

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 99.—VOL. II. [Registered as a Newspaper.] FRIDAY, OCTOBER 4, 1889.

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June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.

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SPIRIT RETURN IS ACTUALLY ADMITTED by Mr. Grinstead, but he argues that they are evil spirits who do manifest.

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SERVICES FOR SUNDAY, OCTOBER 6, 1889.

Accrington.—28, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Newell.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Pemberton.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Miss Keeves.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Hellier.
Beeston.—Conservative Club, Town St., 2-30 and 6; Mrs. Dickenson.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. V. Wyldes.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Bush.
Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. T. Postlethwaite.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Brown.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Wade.
 Otley Road, at 2-30 and 6: Mrs. Craven.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Clayton.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Rowling.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mr. Hopwood. Tuesday, at 8.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Hurker Street, at 10-30, 2-30, and 6: Mrs. Benison. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Bailey.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Davidson.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Stansfield.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Mrs. Bentley and Mr. Pickles.
Colne.—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30: Miss Jones.
Cowns.—Asquith Buildings, 2-30 and 6: Mrs. Riley.
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: Mrs. Woolley.
Deesbury.—Vulcan Road, at 2-30 and 6: Mr. Milner. Monday, Public Meeting, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mrs. R. Peters.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mr. Armitage. Monday, Mrs. Crossley.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Ormrod.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mrs. Wallis. Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Stair. Flower Service.
Idle.—2, Back Lane, Lyceum, 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.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Smith. Institute, 28, Cookridge St., at 2-30 and 6-30: Miss Hartley.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45, Professor Timson; at 6-30.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Britten.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Road, at 6-30. Wednesday, at 7.
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 11, Quiet chats for earnest people; at 7, Mr. Yates; Lyceum, at 8. Wednesday, at 8.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7.
Holborn.—At Mr. Coffin's, 18, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kensiah 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.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Discussion; at 7, Messrs. Hopercoft, Long, and Rodger. Wednesdays, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 3, Lyceum; at 7, Lecture. Monday, Social Meeting. Mr. Dale, Friday evenings.
Mill End.—Assembly Rooms, Beaumont St., at 7: Mr. Humphries.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill.—124, Portobello Rd., Tuesday, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Mr. W. E. Walker.
Peckham.—Winchester Hall, 33, High St., 11 and 6-30, Addresses; at 8, Lyceum 99, Hill St., Sunday, at 8-15, Members.

Wednesday at 8, Séance, Mrs. Wilkinson; inquirers welcome.

Saturday, at 8-15, Members' Circle.

Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall West Ham Lane, E., at 7: Open meeting.

Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.

Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.

Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.

Collyhurst Road, at 2-30 and 6-30: Mr. Standish.

Mexborough.—Ridgills' Rooms, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Mission Room, Church St., at 2-30 and 6.

Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. J. Walsh.

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. J. Morse, and on Monday. Open-air (weather permitting), Quay Side, at 11.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15: Mr. E. W. Wallis, and on Monday.

41, Borough Rd., at 6-30: Mr. Davison.

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: Mr. W. Johnson.

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30, 2-30, and 6: Miss Walton.

Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mrs. Lazenby and Mr. Turner.

Pendleton.—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.

Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

Raistrick.—At 10-30, Lyceum; at 2-30 and 6: Mr. G. Smith.

Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.

Marble Works, at 3 and 6-30.

Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.

28, Blackwater St., at 2-30 and 6. Wednesday, at 7-30.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; 2-30 and 6-30: Mr. Stewart. Monday, 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, at 2-30 and 6-30.

Shipley.—Liberal Club, at 2-30 and 6: Mr. Marsden.

Skelmanthorpe.—Board School, 2-30 and 6.

Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. and Mrs. Hargreaves.

South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. J. G. Grey. Wednesday, 7-30. Developing on Fridays, 7-30.

14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6.

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose.

Station Town.—14, Acolom Street, at 2 and 6.

Stockport.—Hall, 26, Wellington Rd., South, 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: Mrs. White. Wednesday, at 7-30.

Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Charlton.

Tunstall.—18, Rathbone Street, at 6-30.

Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.

Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, 10; 2-30, 6-30: Miss Gartside.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.

West Vale.—Green Lane, at 2-30 and 6: Mrs. Crossley.

Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Hoyle. Mondays, at 7-30.

Bankfoot.—Bentley's Yard, at 2-30 and 6: Mrs. Metcalf.

Willington.—Albert Hall, at 6-30.

Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.

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CONTENTS.

The Rostrum	561	The Press and Spiritualism	567
Poem—I Believe	562	Poem—Angel Spirits	568
Sketches from Men and Nature ..	562	Lycium Jottings	568
Spiritual Tests which are Tests ..	564	Chronicle of Societary Work	569
"The Two Worlds" Question Department	565	Prospective Arrangements	571
The Paris Spiritualist and Spiritist Congress	566	Passing Events and Comments ..	572
		Sunday Services	11

THE ROSTRUM.

HAS HUMANITY GAINED FROM UNBELIEF?

A SPIRITED debate on the above subject took place quite recently at Newcastle, the debaters being a very popular Newcastle preacher, the Rev. Marsden Gibson, M.A., and Charles Bradlaugh, M.P. The subject itself was a wide one, and if it had been treated historically, and in reference to the progress which art, science, and knowledge in general has gained from unbelief, and the impulse which the constant sense of imperfection gives to intellectual advancement, it might have been deeply interesting, as well as instructive. Nevertheless, no other subjects were dealt with specifically, except the Bible, and the results of its influence, or denial of its infallibility, upon humanity.

As both the debaters were very able men—although the subject is too well worn, and especially of late has been too thoroughly threshed out to present any novel points of interest—the *resumé* of the concluding portion of the debate is sufficiently characteristic of the mode in which the subject was treated, and the eloquence with which both parties defended their several positions, to be worthy the reader's attention. It may be premised that amongst Mr. Bradlaugh's attacks on the alleged infallibility of "Holy Writ," and the duty of reading it in the spirit of unbelief, was his definition of the character of David, *the man after God's own heart*, and his assertion that the Bible throughout upheld the system of slavery, &c., &c. It will be seen how the Rev. Bible champion meets these points, for we give the closing speeches, as reported in the *Newcastle Chronicle*, without comment on either side:—

"CLOSING SPEECHES.

"Mr. Bradlaugh said he was told that they might test the Bible by one test, which Mr. Gibson had selected. Mr. Gibson said that the fact that it told of all David's wickedness clearly enough showed that it was a book of truth. First Book of Kings, 14th chapter, 7th and 8th verses, 'Go tell Jeroboam, thus saith the Lord God of Israel, forasmuch as I exalted thee from among the people and made thee prince over my people Israel, and rent the kingdom away from the House of David and gave it to thee, and yet thou hast not been as my servant David, *who kept my commandments, and followed me with all his heart to do only that which was right in mine eyes.*' That was a pretty clean certificate of character for a murderer, a traitor, a liar, and an adulterer. He quite agreed that if they applied the test to any other book of similar composition and antiquity with the Bible, they would find it defective as the Bible was. But it was the only book for which a man could be condemned for finding defects in; it was the only book which they could be indicted for finding defects in. (Laughter and cheers.) He had been so indicted, and as he was indicted under the auspices of the Church of England, then, taking the argument laid before them that night, the Church, which used the force of persecution against him, knew that it had not got the truth, but was unbelieving. They were told that God's special teaching to us in relation to disease was that

we were to use the means within our reach. In 1853 there was a special attack of cholera, and a memorial was presented to her Majesty, through Lord Palmerston, asking for a fast day to cure the cholera. (Laughter.) Lord Palmerston, in his reply, said he thought the time would be better occupied in making improvements in those parts of the towns and cities where the poorer classes lived. (Laughter.) They were told that there was a principle of development in the Bible. Did that mean that it grew better as it got on, and that the original part of the revelation was not as good as it might be? Was there anything more heretical than that? Now they were told that the text in Leviticus was the commencement of the mitigation of slavery. But it enacted that slavery was to last for ever. (Hear, hear.) How could it be the commencement of the mitigation of a thing which it had enacted should last always? It was to be mitigated when there was no mitigation; when everlasting had been got through there was to be no more slavery. (Laughter.) Then they were told with reference to Exodus, 21st chapter, and the verse against stealing, that that was in diminution of slavery. It was not. It stated if one Hebrew stole a slave from another he was to be punished, but he would read a hundred injunctions—certainly fifty—that he might steal them from other people. He would not trouble to pursue the argument further, because he was told that Exodus was written fifteen hundred years before the Christian era. He would ask what language it could have been written in fifteen hundred years before the Christian era. He would ask where was any authority for stating that any manuscript existed five hundred years before the Christian era. It was simply monstrous, and it could only be said with the most absolute unacquaintance with any of the researches made on the subject. Then he was told with reference to Matthew, 18th chap., 8th verse, that 'everlasting fire' involved finality of punishment. He hoped Mr. Gibson understood what he meant. Was he (Mr. Bradlaugh) to be condemned to everlasting fire because he could not believe—not because he would not believe, not because he was unwilling or perverse—certain things in the Bible? He could not believe, for instance, that Jesus Christ could be born without a father. These were things which it was impossible for him to believe, and if he were offered eternal happiness on the one hand, or eternal torment on the other, he might be a hypocrite, but he could not believe it.

"The Rev. Marsden Gibson said he would go back to the character of David. The question to his mind was did David repent of his sins? because Christianity taught this, that where a sinner repented there was forgiveness. That, to him, was one of the great claims which Christianity had upon the acceptance of the world, because it was a system of hope. It was not hopeless, and deprived of that system of Christianity, the condition of the sinner must, it seemed to him, be hopeless, because no provision was made for his repentance or salvation. Then with regard to finding defects in the Bible being an indictable offence, such might be the law, but when they found that it was necessary to revise the translation of the Bible, it showed that there were certain inaccuracies in the translation which required to be amended, and, if there were inaccuracies in the translation, there might be inaccuracies also in the text, and, therefore, it was not unorthodox or improper in a Christian to hold that there might be defects even in the Bible. (Hear, hear.) Then, with regard to the fast day in order to cure the cholera, he would remind Mr. Bradlaugh that there was a text in St. James, chap. 2, v. 20, which said 'Faith without works is dead.' By that he understood that if they acted on the principle which Mr. Bradlaugh said they ought to act upon, and he

(Mr. Gibson) laid his hands on the sick people in order to heal them, instead of sending for a doctor, he should be acting against the teaching of that verse. It had been said that the bishops opposed the abolition of slavery over and over again. He was not there to defend the conduct of any professing Christians who might be shown to have been wrong. A majority of the House of Commons also opposed the abolition of slavery. Those who opposed it in the House of Commons had wanted faith in the principle of justice and mercy and equality as between man and man. Mr. Gibson then proceeded to quote from the writings of Wm. Lloyd Garrison to prove that the great abolitionist was a Christian throughout life.* It was utterly unjust to discredit the teaching of Christ by the action of those who were unfaithful to that teaching, and to refuse to credit that teaching with those virtues which were its essence.

"Mr. Bradlaugh, replying, said neither Wm. Lloyd Garrison nor any other Christian abolitionist could believe in the text which says: 'The children or strangers that do sojourn among you, of them shall ye buy, and so their families that are with you, which they have begotten in your land; and they shall be your possession. And ye shall make them an inheritance for your children after you, to hold for a possession: of them shall ye take your bondmen for ever.' They could not believe that and it was no use pretending they did. They were told that David repented. He did not repent, for they were told that on his deathbed he reminded Solomon that there two men whom he had not had the time to kill, and begged him to bring their grey hairs to the grave. (Laughter and cheers.) He might be told that there were a lot of blunders in the Bible, and that there was a revised version. But was not the Bible with the blunders in it that which was taught in the schools, and was not it that which the bishop used in the ordination service? He was told that wherever there was Christianity there was progress, and Central Africa was pointed to. Well, according to the declarations of their missionaries, we had admitted rum and poisoned the people, and made them brute beasts. (Cheers.) They talked of the progress of Christianity. Let Germany answer with its intellect; let France answer with its wit; let Austria answer with its mixture of races; let Italy answer. Progress with the whole of Europe an armed camp, and priests on every side blessing the accursed weapons with which they were preparing to deal death! (Loud cheers.) They preached peace and practised war. Progress—aye, progress with Krupp's guns, progress with melanite, and progress with dynamite. And then there was this great nation of ours, with its laboratories and chaplains, where bombs were being loaded to blow to pieces people whom we did not yet know, but with whom they hoped in the future to quarrel. If he believed in an all-powerful Father, he would pray. ("Question.") It was the question. He was there defending the heresy for which the Christian Church burned Bruno. He was there defending the heresy for which poor Foote was sent to Holloway Gaol. The Bible ought to be subjected to the same treatment as other ancient books. Improvement had been made on every side, but in spite of religion and not because of it—science had lit the world which had been kept dark. Humanity had gained from unbelief, if it had only been by people thinking and making telescopes to find out the world's beauty. (Loud cheers.)

"Rev. Marsden Gibson denied that the more humane treatment of the insane was due to unbelief, and maintained that it was due to Christianity. With regard to the appeal which had been made to him regarding the defects in God's Word, Mr. Bradlaugh must allow him to point out that, according to the theory of inspiration, which was usually held in the present day, there was no reason why, in the translation of God's Word, or even the reading of God's Word there should not be misunderstandings and defects. That was to say God had used man as an instrument, and, therefore, the characters and the information and the knowledge of these human instruments had certainly tinged the teaching that had come through their hands. And it would be unreasonable to expect that the Christian ought to regard such words as those which had been alluded to as being the words of God. To force such an interpretation on a Christian, which would lead him to such a conclusion, was unreasonable, and contrary, as it seemed to him, to common sense. (Cheers.) He would protest against any interpretation being forced upon him, as a Christian, which would make it necessary for him

to defend every single word found in the covers of the Bible. (Cheers.) The rev. gentleman concluded by moving a vote of thanks to the chairman.

"Mr. Bradlaugh, in seconding, with Mr. Gibson's permission, joined in thanks to the committee for the arrangements. He desired personally to thank Mr. Gibson for the tone of the whole debate.

"The motion having been carried, the chairman replied, and the proceedings ended."

I BELIEVE.

I BELIEVE for all the anguish
That our weary hearts enfold,
There's a compensating rapture,
Out beyond the gates of gold;
And for every day of sorrow
There's a day of perfect peace,
In the green arcades of heaven
That await the soul's release.

I believe for every parting
That the heart with anguish fills,
There's a meeting bright with promise,
On the glad eternal hills.
What though gall may be our portion,
And we drink it with a sigh,
There's a cup with nectar brimming,
We shall quaff it by and by.

I believe there's sweet fruition
For these sad and troubled years,
And those flowers may grow the better
That are watered with our tears.
From the ashes of our gladness
New and grander forms shall rise,
Like the fabled bird, the Phoenix,
Soaring upward to the skies.

For the dark clouds now above us
Purple twilight shall unfold,
In the land of summer glory,
Just beyond the gates of gold.
O'er a barren way I'm wending,
One by one my joys I leave;
Yet though tempests rave about me,
Lord, oh let me this believe.

SKETCHES FROM MEN AND NATURE.

BY REV. ADAM RUSHTON.

(First published in the "Macclesfield Chronicle.")

PART II.

LIFE AT WINDERMERE.

(Concluding Extracts.)

HOW GREAT WRITERS DERIVED THEIR INSPIRATIONS FROM GREAT LAKES AND MOUNTAINS.

LEAVING the Elleray Woods, where we have lingered lovingly and long, we proceeded along the Ambleside road, and in some half-hour arrive at Calgarth, which was at one time Bishop Watson's abode. And here we are reminded that while ecclesiastics dwell with painful reiteration on the profound importance of securing mansions in heaven they take care to secure for themselves the most beautiful mansions on earth, as did Bishop Watson in planting himself in this lovely and picturesque spot; and, indeed, the clergy generally, however profoundly absorbed in divine things, have a keen eye on their material interests. Differing widely among themselves as to doctrine and ritual they all agree that rates in aid, tithes, and grants ought, and must be secured for their order, as vested rights for all coming time.

Nor is this terrible hankering after power and worldly splendour manifested by the clergy of the Establishment alone. The Rev. Charles Spurgeon resides in his own sumptuous mansion on his own beautiful estate. Richly-stored vineries and gardens are all around him. He has a host of servants, carriages, horses, and horned cattle at his command; and when he drives in state to his tabernacle on the Sabbath day he has 5,000 people to bend the knee before him. Judging from his style of living he might be qualifying for Lambeth Palace, or even the Vatican at Rome. His pomp would surpass that of Archbishop Benson, and his infallibility would be more forcibly displayed than that of the Pope himself.

On the same road, and near to Lowwood, we get a sight of a beautiful residence called the Dove's Nest, a very appropriate name for the house in which Mrs. Hemans, the sweet poetess, dwelt. Living, when a child with her mother, in a solitary old mansion in North Wales, she became at a very early age subject to poetic moods. She wrote excellent verses at nine years of age, and published a volume of poems, entitled "Early Blossoms," before she was fifteen. Her

* Wm. Lloyd Garrison was a warm spiritualist, and as such intimately known to the Editor during the last twenty years of his life.—*Ed. T. W.*

next volume of poems was called "The Domestic Affections," strongly indicating her intensely loving nature, and also the great anguish she must have experienced in the domestic troubles through which she passed. A blessed refuge in her troubles must her lakeland home have been, as from some of her poems may be inferred. With all her gentleness, she yet cherished a strong admiration for such bold and noble souls as daringly struggled to secure liberty and truth for mankind. In her fine poem on "The Vaudois Valleys" she says:—

A memory clings to every steep
Of long enduring faith.
For o'er the snows and round the pines
Hath swept a noble flood;
The nurture of the peasants' vines
Hath been the martyr's blood.

In the same noble and sympathetic spirit she writes, "On the Landing of the Pilgrim Fathers in New England," in which she says:—

They shook the depths of the desert gloom
With their hymns of lofty cheer,
And the sounding aisles of the dim woods rang
To the anthems of the free.

Passing through Ambleside, containing Roman remains, and which is the oldest town in the Lake District, we reach the residence called the Knoll, but which in consonance with the character of Miss Harriet Martineau, its original resident, and in contrast with the Dove's Nest, ought to have been called "The Eagle's Nest." In some respects Mrs. Hemans and Miss Martineau were alike, but in other respects they were widely apart. Both had genius and culture of the highest kind, but Miss Martineau had a logical insight, and a keen and daring spirit of investigation, which Mrs. Hemans never knew. Being of Huguenot descent she inherited an ardent love of truth and mental independence in its noblest form. In very early life she manifested remarkable talent for literary composition. Her first work was a volume of "Devotions for Young People." Amongst her succeeding publications were "Illustrations of Political Philosophy," "Eastern Life, Past and Present," "Impressions of Syria and the Holy Land," and "Society in America;" but her most remarkable work was written in conjunction with Mr. Atkinson, and entitled "Letters on the Laws of Man's Social Nature and Development," "which convulsed," says an able critic, "the literary coteries with the boldness of its speculations." Miss Martineau's first publication was a Manual of Devotion, and her last a translation of "Comte's Positive Philosophy," but through her whole course she was the same noble, truth-loving, independent, and progressive-minded woman.

Leaving Rydal Mount and descending to Grasmere Road we soon arrive at Nab Cottage, so long occupied by Hartley Coleridge. Here he spent his time in writing poetry and biography and in imbibing strong drink. He inherited much of the genius of his father, S. T. Coleridge, and also much of his weakness. As the elder Coleridge himself was frequently visiting in the Lake district, his name and fame have become associated with Nab Cottage and the neighbourhood around. But continued solitude was not for him; he loved the crowd. In London he held weekly *conversazioni*, discoursing for hours at a time on all subjects human and divine. Thither, from all parts of the country, enthusiastic young men came rushing to listen to the wisdom of the sage "in linked sweetness long drawn out." A most striking instance of his resistless and long-continued volubility is related by his friend Charles Lamb. Hastening to his office in a London bank he happened to meet Coleridge on the way, whose mind just then was full to overflowing with some important and mighty thoughts. Seizing Lamb by a button of his coat he drew him aside into an avenue and began his overpowering tale to unfold. Seeing no other way of escape, Lamb took a penknife from his pocket and cut away the button from his coat and fled. "Leaving the bank some time afterwards and again passing the avenue," says Lamb, "there I saw Coleridge standing with eyes shut, button in hand, and talking as rapidly as before. How long he continued in the same position no one, not even Coleridge himself, could ever tell." By way of explanation, no doubt, a spiritualist would say that Coleridge was under spirit control and could not stop his hurangue until his message was complete.

Turning back now in the direction of Ambleside and proceeding along the road on the other side of Grasmere

Lake and Rydal Water, we come to Fox How, the residence of Dr. Arnold, the greatest of the headmasters of Rugby School, and the greatest of the leaders of the Broad Church of England party. And very interesting, surely, it is to note that the same kind of breadth and depth of thought which he infused into the English Church was introduced into English literature by his son, Matthew Arnold, not inaptly described in his own words, as the apostle of "sweetness and light;" and also by his (Dr. Arnold's) distinguished granddaughter, Mrs. Humphrey Ward, the authoress of "Robert Elsinore," a work which, as all readers know, is making a profound impression at the present time.

The fine spirit and wonderful influence of Dr. Arnold can only be understood by those who have read his life, so graphically, lucidly, and tenderly written by Dean Stanley; and that best of all boys' books, "Tom Brown's School Days," written by Mr. Thomas Hughes, the present County Court Judge in this district. In the latter work is a passage describing the visit of an old scholar to the doctor's grave in the chapel at Rugby, which is so full of exquisite pathos and profound religious impression that we cannot avoid copying a portion of it here. "He [Tom Brown] turned to the pulpit and looked at it, and then leaning forward with his head on his hands, groaned aloud. If he could only have seen the doctor again for one five minutes; have told him all that was in his heart, what he owed to him, how he loved and revered him, and would by God's help follow his steps in life and death, he would have borne it all without a murmur. But that he should have gone away for ever without knowing it all was too much to bear. But am I sure he does not know it all? The thought made him start. May he not even now be near me in this chapel? Then he walked up the steps to the altar; and while the tears flowed freely down his cheeks, knelt down humbly and hopefully."

Having returned to Windermere, we paid an intended visit to the chapel in the wood. The slanting rays of the declining sun were freely streaming on the branches of the trees, creating a fiery glow in the foliage like that in Midian's burning bush. The sweetly-laden evening air was blowing freely around us. The birds were merrily flitting from bush to bush, and were sweetly singing their evening songs. A free and mutual Bible reading would have been in beautiful harmony with all around. But, alas! that was not to be. At the last point the order of Nature broke. Bible lessons were read by the minister in the usual way. But there was no liberty for any one else to question or to say.

Two notable anecdotes are related by John Ruskin in his "Præterita," just being published at the present time. Going on one occasion to the Bible class by the Rev. Mr. Maurice, at the Working Men's College, in London, he (Ruskin) found the subject of the evening to be Jael's slaying of Sisera. "Concerning which Maurice discoursed in passionate indignation. Such dreadful deeds could only have been done in dark Biblical ages, and no patriotic Englishwoman ought ever to think of nailing a Russian or Prussian's skull to the ground. I, therefore, ventured to inquire why then, had Deborah declared of Jael, 'Blessed above women shall the wife of Heber the Kenite be?' With startling and flashing eyes Maurice burst into scornful denunciation of Deborah as a mere blazing Amazon; whereupon there remained nothing for me—to whom the song of Deborah was as sacred as the Magnificat—but total collapse; the eyes of all the class being also bent on me in amazed reprobation of my benighted views and unchristian sentiments. And I got away how I could and never went back." One more Bible class, however, Ruskin was induced to attend. It was held at Earl Ducie's house, and was a very fashionable affair. "The class," says Ruskin, "was presided over by the Rev. Mr. Molyneux, then a divine of celebrity. He discoursed in tones of consummate assurance and satisfaction, and to the entire comfort and consent of his Belgravian audience, on the beautiful parable of the prodigal son. I ventured to inquire what we were to learn from the example of the *other* son, not prodigal, who was, his father said of him, 'ever with me, and all that I have is thine?' A sudden horror of the serpent having, somehow, got over the wall into their garden of Eden fell on the whole company; and some of them, I thought, looked at the candles as if they expected them to burn blue. At length Mr. Molyneux explained that the other son was merely a picturesque figure introduced to fill the background of the parable." Then after a little fulmination from Mr. Molyneux—"I retired," says Ruskin, "as from Mr. Maurice's class, in silence; nor ever attended another meeting of the kind from

that day to this." But why all this childish timidity, this unmanly fear concerning the Jewish Scriptures? when we thus know that—

The word by seers or sibyls told,
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind—
One accent of the Holy Ghost
The heedless world hath never lost.

SPIRITUAL TESTS WHICH ARE TESTS.

BY AN OLD SPIRITUALIST.

THE following narrative of spiritual phenomena is of so convincing a character, that I have taken unusual pains to verify it by giving the names, places, and all points essential to the truth. All the men connected with it are resident here, where they have lived during more than twenty-five years, and are known as amongst the very best class of our German citizens.

About two months ago, as I was standing at my workbench, a fellow artisan, a middle-aged German, named John Claus, but recently employed in the shop, came to my side and whispered: "Mr. Whitworth, are you a spiritualist?" On being told "yes," he continued: "Have you had any tests?" I mentioned a few of the more pointed ones I had experienced. Then he said: "Yes, those are good; but they are nothing to the ones I have had. Oh, my goodness! what wonderful tests I have had." Pressing him to tell me some of them, he poured into my ear what seemed to me the most astounding narrative I ever listened to. It made the deeper impression on me, from the straightforward, simple, honest way in which it was given. No one could have heard it and not felt that he was telling a plain, unvarnished tale of the deepest importance in his life history. Gaining his permission to write it out for publication, I took numerous opportunities to investigate the matter in every conceivable way I could think of, to get at the true facts, so as to place it in the most reliable shape that could be arrived at. Without the slightest attempt at embellishment, the entire chain of circumstances occurred as follows—

Some time before the war, John Claus and two brothers, Marten and Werner, were residents of Cleveland, Ohio, living on what is called the west side. John lived in his own house at 172, Bridge Street, as he does now; the elder brother, Werner, near by on Hicks Street, with a place where he carried on the furniture business on Pearl Street, in the immediate neighbourhood. There was also a sister; but as she and Marten were not called on to take so prominent a part in the circumstances as the older brothers, it will suffice to add that they resided close at hand. They came originally from the town of Gudensberg, in Hesse-Nassau. At this period the youngest brother came from their German home, and was given employment and a home with Werner. His name was Gustis. Business becoming very dull just before the war of the rebellion broke out, this young man started away to Wisconsin, where he worked at various pursuits until Sumpter was fired on. Fired with the love of liberty so innate in the German heart, he enlisted in the Fourteenth Wisconsin Volunteers, and, some time in 1862, was stricken down with swamp fever, placed in a hospital in Norfolk, Virginia, and there died.

Passing over the intervening years, we come to the period, some ten years later, when John and Marten were working in the furniture factory of their brother Werner. Also employed there was a young man named Gottlieb Fischer, who had recently emigrated from the kingdom of Wurttemberg. Until his appearance asking for work, not one of the Claus brothers had ever seen or heard of him, nor had he the slightest knowledge of them. In a word, they were utterly absolute strangers to each other. Moreover, he was so young and inexperienced, and seemed so dull and stolid, that his presence, when the brothers conversed together, was not any more taken into account than if he had been a young boy.

At this time John and Marten were deeply engaged in the investigation of spiritualism, and during their mornings held earnest conversation on the subject, quite certain that Gottlieb Fischer would not have the least idea what they were talking about. But one day, to the great astonishment of John, he came and whispered to him while alone: "I know what you are talking about so much. It's about spirits;" and when John demanded what he knew about such matters, he rejoined that numbers of spirits of his dead relatives and friends came to him every night as soon as he got into bed. Perceiving that the young man must be a

medium, albeit he had not the slightest idea of the meaning of such a thing himself, Gottlieb was told to come to the residence of John that evening, and a circle would be formed to test his powers. The moment the young man was seated in the circle round a table the effect was astonishing. The table moved about with astounding violence, and Gottlieb's hands were threshed on to the wood with such force as to break the skin and cause blood to flow quite freely. He was in a complete trance, and made constant efforts, whereby his face was greatly contorted, to speak. It was not until the third or fourth sitting that he succeeded in clear articulation, when the first sentence he uttered was the astounding one to John Claus: "I am your brother Justis!"

For a little while John was so deeply moved as to be unable to respond, but finally he said: "If you are my brother, I am glad to meet you; but will you not give me some test by which I shall surely know it is you? Tell me the name of the street where we lived when we were boys, and then I shall feel perfectly satisfied it is you." "Yes, I will do so," came through the entranced medium; but I want you to bring my brother Werner here; first bring him, and then I will tell you anything of our past life you want." But Werner refused to come on what he termed "any such fool's humbug," nor could all the coaxings of his brothers shake the resolution in this respect. When informed of this in the circle on the following evening, the spirit refused any communication till Werner was brought, and finally impelled the medium, Gottlieb Fischer, to spring to his feet and go to the older brother's house to fetch him. All three went together; John and Marten being now in such a state of eager excitement as no mere words can depict. They were again doomed to disappointment. Werner was not at home. Still, the spirit of Justis refused to give any tests till his desire for his elder brother's presence might be accomplished.

On the next day, at the time when Fischer chanced to be alone in the workshop, he was thrown under control by Justis on the appearance of Werner, and asked why he (Werner) did not come to John's as requested? The elder brother now promised that he would do so that evening.

We will here premise that, the weather being oppressively hot, the circles had been held in the open yard; and here, under the shade of some trees and shrubbery, on this never-to-be-forgotten meeting, John and Marten Claus, and the medium, Gottlieb Fischer, sat together when Werner appeared. And then, in the clear light of the open sky, the fleecy clouds yet gilded by the last rays of the setting sun, and the hum of the busy city yet distinct on the sitters' ears, the wonderful problem of spirit life was unfolded and proved beyond the possibility of doubt to these three eager listening German brothers. Without an instant's hesitation, on the sharp demand of Werner: "If you are my brother Justis, now dead more than ten years, tell me what was the first thing I set you to work at when you came here from Germany?" The spirit voice responded: "To dig out the cellars and foundation of your new place."

This was the simple truth; and the eyes of the sceptic brother began to dilate and expand in astonishment. But, resolved not to give way too soon, he again demanded: "Which of my children did you take a great fancy to?" "Adolphe, the oldest; he was my boy; I loved him!" This was so strictly true, and it was so clearly evident that it was a matter that could have come from no one but the veritable Justis, that Werner clasped his hands together with sudden and overwhelming emotion, as he cried: "My God!—Yes! yes! you are Justis!"

As if for the purpose of breaking away any possibility of doubt the spirit suddenly demanded: "Werner, what did you do with the gold watch I gave you for a silver one when I went to the war?" Here was another test of the most marked description. As Werner had traded the watch away soon after receiving it from his younger brother, ten years ago, and the whole circumstance faded from his recollection, without any allusion to it by any one since, he was compelled to see in this, additional proofs of Justis's spirit presence; yet far more pointed tests were to come. Had Justis purposely set himself to heap up proofs of his identity mountains high, he could not have accomplished it more effectually than he did. Turning to John, with the words: "You asked me to tell you the name of the street we lived on when we were boys at home?" He not only did so, but gave the number of the house, described the house's prominent peculiarities, with those of their intimate neighbours; calling over the names of the latter in full, and mentioning the marked traits

of person and character peculiar to each. He spoke of the school where they went together, and, just as would one remembering some pleasant memory of boyish freak, demanded: "Don't you recollect what nice big pears aunt Threenert had on the tree against the house, and how she used to scold when we took them?" He called attention to the old justice of the peace, Richter, in whose office he, Justis, had filled the position of clerk for some time before his emigration to America. And finally, after pouring into his brothers' wonder-stricken ears just such information as could not possibly have been acquired save by actual personal living through it, he said: "You remember the box of nice things you sent me when I was in the army?"

They had forgotten it, but now instantly called to mind that, with their only sister, they had joined together to fill a box with just such comforts and delicacies for their brother, as they knew he could not possibly acquire in any other way. And to show how absolutely impossible it could be that any save the same brother Justis would be able to describe the contents of the box, I will state that Werner provided the box and kept it at his place, the sister and two outside brothers at separate times bringing each one's quota of the contents for the elder to pack with his own, so that none, save the latter, knew what the box really contained, and it was now so many years ago, he had long since forgotten a large portion of it. But each separate article was now named and described as minutely by Justis as if then and there engaged in lifting the articles one by one and checking them off, just as they were laid! Was it very strange that the three brothers stood spell-bound from wonder, awe, and astonishment, to hear this spirit revealment of the things they had procured and laid away for their dead brother so many years ago? Each one now vividly remembered the articles they had separately provided on hearing them named. Justis also mentioned that the box reached him at Norfolk, Virginia, when he was lying sick from the swamp fever that killed him, hence he had not been able to enjoy the good things his brothers had kindly sent to him.

Is there need to add one word of comment to this wonderful proof of spirit return to the earth-plane after years beyond the date of bodily dissolution? The three brothers are all residing here, reputable men, whose simple word carries conviction of truth to all who knew them; as is also the man Gottlieb Fischer, who would undoubtedly have developed into one of the greatest mediums we have got, had it not been that the young woman to whom he was paying his addresses was so firm a believer in orthodox creedal tenets, as to look on her sweetheart's medial possession as the veritable work of the evil one, and exercised such influence over him, in connection with his own relatives, who were strong Lutherans, as to break him entirely away from the further exercise of his spiritual gifts. W. WHITWORTH.

Cleveland, Ohio. —*Religio Philosophical Journal.*

"THE TWO WORLDS" QUESTION DEPARTMENT

To the Editor of "The Two Worlds."

DEAR MADAME,—I would feel obliged if you would kindly explain an experience which I invariably realize whenever I hear a certain favourite hymn sung—i.e., "Scatter seeds of kindness." Nine years ago, a dear child passed into spirit life. Shortly after, I heard the voices of two invisible beings, one singing sweetly "Scatter seeds of kindness"; the other chanting the words, "Oh, glorious! glorious!" the voices blending harmoniously. I associated this with my dear little daughter (aged 8 years), and imagined it might be from the sphere to which she had gone. But the strangest fact is that when I hear the hymn sung now, I feel a painful physical confusion coming over me, which forces me to leave the public meeting I may be in. Will you please explain the meaning of this strange experience? and oblige your sincerely anxious enquirer, A. K.

ANSWER.

The writer of the above is evidently strongly mediumistic, and the song which he first heard chanted by spirits, forms a link of association which attracts spirit influence, and brings him to the verge of spirit control. Meantime, the writer's peculiar symptoms show that he is one of those organisms to whom mediumship would be injurious rather than beneficial—hence; he should carefully avoid allowing himself to come under influence. Magnetism, whether human or spiritual, is good, healthful, and exalting to some organisms, but injurious and even dangerous to others. Nature must be our

guide in such matters. Every organism is not fitted for spirit control, and some cannot endure magnetic influence of any kind. The only directions we can give in such cases is to respect Nature's intimations, and steadily resist, or withdraw from such scenes as prove injurious to the individual affected as above described.

DEAR EDITOR,—Pardon me if I ask whether politics, reforms, strikes, and subjects of that purely secular character are in harmony with spiritualism, and whether the latter is not too high and holy a theme to be mixed up with commonplace things of earth.—Admiringly yours, VESPER.

ANSWER.

If Vesper will carefully analyse the CAUSES which underlie the corruption of politics, the bitter opposition raised against reforms, the cruel necessity which provokes strikes, and the wrongs which exist generally in secular matters, he will find such evils arise from the lack of spiritualism and spiritual teachings. When politicians, legislators, capitalists, and all classes of men recognize the fact of their eternal, personal responsibility, and the truth that their happiness hereafter depends, not on long prayers, loud amens, and going to church to hear abstract sermons once or twice a week, but on doing what is right, just, and good every day, hour, and minute, in all places, and under all circumstances, then and not till then shall we have good government instead of politics, instant reform when and wherever there is a wrong to be righted—no strikes and no occasion for strikes. "Vesper" may depend that the true use of spiritualism is to make men and women good in EVERY department of life. Spiritualism is a practical, vital, every-day, and every hour religion. Politics are corrupt, legislation and reforms and strikes necessary, because religion has drawn aside her skirts as too sacred to be polluted by touching such subjects. If spiritualism cannot do better, and illuminate every subject and every phase of human life with pure, just, and righteous impulses, then may we look to see on every circle-room wall, or any and every gathering convened for merely selfish purposes of amusement, the words of doom now looming-up on every place where wrong or injustice is practised, MENE, MENE, TEKEL, UPHARSIN. Thus, as long as the present Editor can control any paper, and give expression to what she knows of spiritualism, that noble cause will be devoted to aiding "the cause that needs assistance, the wrong that needs resistance, and the good that we can do."

MADAME,—I read frequently in spiritualistic papers that persons have been saved by premonitory warnings of spirits, from death, &c. In *The Two Worlds* of Friday, 9th August, No. 91, I find again an article: "A Spirit-Mother's Warning," purporting that, through a spirit-mother's warning, a German, in Wheeling, was saved from death. Now spiritualism teaches that death is the reunion with our beloved ones, and would it not be the supremest happiness for a mother to be reunited with her child, and what greater happiness can there be for a child than to rejoin his mother? Does it not, therefore, seem strange that the mother should in a manner caution her son against rejoining her, and that the son should also be glad that the reunion has been postponed, and that we infer therefore that the other life is a thing to be deprecated, and that, if we have once passed the border, our natural affections are greatly lessened, if not entirely annihilated?—Dear Madame, yours most respectfully, G. ZIELESCH.

ANSWER.

To the above question the answer seems to us so self-evident that we can scarcely translate such an axiomatic proposition into speech. The simplest reply then that we can give is: If life is worth the having at all, it is worth preserving until the purpose (whatever that may be) for which we are sent on earth is fulfilled. We cannot step behind creation to determine its purpose. We deem it to be, to grow, form, and develop souls through the processes and experiences of mortal life. If this be true, then life is a boon, and one so realized by our spirit friends, hence their object is what ours should be, namely, to preserve it as long as the great Disposer of events sees fit to let us remain on earth, and promote the power and unfoldment of our souls by working out our earthly missions. When we have done this we shall be fit to join our friends and loved ones in the higher life. Until we have wrought out that earthly mission to the end, no good spirit would wish to entice us away, or fail to aid us in preserving the precious boon of life, as long as it leases the Creator to ordain our stay.

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

The People's Popular Penny Spiritual Paper.

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

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

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E. W. WALLIS.

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

FRIDAY, OCTOBER 4, 1889.

THE PARIS SPIRITUALIST AND SPIRITIST CONGRESS.

THE mass of spiritualists—at least, in this country—have some right to feel disappointed at the final outcome of the Paris gathering, so long announced, so widely heralded, and that with so much promise of future benefit to the cause of spiritual progress. In the first place, it is to be regretted that suitable reports have not been forwarded to the English spiritual papers. The Editor of this journal being unable herself to attend, made many efforts to obtain information of a full and reliable character; but, except in the sneering and contemptuous reports of the *Gaulois*, the *Rappel*, and the no less insulting remarks of several of the English provincial and London journals, no reports have been as yet officially received. It seems a great mistake on the part of the members of the Congress to have failed in furnishing the spiritual journals with weapons of defence against the sneers and jeers of a venal and materialistic press. We pleaded some time since for associative action in regard to sending delegates from the spiritualists of this country to the Paris Congress. In the usual spirit of treating everybody's business in general as nobody's in particular, no steps in this direction were taken, the London Spiritualist Alliance being, as far as we are informed, the only society in England that sent a representative; that one, as a matter of course, despatching the elected representative (Mr. Thos. Everitt) in the interests of its own approved organ, *Light*.

The chief point upon which we are at present induced to comment, however, is the scornful and wholly unworthy tone in which the French papers above named, and some of the press of this country, have dilated on the Paris Spiritualistic Congress. We do not choose to wound the feelings of the parties engaged in these gatherings by quoting the rude and insulting terms in which they have been alluded to, or would it be worth while to repeat the sneers and scoffs with which some of the statements made in the various sessions have been reported. Broadly speaking, however, we would ask, What is there ridiculous or worthy of press insults in a body of people coming together to discuss the articles of their religious faith, and especially to narrate the facts and experiences which belong to that faith? Is the interference, presence, and manifestation of a spiritual realm of being anything so new, so unheard of in history, or so foreign to human experience as to render it a fit subject for ridicule and denial?

On the contrary, we assert—without admitting the possibility of a shade of denial—that there is not a system of religion in the known world but what is founded on the

assumption that it has been *revealed*, and that the revelation has come direct and unmistakably from the realms of spiritual existence, while it has been forced upon human acceptance by stupendous and powerful evidences of supermundane agencies. Whether we call these unceasing, world-wide and all-time revelations, magic, witchcraft, angelic, or even Deific ministry, prophetic inspiration, "The Word or power of God," miracle, apostolic gifts, sorcery, necromancy, supernaturalism, or spiritualism, they are all one and the same; all come from the legionaries or rulers of a spiritual universe; all come through certain receptive powers in certain specially endowed human organisms; all are as liable to be abused, and directed for evil purposes by ill-disposed human media, as to be used and directed towards good, and the establishment of systems of religion by noble minds and pure aspirational natures. The potencies which inspire the witch and the prophet are one, only the one uses the spiritual afflatus to effect evil and mischief, the other to lead men up to God and righteousness. Still the powers exist, ever have existed, and exist still; and instead of scoffing at and rudely misrepresenting those upon whom this power has fallen in modern times, and making the gatherings of earnest enquirers into these mighty themes the subject of funny leaders, and contemptuous penny-a-line comments, the duty of the press should have been to remind those who are in the receipt of some ten millions, annually, in this country alone that they are paid these enormous sums purposely to explain these subjects, to become themselves the media of communication between the spiritual and natural universe, and that their duty in especial was to attend that Congress, be spiritualist both in the theoretical and practical sense of the term, and thus—and thus only—fulfil their mission of spiritual guides, teachers, and ministers to the people. These ecclesiastics assert that God is the same yesterday, to-day, and for ever, and yet they pretend that this unchangeable God cannot or will not do in the nineteenth century what he did in and for every nation of antiquity.

They call a man "a God" for doing mighty works two thousand years ago, but they stigmatize those who do similar works to-day as "thieves and liars" (vide the Philadelphia Seybert Commission). They would condemn any girl to a lunatic asylum for making the same claim to-day which they make for a Jewish girl, two thousand years ago, and curse and anathematize any magistrate for doing what they declare God did two thousand years ago—namely, to put the innocent to death, in order that the guilty might go free. All this, and a thousand other wild, foolish, and immoral doctrines these modern ecclesiastics proclaim, and yet their meetings are heralded forth in the columns of the Press with all manner of solemnity, and their names are dignified with high sounding titles, the least of which is "*his reverence*!" How two prize-fighting brutes can pound each other's flesh, and knock each other into jelly is a highly delectable subject for decent press men to dilate upon. How a party of men can run after a set of dogs, for the purpose of seeing them tear to pieces a poor fox, or harmless deer—this is a splendid item for a civilized Press to dilate on in terms of high eulogium. How a parcel of grown up boys can play ball with bats and wickets, or how much faster one cyclist can run on two wheels than another, is "sport" worthy of occupying one or two entire pages of a large daily journal, and fitting themes to call forth columns of descriptive eloquence and grandiose praise. But when two or three hundred ladies and gentlemen meet together to describe the conditions of a new world, an hitherto unknown country, exchange experiences on the most solemn and momentous revelations on past, present, and future—bring testimony to show that those the world calls *dead*, are all alive, existing in conditions which every soul on earth must share; when they repeat the marvels those spirit people have wrought, and discourse of the possibilities of farther communion with them, then the Press think to crush them out with two or three lines devoted either to scorn, ridicule, insolent denial, or some comicality concerning the *funny* and *absurd* idea, that spirits can do in the year 1889, the same things that they did in the year 1.

When a party of grave and venerable professors can come together to discuss the length, breadth, and thickness of an atom, the question of whether cannibals prefer the flesh of black or white men; any or every question that belongs to fleeting, changing, temporary forms of matter; halls, palaces, salons, and every place of honour and hospitality is open to receive them, while the press fill their columns with their aw-

ful wisdom, and the whole country is thrilled with admiration of their wondrous powers of thought. When a visitant from a country that no geographer has ever discovered, comes into our homes to tell us of his whereabouts, and what we ourselves must be, the narrator of such a visit is called "a fool" or "a liar;" when pictures are drawn or photographed by the inhabitants of a world of which no learned association can give any account, the reports are treated as idle fables; and when John Locke as a spirit is shown to have written down ideas with the same facility that John Locke as a mortal did, the parties who produce the evidence are talked about and written of, as if they had just escaped from a lunatic asylum, and ought to be sent back again with the utmost possible dispatch. And so—if the Paris Congress has done nothing else, it has at least shown how utterly unworthy is the age and time of spiritual manifestations at all, and it has called forth evidence enough to justify the wise and good spirits of higher realms than earth, in ceasing to strive with a fox-hunting, prize-fighting, utterly materialistic and unspiritual generation. To the ruling powers of the great and wonderful spiritual universe we can only commend the issue, in our deep and unceasing gratitude and respect for the light that has been vouchsafed to us, and the brighter hopes which it has inspired for the more suffering classes of the community. We may be too impatient in striving to gather in the harvest, ere the seed has yet been fairly planted. We may forget that the very display of ignorance, bigotry, cringing subservience to popular opinions, and earthward proclivities, only demonstrate how much need there is of spiritualism in this age. Viewed in this light, the Paris Congress and its results may have been the Good and All-wise Physician bringing the corruption of the body politic to the surface. If this be so, then our repinings are idle and frivolous. Our part is "to watch, wait, and labour"—do the duty of the hour laid out for us, and hear the still small voice of God in our own consciences repeating the solemn charge of one of old: "What is that to thee? Follow thou Me."

THE PRESS AND SPIRITUALISM.

As a sample of the rude and insolent remarks that the late Paris Spiritual Congress has called forth from some of the French papers, and many of the provincial papers of this country, we give the following choice specimen of their style, premising that we only select this article because it is one of the very few that does not actually insult the members of the Congress by name. The remarks of the writer we quote appeared in the *Oldham Standard* of September 23rd, headed—

"THE SPIRITUALIST HUMBUG."

So the spiritualists assembled in solemn conclave in Paris, have refused, after an animated discussion, to stamp the existence of the Deity with their official approval. These wonderful persons, illumined with every kind of higher light, familiar with all manner of spooks, to whom a table, the surface of which rises in a cone of fire at the slightest provocation, is a matter of every-day experience, leave the great question where they found it. The average person, who would have a fit if he saw any ghost at all, might think that the first query a privileged being would put to an apparition would be a leading one on matters connected with the undiscovered country. This is a vulgar error. A ghost will let himself be photographed, he will indulge in eccentric freaks of ornamental athletics, he will lift chairs to the ceiling and put them down where they are not wanted, he will pinch you, he will even condescend to smell nicely, but he will answer nothing at all, or answer at random. If you ask him how your deceased mother-in-law is getting on, he will tell you that your uncle is an angel in glory, and it seems to him only a secondary consideration that you never had an uncle. Or, again, the average person would possibly have imagined that this great gathering would have been a glorious opportunity for a magnificent and soul-stirring manifestation. Now, if ever, was the occasion for one of those miracles which we so often read about and so very seldom see. The press was present, and would have been only too grateful for such perfectly lovely "copy" as would have been provided by apparitions, levitations, and the other *hocus pocus* which spiritualists are so lavish with in the back drawing-room, and so carefully guard from public gaze. We are really ashamed of our generation when we read that these

meetings took place in ordinary gaslight. Where was the pale bluish-yellow glare which naturally accompanies the presence of every medium who has the slightest respect for himself? It is obvious that the spiritualists have signally failed to rise to the height of our expectations. Had we been entrusted with the organization of this Convention, and had we enjoyed the run of the unlimited resources which spiritualists say they can command, we would have managed the matter in a very different way. In the first place, we should have taken care that the spirit world was properly represented. Plato should have been in the chair, and Cicero should have made a speech. Shakespeare, who knew a little French when he was alive, and has enjoyed plenty of leisure to improve his acquaintance with that charming language, should have occupied the secretary's post, and, in short, no distinguished ghost should have been absent. Space would have been of no consideration, for your apparition has this great merit, that he takes up no space whatever. Imagine what food a meeting like this would have provided for the papers. But, to be serious, what nonsense it all is, and how little humanity has advanced towards common sense when an appreciable number of its units can be gathered together to discuss seriously such questions as were brought forward at this memorable meeting. Or are we to believe that all these ladies and gentlemen had their tongues in their cheeks the whole time? As a matter of pretty well-established fact, the spiritualist does not differ much from the rest of mankind. All men can call spirits from the vasty deep. We have not yet met one who has induced a spirit to come to his call. Where the spiritualist differs from most of us is in assuring us that he does make them come.

To this tirade Mr. W. H. Wheeler, of Oldham, has given the succeeding admirable and comprehensive reply:—

IS SPIRITUALISM TRUE?

Sir,—In your issue of Monday last you published a leading article, entitled "The Spiritualist Humbug," which in my opinion calls for further comment and reply. It must be remembered that all shades of "freethinkers," both spiritualistic and otherwise, were gathered together at the recent Congress at Paris, and that their primary object was "union." In this, so far as we can learn, they have failed, but does that failure bring with it the result that spiritualism is untrue? Decidedly not, for truth is independent of creeds, ecclesiastical formulas, or assemblies of any kind—it stands on its own eternal foundations. The congress could not be expected to settle "the great question," as you term it; each individual must do that for himself, and not by proxy. To assert, as you do, that a "ghost will answer nothing at all, or answer at random" is totally subversive of the truth. Replies to questions on the conditions of an after-existence, and conversation on the true methods of self-development and reform, would be a much more accurate portrayal. But before man can recognize that there are such spiritual beings as are claimed to exist, he must receive "phenomenal" proof of the same, therefore it is essential that by means of "rappings," direct writing, and in general the action of spirits on matter, we receive proofs of their reality, and know that they are something more than mere phantoms. To surmise that such an occasion was a fit and proper time for a "magnificent and soul-stirring manifestation" reveals an utter ignorance of the subject. It is about as logical as to expect that whenever astronomers meet they should view the sun's eclipse. These "manifestations" depend on "conditions," the same as do scientific experiments. For ignorant persons to demand to see the bacteria in a drop of water without the use of a microscope would be preposterous in the extreme, yet the great majority of sceptics to spiritualism would deny that such conditions are necessary. It is quite wearisome to the experienced spiritualist to reiterate that darkness is not an essential condition of the spirit-circle. Some of the most convincing demonstrations of spirit power have been given in broad daylight, and the "dark séances" of earlier years are now fast becoming obsolete. You wonder at the number of men and women who have become spiritualists, yet I may safely say that none of them have become so without careful investigation. The report of the London Dialectical Society who sat to examine spiritualism forms an unimpeachable bulk of evidence in favour of its truth. It is not a matter of "sudden conversion" to become a follower of its teachings, but a gradual accumulation of such facts as at last compel the inquirer to admit the reality of spirit existence and return. We must all think for our-

selves, and those who would crush "liberty of thought" are not truthseekers. Spiritualism opens up a vast arena of possibilities, and is acknowledged, even by its opponents, to be the only phase of religious teaching which has for its asserted basis facts, which can be verified by one and all. It possesses an extensive literature, and ranks amongst its followers some of the brightest intellects of the day. A careful analysis of its various claims (by means of personal investigation and experience) is the only satisfactory mode of procedure, and one which the writer can heartily recommend. An excuse is perhaps needed for these few remarks on this subject, but as assertions are worth nothing unless they can bear free criticism, and having already published a leading article in disparagement of spiritualism in general, I ask your recognition of justice and fair play to hear both sides.—Yours, &c.

W. H. WHEELER.

ANGEL SPIRITS.

The following hymn was composed by Mr. William Turley, to be sung at the first public lecture on "Modern Spiritualism," in London.

Air—Haydn's Hymn.

ANGEL spirits hover near me,
All unseen by doubting eye;
Holy anthems ever cheer me
As around my soul they fly.
Sweet affections ever voicing
Hymns of heaven's mystery;
Spirits blessed and rejoicing
In their hidden history.
Dark and cold the earth was growing,
Wrapp'd in icy unbelief;
Sunless shadows round were throwing
Dark despair and blackest grief.
Beauteous visions all had vanished,
Hope's sweet voice nigh stricken dumb;
Tears of future pleasure vanished,
All was *Now*—no *Yet to come*.
By that narrow *now* was bounded
All of life's eternity;
And its shallow sea-depths rounded
Less than life once hoped to be.
Severed from each past affection,
Lone we wandered on the shore;
While in low and sad dejection
Moaned its billows, never more.
When those troubled waves came sighing
Round the cheerless, flinty shore,
Hope's last glimmer, near to dying,
Then outsang the holy choir:—
"God, and love, and life, are single,
Far above yon star-lit floor,
There earth's lost affections mingle,
Bound in one-ness evermore."

If anyone tells you that superstition has died out among sailors, and that the old prejudice against going to sea on Friday no longer exists, don't believe him. The superstition, prejudice, call it what you will, is as strong as ever, and lives in quarters where one would least expect to find it. None of our big ocean steamers leave the port of New York on Friday. It would be considered unlucky by every one of the crew, from the captain to the cabin boy. The Cunard Line steamers sail from here on Saturdays, and from Boston on Thursdays; the White Star on Wednesdays, the Anchor Line Wednesdays and Saturdays, the French Line on Saturdays, the German Lloyd Saturdays and Wednesdays, the Hamburg Line on Thursdays, the Pacific Mail Mondays and Thursdays, and so on all down the list of the big companies that ferry the Atlantic. Not a vessel belonging to any of them is allowed to commence a voyage on a Friday.

Speaking of Friday being an unlucky day, I last evening asked Commander Rockwell, who commands the United States steamship Yantic, which is about to proceed to Hayti, if it is considered unlucky in the navy to sail on a Friday. "Certainly it is," was the response. "Very few officers want to sail on Friday if it can be avoided. I am certain that I do not. Why, the first time I ever put to sea on Friday we were near having one of the greatest tragedies that the United States navy has experienced in fifty years. It was while I was serving on the Oneida that we left Norfolk, Virginia, that day, and we were hardly at sea when a fire broke out close to the magazine, and before it could be extinguished the powder bags were so hot that we expected the ship to blow up at any moment. No, sir, if I can get ready I will leave the Navy Yard on April 1, but if I am ready on a Friday I shall certainly wait over until Saturday."

Captain Rockwell is a typical officer of the school which is giving us our new navy. When men of his stamp think Friday unlucky, it is no wonder that poor Jack should fight shy of the unlucky day.—*New York Star*.

LYCEUM JOTTINGS.

MISS PRIMROSE'S BALL.

MISS PRIMROSE thought she'd give a ball, to which the invitations should be sent out, both far and near, to just her own relations. But ere she sent the cards around, she paused awhile to think—The Jacqueminots she wished to come, and Miss La France, in pink; And Marechal Niel—who most of all was worthy of her labours—And then she thought she'd like to ask a few old country neighbours

The first of these must be Tea Rose, on that she was emphatic, "A member of the Old Regime, and most aristocratic!" The Cabbage Roses! Oh, dear me! they were so loud and common! "But still," she thought, "a little glimpse at life and style won't harm 'em!" The Hundred Leaves, upon them too, she'd have to have compassion, Though very rustic in their ways, and sadly out of fashion. Then Wild Sweet Briar must come, of course, to make one of the crush, And with him bring that dainty bud, the shy, Sweet Maiden's Blush.

And then those Western kin, at whom the rest turn up their noses; She hoped at least they'd stay at home, those dreadful Prairie Roses! But when the list was quite complete, and everyone invited, The answer very quickly came, they all "would be delighted." The evening came—so did the guests. The bees began to hum; The crickets tuned their banjos up—the bull frog beat the drum.

Young Marechal Niel led out Tea Rose, and both got in a pet, For he could only dance the Yorke, and she—the minuet! The Cabbage Roses polked around, and shocked each well-bred rose, By knocking up against her chair, or treading on her toes! But faster and faster grew the fun, the Hare-bells tinkled sweet; Their merry music chiming with the patter of the feet.

The jovial moon looked on and laughed, the blades of grass kept winking— They noticed how much dewdrop wine the guests would keep on drinking! And when the firefly lights were out, and all for home were ready, I must confess the steps of some were just a shade unsteady. But one and all declared next day, in manner most explicit, "If Primrose gave another ball, they really would not miss it!" —*Adelaide Preston, in "Good Housekeeping."*

BACK FROM A TWO YEARS' SENTENCE

BACK from a two years' sentence!
And though it had been ten,
You think I were scarred no deeper
In the eyes of my fellow-men.
"My fellow-men"—sounds like a satire,
You think—and I so allow,
Here, in my home since childhood—
Yet more than a stranger now!

Pardon. Not wholly a stranger,
For I have a wife and child;
That woman has wept for two long years,
And yet last night she smiled!
Smiled, as I leapt from the platform
Of the midnight train, and then—
All that I know was that smile of hers,
And our babe in my arms again!

Back from a two years' sentence!
But I've thought the whole thing through—
A hint of it came when the bars swung back
And I looked straight up in the blue
Of the blessed skies with my hat off!
O ho! I've a wife and child;
That woman has wept for two long years,
And yet last night she smiled!
—*James Whitcomb Riley, in "Chicago Ledger."*

NATURE'S DIVINE REVELATION.

HERE I rest on my verdant bed,
My soul by Nature's beauties fed,
With verdure wild about me waving,
No cosier couch need I be craving;
My pillow kind—a grassy slope—
And o'er my head the heaven's blue cope.

Here I gaze on rural scenes;
Give wings to thought—aspire to know
The mystic force in Nature's working;
Would know the silent powers lurking
In blade of grass, in flow'rets sweet;
Kind Nature, wilt thou tell me?

Methinks I hear in the bee's weird hum,
Hear in the drooping foliage dumb,
Hear in the skylark's upward flight,
In its song so sweet and thrilling,
Hear in yon sun's effulgent light,
With beauty all things filling.

One orb divine illumines all—
One life through all things flowing;
E'en Nature stern need not appal,
God's love in all is glowing.
Through perfect laws I see His plan
In all things ever tending:
To lead His child—His creature, man—
To heights, with angels blending.

—*By A. D. Wilson.*

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—The feature of the last few sittings has been the clairvoyance of the young lad, Alec Urquhart, who gives promise of becoming an excellent and useful medium. Through him we have already had the satisfaction of convincing several sceptical friends, who formerly pooh-poohed clairvoyance as absurd and incredible. The descriptions and delineations given, when they admitted of proof, were generally acknowledged to be very correct. Mr. Paul supplemented these with appropriate remarks, under control, again urging the necessity of individual investigation by the light of reason. Reaction had set in against the horrible dogmas and creeds of an ignorant superstitious faith; doubts abounded regarding the existence of an infinite spirit and of the immortality of man; and who were to blame but the men who had sought to withhold the divine right of each to think and think for himself? On Sunday, Mr. Urquhart, under spirit control, gave an excellent test, which will go far to establish his character as a medium, when the truth of it can be known. He also translated to us the remarks made by Mr. Paul, under Indian control, on being placed *en rapport* with him.—J. C.

ACCRINGTON. 26, China Street.—A good day with Mrs. Yarwood, who gave good proofs of her clairvoyant powers, describing many spirit forms, most of them being recognized. Crowded audiences, many strangers.

BRADFORD. Ripley Street.—The guides spoke to good audiences, and the clairvoyance was very good, 33 descriptions given and 31 recognized. Much good must have been done. We hope Mrs. Webster and Mr. Marsden may long be spared to spread the grand truth.—T. T.

BRIGHOUSE.—Fair audiences. Afternoon: Mrs. Mercer's controls spoke upon "Who are the spirits that return?" Evening subject: "God looked upon all He had created, and behold it was very good. Who made the devil?" Both discourses were listened to with attention, and pronounced good. A number of clairvoyant descriptions, mostly recognized.—S. B.

BURSLAM. Coleman's Rooms.—Owing to Mrs. Barr's absence, through illness, the guides of Mr. Blundell spoke in the afternoon on "An hour's communion with the dead." Appreciated. Evening: Miss Bates' guides spoke on "Narrow is the road and strait is the gate to eternal life, but broad is the road and wide is the gate to destruction," which was well received by a good audience. Clairvoyance by Mr. Cairns, mostly recognized.—M. W.

BLACKBURN. Exchange Lecture Hall.—Mrs. Wallis's guides in answer to questions sent up by the audience, delivered several important addresses. Evening subject: "What spiritualism gives, and what it demands." Well treated. Very successful clairvoyant descriptions, all recognized. Good audiences. [This report came to hand too late for fuller insertion.]

BIRKENHEAD.—6-30, Miss Jones's subject, "Footprints by the Way," was very ably dealt with. She also gave some good psychometrical tests.—J. H.

BOLTON. Bridgeman Street Baths.—Miss Pimblott's subjects were, "The Origin of Man, and the Immortality of the Soul." "Spiritualism; is it a Rational, Scientific, and Religious Belief, or is it a Diabolical Fraud?" It is important to obtain valuable contributions to the proof of spiritualism. But in proportion to its extraordinary character is the urgent propriety that it be scrupulously examined by every enquiring mind. Spiritualism is a scientific fact, based upon an everlasting foundation. It has existed throughout all time, and is that force which has made the world rich with the language from a glorious and Intelligent Mind.

BYKER. Back Wilfred Street.—Mr. Hall's guides took a subject from the audience: "Spirit-life, its individuality, locality, and occupation," which was well handled, and gave satisfaction to all.

CLECKHEATON. Oddfellows' Hall.—Afternoon: Mrs. Beanland's guides spoke on "Who, and what God shall ye worship?" which was much appreciated. Evening subject, "If a man dies, shall he live again?" proving the fact of immortality. Very large audiences. We hope they will continue, and press the cause on. Successful psychometry at each service.—W. H. N.

COLNE.—Mrs. Gregg gave two grand lectures. Afternoon: "Spirit labour and love." Evening: "In what way does spiritualism benefit the human family?" Clairvoyance after each lecture: twenty given, thirteen recognized. Very good audiences.—J. W. C.

COWMS. Lepton.—A good day with Mr. Hepworth. Afternoon subject, "Is Spiritualism diabolical?" Evening: "Heaven—How to attain it; Hell—How to avoid it." A few clairvoyant descriptions, very good.

DARWEN.—The guides of Mr. Postlethwaite gave very interesting discourses. Afternoon: Subjects from the audience. Evening: The guides spoke well on "The higher man." Psychometry very good.

DENHOLME.—Afternoon: The guides of Mrs. Butler spoke on "Our mission here and hereafter." Evening: "Spiritualism and its teachings." Both subjects were ably treated. Good and attentive audiences.—C. P.

FILLING-ON-TYNE.—Mr. W. Weightman spoke on "Spiritualism and its teachings," which he dealt with in masterly style. A good, intelligent audience. He gave some good clairvoyant tests to those who went on to the platform.—J. D.

HALIFAX.—Mrs. J. M. Smith gave good addresses to good audiences. Evening: The meeting was opened by a little girl (Emily Yates), who spoke a short time very nicely, especially addressing the young people. Subjects were taken from the audience. Clairvoyance very fair.—J. L.

HECKMONDWICK. Thomas Street.—Our first fruit and flower service was well attended. The front of the rostrum was tastefully decorated with fruit and flowers of every description. Our best thanks are due to the many friends who so liberally responded to our appeal; also to the ladies who took part in decorating the room. Mr. J. Campion spoke well in the afternoon, giving both sides of the question—"Spiritualism and Religion." Let all spiritualists extend a helping hand to the fallen and the afflicted, and draw them into spiritual brightness. Evening: Mr. Campion gave part of his experience—"How he became a Spiritualist," which formed an excellent discourse; his good, sound, logical arguments being much appreciated by a large audience.—J. C.

HAYWOOD.—Afternoon: Mr. Fillingham's controls discoursed on "What is man, that Thou art mindful of him?" and "The Creation." Evening: "Love one another, even as I have loved you." All the subjects taken from the audiences. Clairvoyance and psychometry very good. Saturday evening, he conducted a healing circle. Many friends testified to the good his former prescriptions had done them.

HUDDESFIELD. Brook St.—Fairly numerous audiences assembled to listen to the excellent addresses of our friend Mr. Schutt. Questions were ably dealt with in the afternoon; and, in the evening, "The Night Side of Nature" formed a very interesting subject. Friend "Ned" spoke humorously and well at the conclusion—in fact, notwithstanding the fact of Mr. Schutt being unwell, we have had a rich treat.—J. B.

LONDON. 295, Lavender Hill.—Truth-seekers' Association. Evening: Mr. Hough gave an address on "The Scientific Basis of Spiritualism." He brought forth many interesting assertions, mainly dealing with what friendly scientists had said and done with regard to spiritualism and its phenomena. Messrs. Barker, Yates, Goddard, and others took part in the meeting.

LONDON. Marylebone. Harcourt Street.—Miss Montgomery and Messrs. White and Hunt gave some of their experiences in spiritualism. Next Sunday, at 7. Lecture: "Without God and without hope in the world." Oct. 7th, Social Meeting. October 13th, Mr. Hopcroft will lecture. A. Maltby, Esq., has kindly promised to give an entertainment for the benefit of the above association, on Friday, October 18th. Particulars next week.—C. I. Hunt.

LONDON. Mile End.—Mr. Rodgers delivered before a numerous and appreciative audience an eloquent address on "Progress." Was it not remarkable, said he, that man, born the most helpless of all animals, by the use of his reason stood pre-eminent amongst them, and this reason which had stood him in such good stead had not deserted him. It was teaching him now higher and holier things than his ancestors would have deemed possible. The lecture was well thought out and admirably delivered. Questions were asked at the close, and something very like a debate ensued. Miss Marsh assisted with clairvoyant delineations.—C.

LONDON. Peckham. Winchester Hall.—The morning meeting was addressed by members; and, as usual, when normal speakers are announced (especially locals), the attendance was not large. The president read a short but interesting paper. Addresses were given by Mr. J. Johnson, Mr. Willis, Mr. Miles, and the Secretary. Evening: A splendid meeting. A spiritual success. A series of short telling speeches, interspersed with hearty singing, took the place of the usual routine of reading, address, and questions, and I venture to think the change was heartily appreciated by the expressions of the large audience, which comprised many strangers who were, no doubt, attracted by the open-air meeting, and the distribution of some 400 leaflets and newspapers in the streets near the hall, several entering with copies of *The Two Worlds* in their hands. Mr. Parker presided. Mr. Humphreys' earnest exhortatory address made a good commencement, followed by one of the best and most practical addresses the writer has ever listened to, by the guides of Mr. J. A. Butcher. Mr. Young and other friends also spoke. The friends separated, feeling it had been a truly spiritual gathering, and good to be there. An after meeting, for members, was held at the Society's Rooms, when the power of the spirit was felt in our midst.

LONDON. King's Cross. 253, Pentonville Road (entrance King's Cross Road).—Morning: Discussion upon the fire test Mr. Hopcroft gave in public a little time ago. Mr. Mackenzie, the principal speaker, was followed by several members. Much interest was manifested, and the subject stands adjourned for next Sunday. Evening: The veteran spiritualist, Mr. Wallace, dealt with spiritualism in the Bible, and the erroneous views propagated by Christians from a misunderstanding of the Scriptures. The teachings of Jesus, if such a person ever existed, had been distorted by priests for selfish ends.—S. F. R.

LONDON. Notting Hill Gate. Zephyr Hall, 9, Bedford Gardens, Silver Street.—We were disappointed at not having Dr. Nichols, a good audience being gathered together, who were anxious to hear him. However, Mr. W. O. Drake kindly gave a good address, and his and the chairman's (Mr. Earl) remarks brought forth numerous questions, etc., from the friends, the result being that the evening was passed profitably. We hope, as Dr. Nichols was not present, that he will be able to favour us upon another occasion. The Kensington and Notting Hill Spiritualist Association beg to give notice that any persons wishing to become members can do so, on payment of a subscription by sending in their names to the secretary.—Percy Smyth, hon. sec., 18, Cornwall Road, Bayswater, W.

MANCHESTER. Psychological Hall.—Sept. 28th: Our dramatic entertainment was a decided success, good numbers being present. The following took parts, which were rendered efficiently, to the satisfaction of the audience: "The Spitalfields Weaver," Messrs. Tift, Horrocks, A. Walker, H. Taylor, A. Stanistreet, and Mrs. Hulmes. "The Boots at the Swan," Messrs. T. Taylor, Banham, A. Walker, A. Stanistreet, and Misses Hall, Knott, E. A. Taylor, and Warburton. Also songs, &c., were given by Miss E. A. Taylor, Messrs. T. Taylor, J. Taylor, and W. Taylor. It was repeated on Monday, the 30th. Sept. 29th: Miss Gartaide's controls gave good discourses. Afternoon "The education of the young;" evening, "Are we not all ministering spirits?" both being well handled. Solo and chorus by Mr. A. Smith and choir well given. Mr. T. Allanson should have been with us, but we are sorry to say, through sickness, he was unable to attend.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mrs. H. Britten gave, in the afternoon, a grand lecture on "The New Religion." In the evening she took seven questions from the audience, and answered them to the apparent satisfaction of all. After service we held our half-yearly meeting for the election of officers and passing the accounts. The following officers were elected:—President, Mr. J. Jones; vices, Mr. T. Simkin and Mr. Deason; treasurer, Mr. T. Brown; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. W. Hyde; librarians, Mr. Maslin and Mr. J. B. Langstaff; bookstall keeper, Mrs. Paddock; door keeper, Mr. A. Wilks; two committee men, Mr. Wilks, senr., and Mr. Pateman; sick visitors, Miss Hesketh, Mrs. Hyde, and Miss Page; auditors, Messrs. Jelfs and Hutton.—W. H.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Sunday morning: a Salford friend paid us a visit, Mr. John Moorey, who delivered a splendid address on "What to eat and

avoid." Also "A brother's and sister's love." A very pleasant morning.—W. H.

MIDDLESBOROUGH.—10-15, Sunday, 22nd: Mr. Schutt answered questions to a fair audience. Afternoon: an open-air service to a large audience. 6-30: Mr. Schutt's subject was "The Night Side of Nature." A very large audience listened attentively and seemed to appreciate what was said.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Davison gave a grand address on "Is Spiritualism true?" A few delineations were given, mostly recognized.—G. E.

NELSON. Leeds Road.—Afternoon, Mr. G. Wright's guides spoke ably on "Spiritualism: a religion for all." Evening subjects from the audience, which were very interesting, instructive, and elevating. There is considerable change for the better in the mediumship of Mr. Wright. On Monday, Mr. Wright gave a meeting for the benefit of the society. Subject: "How I became a Spiritualist," followed with psychometry. All passed off well and successfully.—F. H.

NEWCASTLE.—"Man, spirit and angel," was treated in a logical and thoughtful style by the inspirers of Mr. J. G. Grey. Notwithstanding other attractions the audience was good, and were greatly interested. Mr. Grey's mediumship is wonderfully progressive. I have marked his career for some years, and a continuous improvement has been attained. As a public teacher he must eventually occupy a front rank. Mr. Grey's daily toil is excessive, which is a pity. But what may after all be even better than mediumship, our friend is a thoroughly good man, and such is ever the symbol of spiritual power. Both organist and choir were *non est*. Why, brothers and sisters, desert your important posts when lecturer and audience need your services? No place can be dearer to you than your own place of worship.—W. H. R.

NORTHAMPTON.—Mr. Hopcroft spoke for us. Subject, 2-30: Man, his relationship to the natural and spiritual world." 6-30: Three subjects from the audience, including "Materialization, and how to get it." Both addresses very good. Clairvoyance after each address, which commanded the applause of the two best audiences we have had for a long time.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester gave a soul-stirring address on "Behold, I stand at the door and knock." A few clairvoyant descriptions. Judging from the large attendance we had, the rev. gentleman and his magic lantern have not done us any harm. "He who wrestles with us strengthens us; our antagonist is thus our helper." (*Burke*.)

NOTTINGHAM. Spiritualists' Society.—Our first harvest thanksgiving service was quite a success; although but a short time could be obtained, the decorations (thanks to the diligence of the workers) were all that could be expected. The room presented a most cheerful appearance, and this acting on the spirits of the audience, gave good conditions. In the morning about 100 were present; at night considerably over 200 must have been crowded in. Mrs. Groom's genial presence as usual brought the friends and strangers out. The subjects were, "Spirit Communion, its probable effects," and "Man, thou shalt never die." The addresses appeared to give great satisfaction. Several clairvoyant descriptions, some with striking details, were given, and for the greater part recognized. This part of the evening's programme won the closest attention. Strangers were invited to pursue the investigation, and they would find spiritualism would give a new interpretation to the object of life. We hope all friends will be present on Sunday next, at the farewell tea to brother Finch, who leaves next week for America. It will be held in the hall at 4-30. Tickets 6d. A small token of esteem will be presented to him at the evening service. Mr. Burrell will receive contributions with thanks.

OLDHAM.—A splendid day with Mrs. Green. In the afternoon our president, Mr. Rayner, read a short extract from a work, entitled "The spiritual world, and our children there," from which the guides gave a pleasing address, showing how children were taught there. Evening subject, "The gifts of the spirit." As the audience were most familiar with the Bible numerous references were given of these gifts from that source. It was scarcely credible that believers in that book could be so strongly opposed to these gifts being exercised in the present day. In the land where religion is taught at every street corner, and yet with such poor results, surely the gifts of the spirit were needed to rouse men to a sense of their responsibility. The clairvoyant descriptions were very successful, many having striking peculiarities. 22 were given, 16 recognized. We had difficulty in seating all in the evening.—J. S. G.

OPANSBAY.—Harvest Festival. The room was adorned with a quantity of flowers and plants, also abundance of fruit and vegetables, kindly sent by members; and, being set out to the best advantage, presented a most beautiful and interesting appearance. Morning: Our late president, Mr. H. B. Boardman (chairman), supported by Messrs. Johnson, Boys, Barlow, Starkey, and Mrs. Howard, each gave their experience and views upon spiritualism. The afternoon meeting was conducted by our lyceum friends, Miss Morris in the chair. Several recitations by the children, marching and calisthenics, conducted by the different leaders, proved very interesting; after which, Mr. J. Boys gave an analytical description of beer, pointing out the different properties in a given quantity. Evening: Mr. Turner, chairman, supported by Messrs. Boys, Johnson, Boardman, Stewart, and Hall; each gentleman giving short addresses; and our friend Mr. Johnson, who made a special journey to assist us, occupied the latter part of the evening with a most interesting discourse. A grand and enjoyable day. The committee here wish to thank those friends who contributed towards the decoration. Very large audiences.—J. G.

PARKGATE. Bear Tree Road.—Mr. Smith, of Bradford, delivered very good lectures. Afternoon subject, "Spiritual Gifts, and how to use them." Evening subject, "Spiritualism, and what it Teaches."

PENDLETON. Assembly Hall, Cobden Street.—Mr. Tetlow's guides gave very able addresses. The afternoon subject, "Spiritualists in Conference." The address was interesting and instructive, giving us much knowledge of spiritualism in years gone by and of the three different sections at present in existence, the same having recently met in conference. Evening subject, "Is Marriage a Failure?" This lecture was very amusing, and had much wise counsel and advice, which it would be well for all to follow. Several cases of psychometry were given with good effect.—T. C.

RAWENSTALL.—A pleasant day with Mr. Lomax. Afternoon sub-

ject, "Sowers and Reapers;" evening, "God's Revelation to Man;" two interesting discourses, closing with very successful clairvoyance. Room well filled in the evening. Many strangers were very attentive.

SHIPLEY. Assembly Rooms.—Wednesday, September 25th, the inspirers of Mrs. E. H. Britten delivered a most interesting lecture on the "Second Coming of Christ." We could have done with a much larger room, as we were crowded to excess, many having to go away disappointed in not having heard this valuable worker in the cause. Mr. Goldsbrough, of Bradford, very kindly acted as chairman. Sept. 29th, afternoon, Mr. Hopwood's guides discoursed on the "Parable of the Ten Virgins" and "Naaman the Leper." Evening subject, "Death the Deliverer," listened to with rapt attention. The discourses were very suggestive and well received. Very fair audience at both services.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—Sept. 25th, the guides of our esteemed friend, Mrs. Young, gave very successful clairvoyance, mostly to strangers; fully recognized. Sept. 29th, morning, society meeting. Evening, at six, Mr. Westgarth's guides delivered an excellent discourse; subject, chosen by the audience, "Is Spiritualism a farce or fraud?" to the satisfaction of the very interested audience.—F. S.

SOWERBY BRIDGE. Hollins Lane.—Mrs. Greenwood presided, and read a poem from *The Two Worlds*. Miss Keeves discoursed on two subjects sent up by the audience, "Progression, is it limitless?" It was man's nature to learn and search after knowledge; thus the child first beholds and then desires to handle, and as we must ever learn by experience, we shall find that progression is indeed limitless, as the Source from which the immutable law springs is unfathomable. "Reincarnation," the next question, was clearly shown to be a fallacy, the former subject furnishing proof, inasmuch that to be reincarnated would necessitate recommencement of all previous experience. We should thus retrograde instead of progress, and thus oppose the law of nature.—L. D.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse presided. Mr. Armstrong gave a short address; subject, "Ghosts and Haunted Houses, and what has Spiritualism done for us." Mr. Ashton also gave an interesting address; subject, "The Utility of Spiritualism, and what it teaches," which seemed to satisfy all.—G. W.

WESTHOUGHTON.—Afternoon: Mr. P. Gregory's guides spoke on "Is Life Worth Living?" and in the evening the Rev. W. Reynolds gave his discourse on "A religion necessary for the times," basing his remarks on the passage in the New Testament, "What shall I do to inherit eternal life?" giving it that Christ's answer to the above will serve for the above religion.—J. P.

WEST VALE.—We celebrated our second anniversary, Mr. E. W. Wallis being the speaker. Afternoon subject, "Spiritualism—a gospel for all." A clear, logical, and telling address, showing that spiritualism was required by sceptics to open to their vision realms which their coarser senses had, as yet, been unable to perceive. It was needed by believers to add knowledge to their faith, and by the bereaved that they might be comforted. Evening subject, "Spiritualism—a revelation of life after death." Christianity had failed to satisfy the people, being only able to advance speculative theories. Spiritualism proves the reality of continued existence, that our friends are human still, and living in a world adapted to the needs of all sorts and conditions of men, who there reap the consequences of life on earth. The interest of the audience was kept up to the last. It is now two years since we commenced meetings in West Vale, and the services yesterday encourage us to push on, ever remembering "The workers win."—A. S.

WIBSAY. Bankfoot, Bentley Yard.—Mr. Dawson gave good addresses at 2-30 and 6. He took for his subject, "Man giveth up the ghost, but where is he?" which was dealt with in a clear and intelligent manner. Clairvoyance at both services, by the guide of Miss Parker; 23 descriptions given, 18 recognized.—Cor.

WIBSEY. Hardy Street.—Afternoon, Mr. Clough's guides took for their lesson, "When the mists have rolled away;" they spoke well and gave seven clairvoyant descriptions, five recognized. Evening subject, "Man, know thyself!" Well treated. Nine clairvoyant descriptions, four recognized.

WIBBECH.—Mrs. Yeoles' guides took a subject from the audience, "If man is influenced by the planets, is he responsible for his actions?" which was handled with her usual force and ability, in a most satisfactory manner. Successful clairvoyant delineations. Miss F. Weaver rendered a solo, "The Golden Star." Crowded audience, some standing.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—We have had excellent sessions lately, which have been much enjoyed. The conversational lessons in Liberty group have formed a most attractive feature to the adults. To-day the lesson was on "Theosophy, and its relation to Spiritualism." During the lesson the ancient Egyptian doctrine of transmigration of the soul, and its effect on the people; the Allan Kardec theory of re-incarnation; and Madame Blavatsky's theosophy, and its antagonism to the well proven facts of spiritualism, were reviewed. A person asked, "If re-incarnation be true, and God made Adam and Eve, who made the children born of them?" and "Who has made the human race?" The other groups had suitable lessons out of "Spiritualism for the Young." The fore part of the session was devoted to g.-c. recits. Afternoon: A good attendance. We had the usual readings and recitations, all containing good counsel and noble sentiments. After the physical exercises, the officers for the ensuing quarter were duly elected. We were pleased that two prominent members of the Batley Society joined us as leaders on alternate Sundays. The officers' attendance has been very irregular the last two quarters, and it is hoped this will be remedied for the future, which will add materially to the efficiency of the work.—A. K.

BURNLEY. Hammerton St.—Attendance: 100, officers 9, visitors 5. Invocation by the guides of Miss Clara Taylor. The conductor being absent, Mr. Hanforth took his place. Programme as usual. Groups for lessons. The guides of Miss Annie Wilkinson closed the session. Sunday next is set apart for recitations and songs by the scholars. We shall be pleased to see any friends present. A collection for the benefit of the Lyceum. Secretary, Ada Jane Woodward, 31, Elm Street, Burnley.

BLACKBURN. Exchange Hall.—Children's Entertainment. Morning: Over 100 members present. We are glad to report the success of our Lyceum, which is increasing in number, and with assistance we believe we shall succeed. "The best means of improving our Lyceum"

was ably spoken on by Mr. Tom Tyrrell and Fred Shorrocks. The conductor, Mr. E. Campbell, took the chair. Recitations were given by Master Noble Stephenson, Misses Bates, C. Trainer, Miss Caravan, and Master H. Kenyon; duets by Miss Barcroft and Mr. Brindle, and Messrs. Holt and Hargreaves; readings by George Edwards and Mr. R. Burke; songs by Miss Annie Lord and Miss Hasking. Will Ward's controls sang. A very successful and enjoyable morning.—E. C. [Please write on one side of the paper only.]

CLOCKHATON.—Invocation and benediction by Mr. Thornton; only two officers being present, we took lessons from Mr. Kitson's book. Recitations by Messrs. R. Hodgson, Blackburn, H. Nuttall, and Misses Eva Firth, A. Audsley, Clara Denham, and M. A. Nuttall. Scholars present, 20. We should be glad if they would all try to attend regularly, officers too. We want the officers to set the scholars a good example.

COLNE.—Present 60 scholars, 16 leaders. Recitations by Master Bean and the Misses Christians, Stainsby, Coles, and Walton, nicely given. We were favoured by a long promised visit from Mr. Mason, the Burnley conductor, who addressed the children for a short time, enjoining them to come to the lyceum with a determination to profit thereby, and good results would surely follow. We were also favoured with visits from other friends from Burnley and Nelson, who we are all very pleased to see at any time. Marching and calisthenics were also gone through.

HECKMONDWICK.—Present 29 members, 5 officers, 5 visitors. Usual programme, including calisthenics and marching conducted by Miss H. Hoyle. Groups formed for lessons, benediction by Mr. F. O. Eurata.—W. C.

LONDON. Marylebone, 24, Harcourt Street.—Mr. H. Goddard conducted, in the absence of Mr. White, in the usual manner. Mr. Dale addressed the children, telling them how best to prepare for the life to come. Solo, Miss J. White; recitations by Miss J. White, L. and E. Mason, A. Goddard, and Percy Goddard. 16 present, including 3 visitors. Miss Peddle aided much with the music, as usual.

MACOLESFIELD.—Present, 35. Conductor, Mr. Hayes. Usual programme, with solos and readings by various members.—B. C. B.

MANCHESTER. Psychological Hall.—Attendances excellent. Nearly 80 took part in our varied programme, being gone through in a very creditable manner. Groups for lessons concluded a good session.—A. S.

NEWCASTLE-ON-TYNE.—Our annual meeting was held last Sunday. The report of last year's sessions, prepared at the expense of both time and labour by our conductor, was exceedingly satisfactory. A decided increase in numbers was apparent, and the attendances of the officers and members surpassed the previous year's record. Since the inauguration by Mr. Kitson we have been steadily advancing, and, to the credit of the zealous workers, it may be said that the apex attained is the very evident sequel to steady industry, and an earnest desire on the part of all concerned towards the maintenance of the spiritual philosophy in the minds of the children. The re-election, for the third time, as conductor, of Mr. H. A. Kersey was unanimous and enthusiastic, and Mr. Hunter's nomination for the third time also, as assistant conductor, was confirmed in a like manner. The guardianship of the groups was entrusted to Mrs. Hammarbom, who has so ably filled that position in the past. The Misses Kersey and Robinson again undertook to superintend the musical arrangements. The following members were elected to fill the respective positions:—Librarian, W. Moore; secretary, Miss Graham; leaders, Misses Black, F. L. Brown, Bacon, Davison, Ellison, Thompson, Graham, and Mr. Moore; captain of the guard, Mr. James; guards, Messrs. Cairns, Weddel, and Davison; visiting officer, Mr. T. W. Henderson. The meeting, though successful, was remarkable for its eulogium of comparatively untried workers, whilst the senior claims of deserving ones were almost completely ignored.—L. E. R.

NOTTINGHAM.—36 present and 4 visitors. Three readings were given. One of our members brings very good pieces on "Temperance," which are well worth coming to hear. The rest of the time was taken up in marching and calisthenics. We have gone back a great deal in the marching—calisthenics very few like them. Liberty group was disgusted that no time should be given to study. Our session was a failure altogether. Several stoppages were caused through no programme being made. Lyceum commences 2-30 next Sunday.—E. J. O.

OLDHAM. Spiritual Temple.—Morning, good attendance. Conductor, Mr. Wheeler. Usual programme. Marching and calisthenics. Classes formed. Young men's discussion. Subject, "Religion in relation to business." Argued that it was right for a person to trade to the best advantage, so long as he acts in accordance with right, honesty, and justice, and does to his fellow-creatures as he would like to be done by. Recitations by Masters H. Diggle, E. Calverley, and F. Shaw, Miss P. Horrocks, and Miss L. Calverley. Afternoon conductor, Mr. Wheeler. Usual programme and recitations by lyceumists.—N. S.

SALFORD. Southport Street, Cross Lane.—Morning: Marching and calisthenics were gone through. The phrenology class as usual. Prayers by Mr. Ellison. 11 officers, 50 scholars, 8 visitors. Afternoon: Prayers and musical reading as usual. Reading by A. Tyldsley; recitation by E. Tipton. Secretary, Miss Hunt.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very fair—6 officers, 4 leaders, and 33 children. M. r. and a. c. r. well rendered; marching and calisthenics, 1st and 2nd series, were well gone through, conducted by the assistant conductor.

SOWERBY BRIDGE.—Usual programme. Session led by Miss Thorpe. Recitation by Miss Bottomley; also Jackson Holroyd favoured us with one the Sunday before. Next Sunday will be devoted to recitations, solos, &c. We expect an interesting day. Afternoon: Election of officers: Conductors, Messrs. L. Dixon and A. Sutcliffe; calisthenics, Mr. C. Rowson and Miss Sutcliffe; musical leaders, Mrs. Greenwood and Mr. A. E. Sutcliffe; guardian of groups, Mr. J. Sutcliffe; teachers, Messrs. T. Thorpe, A. Sutcliffe, Dixon, A. E. Sutcliffe, Misses Copley, Walker, Thorp, Sutcliffe, Hill, Ellis, Holroyd, and T. J. Rowson. The children have for some time been giving pence towards making a tea for old people. Mrs. Howarth suggested it, and will no doubt be pleased that a little over £4 has been collected, and arrangements are going on to have the tea and entertainment on October 12th, when we anticipate a happy evening with the old folks. This shows what little hands can do, and no doubt they will all feel amply rewarded when they see the old folks smiling and comfortable, enjoying the tea they have provided, and

in the knowledge of having done a good deed and tried to make some one happy. God bless the children!—S. S. L.

WESTHOUGHTON.—Sept. 22nd, singing, reading, spelling, and singing. Attendance 16, 1 visitor. Sept. 29th, singing, formed two classes reading and spelling. Mr. J. W. Boulton gave a short address on "Excelsior." Singing. Attendance 16, visitors 2.—T. H.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR OCTOBER, 1889.

BACUP: 13, Mrs. E. H. Britten; 27, Miss Gartside.
BELPER: 13, Mr. E. W. Wallis; 20, Mrs. E. H. Britten; 27, Local.
BLACKBURN: 13, Miss Walker; 20, Mr. W. Johnson; 27, Mrs. Bailey.
BRADFORD. (Ripley Street): 13, Mrs. Beardshall; 20, Mr. Boocook; 27, Mrs. Dennings and Miss Crowder. Tuesdays at 8.
BRIGHOUSE: 13, Mr. W. Johnson; 20, Mrs. Gregg; 27, Mrs. J. M. Smith.
BURNLEY (Hammerton Street): 13, Miss Musgrave; 20, Mr. F. Hepworth; 27, Mr. E. W. Wallis.
CHURWELL.—13, Miss Tetley; 20, Miss Parker; 27, Mrs. Dickenson.
COLNE: 13, Mr. A. D. Wilson; 20, Mrs. Beanland; 27, Mr. G. Smith.
COWMS: 13, Mrs. Taylor; 20, Mrs. Bentley; 27, Mrs. Craven.
LONDON.—Notting Hill Gate (Zephyr Hall, 9, Bedford Gardens, Silver Street): 13, Open; 20, Mr. J. A. Butcher; 27, Mr. U. W. Goddard.
LONDON (Stratford): 13, Mrs. W. Stanley; 20, Mr. W. Walker; 27, Mr. Davis Summers.
MANCHESTER (Collyhurst Road): 13, Local; 20, Mr. J. Moorey; 27, Mr. E. Kelly.
MANCHESTER (Tipping Street): 13, Mrs. Groom; 20, Mrs. Wright; 27, Mrs. Green.
NELSON.—13, Mr. R. Bailey; 20, Mrs. Wade; 27, Mr. Swindlehurst.
NOTTINGHAM: 13, Mr. Wyldes; 20, Mrs. Barnes; 27, Mrs. Barnes.
PENDLETON: 13, Mr. W. H. Wheeler; 20, Mrs. Groom; 27, Mrs. Wallis.
SLAITHWAITE: 13, Miss Patefield; 20, Mr. Balmforth; 27, Miss Keeves.
SOUTH SHIELDS (19, Cambridge Street): 13, Mr. J. Lashbrooke; 20, Mr. Wm. Murray; 27, Mr. W. Westgarth.
WESTHOUGHTON: 13, Mr. John Hurst; 20, Mr. George T. Whittaker; 27, Open.
WIBSWY (Hardy Street): 13, Mr. G. Lewis and Miss Capstick; 20, Mrs. Benningson; 27, Mrs. Clough.

BRADFORD. St. James'.—Harvest Festival, Sunday, October 13th, at 2-30 and 6-30, Mr. J. Armitage.

LONDON.—Spiritualists' Federation. The first Sunday service of the above will be held in connection with the King's Cross society, at 253, Pentonville Road, on Sunday, October 6th, at 6-30 p.m. Addresses by Mr. J. Hopcroft, Mr. Rodgers, Mr. W. E. Long, and others. Federated societies are requested to send delegates, as important matters will be laid before the Council meeting, which will be held immediately on the conclusion of the evening service. Unity is strength, and we ask spiritualists to assemble in good numbers on this occasion. Leaflets, explanatory of the principles of spiritualism, with a full list of London meeting places, are on sale, also hymn leaflets. Explanatory tracts at 4d. per 100 or 3s. per 1000, while the hymn leaves will be supplied at 6d. per 100 or 3s. 9d. per 1000. Carriage extra. Orders to be sent to the Secretary, London Federation, 99, Hill Street, Peckham.

LONDON. Assembly Rooms, Beaumont Street, Mile End, E.—Under the auspices of the Mile End Spiritualist Society, on Monday, October 14th, Mr. Veitch will deliver an address upon "What is Theosophy?" Chair to be taken at eight o'clock prompt. Admission free by ticket. Tickets to be obtained at the door, or of Mr. Marsh, 218, Jubilee Street, Mile End, E.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public developing circles in the above hall every Sunday morning at 10-30 a.m.; and Tuesday evenings at 8 p.m.; also on Thursday evenings at 8 p.m., a circle for spiritualists only. Admission to each circle 2d. each, to defray expenses.

NEWCASTLE.—Mr. J. J. Morse, after four and a half years' absence in America, will be with us from October 5th to 14th. The future list of lectures will be duly announced in the *City Press*. Spiritualists and mediums in Newcastle and district, attend in your scores, and honour this devoted worker. Mr. E. W. Wallis will also be present on Saturday.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—A Conversazione, to welcome Mr. J. J. Morse, Cordwainers' Hall, 20, Nelson Street, Newcastle-on-Tyne, on Saturday, October 5th. Tea on the tables at 5-30. Music at 7-30. Admission: 1/-; after tea, 6d. The next committee meeting of the federation will be held in Newcastle-on-Tyne, on Sunday, November 3rd, at 10-30 a.m.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle.

NORTH SHIELDS. Camden St.—Oct. 6: Mr. E. W. Wallis. At 11, "Objections to Spiritualism Answered"; at 6-15, "Spiritualism; its Philosophy and Moral Teaching Explained." Monday, Oct. 7, at 8 p.m., "What of the Dead?" Questions answered.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—Mr. J. J. Morse will lecture under the auspices of the Federation as follows: Tuesday, October 15th, South Shields; Wednesday, 16th, Jarrow; Thursday, 17th, North Shields.—F. S.

OPENSHAW.—Mechanics' Institute, Pottery Lane.—A public tea party, entertainment, and ball, on October 12th. Tickets, 1s. each; children under twelve, half-price, may be had from the committee or members of the society. We shall be pleased to have the support of friends of other societies in the districts.—J. G.

PENDLETON. The Spiritual Hall of Progress, Cobden Street (near to the Pendleton Co-operative Hall), Broughton Road.—Opening services October 6th, lyceum at 9-30 and 1-30; lectures by Mrs. Green at 2-45 and 6-30, and on Monday at 7-30. Wednesday, October 9th, Mr. Tetlow will lecture and give psychometric tests. Thursday, October 10th, 7-45, developing circle for members and friends. [We are glad to see that our Pendleton friends have at last secured a place where week night meetings can be held. We wish them every success. United efforts and sympathy will accomplish great and good results.—E. W. W.]

SALFORD.—October 5th, tea party. Gentlemen 9d., ladies 6d., children 4d. All welcome.

PASSING EVENTS AND COMMENTS.

SPECIAL NOTICE.

TO CORRESPONDENTS.—All persons requiring replies to their letters, are requested to send stamps. Secretaries of Societies make the same complaint, alleging that all who require answers should enclose stamps. CONTRIBUTORS must observe the necessity of writing on one side of the sheet only, and persons who write illegibly, or cannot prepare their articles properly for the press, are kindly informed we do not keep a secretary or a schoolmaster in our establishment to write their articles for them. Business communications are far better enclosed in envelopes than written only half legibly on post cards. We receive many complaints from others in ALL the above directions. Let our work, education, and methods, all be PROGRESSIVE, to be worthy of our great and good cause. [Ed. T. W.]

NOTICE.—Will the gentleman, who paid Mr. Everitt a subscription for *Light* to be sent on to him, forward me his name and address? as in the hurry of the moment, on leaving the Grand Orient for the banquet, it was lost.—T. Everitt, Holders Hill, Hendon, N.W.

TO CORRESPONDENTS.—Robt. Gloyn. Very pleased to hear from you. Similar promises have been frequently made and published. We prefer not to repeat them, but to wait and see.

Reports from Glasgow to hand. Too late for insertion. Should reach us *Tuesday* morning to be in time for current issue.

BURNLEY.—Mr. W. R. Chisham, of 33, Berkeley Street, Stonyholme, Burnley, writes: "For some time past a small room has been used for developing circles, but the demand for evidence and information about spiritualism has been so great, that lately the place has been uncomfortably crowded. With the idea of progress and expansion, a small committee has secured a large room, capable of holding about 250 persons, in Trafalgar Street, near the Mitre Hotel, which we shall open on Saturday, Oct. 5th, 1889, with a tea party, at 5 p.m. Services on Sundays at 2-30 and 6-30 p.m. Week-night services and circles will be announced in due course. The name of the society is 'The Progressive Spiritualist Society.'"

ROCHDALE.—Just as we go to press news arrives that on and after October 14th the three societies now meeting in Blackwater Street, Regent Hall, and Marble Works will incorporate into *one* society, and hold meetings, for the present at least, in Regent Hall. We congratulate our friends on this union of forces, which manifests good sense and good feeling. Remember, "the workers win." With the union of forces, unite in love and earnest devotedness to the cause, and increase of spiritual power and influence will follow.

Dr. J. W. Owen, late of Hyde, writes that all is well with him and his. He has now settled down at 129, Purchase Street, New Bedford, Mass., U.S.A., and sends kindly greetings to his numerous friends. We were glad to hear from our late co-worker, and send him all sorts of good wishes.

SOWERBY BRIDGE.—A happy evening for the old people. We are about to give a free tea and entertainment to the needy old people of Sowerby Bridge, their age to be about sixty. The public will be admitted to the entertainment only at 4d. each.

Mr. John Armitage, of 454, Manchester Road, Bradford, asks the sympathy of his friends and acquaintances, and will be glad if they will call and see him, as he is prostrated on a bed of sickness.

This world's like a city with many a crooked street,
Death's the market place where all men meet.
If life was merchandise that men might buy
All the rich would live and all the poor might die.

—R. Carrall.

PASSED TO THE HIGHER LIFE.—Saturday, September 21st, Mary Pickles, in her eighth year, a member of the Halifax Lyceum, passed on, and has no doubt taken her place amongst the children "over there." On Sunday a collection was made in the lyceum, and a beautiful wreath, with the motto "Loved by all" in the centre, was bought to be placed on the grave as a token of respect.

SELF-DEVELOPMENT BY MEDIUMS.—Though "guides" may do grandly with those they influence, though words of inspiration may flow in liquid sweetness or with mighty power, if the individual through whom it is given be not at other times cultivating himself, the words will be like water flowing over unprepared ground; the seed was not planted, and no harvest can be gathered from the soil, however abundant the waters.—*Carrier Dove*.

PASSED TO THE HIGHER LIFE.—A kind friend forwards us particulars of the passing away of an old and loved friend and fellow-worker, viz., Mr. W. Jennison, of London. Spiritualists in the East End will remember how bravely he seconded the work of Mr. R. Cogman, and afterwards assisted Mr. and Mrs. Wallis to continue that work. He was an ardent spiritualist, an earnest worker, and a faithful friend. He was on his way to Detroit, U.S.A., but while on shipboard suffered with rheumatism in his legs and feet, and "passed on" in the hospital in New York from inflammation of the kidneys. The body was forwarded to his relatives at Detroit and interred, on August 23rd, in Mount Pleasant Cemetery, London, Canada. We hope to meet him again, and renew fraternal relations in that "land of the spirit" he looked forward to with such pleasure.

OUR TRACTS.—A correspondent writes, "*The Two Worlds*' tracts should be distributed widely: they are pithy, terse, reliable, and convincing, while their cheapness should prevent none in buying a shilling assortment."

A CAPITAL IDEA.—The Oldham Society issues a quarterly plan of speakers, on a handbill, with the following verses on the back, "Words o' Cheer," given under the inspiration of Robert Burns:—

The upright, honest-hearted man
Who strives to do the best he can,
Need never fear the Church's ban,
Or hell's damnation;
For God will need na special plan
For his salvation.

The One who knows our deepest needs,
Recks little how man counts his beads;
For righteousness is not in creeds,
Or solemn faces;
But rather lies in kindly deeds
And spiritual graces.

With loving kindness will He wait,
Till all the prodigals o' fate
Return unto their fair estate,
And blessings mony;
Nor will He shut the gowden gate
Of heaven to ony.

—Lizzie Doten.

SUPPORT THE WORK AND THE WORKERS.—Mr. J. Clayton, of Manchester Road, Bradford, sends the following communication: Will you allow me to call your attention and that of the spiritualistic world to what I consider a very niggardly spirit which prevails among the congregations of our meeting-rooms. On Monday, September 23rd, at a meeting held in Bradford to hear one of our best mediums (Mr. Wyldes), there was present an audience of about 300 people, and the collection came to less than 11s., not a halfpenny each. Why the people would not have been admitted to hear a Music Hall song for less than 3d. each. What a large organ of consciousness! What wide liberality! Either they do not value a good discourse at a halfpenny, or they want someone else to pay for their entertainment. There may well be an outcry against paying mediums when the audience will not support that cause which it speaks so highly of with its tongue. I say, "shame on such niggardliness!"

Mr. Clayton's complaint is one which we hear frequently. But we think it is hardly fair to charge spiritualists as a whole with niggardliness. We know that many, very many, are generous well-nigh beyond their means. Probably the audience referred to would not be more than one-half spiritualists—a large proportion would be strangers. Mr. Clayton refers to the outcry against paying mediums, and seems to think it is a consequence of poor collections; but we are of opinion that it is the other way about—that the unwillingness to deal generously by the mediums has resulted in the smaller collections! We can remember when audiences of spiritualists numbering only three or four dozen persons gave more liberally than these 300. Encourage generosity, deal generously, and you will receive generously.—E. W. W.

A PHYSICAL SEANCE.—Mrs. Bainbridge, of 14, Acclom Street, Station Town, sends us a lengthy account of a seance at Haswell, Mr. O. Sims, medium, at which the usual physical phenomena occurred. Eleven names, in as many different handwritings, were written upon a slate in a remarkably short space of time. We have not room for the details, which are of the usual character of such seances.

ERRORS in the List of Speakers.—Instead of *Miss* read *Mr.* Sutcliffe and *Mr.* Price, 12, Moss Mill Street, Rochdale.

IS THIS TRUE OF MODERN ORTHODOXY?—Mr. G. W. Walrond says: "The following verses were read a short time ago in the course of a sermon by a clever young theological student in the city of Glasgow:—

'Money's my creed, I'll not pray without it;
My heaven is closed to all who doubt it;
For this is the essence of parsons' religion—
Come reg'lar to church, and be plucked like a pigeon.

'I'll have carriage and horses, and servants and all;
I'm not going to foot it like Peter and Paul,
Neither, like John, live on locusts and honey;
So out with your purse, and down with your money.

'Fools ask me sometimes what I do with the money;
They might as well ask what bees do with their honey.
I answer them all with a wink and a nod,
I keep *three-thirds* myself and give praises to God.

'In the cold, silent earth I may soon be laid low,
To sleep with the blessed that went long ago;
I shall slumber in peace till the great resurrection,
And be first on my legs to make a collection.'

The editor of the paper in which the above verses appeared remarks, "They express a belief hardly orthodox, but too true in many cases. When he (the writer) is a little older, and has a kirk, he will change his tune on some points." Yes, I guess he will."

Mr. H. Moxon of the Manningham Football Club and 1, Queensgate Chambers, Bradford, wrote to Mr. Goldsbrough, on July 4th, 1889:—"Having received a severe sprain whilst playing football at Brighouse, I was recommended to try your EMBROCATION; the result was marvellous, I need only say that in a few days the pain had quite gone. I can heartily recommend it to all athletes and football players." (See advt.)

CHEAP FRUIT.—Our good friend, Mr. D. Ward, of the Gardens, Wisbech, offers to supply apples on very reasonable terms, also onions. There is no reason why these should not be obtained direct from the grower, and we heartily recommend our readers to send Mr. Ward their orders. We feel sure he will serve them well. (See advt. card.)

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

Mrs. Gregg, Business and Test Medium, at home daily, except Mondays.—11, Oatland Avenue, Camp Road, Leeds.

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Mr. J. J. Morse, Trance Speaker, 16, Stanley St., Fairfield, Liverpool.

Mrs. Horne, Séances by appoint. 6, Globe Rd., Forest L'ne, Stratford, E.

Miss Blake, Natural Clairvoyant and Psychometrist, gives private sittings at home, or a short distance from home, if desired. For terms address 14, Higson Street, Pendleton, Manchester.

Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.

Mr. G. Walrond, Trance & Clairvoyant, Box 1854, Montreal, Canada.

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