messrs. Daly, Rogers, and Boutell were elected. Mr. J. S. Cowderoy was elected treasurer for the ensuing year. The secretary stated that he put the proposal of the Society before the Spiritual Alliance, with the view of getting the loan of books. It was received by the librarian and referred to the council. Mr. Cowderoy suggested that the nucleus of a library should be formed at once, and generously promised to contribute towards it. This was unanimously adopted. Mr. Yates conducted the meeting in Regent's Park. The speakers were, Messrs. Yates, Rodgers, Eagle, Towns, and Boutell. Any books or subscription to the library fund will be thankfully received by hon. sec. J. Bowles Daly, 53, Hartham Road, Holloway, N.

LONDON. The Dawn of Day Spiritual Society.—Fifth social gathering at Mr. Warren's, 245, Kentish Town Road, July 7th. A happy evening spent. After hymn and invocation, the guides of Mrs. Spring gave a short but impressive address on "The Jewel of Great Price." Mr. Scott's recitations were rendered in a masterly style, and well received. Miss Powell recited and made a short address. The president gave organ recitals during the evening. Mr. Harris related interesting experiences as a spiritualist. Mrs. Hawes favoured us with song. Closing hymn and blessing. Mrs. Spring offers sincere thanks to all who so kindly took part.

LONDON. 309, Essex Rd., Garden Hall.—Mr. Walker's guides gave a very excellent address on "What is Spirit?" which was much appreciated. Clairvoyant descriptions, all recognized. The Sunday evening meeting will be discontinued during the summer months. Due notice will be given of the re-opening.

LONDON. Forest Hill. 23, Devonshire Road, S.E.—Mr. Veitch lectured upon "Spiritualism: Is it divine or demoniacal?" which was listened to with great attention. Questions were asked and answered satisfactorily.—M. G.

LONDON. Marylebone. Harcourt Street.—A meeting of members and friends, when it was reported that during quarter ending June 30th, the receipts had been £6 10s. 2½d.; expenditure, £5 18s. 9d., leaving a balance of 11s. 5½d. The Society is indebted to Mrs. Hawkins, Messrs. Hopcroft, Goddard, and Matthews, who have rendered good service through their efficient mediumship; to Miss Blenman, Messrs. Burns, McDonald, &c., who have freely given good lectures; to Miss Harding, &c., for much needed help in the singing and musical department; to Mr. Hawkins, for loan of piano; to Mr. Maltby for a donation, and to all friends. Spiritualists, and inquirers into spiritualism, come and help us by your presence and membership. Members present decided to send two delegates to the Spiritualist Federation. The newly-formed Lyceum, with its conductor, Mr. C. White, hopes to make good progress. A friend from Peckham kindly attended on Sunday to instruct and to help. Next Sunday at 3 o'clock.

LONDON. Hayfield Hall, 160, Mile End Road.—Evening: Invocation by Mr. Downing, followed by a speech on "Healing," by Mr. Emms, concluding with a talk upon the Bible. Very attentive audience. On Sunday next, Miss Marsh has promised to attend. Speakers wanted badly in this quarter.—C. C.

LONDON. Notting Hill Gate. 9, Bedford Gardens.—Evening: Mr. Lees being absent, Mr. U. W. Goddard kindly filled his place, by reading a paper entitled "Internal Harmony," which was greatly appreciated by an attentive audience. He answered several interesting questions. A pleasant evening. Next Sunday, at 7, lecture, after which the secretary will give a statement respecting the continuation of these lectures. All friends interested in the same please attend. No séance at 16, Dartmoor Street, until further notice.—W. O. D.

LONDON SPIRITUALIST FEDERATION.—A combined open-air meeting was held, under favourable circumstances, in Victoria Park, on Sunday last. Messrs. Wortley, Emms, Rodgers, Boutell, and Veitch addressed a large assemblage, at which very little opposition was shown. A large number of leaflets were distributed.

LONDON. Peckham. Winchester Hall, 33, High Street.—We had a good time with Mrs. Yeeles. After the addresses some remarkable clairvoyance was given, and in the majority of instances were readily recognized. Some friends at the close testified as to the truth of a description relative to the passing away of a friend in Australia, which was given nearly twelve months ago, and was at the time unrecognized; but the description and account given has since been corroborated by letters received from the antipodes. Such clairvoyance must be very convincing to the enquirers and strangers who were present.—W. E. L.

LONDON.—The South London spiritualists were favoured with a splendid day for their summer outing on Wednesday week. Over eighty children and adults left Peckham at 9-30 a.m. for Ashted Woods. On arriving, after a pleasant journey, we formed a group and were duly photographed by our friend and co-worker Mr. F. Vaughan, the operation being successful. The sports were held and suitable prizes distributed. Adults vied with the youngsters in the games which followed. While some indulged in cricket and other sports many availed themselves of a drive through the pleasant country; others adjourned to the woods, where some fine tests were given by a gentleman present. We eagerly attacked the tea at 4-30, and afterwards adjourned to the open air and joined in prayer and praise to God. Several hymns were heartily sung, and a short address given by the secretary; then back to our amusements until time to leave for home, which was safely reached by 8-30, when the friends separated, having spent a very enjoyable day.

MANCHESTER. Psychological Hall.—Mr. Standish's controls gave two brief, but logical discourses. Afternoon, "The gate is left ajar for me." Evening, "Am I my brother's keeper?" also some psychometric readings were correctly given, and a solo with chorus, by Mr. A. Smith and choir, a very pleasant day being spent. After service the election of officers took place, the following being duly appointed: president, Mr. W. Crutchley; vice-president, Mr. C. Banham; treasurer, Mr. J. Yates; financial secretary, Mr. G. Stout; corresponding secretary, Mr. J. H. Horrocks; librarian, Mr. H. Taylor; musical director, Mr. P. Smith; committee, Messrs. C. Brown, J. Emmett, T. Taylor, J. Taylor, and J. Stanistreet; sick visitors, Mrs. Hulmes and Mrs. Stanistreet; hall keeper, Mr. A. Walker. July 6 and 8, our dramatic entertainments were held, and passed off in good style. The following taking part, "The Lottery Ticket," Misses Hall and E. A. Taylor, and Messrs. C. Banham, J. H. Horrocks, and W. Taylor. "All for Love," Mesdames Hulmes and Haggitt, Miss Knott, Messrs. H. Tift, T. Taylor, H. Taylor, and Walker. Songs and recitals were also given by Messrs. T. Taylor, A. Smith, W. Taylor, and Knott, and Miss E. A. Taylor. We spent a couple of good evenings, all rendering their parts efficiently, to whom we tender our thanks.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. J. B. Tetlow gave two grand lectures, the evening subject being, "After death, what?" He illustrated the different spheres of the spirit, and proved beyond all doubt the immortality of the soul. After each lecture he gave several very satisfactory psychometrical readings, to fair audiences. On Monday next, July 14th, in Geoffrey Street Hall, off Shakespeare Street, Stockport Road, Mr. E. W. Wallis will lecture in aid of the funds. Subject: "The Origin and Meaning of Christian Symbols," illustrated by diagrams. Doors open, 7-30 for 8 p.m. Admission 3d. each.—W. H., Cor. Sec.

MIDDLEBROUGH-ON-TEES.—Spiritual Hall. Mrs. Green gave discourses. Morning subject: "Can there be Progress beyond the Tomb," to a very fair audience. Evening: "The Invisible World of Spirits Return," to a large audience. Mrs. Green gave a solo at each service, afterwards clairvoyance, mostly recognized.

MONKWEARMOUTH.—3, Ravensworth Terrace. Evening: Mr. Charlton gave a grand address on "Science," which was much admired by a large audience.—G. E.

NELSON. Leeds Road.—30th June: Mrs. Beardshall gave stirring addresses to fair audiences, and was highly appreciated. Clairvoyance was very good. Mrs. Beardshall also gave a meeting on Monday night for the benefit of the Society, which was better attended than any we have had, proving the work done on Sunday was a success. Medical prescriptions and clairvoyance very good. Mrs. Beardshall is a promising medium and should be kept going. July 7th: Mr. B. Plant gave good addresses. Afternoon subject, "The Realm of Thought." He showed that all knowledge which had been attained by man constituted

the realm of thought. The material body was not the real man, but the organism through which the real man expresses himself. When man learns his real relationship to his fellows, true religion will be accomplished. Evening subject: "Christianity and Spiritualism." Life is a strange problem, but how much there is to learn in it. Christianity has had longer trial than spiritualism, then why has it kept the people in darkness so long from the true spiritual gifts which God has given to man? Spiritualism shows that man is an immortal soul, and a spark of the divine essence of the Father God. Successful clairvoyance followed each lecture. Good audiences.—F. H.

NEWCASTLE.—Open-air meetings. I gratefully record unexpected help. Two large gatherings (just a little interrupted by a passing shower) were addressed by Bros. Stevenson, Gibson, Kempster (North Shields), Henderson, Ricalton, Egde, and the writer. Surely our friends, "unseen," have put it into the heart of these brethren to bear the banner aloft. Hundreds listened attentively to the words of *this life*, and will doubtless remember after many days what they have heard. There were no readings from either or any of our periodical literature, but a goodly number were sold and many tracts distributed. We just want our dear "invisibles" to stir up some who can sing to come and make our meetings still more attractive.—B. H.

NEWCASTLE-ON-TYNE.—The spiritualists here have inaugurated a revival of the "Socratic" process. Thirty-two queries were orally propounded to Alderman Barkas to-night, and every one of them represented a fair intelligence. Our Sunday evening service commences at 6-30, preliminaries occupy thirty minutes; the alderman ceases at eight o'clock prompt. I need not say that a more instructive hour is not realized by spiritualists and others than is afforded by this monthly lesson. The vital forces of the worthy alderman flow towards his splendid brain, which is a powerful battery for the generation of fresh, active, and living ideas. Inspirations from the spiritual realms our worthy friend cannot personally recognize; but as his gifted life has been spent in doing good, we may safely conclude that more servants wait on him than he wots of.—W. H. R.

NORTHAMPTON.—Mr. Lees, of London, is doing a great work here. He began Sunday last on the Market Square, 11 a.m., was opposed by Mr. Barber. 2-30 and 6-30 we had good audiences in the Oddfellows' Hall, the discussion had brought many visitors. Both discourses were truly brilliant. Mr. Lees again went on the square at 8 p.m.; Mr. Barber and he had three turns of 15 minutes each. The gathering was large, and caused many of Mr. Barber's friends to say that Mr. B. had misrepresented spiritualism.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. Davidson's guides spoke on "The Pioneers of Spiritualism," then followed clairvoyant descriptions, which were nearly all recognized. An impromptu poem on "Truth" was given at the close.—C. T.

NORTH SHIELDS. Camden Street.—Mr. G. W. Gardiner, of Sunderland, lectured, subject, "Thoughts of a future life." Mr. Gardiner does not profess to be a spiritualist, but a more spiritual lecture has not been delivered in our hall for some time. It was from beginning to end food for the mind, and listened to with rapt attention.

OLDHAM.—July 7th. Owing to being engaged in open-air work, Mr. Johnson was delayed, so a short meeting was held. Mr. Johnson gave an account of the state of the movement in the various places which he had visited, showing on the whole a healthy condition. In the evening Mr. Johnson's guides lectured on "Spiritualism as a Comforter." It cleared away the doubts and fears respecting the life beyond, as no other system could.—J. S. G.

OPENSHAW.—We had the pleasure of a second visit from our friend Miss Walton. The controls took for their morning subject, "Angels," and evening, "Cherish Faith in one Another." Each subject being very well ventilated, full of earnest, and good advice.

PENDLETON. Co-operative Hall.—July 7th: Mr. Swindlehurst gave a remarkable discourse in the afternoon, subject, "Weighed in the balance." In the evening his subject was, "The Universal Sacrifice." He pointed out many of the great sacrifices which have been made for our good, from the supposed creation and fall of Adam, to the present. Both the discourses were listened to with rapt attention, and they were not only instructive, but very amusing.—T. C.

RAWTENSTALL.—A pleasant day with Mrs. Stansfield. This lady should, all being well, and with attention to her mediumship, become a very popular medium. Her controls have a happy way of using her as an instrument, and her style of delivery is quite fascinating. Afternoon: Subject, "The power of kindness," showing that in the past, instead of men being led by love, they had been driven by fear. To enjoy themselves they were told was wrong, and to sin against God. Hell fire was constantly put before them, until eventually many gave up all belief in and respect for such a God. Spiritualism came to the rescue, and taught the goodness and love of a wise and fatherly God. In the past warnings, visitations, and palpable evidences of spirit presence were of frequent occurrence, but people were told they must not heed the spirits on pain of an eternity of torture in a burning hell. Evening: "Man's idea of God, or, does God punish man?" The gods have all been pictured according to man's own power of conceiving of such beings, and consequently the gods have been changed as man has advanced in knowledge. The present orthodox view of God is worse than that held by some of the ancients, but the spiritual idea is becoming popular. Clairvoyance at each service.—W. P.

SALFORD. 48, Albion Street.—Mr. Runnacker, of Oldham, gave two good lectures. Afternoon, "Belief and works;" evening, "Prayers: are they answered, and by whom?" which proved very interesting to appreciative audiences.—Sec., Mr. Betts, 51, Trafford Road, Salford.

SOUTH SHIELDS. 19, Cambridge Street.—July 3rd: Mr. Anderson gave an able and interesting address on "Spirit spheres." July 7th: Discussion, "The best means to promote the cause of spiritualism," which ended in favour of open-air meetings and cottage circles. In the evening Mr. J. G. Grey's controls spoke on a subject chosen by the audience—"If spirits dwell in darkness, how can they control man?" Mr. Grey's guides led the thoughts of his audience into the spirit spheres, and showed that there were no evil spirits, for God made everything, and behold it was good. He afterwards gave a poem, subject, "Blind Love," which was well rendered.—G. A. M.

SOUTH SHIELDS. 14, Stanhope Road South.—The controls of Mr. Huey gave a good discourse on "What think ye of Christ?" representing

him as an exemplar and spiritual teacher of the first order, but whether he lived or not they were not able to say, being content to take him as an example that was worth following. Several very satisfactory clairvoyant descriptions were given.—J. G.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Ainsley, chairman. Mr. Ashton spoke about "Scriptural passages, Christian doctrines, and my thoughts concerning them," which was very interesting. Mr. Armstrong gave a short address on "Ghosts and spirits," which kept the audience in a very interested humour.—G. W.

SOWERBY BRIDGE. Hollins Lane.—Mr. Lees presided. After a thrilling invocation, Mr. Wilson based his remarks on the position and sound basis on which spiritualism stood to-day, taking a retrospective view of the historical accounts of past ages, and compared them favourably with the brilliant writers and their works of the present age. Thus refuting the would-be accusation that spiritualism had no sound reasoning supporters, he called upon all true spiritualists to appreciate and encourage such noble and self-sacrificing propagandists, who had given to the world at the risk of fame, name, and worldly position, that which can bear reference to their equally true and grand teachings. The address was interesting and instructive.—L. D.

TYLDESLEY. Liberal Club.—Although we were disappointed of the presence of Miss Gartside, two of our local mediums stepped to the front and gave interesting addresses. A pleasant day.—Mrs. Morris, sec., 3, Robinson Street, Tyldesley.

WALSALL.—We have just had two weeks with our valued medium, Mr. Wyldes, of Birmingham. The discourses were full of rich thought and filled with strains of encouragement, which we hope will make us more valiant in the cause of truth. We enjoyed the séances very much. One séance was given on behalf of the building fund, which proved a very happy time; while we held converse with the controlling spirits, some of which have made progress since we last had the pleasure of a bit of homely chat with them. We wish Mr. Wyldes God speed, and hope to be able to secure his services again soon.

WESTHOUGHTON.—Spiritual Hall, July 7th. Mr. J. Knight gave a further development of his two former addresses, on "The Progress of Life on Earth."—J. F.

WEST VALE.—We had an out-door meeting in the afternoon when Mr. Bush, of Bradford, gave a stirring address on "The Bible in harmony with the teachings of spiritualism," which was listened to with rapt attention by a large audience, and elicited several questions. Mr. Bush gave an address in our room in the evening on "A future life demonstrated."—A. S.

WIBSEY. Hardy Street.—Afternoon: Mrs. Ellis's subject was "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord my God," and what was spoken was appreciated by the audience. Evening subject, "Blessed are the pure in heart, for they shall see God." We feel it a treat to have this noble speaker on our platform. A few clairvoyant descriptions, and psychometric readings given. All well received.—W. C.

WISBECH.—We opened a new organ on Sunday last, followed by a tea and concert on Monday, about 80 sitting down to tea. This being the first we think it a great success. Recitals were given by Miss Addison, Messrs. Neeve and Hill. Recitation, Mr. H. Addison, jun. Reading, Mr. Day. Speakers, Messrs. Macdonald, Addison, and Mrs. Yeeles. Songs by Messrs. Copley, Haines, Hayes, and Macdonald, Mesdames Upcroft and Addison, Misses C. Yeeles, Addison, and Hazell. Dialogue, Misses Rosa and Martha Addison. On Sunday, Mr. Macdonald gave an instructive address on the "Immortality of Man," taking the Bible as his standpoint, and was listened to by a good audience. July 14th: Mr. Addison will reply to a sermon preached by Mr. Dawbarn.—W. U.

RECEIVED LATE.—Sheffield, Central Board School.—The guides of Mr. W. V. Wyldes discoursed from subjects chosen from the audience, afternoon and evening, very satisfactorily. Good and attentive audiences. A grand day.

TOO LATE FOR THIS WEEK.—Glasgow, London, and Clapham Junction.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Attendance: 48, officers 8. S.-and-g. c. recitations; musical readings. Readings by Master L. Harrison, Mr. R. Matthew, and Mr. J. Ridehalgh; songs by Master E. Firth and Miss S. M. Ridehalgh; recitation by Master S. Harrison. Marching and calisthenics were then gone through. Closing hymn.—J. V.

BRIGHOUSE.—Attendance: 50, visitors 2. Prayer by Mr. W. Blackburn. Marching and calisthenics well done, conducted by Mr. Shillitoe. The secretary read from Mr. Kitson's book, "Spiritualism for the Young," which was very interesting. Recitations given by the following: Misses Roebuck, Widdop, Wood, F. Brearly, Marshall, Taylor, and Sheppard, and a reading by A. Dennison. A pleasant day. Until recently we have been short of room, but now we have taken the Oddfellows' Hall, which is well adapted for our purpose.—J. H.

BURNLEY. Hammerton St.—Attendance 73, officers 11, visitors 6. S.-and-g. c. recits. were repeated, and the conductor gave a short address. Recitations by Miss Ridley and Miss Stansfield. Song by Master and Miss Barlow.—H. W.

CLECKHEATON.—Hymn. Invocation by Mr. Ogram, of Heckmondwike. Afterwards both societies joined in marching together in an excellent manner. After calisthenics were gone through, we practised hymns for the Heckmondwike anniversary on the 14th. Hoping we shall have a good time together. We invite all friends near and far.

MACCLESFIELD.—Usual programme. Conductor brought a book on ambulance lectures, and read a portion relating to drowning persons. Afterwards we experimented on a young lyceumist (assuming that he was nearly drowned) in restoring him to life. This was rather novel; but each one left knowing the best means to adopt in such urgent cases. We recommend others to take up this subject. [Received late. Reports should arrive Tuesday morning.—E. W. W.]

MANCHESTER. Tipping Street.—10 a.m.: Opening hymn; invocation by Mr. Jones, musical reading, s.-and-g. c. recitations, recitations by Misses Paddock and E. Maslin, marching and calisthenics. Number of scholars, 24, officers, 7. Committing a verse to memory, closing hymn, benediction by Mrs. Hall. 2 p.m.: Opening hymn, invocation by Mr. Jones, s. c. recit. Number of scholars, 32, officers, 7.—J. S.

MIDDLESBROUGH. Spiritual Hall.—Usual programme, recitations by Cissie Gibbons, Thomas Kirk, Willie Kirk, George Gibbons, Ernest Brown; solo, Mr. Stirzaker; the conductor asked various questions, the children answering from memory very satisfactorily, thus showing good progress. We dispensed with the usual lessons; benediction by Miss Brown. It was decided to have a singing practice and recitations, etc., the first Sunday in each month. We were glad to see a better attendance of adults. A very harmonious and profitable session, enjoyed by all. Attendance, 32 children, and 13 adults.—W. S.

OLDHAM.—Morning: Good attendance. Conductors, Messrs Chadwick, McEntivy, and Standish. Hymns, g.-and s.-c. recitations. Readings by Messrs. Chadwick, McEntivy, Spencer, Standish; recitation by Master Wainwright. Marching, calisthenics, and groups. Discussion class: subject, "Why a spiritualist?" answered in the affirmative that the teachings of spiritualism seemed to be a more rational and substantial basis on which to build a future existence. 2-30: Fair attendance. Conductor, Mr. Chadwick. Readings by Mr. Chadwick and Mr. McEntivy.—N. S.

SALFORD. 48, Albion Street.—Morning: Scholars, 21; officers, 11. Usual marching and calisthenics. Afternoon: Election of officers. Recitations by Miss Lottie Cockins, Miss Ada Cockins, Miss Tydesley, Miss Tipton. Scholars, 38; officers, 12.

SOUTH SHIELDS.—Present: 40 children, 6 officers, and 5 visitors. Opening Hymn. Invocation by conductor. The s.-and-g.-c.-r's, and musical readings were gone through satisfactorily. The marching and calisthenics excellently done. The guides of Mr. J. G. Grey spoke a few interesting and instructive words. Hymn. Closed by conductor.

PROSPECTIVE ARRANGEMENTS.

Mr. W. V. Wyldes has Sunday, July 14th at liberty, and will be glad of an engagement. (For address, see "Card.")

Mr. J. J. Vango writes: I shall feel pleasure in giving the following séance on behalf of Mrs. Harvey, of Nottingham, Sunday, July 14th, at 6-30, Mr. Goddard, 295, Lavender Hill, Clapham Junction.

Mrs. J. A. C. Stanfield's address is 77, Tweedle Street, Rochdale.

BACUP.—July 29th, at 8, Mr. E. W. Wallis will lecture on "The meaning and origin of Christian symbolism."

BIRKENHEAD. Psychological Research Society meetings at 144, Price Street, every Thursday, at 7-30, and Sundays, at 2-30. Mr. J. Heaney, secretary, 318, Beckwith Street.

BRADFORD. Ripley Street Society.—The second annual Flower service, Sunday, August 4th, when Mr. G. A. Wright, trance medium of Manchester, will give three lectures. Mrs. Whiteoak will give clairvoyance services, 11, 2-30 and 6-30. Come and fill the room, friends. The chair will be taken by Mr. A. Bruce.—T. T.

HECKMONDWIKE. Thomas St.—Sunday, July 14, the Lyceum will hold its second annual anniversary in the above place. Morning: Mr. Kitson, of Batley Carr, will give an address to parents and scholars on Lyceum work and progress. Afternoon and evening, Mr. Bush and Mrs. Ingham, of Bradford, will also give addresses. Special anniversary hymns will be sung by the Cleckheaton and Heckmondwike lyceum scholars, accompanied by an orchestral band. We give all a hearty invitation. A tea will be provided for friends, with ham 9d., plain 6d. each. Evening service at 6-30 on the above date only.

LEEDS.—Spiritual Institute, 23, Cookridge Street. Sunday, July 21st, at 2-30 and 6-30 p.m., and on Monday evening, July 22nd, at 7-30 p.m. Mr. W. Victor Wyldes will occupy our platform. Admission free. All are cordially invited.

LEICESTER.—On July 20th, the annual treat to the Lyceum children will take place (by breaks) to Bradgate. Members and friends cordially invited. Tickets to those not connected with the Lyceum, including ride and tea, 2s. 3d. Children 1s. 6d. Lyceum children no charge.

LEIGH.—Anniversary Special Services, July 14th. Mr. T. H. Hunt will speak in the afternoon at 2-30, on "The Philosophy of Spiritualism." In the evening at 6-30, "The Possibilities of Man." Hoping that as many friends will come as can make it convenient. Tea will be provided at 6d. each.—J. W.

LONDON. Marylebone: 24, Harcourt Street.—A sale of useful articles will be held on Friday, the 12th inst. (10-30 a.m. to 9-30 p.m.) Saturday, 13th (10-30 a.m. to 4 p.m.). Any profits will go to the funds of the Busy Bee Association.

LONDON SPIRITUALIST FEDERATION.—The meeting of delegates elected by the societies, will take place on Thursday, July 18th, at 8-15 p.m., at Lockhart's, 109, Fleet Street.—J. V.

LONDON SPIRITUALIST FEDERATION.—A combined open-air meeting will be held on Peckham Rye, on Sunday, July 21st, at 8 p.m., to be addressed by Messrs. Rodgers, Lees, and others. July 28th, at 8 p.m., in Battersea Park, near the Band Stand, Messrs. Goddard, Rodgers, Hopercroft, Lees, and Long will speak. The annual outing to Epping Forest will probably take place on August 14th. We earnestly invite all our friends to assist us at these meetings.—J. V.

MANCHESTER. Psychological Hall.—We intend having a picnic to Buxton on Saturday afternoon, July 13th. The route will be by train to Buxton, thence a very beautiful walk by the river side to Miller's Dale. Should friends from other societies be desirous of joining, we shall be happy for them to do so. This, we expect, will be the first of a series.—J. H. H.

NEWCASTLE-ON-TYNE.—July 21 and 22: Mrs. Emma H. Britten will deliver three discourses.

THE NEWCASTLE LYCEUM will hold their annual picnic at Royton Willows on Wednesday, July 17. Depart from Central station by 1-15 train. A cordial invitation is extended to all friends who desire to accompany them. The return fare from Newcastle is 10d.; and tea will be provided on the ground for those who give in their names at Cordwainers' Hall by Sunday next—adults 9d., children 6d.

OLDHAM.—Anniversary services, Sunday, July 14th. Mrs. Roberts, of Walsall, will speak at 2-30 and 6-30. Sunday, July 21st, closed for beautifying. Re-opening services by Mrs. Groom, on Sunday, July 20.

PENDLETON. Co-operative Hall.—July 14: Mr. E. W. Wallis. 2-30: "What Spiritualism has done and is doing for Man." 6-30: "What Spiritualism will do."

SHEFFIELD. Spiritual Alliance.—First Annual Trip, Monday, Aug. 5th, 1889 (Bank Holiday). The place, &c., will be decided by the

members, Wednesday, July 3rd. Members and friends kindly invited to assist to make it a success. Parkgate, Mexbro', and Woodhouse friends kindly invited to take part in the trip.—W. S. Brittain, sec.

SOWERBY BRIDGE.—July 14th: Anniversary services at 2-15 and 6-30. Mrs. Wallis, speaker. Friends, rally round and make these services a big success.

WEST VALE.—Lyceum anniversary services, July 14th; Mrs. Green, of Heywood, speaker.

YORKSHIRE FEDERATION ANNUAL MEETING.—Temperance Hall, Bradford, Saturday, July 13th, at 8 o'clock. Mr. Craven will read a paper on "How to consolidate the movement." Discussion to follow. All societies are earnestly invited to send representatives, and express their views, so that we may form a strong and united body, prepared at any time to take united action. In connection with the above there will be a public tea and meeting, when addresses will be delivered by Messrs. Swindlehurst, Bradbury, Bush, and Rowling, interspersed with songs and recitations, by Mr. A. D. Wilson, Mr. Beardsworth, Miss Goldsbrough, and other friends. Mr. Armitage will preside. Tea on the tables at 4-30, meeting to commence at 7. Tickets: Adults, 9d. each; Children, 4d.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

[Editorial matter only should be sent to the Editor, MRS. HARDINGE BRITTON, The Lindens, Humphrey Street, Cheetham Hill. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, Mr. E. W. WALLIS, 10, PETWORTH STREET, CHEETHAM. The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately-worded reports, which must be delivered at this office on Tuesday morning. Correspondents desiring a reply should enclose a stamped envelope.]

AN IMPORTANT SUGGESTION!

THIS CONCERNS YOU! DON'T MISS THIS PARAGRAPH! HELP US TO LET THE LIGHT SHINE.

The Directors of *The Two Worlds* have decided to appeal to the generous supporters of the cause, to assist them in an endeavour to reach a larger constituency than is afforded through the ordinary channels open to a spiritual journal. A very large number of readers could be secured if a copy of our paper were found in the reading rooms of every Free Library in the land, and also on the tables of the political clubs and co-operative societies. To do this, and *continue it*, would involve us in a much larger outlay than we can afford, and yet it *should* be, nay, *ought* to be done at once. We propose therefore to raise a fund for this purpose, and invite our friends to contribute according to their sympathies and means, to enable us to carry out this plan.

In aid of the fund for the above-named excellent purpose, the Editor begs to acknowledge with many thanks the receipt of 10s. from J. T., Burnley; and many promises are made from sympathising friends to follow this lady's generous example.—[Ed. T. W.]

Spiritualists who accept the name and responsibility should grow into harmony, live for the good of all, give their hand to and aid by their means the ignorant and sinful, and strengthen and encourage them to understand spiritual truths. This can be done by deeds of practical benevolence and love, by circulating spiritual pamphlets and tracts, by opening a free reading room and libraries, where persons could get the best literature pertaining to the subject. Also by schools of instruction for inquirers. In this way a practical and beneficent work could be accomplished. If spiritualists could see the need of this, and act in accordance with this plan, they need have no fears but that the world would understand and appreciate them.

There are many fields of useful labour, and all should be tolerant of each other and work in sympathy, but the great thing is to work. All progress is slow and gradual, and happiness is not the end or aim. It is rather the flower that blossoms by the wayside to cheer and refresh the toiler. You are living for eternity, and everything you do is worked into your mental and moral constitution, and affects your whole future, here and hereafter.

"If spiritualism was to be selfishly confined only to those who are spiritualists, and you were ungenerous enough to think that you had no sort of connection with the rest of the world, which could get along the best it could, then you might talk about having got through with the phenomena; but you must remember you stand to-day in the responsible position of being keepers of the only present-day demonstration of a future life that the world possesses. You are the only present-day possessors of the demonstration of the immortality that the world is crying for on every side of you, and if you ask that hungry world to be fed with the husks of revelation and speculation, that hungry world will grow hungrier still. They, of that hungry world, will say, these crazy spiritualists are expending their arguments in a most beautiful piece of speculation, but what about facts? And if you reply, 'We have got through with facts, we are in the atmosphere of philosophy,' you will find that they will say you are of no use to them now."—J. J. Morse.

AGENTS WHO SELL THE "TWO WORLDS."—By the efforts of a kind local friend, who is constantly engaged in trying to arouse interest in the subject and stimulate inquiry, the following three agents in Romsey (Hampshire) have been secured for us:—Mr. Geo. Pope, newsagent, Bell Street; Messrs. C. L. Lordan & Co., printers; and Mr. B. Bedford, newsagent, The Hundred. The contents bills are displayed by Messrs. Lordan and Bedford.

Mr. Stephenson, newsagent, Manchester Road, Bradford (Yorkshire) also sells *The Two Worlds*. Friends who will induce newsagents to get our paper and exhibit it, and paste up a contents bill outside their shop, will do the cause a lasting service and strengthen our efforts.

THEOLOGICAL NUTS TO CRACK.

119. May not the whole plan of redemption be explained on the basis of the strict indivisible unity of God?

120. Christ prayed for the forgiveness of his enemies. Was it the prayer of faith, and will that prayer be answered?

121. Christ was the friend of publicans and sinners in *this* world. Is he their friend *now*?

122. Will he *always* be their friend? if not, is he the same *to-day*, *yesterday*, and *for ever*?

123. Supposing Jesus to have been both God and man, which of the twain was it that died?

124. If it was only the man who suffered, why do you hold to an infinite expiation?

125. If there was not an infinite expiation, was there an infinite sin to be cancelled?

Rev. A. C. Thomas.

BURNS AND THE KIRK is the title of a book by our friend Rev. A. Webster, (Unitarian) of Aberdeen. Mr. O. W. Holmes referring to it says, "it treats on a question which has long puzzled me—how straight-laced Scotland could clasp her national poet to her bosom, without breaking her stays. Allow me to thank you most heartily for a labour of love, which seems to me most timely, and which I think must be eminently useful among the victims of a doctrinal theology which is fast becoming recognized and *out-grown* by common civilization and enlightened humanity." Mr. Holmes appears to be on "the down grade" too. Poor Mr. Spurgeon must have a bad time of it seeing so many going the downward track.

SIGNS OF PROGRESS.—Dr. Gloag, a leading Scotch Presbyterian, recently said: "We may be fast approaching the age of the Spirit, when religion will not only be understood but felt, and our theology will be more that of the heart than of the intellect, when men will be rescued from infidelity, agnosticism, and materialism by a living faith, a faith which says, 'I believe, because I see and know!' We greatly need this spiritual influence in a world of doubt and scepticism and materialism on the one hand, and of luxury and carelessness and indifference on the other, when a new Pentecostal age will dawn upon the world." We wonder if he had spiritualism in mind when he said it. The spiritualist can say, "I believe, because I see and know," but we doubt if creedal Christianity can do so, or ever grapple with materialism. *It lacks the facts.* But even Calvinistic Presbyterianism feels the need for a more liberal and living faith.

WHAT SPIRITUALISTS COULD DO IF UNITED, ENERGETIC, AND REFORMATORY.

Become a numerous body, purchase or erect halls, educate the young, free the mature from thralldom to fear and creeds, comfort the bereaved and aid the weak, co-operate with the reformers and help to re-organise society.

Become a power in the towns, turn the scales at school boards, municipal, and influence parliamentary, elections, and so win public recognition, compel respect and attention. We should then be a body to be reckoned with, considered, and consulted—not insulted and despised.

Become leaders in all progressive movements, help to enforce the claims of the poor, suppress the sweating system, elevate the weak and aid the cause of justice.

Become promoters of peace and arbitration, as against war and the appeal to arms. Institute fraternity and brotherhood, and by co-operation and education help in the social redemption of the suffering and ignorant millions, and win equality of opportunity for happiness in this world for all.

A USEFUL PLAN.—A kind friend writes, "This week I leave begun to have a *Two Worlds* in the waiting room at the railway station."

CURATIVE MESMERISM.—Mr. W. H. Edwards, of Camberwell, London, writes that he was much interested in Mr. Ashworth's article on the above subject, and gives the following illustration of the cure of spirits for their friends. He was about to magnetize a gentleman, when he felt a sudden pain in his left arm and could not proceed. He requested a friend, who was present, to retire, thinking that perhaps his presence was the cause in some way; but still he could not go on. He went into the next room, where Mr. Hopcroft was at supper, to ask his advice, but was surprised to find him looking very dejected and unable to eat anything, although he had desired some refreshment after his evening services at Peckham. He complained of his head. Mr. Edwards was immediately controlled to magnetize him with great force, and in a short time Mr. Hopcroft completely recovered. But the gentleman who was to have been operated upon, had to retire without being treated. Mr. Edwards says: "Mr. Hopcroft's was a serious case; he was impelled to go home with me, and I was prevented by strong control from carrying out my original intention for the purpose that I might attend to Mr. Hopcroft, and in this way the spirits proved their interest in his welfare."

The old pioneer medium (Mr. W. Wallace), has been having a busy time, publicly and privately. Keep him going, he likes it. Terms moderate. He will remain in Lancashire and Yorkshire some time. For dates, address c/o Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

We trust the "call" of the Yorkshire Federation will be responded to by a large number of delegates, and that the cause of unity, progress, and work, will be advanced. We should uphold our noble cause in a dignified spirit, and present it to the world at its best. The truth is so grand that it deserves the best possible "setting," and its advocates should be worthy, true, and good.

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A L O F A S

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AT the earnest request of a few earthly and many spirit friends, as well as in realization of the urgent demands of the time, we propose to republish a short work compiled in 1879, in Australia, and prepared by the author in obedience to the strong desire of a party of learned and eminent Melbourne gentlemen, who wished to possess a manual of reference, and such authorities as would enable them to verify a certain course of lectures given by Mrs. Hardinge Britten during several consecutive Sunday nights, in the Grand Opera House, Melbourne, on the subject of the origin of Ancient Faiths, and their relation to Christianity.

It was deemed that the statements contained in these lectures were so astonishing and so utterly subversive of the general ideas concerning the *divine* origin of Christianity, that a complete manual of reference and a list of all the authorities that could be cited on so vast a subject was imperatively demanded. It was in answer to this demand that “Faiths, Facts, and Frauds” was written, published by the immense printing house of Robertson and Co., and copies to the number of 10,000, were widely distributed.

For the matter contained in that book, the author, at the time of publication, challenged all the learning of the age to refute her statements, and, notwithstanding the fact, that they proved the ruling theology of the age to be a mass of unmitigated FRAUDS, that challenge remains open still. Up the present time we know of but one attempt to subvert the overwhelming array of FACTS and the indisputable authorities cited in this book, and that solitary instance was on the part of a certain reverend and well-known ecclesiastic, who—whilst compelled to admit that the special history on which Christianity was founded had been repeated again and again in every country of antiquity, *ages before the Jews were ever known as a nation*, yet declared that those preceding histories were “myths,” whilst the Jewish one alone was true—and that all the originals were frauds, and the final *reproduction* of those original histories, *the only genuine fact!* Comment on such an *explanation* is unnecessary, except to admit that it was worthy of its reverend source and Christian tactics generally. One thing, however, is certain; either this book should be *put down* as the worst libel that *has ever been* published on Christianity, or it proves Christianity to be the grossest *fraud* of the ages.

All that we have to add is, that the time is now ripe for the republication of “Faiths, Facts, and Frauds,” and from opponents and partisans alike we seek only a candid judgment, and ask that in the light of reason they will READ! READ! READ!

With the weight of testimony we offer, and the mass of indisputable authority cited, we have no fear for the result, and never expect to find another reverend Christian teacher who will make the last of the myths the only fact, and all the originals *copies!*

Finally, to our readers, we beg to say, that for the reproduction of this book, some preliminary promises of support are necessary.

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