

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 128.—Vol. III. [Registered as a Newspaper.]

FRIDAY, APRIL 25, 1890.

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PLATFORM GUIDE.

SUNDAY, APRIL 27, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mrs. Best.
Asenby.—New Hall, at 5 p.m.
Bacon.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Johnson.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2: at 4-30: Mrs. Dickenson.
Batley.—Wellington St., at 2-30 and 6: Mrs. Hoyle.
Beeston.—Conservative Club, Town St., 2-30 and 6.
Beiper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 4-30: Mr. W. V. Wyldes.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Jarvis.
Birkenhead.—144, Price St., at 6-30: Rev. C. Ware. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30: Mr. Tibbitts. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6: Mr. Henery.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Britten.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Taylor.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Craven.
Otley Road, at 2-30 and 6: Mr. Rowling.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. H. Saville.
Milton Rooms. Westgate, at 10, Lyceum; 2-30 and 6: Mr. Hepworth.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mr. Hunt, and on Monday, at 7-30.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Campion. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Clough. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Hopwood. Wednesday, at 7-30.
Norton Gate, Manchester Rd., 2-30 and 6: Mrs. Bentley, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Patefield.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mrs. Wallis. Trafalgar Street, 2-30 and 6-30. Monday.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Blundell.
Byker.—Rack Wilfred Street, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Miss Parker.
Oletherton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Armitage.
Online.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30.
Onms.—Asquith Buildings, at 2-30 and 6: Mr. Bamforth.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. G. A. Wright.
Denholme.—6, Blue Hill, at 2-30 and 6: Mr. and Mrs. Hargreaves.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mr. Fillingham.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Boocock.
Eceter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. G. Wilson.
Poteshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. J. C. Macdonald, and Monday, 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30, and 6. Social Meeting, Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6: Mr. Milner, Thursday, at 7-30, Public Circle, Mrs. Clough.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Hepworth.—Argyle Buildings, Market St., 2-30, 6-15: Mr. J. Lomas.
Howdarsfield.—Brook Street, at 2-30 and 6-30: Mr. J. B. Tetlow.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mr. Bradbury.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Burnett.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mrs. Ingham and Mrs. Beardshall. Anniversary.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson, and on Monday.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swinlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Miss Meyers.
Institute, 23, Cookridge St., 2-30, 6-30: Mrs. Groom, and on Mon.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mr. Hodgson.
Lough.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Green.
London.—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. A. Savage. Tuesday, at 7-30, Séance.
Clapham Junction.—295, Lavender Hill, The Endyonic Society, at 7; Lyceum, at 8.
Forest Hill.—23, Devonshire Road, at 7.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 240, Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Cohen, "Materialism v. Idealism;" at 6-45, Mr. W. Yeates. Wednesday, at 8-30, Social.
King's Cross.—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 3, Lyceum; at 7, Mr. G. Chainey, "Gospel of Interpretation." Monday, Music, songs, and dancing, 8. Friday, 2-30 to 9, for conversation and sale of literature.

Mile End.—Assembly Rooms, Beaumont Street, at 7: Mr. Goddard, "Another View of Spiritualism."
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11, Service, Discussion; 3, Lyceum; at 7, Miss Marsh.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. W. G. Coote, "Phrenology;" Lyceum, at 3; at 6-30, Delegates from London Federation—Messrs. Drake, Goddard, &c. Tuesday, 29th, Social Soirée at 8.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Leach, "Marriage;" at 7, open—Mr. Leach, "Resurrection."
Shepherds' Bush.—14, Orchard Rd., at 7: Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.
Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mrs. W. Stanley; Lyceum at 3.
Longton.—44, Church St., at 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. Stewart and others, "Vegetarianism."
Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlebrough.—Spiritual Hall, Newport Road, Lyceum, 2; 10-45, 6-30. Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Berry.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. B. Plant.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30: Mr. J. J. Morse.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. T. A. Kempster 41, Borough Rd., at 6-30: Mr. Caldwell.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. S. Schutt.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6: Experience Meeting. All friends invited.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. E. W. Wallis.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. G. Smith.
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30: Mrs. Venables. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30. Wednesday, 7-45.
Saltsburgh.—Mr. Willisroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30 and 6: Mr. and Mrs. Murgatroyd.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30 and 6: Mr. and Mrs. Marshall.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Laith Lane, 2-30, 6: Mrs. Gregg.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. Westgarth. Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Holmes.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mrs. Johnson. Monday, at 7-30.
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. Davidson.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Thornhill.—Edge Top (late Church Mission Room), 2-30 and 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. Wase; at 2-30, Lyceum; at 6, Mr. Stevenson.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Winkates, Lyceum, at 10-30; at 2-30 and 6-30: Mr. J. W. Boulton.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Mercer.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Bloomfield.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE ASTOUNDING HISTORY OF THE CHRISTIAN CHURCH VERSUS GOD'S REVELATIONS IN SCIENCE.

A LECTURE DELIVERED BEFORE THE UNITY SOCIETY OF FRESNO, CALIFORNIA, BY JUDGE J. W. NORTH.

[NOTE.—The following address, somewhat condensed from a report in *The Progressive Thinker*, of March 22nd, was given by one of the most able jurists and learned scientists in the United States. Every statement speaks for itself, and needs no other comment than the question—Is it true or false? If true, what can we think of the Christian Church? If false, why does not the Church arise and prove the falsehood?—ED. T. W.]

SCIENCE is as broad as the universe, as far-reaching as the telescope, as minute as the objects revealed by the microscope. It takes account of the earth on which we live, its size, form, motion, climate, and productions. It takes note of its forests and flowers, its strata and hidden treasures; its variety of animal life, from the insect to the behemoth, from the humming-bird to the eagle, from the tiny fish to the monsters of the deep.

Science also reads the heavens, tracing the planets in their orbits and the stars in their courses. It teaches the navigator his latitude and longitude, guides him through unknown seas, and leads him to his destined haven. We may say of it, what the Psalmist said in addressing the Deity: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Science guides the commerce of the world, superintends the building of ships and railroads, telegraph and telephone lines; it furnishes us with the illuminating gas and the electric light.

It enables nations to converse together over mountains, across deserts, and under oceans. It enables us to read the world's doings of yesterday before we sit down to our breakfast tables.

Coming down to man, it furnishes minute knowledge of the wonderful structure of the human body, and the still more wonderful structure of the mind. It affords protection from disease, and relief from suffering; guides in the construction of our homes, the preparation of our clothing, of the food we eat, the water we drink, and the very air we breathe. It guides every step in the progress of civilization.

At the commencement of the Christian era, science scarcely existed, even in name. The ideas of Pythagoras, asserting the globular form of the earth and its revolution, only survived to meet the hostility of the early Christian fathers. Exaggerated ideas of the "Books of Moses" had early taken possession of the leading minds of the church, and there seemed no limit to the claim set up for them. Science and civilization have been retarded many hundreds of years by this absurd folly of bigoted men.

Tertullian (A. D. 200) held that the "Books of Moses" were "not only all truth, but that all truth was contained in them."

Lactantius, more than a century later, in referring to "the heretical doctrine of the globular form of the earth" and its revolution, says, "Is it possible that men can be so

absurd as to believe that the crops and trees on the other side of the earth hang downward?"

St. Augustine, about the year 400, says: "It is impossible there should be inhabitants on the other side of the earth, since there is no such race mentioned in Scripture among the descendants of Adam." And then he adds: "In the day of judgment, men on the other side of the earth could not see the Lord descending through the air."

At this period, the whole influence of the church was brought to rebuke or frown down everything that savoured of science. The most eminent bishops spoke of it contemptuously, saying that they did "not trouble themselves with such infidelity."

Cosmas, in the sixth century, published his "Christian Topography," the object of which was "to denounce the heathen doctrine of the rotundity of the earth, and to show that the tabernacle in the wilderness is the pattern or model of the universe. The earth," he says, "is a rectangular plane, four hundred days' journey east and west, and half that distance north and south. It is surrounded by mountains, on which the sky rests. The heavens come down to the earth on all four sides, like the walls of a room. All below the firmament is the world, the storey above is heaven, and below the earth is hell. Beyond ocean, bordering on the edge, is paradise. Here too, on a barren and thorny soil, outside the walls of paradise, dwelt man from the fall to the deluge. The ark floated the survivors across the great ocean belt to the lands which we inhabit. This plain lies a little tilted to the south, so that the rivers, like the Tigris and Euphrates, running south, run rapidly, while those running north, like the Nile, run more slowly, because they have to run up hill."

These were the opinions of the *Christian Church* for more than a thousand years, and were all based on the Bible. During thirteen hundred years Christendom furnished to the world no astronomer nor chemist. The Mohammedans were far in advance of the Christians in both of these studies. As time advanced, the hostility of the Church to science became intensified. At the beginning of the fifth century the growing power of Rome had taken from Alexandria its pre-eminence as a seat of learning. The Greek school of philosophy had dwindled to small dimensions, and was mainly represented by Hypatia (the daughter of Theon, the mathematician), whose beauty, learning, and eloquence drew to her academy the elite of the city.

Cyril, the most influential, aggressive, and unscrupulous of the Christian fathers, was then Bishop of Alexandria. The great popularity of Hypatia was an obstacle in his way. The result was that a Christian mob of many monks, seized Hypatia and dragged her from her carriage one morning, as she was riding to her Academy, stripped her of her clothing, took her to a church, and Peter the Reader struck her on the head with a club, killing her. The Christian mob then cut her body into pieces, scraped the flesh from her bones, and burned her, piecemeal. This was Saint Cyril's method of extinguishing the light of science, and promoting the cause of Christianity in the fifth century. No one seems to question Cyril's guilt in this brutal murder of a woman noted for her virtue, as well as for her intellectual attainments, and the Christian church never called him to account for the infamous deed, but on the contrary enrolled him among her saints as "Saint Cyril."

At the commencement of the sixth century there was but one prominent seat of learning in all Christendom where science was permitted to be taught, and even this was not continued long. In 529 the Christian Emperor, Justinian, suppressed the schools of philosophy of Athens, and the

night of "the dark ages" closed down on what was then known as the Christian world.

During the next six centuries the puerile "Christian Topography" of Cosmas continued to be the doctrine of the church, and the treatment of science remained unchanged.

In the thirteenth century Roger Bacon devoted himself to the study of chemistry, a science then unknown. But the first advances towards it were condemned by the Church. Though he had received his degree of Doctor of Theology, his experimental studies were denounced by the ignorant priests as magic and the black arts, and his orthodoxy was at once questioned. Having gone to Oxford, and commenced lecturing there, his lectures were interdicted, and for ten years he was prohibited from writing anything that might be published. Subsequently Bacon was thrown into prison, where he remained for fourteen years, dying two years later from his cruel prison treatment.

In 1507, Copernicus, a modest priest and learned Prussian, completed a book on "The Revolutions of the Heavenly Bodies." Knowing the hostility of the Church to any such teaching, he waited thirty-six years before daring to publish his work. After that time he ventured to give it to the public. This was the foundation of our Copernican system of astronomy. On the day that the first copy of his great work was brought to him from the press he died, and thus escaped the personal vengeance of the Church; but his work was condemned and burnt, and his name loaded with infamy.

Galileo, some eighty years later, revived and taught the theories of Copernicus, and having constructed a telescope, made many valuable discoveries. For this he was accused of "imposture, heresy, blasphemy, and atheism," summoned before the "Holy Inquisition, under the accusation of having taught that the earth moves round the sun, a doctrine utterly contrary to the Scriptures." He was compelled to retract his "heresy," and for sixteen years the Church had rest; but in 1632 he published his "System of the World," which sustained the theory of Copernicus. He was again brought before the Inquisition, and though he again retracted, he was thrust into prison, and treated with remorseless severity for the remaining ten years of his life.

Giordano Bruno, born in Italy, about the year 1548. In his fifteenth year, he entered the order of the Dominicans, at Naples, and soon found the restraints of that order intolerable to him. He spent two years in England, travelled extensively through the chief seats of learning in Europe, everywhere lecturing, writing and publishing the burning words that stirred to their depths the ancient prejudices of mediæval ignorance, and brought upon his head the terrible malignity of the Church. In 1593 he accepted an invitation to Venice; he was there arrested, taken to Rome, and imprisoned for seven years. This long imprisonment failing to crush the brave spirit of Bruno, on the 9th of February, 1600, he was excommunicated, and on the 17th of that month was burned at the stake.

In 1712, Dr. Wolfgang Franze, a professor of theology at Wittenberg, published his "Sacred History of Animals," in which he describes dragons with three ranges of teeth, and calmly adds, "The largest of these is the Devil." This book claims to be "Designed for students of theology, and ministers of the Word;" and it is said "To have had much influence on thought for 100 years."

Sir Isaac Newton, who lived from 1642 to 1727, the most distinguished scientist of his time, was restrained from publishing important truths, for many years, through fear of the Church. In 1690, he wrote a letter to his friend Mr. Locke, the distinguished philosopher. It gave an account of two notable corruptions of the text of scripture, and invalidated two passages in favour of the Trinity. So fearful was the greatest scientist of the age of the Church, in Protestant England, that he dare not publish what he knew to be true.

Joseph Priestly, a distinguished scientist, in 1774 made several valuable discoveries, among which was that of oxygen, the basis of all life and combustion; but he was not orthodox, and his discoveries condemned him in the minds of the enemies of science. A few years later, while he was quietly attending to his duties at home, the mob sought him out, burned his house and destroyed his valuable manuscripts that represented the labour of many years.

Doctor Benjamin Franklin, in 1752, discovered that simple electricity, which pervades the atmosphere, was the cause of thunder and lightning that had for ages so terrified mankind. "Saint Jerome, as well as the other Christian

fathers, maintained that the air was full of devils, who caused the lightning, wind and hail, basing their theory on the prophecies of Isaiah, and the Epistle to the Ephesians." Saint Augustine maintained the same view, as did Luther, and the later reformers. Increase Mather, President of Harvard University, and the other leading ministers of New England, firmly believed that "devils caused the hail and lightning," also they believed in witches, and said that "we might as well give up the Bible as to give up our belief in witches." But Doctor Franklin, with his simple kite and key, demolished the theology of ages, and took from the clergy a large share of their stock of terrors with which they had been accustomed to alarm mankind. He showed the people how, by a simple iron rod, he could ward off the lightning and save property from destruction. Here theology was placed at a disadvantage. If the old theory of devils in the air was adhered to, the tall steeples were struck by lightning and many churches were destroyed. If the "heretical rod" was adopted, the priest had to admit that "an infidel's remedy" was better than that presented by the saints of the Church. Doctor Franklin had only to wait to see how long it would take ministers to adopt common sense, in place of absurd mythology, when their interests were on the side of common sense. The result showed that it took the most prominent of them from twenty to twenty-five years.

Humboldt, the illustrious German *savant* and traveller, had the good fortune, like Franklin, to live at a period when his services to mankind could protect him, in some measure, from religious hostility. And yet even this great man, who had crossed the mountains of South America and the desolate plains of Siberia in search of knowledge says, in a letter to a friend, that the ministers would have driven him from Berlin if it had not been that the king was his friend.

The French priests who objected to common table forks because no such instruments were mentioned in Scripture; and the Scotchman who objected to the fanning mill as an ungodly implement, because "it created a wind when the Lord willed a calm," need only be mentioned as illustrations of the religious ideas of modern times.

So recently as 1846, Dr. Simpson, of Edinburgh, one of the most learned physicians of his time, discovered chloroform, and used it to relieve suffering in his surgical practice. One would naturally suppose that so great a blessing would be hailed with joy, even by bigots. Far otherwise. The ministers of the Scotch church raised a serious objection, and a bitter controversy ensued.

Dr. Simpson had used this anæsthetic impartially, to relieve the sufferings of women as well as men; and the ministers declared he was relieving them of the original curse. They were quite willing that men should be relieved; but women must suffer the full penalty originally inflicted on Eve.

Dr. Chalmers, more enlightened than his brethren, took the part of Dr. Simpson, but even his great influence was not likely to turn the scale. At length a happy thought occurred to Dr. Simpson, and he told the ministers that he was simply following the method of the Creator; that when God had made man and wished to perform the surgical operation of taking a rib from his side with which to make a woman, he put him to sleep. "This," said the doctor, "is precisely what I am doing. I am only following the example of my Maker." The ministers could not bring anything to bear upon that, and so the victory was gained for Dr. Simpson and chloroform.

That such an instance of ministerial bigotry could have occurred in our day, is simply inexplicable. But such has been the contest of ages, and such the hostility shown to science through the whole history of the Christian church.

Omitting thousands of other examples, we can only add now that for sixteen hundred years the Church has fought science and never gained a victory; science has won in every contest. The Church has been driven backward into civilization, step by step, but always backwards. Will it never turn round, open its eyes, and welcome the glowing dawn? The future will determine.

Giordano Bruno was roasted alive by the Church, two hundred and eighty-nine years ago. As his anniversary came round, on the 17th of February, a statue of Bruno was set upon a high pedestal in Rome, upon the spot where he was burned. The Pope and Cardinals had stormed and raved to prevent it, but the people of that city had voted overwhelmingly in favour of it. The free-thinkers of Europe and America had contributed to procure it, and a Roman Senator delivered an oration on the occasion, in which he

told the assembled thousands, that "a movement is this day inaugurated more fatal to the papacy than even the loss of the temporal power." The Pope, in the meantime, retired to the Vatican, not showing his face in Rome for three days. But the Pope has revived his courage sufficiently to revile Bruno with all the ancient malignity; and the Protestant church has never abandoned its attitude of earnest, though diluted, hostility to science. Thus the world moves forward, whilst the Church (in God's providence), moves backward to—where it belongs.

AN ANGEL'S VISIT.

LIFE is oft a tale of sadness, but between the lines we see
Evidence of coming gladness in some dim futurity,

When by striving, watching, praying, with such strength as we possess,
Helping all our brothers straying, in this toilsome wilderness.

Not by selfishly repining, shall we win love's smiling face,
Or in narrow soul's confining sympathies of boundless grace;
But on all creation groaning should our tenderness be poured,
I have learned this lesson, moaning for my lost, so all adored.

'Twas when night was closing o'er me, I had laid me down to rest
Hopeless, that aught could restore me solace for my aching breast;
Death had taken her, my fairest, from her bed of fever's pain;
I had lost of life the dearest, never to be mine again!

Night to sadder day succeeded, but there came no good on earth;
Prayers, I thought, fell all unheeded, 'mid the shadows of my hearth,
For my days had little leisure, nor had I much heart to prove
To my own, the hidden treasure of my boundless stores of love.

Oh! she was so fair and gifted, but the shadow selfhood lays,
Never bade the care be lifted from her young life's summer days;
Yet I thought the days were coming, which should bloom with flowers
sweet,

For the happier softer roaming of her sweet and sainted feet.

Gone was she—I knew not whither, nor thought true what preachers
tell—

I had lost, alas, for ever! the dear heart I loved so well.
Little then seemed care or sorrow, with my darling by my side:
In her presence I could borrow comfort by my love and pride.

Naught was mine now, save the groaning; every hope for me was lost—
So my days were full of moaning, in the hopeless sorrow past;
Dark that past looked, for I ever careless of her joy had been,
Bitter was regret, that never tried to make her summer green.

So my very soul seemed searing, in the self-reproach and grief,
And I saw no sunbeam cheering for my stricken heart's relief;
Till love thus in silent watches, as I lay in weary sleep—
To my conscious spirit reaches—soft and silent, full and deep.

Lovers speak of rapture swelling, as entranced they clasp and meet,
But impossible the telling, of this bliss so wondrous sweet;
Rapture sweetly, strangely thrilling, bade my heavy heart grow light,
As forgotten joys were filling memory with the old delight.

Winged hope awoke upsoaring, bright with exaltation filled,
Unto every nerve restoring life that grief and doubt had chill'd;
E'en my room resplendent gleamed, and from a star I see
Rainbow darting beams that seemed flashing melting rays on me.

You may see the mountain summit, sad and drear amid the snow,
As the sunlight sparkles from it, gorgeous as a meteor glow—
So it was as she, my fairest, stood in her divinest grace
Glory all around, but sweetest was her angel loveliness.

Tenderly she smiled, not distant, as of beings high above,
But in gentle grace consistent, with the dear true earthly love;
Like a lute—her voice, "Dear Mother, cease to mourn so hopelessly.
All is well, think not some other path of life was meant for me.

"Thank God, for we meet, and dearest, by our mutual sorrows borne,
So we are for ever nearest, when earth's days are overworn;
Oh, let nothing ere o'ercast thee, bravely breast this earthly shore—
Toil and sorrow weareth past thee, bid thy soul be strong once more.

"Love is deathless, and would have thee still work on with quiet eyes;
Oh, believe it, I but leave thee to prepare thy Paradise,
Whence I breathe thee soft caresses; though if naught earth's eyes shall
see,

Thou'lt still feel some touch which blesses, both, dear mother, thee and
me.

"Now farewell; sweet sleep, and rest thee, to earth's noblest aims be
true,

Yes, though many cares oppress thee, well thy heart's deep love I knew.
Oh! I sorrow'd, when to leave thee was the heavenly summons given;
Feeling for the pain that grieved thee, less the happiness of heaven.

"But now, love's dear task fulfilling, joy is mine and will be thine.
Lo, I mark thy spirit thrilling, with aspiring flame divine,
Cherish still that tenderest light, bid it still be burning bright
Till we meet, mother—good night, farewell, and sweet good night."

When I woke, no sign remaining spoke to me of vision high—
But above me stars were shining in the dark and wintry sky;
But uplifted was the sadness from my aching heart and brow;
By a wondrous "dream" of gladness life made fairer, happier now.

Nay, it was no dream, for ended, life that ever must be care,
I shall fly to love ascended unto realms divinely fair;
Love with love shall roam together—soul to soul its joy to see,
There, where no earth-clouds can sever, there an angel waits for me.

So I work, I pray for others, wandering sad and hopelessly,
Suffering and sinning brothers—dreaming naught of good to be;
Yet, for all are angels watching, hidden by your spirits' gloom,
Bid them welcome! let them enter! to make pure your earthly home.

JESSIE RABURN.

THE GAME OF LIFE.

BY MARY C. BARTLETT.

It was evening, and Martha sat by the firelight, looking at the bright flames as they chased each other up the chimney; but she did not see them; she was thinking.

"I wish," she said sadly to herself, "that the years of my life might pass before me, one by one, that I might look them boldly in the face. This dull, grey fog of a future is making a miserable coward of me. If I could only see a ray of brightness beyond—only a ray; but this blind walking in the mist, day after day, just because it is right to do it—oh, I am so tired of it all! Doing one's duty is well enough; but when one does nothing else!"

Here her reflections were interrupted by the sound of a weak quavering voice.

"Marthy, isn't it pretty nigh time to light the lamps?"

"Yes, grandpa, and the cards are ready."

This was one of Martha's trials. She hated cards; but since the waning of poor old grandpa's intellect, those little pasteboard squares had been to him never-failing sources of amusement. To slyly arrange these squares so that luck might always fall to his share—for he became depressed in a minute if he were worsted—to laugh gaily at his little triumphs, and at the same time to counterfeit chagrin at her own defeats, these were among the duties which came to fill the measure of Martha's "misty" days.

The games went on as usual. If her own days were grey and foggy, Martha always managed that some stray sunbeam should fall to grandpa's share. She sometimes wondered that he could be so calm and placid when the real light of his heart and home had been taken away; his little cares, his childish pains and pleasures, seemed wholly to occupy his mind.

Long after the games were finished, and she had bidden him good night, with the customary wish of "pleasant dreams," had listened to his injunctions as to the most prudent management of the fire and lights, Martha sat by the bright flames thinking, thinking.

Remorseless Father Time! What would he do with her and for her? He would make her old and wrinkled and grey; chase the bloom from her cheeks, the light from her eyes. "O, Time, Time! be good, be kind! Let my days be full, or bring me not the days at all. What does it matter?"

As she sat, her head resting upon her hands, she seemed suddenly to hear a voice saying, "Come, and I will show you what it matters;" and, following the voice, she found herself in the midst of a countless multitude of people—men, women, and children. Whether there were hills and vales, trees and flowers, there, she could not tell, for, from her entrance into this unknown yet strangely familiar country, her eyes were fixed upon the human beings, and she could not take them away.

For they were all—yes, every one of them—playing a game. Old men and matrons, young men and maidens, all eager and intent; and Martha noticed that, though each seemed to play his hand alone, all had their little circle of partners, and no one could succeed or fail without changing in some degree the hands of the others. Nay, she saw, as she looked more closely, that the calm, judicious management of some difficult hand would effect a decided change in those of others afar off, whom the player had not even thought of.

Ah! the stakes for which they played!—love, fame, wealth, ambition, pleasure. Martha saw them won with smiles and acclamations, or lost with bitter tears, and often something worse.

It was harrowing—this game, in which even the little children had taken a part; for, while some played it gracefully, taking joyously the chances which seemed dealt to them, others were doubtful and despondent, and not a few looked wildly this way and that, not knowing which move to make.

"It is dreadful," said Martha, with a shiver. "Dreadful! Look at that mother, playing so desperately to secure a brilliant future for her only son. She will fail—he holds his own hand so carelessly. And that young girl—she made a false move there, just to attract the youth who is playing so quietly near her. She has succeeded; he is beside her now; they have joined hands; but ah, I thought so. He has found her out. He despises her. The game will be a desperate one for those two. Pray heaven, they may not both lose."

She turned away from them willingly, and her eyes sought the children, some of whom, happy and sheltered in their homes, gaily sang the hours away, nor dreamed of the game they were playing; but there were others, wretched, poor, unloved, taking fearful responsibilities into their hands, and trifling with them recklessly. No one to help them, no one to show them the better way.

"Ah," thought Martha, "why are they here, and what is this awful chance? Whose hand hath portioned blanks and prizes in this fearful lottery, in which each must take a share?"

"It is no lottery, and there are no blanks," replied the voice. "It is the Game of Life."

"The Game of Life!" repeated Martha, horror-stricken. "And these children with such hands! Oh, it is cruel! I will not look;" and she covered her eyes shudderingly.

"The game is broader, wider, deeper than you see."

"So much the worse."

"But the real stakes you have not noticed. They lie beyond. Your eyes have not sought them. Open them now, and look."

She obeyed. At first she could see nothing through her blinding tears; but, gradually, the mist cleared away, and she noticed that a new light seemed to have dawned upon the scene. She saw the stake which the fond, ambitious mother might have won, had she helped her boy to play his hand fearlessly, not shunning poverty as one shuns a deadly foe, but walking hand in hand with her, as with a friend who might lead him by a surer way to fairer honours than those he covets.

And the young girl—she might have won a true nobility of character which would have attracted all who came in contact with her.

Here was a tired father, working hard for the support of his invalid wife and clamorous little ones; the wife also "doing what she could," gently, sweetly, uncomplainingly. The stake for which they both seemed playing was food, shelter, and comfort for their darlings.

Martha looked beyond. She saw that they were winning self-respect, a blessed home-love that could never die; an influence that the small home-circle could no more keep to itself than a little flower-bed can keep its fragrance. She saw that through their lives others were made better and purer, and she blessed them in her heart.

But the children, the wretched children! Her eyes went longingly back to them.

"How can they play aright?" she asked bitterly. "They do not even know the rules. Surely, to portion out to one the hand that wins, with loving teachers; to give another chances so terrible that only his ignorance keeps him from despair, cannot be the work of a loving, impartial Dispenser."

"Question not the All-wise," replied the voice solemnly. "Know that the struggle of that little child, who, hesitating between his hunger and a theft, at last gains the victory over self, is more precious in his sight than the easy winning of a stake at which the world cries 'Well done!'"

"And when the game is over, then it will be seen that the children of the infinite are not forgotten nor forsaken. Even for those who lose, the infinite compassion remaineth, the great father-love, which chasten as it may, will never let them go."

Martha could not reply. Turning with an effort, her tearful eyes away, they rested upon the figure of an aged man who seemed singularly intent upon the little fortunes of his newly finished game. Noting the smallness of his stakes, she smiled at first, but suddenly became grave, almost reverent.

Beside him sat a woman who was playing, in a listless kind of way, into his hand. Heedless of her own chances, she seemed to think only of helping him to make the most of his.

"What do you see there?" asked the voice.

"I see an old man who has played well, and won the best. He cannot see it now, for age has narrowed his vision. The stakes to which he clings seems pitifully small; but what matters, since the great victory is his? He has fought the lions and conquered. Who shall laugh at or despise the lesser warfare which engages him now?"

"And the woman?"

"She is playing better than she knows."

"How so?"

"She is helping a weary, tired, old man. She will lead him through the twilight, comforting him, as one comforts a timid child. He will go to sleep gently in her arms, his dim

eyes seeking hers until the very last, until they shall open, clear and bright, into the light beyond."

"Does she not know all this?"

"Hardly. She has not studied her hand."

"Look at it, and tell me what you see for her."

"I see a good, grand, noble life. A strength of character, which may seem to feeble, fainting souls like 'a great rock in a weary land,' upon which they may confidently lean. I see a cheery presence, which may brighten the pathway of many a weary mother, and to which the children, even the poorest and the most wretched, may turn instinctively, as flowers to sunshine. I see a helper, sympathiser, friend."

"And yet she counts her hand of little worth."

"Because she looks down and not up. Because she does not see the stakes. O, let me go to her!"

"Nay, not yet. Tell me what you see beyond?"

Martha spoke reverently. "I see a better pathway, which her feet may tread; where she may walk with those whom she has helped, and who have helped her here; where she may hold converse with the highest; and the sweet answer of soul to soul chases away all doubt and fear and misgiving. Ah, it is the very Holy of holies, lighted by the smile of God. Let me go to her. Let me tell her what I see."

"If, as you say, she is playing better than she knows, why not let well alone? If she is faithful over a few things, why waken her to a knowledge of the many?"

"Because she only endures where she should enjoy; is resigned where she should be exultant. Because the lions in her way seem all too tame to tempt her warfare; and the weapons which she should keep bright and burnished are dull and tarnished with disuse. Because in this Game of Life one cannot know too well what may be gained or lost. It is because her eyes are closed to this that I would waken her. Let me go."

She waited for no answer, but sped swiftly upon her errand of mercy, her feet seeming scarcely to touch the ground as she went. Arrived at the spot, she stood for a moment watching the old man, who, intent as before upon his small prizes, was chuckling lightly to himself. His face was turned from her; but a certain indefinable something in his appearance made her start.

At this moment his companion in the game raised her eyes. Clear, honest, womanly eyes they were—eyes that would never turn away from a duty, however small or disagreeable; still they were somewhat haggard and weary withal, as if their owner were tired of searching for the things which came not.

For a second these eager eyes confronted Martha. Silently she gazed into their troubled depths, the words she would have spoken dying on her lips; then she gave a scream and hid her face, for—the eyes were her own. It was her own hand into which she had unwittingly looked. The listless player was herself.

She awoke with a sob. The flames were gone. The fire had died away. The old clock was hurrying on towards midnight.

"Marthy," called the tremulous voice from the bedroom. "Marthy!"

"Well, grandpa?"

"Forgot to go to bed, haven't you?"

"I'm going now."

"Lemme see. How many games do I lead you, Marthy?"

"More than I can count," she replied tenderly, going to the bedside, and taking his feeble hand in hers. "You've played so well. Such a good, good game, grandfather."

The old man laughed like a pleased child. "Well, yes. I always calculate to hold my own with the best of 'em."

"If we can only think what we're playing for," Martha went on, with trembling eagerness. "If we can only see our hands as they really are. See them by that better light."

"O, of course, of course. You must look well to your hands. But what's come over you, Marthy? You're a toler'ble good player, all things considered. Nothing the matter with the lamps, is there?"

"No, grandpa, the lamps are all right."

"Just keep a leetle sharper lookout for your chances. That's the secret of it all. But you do pretty well, pretty well, Marthy—considerin'."

Martha smiled. "A sharp lookout for the chances," she repeated softly, as she stooped and gently kissed the old man's lips. "Yes, that is the secret of it all."—*Leicester Light.**

* A new, bright, and truly light-bringing paper, conducted by the Rev. John Page Hopps.

ON SPIRITS.

From the "Christian Miscellany" of May, 1846 (two years before the Rochester Knockings).

THE custom of sitting and watching in the church-porch on St. Mark's Eve still exists in some parts of the north of England. The "witching time of night" is from eleven till one; and the third year the watcher supposes that he sees the ghosts of those who are to die the next year pass by into the church.

This superstitious observance naturally leads us to the consideration of the belief in apparitions. The pious and eloquent Addison, in some reflections on this subject, beautifully observes:—"If we believe, as many wise and good men have done, that there are such phantoms and apparitions as those I have been speaking of, let us endeavour to establish to ourselves an interest in Him who holds the reins of the whole creation in His hand, and moderates them after such a manner that it is impossible for one being to break loose upon another without His knowledge and permission. For my own part," continues he, "I am apt to join in opinion with those who believe that all the regions of nature swarm with spirits; and that we have multitudes of spectators on all our actions, when we think ourselves most alone. But instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged with such an innumerable society, in searching out the wonders of the creation, and in joining in the same concert of praise and adoration." He goes on to say, "Milton has finely described this mixed communication of men and spirits in Paradise; and had, doubtless, his eye upon a verse in old *Hesiod*, which is almost word for word the same with his third line in the following passage:—

"Nor think though men were none,
That heaven would want spectators, God want praise:
Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep.
All these with ceaseless praise His works behold
Both day and night. How often, from the steep
Of echoing hill and thicket, have we heard
Celestial voices to the midnight air
(Sole, or responsive each to other's note)
Singing their Great Creator! Oft in bands,
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds,
In full harmonic numbers join'd, their songs
Divide the night, and lift our thoughts to heaven!"

In another paper, speaking of popular superstitions, he says, "I know but one way of fortifying my soul against these gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees, at one view, the whole thread of my existence; not only that part of it which I have already passed through, but that which runs forward into all the depths of eternity. When I lay me down to sleep I recommend myself to His care; when I awake I give myself up to His direction. Amidst all the evils that threaten me, I will look up to Him for help, and question not but He will either avert them or turn them to my advantage. Though I know neither the time nor the manner of the death I am to die, I am not at all solicitous about it; because I am sure that He knows them both, and that He will not fail to support me under them."

We may earnestly pray that the prophecy of Victor Hugo shall be fulfilled, and speedily: "In the twentieth century war will be dead, the scaffold will be dead, royalty will be dead, dogmas will be dead, but MAN will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven. All hail, then, that noble twentieth century which shall own our own children, and which our children shall inherit!" And spiritualism—that is, the principles promulgated by it—will be the power above all other powers—the leader of all other powers—that shall bring about this glorious result!

THE TEN HEALTH COMMANDMENTS.

1. Thou shalt have none other food than at meal time.
2. Thou shalt not make unto thee any pies or put into pastry the likeness of anything that is in the heavens above or in the waters under the earth. Thou shalt not fall to eating it or trying to digest it. For the dyspepsia will be visited upon the children to the third and fourth generations of them that eat pie; and long life and vigour upon those that live prudently and keep the laws of health.

3. Remember thy bread to bake it well; for he will not be kept sound that eateth his bread as dough.

4. Thou shalt not indulge sorrow or borrow anxiety in vain.

5. Six days shalt thou wash and keep thyself clean, and the seventh thou shalt take a great bath, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the stranger that is within thy gates. For in six days man sweats and gathers filth and bacteria enough for disease; wherefore the Lord has blessed the bath-tub and hallowed it.

6. Thou shalt not swallow thy egg unchewed, or highly spiced, or just before hard work, or just after it.

7. Thou shalt not eat hot biscuit.

8. Thou shalt not eat thy meat fried.

9. Remember thy sitting-room and bedchamber to keep them ventilated, that thy days may be long in the land which the Lord thy God giveth thee.

10. Thou shalt not keep late hours in thy neighbour's house, nor with thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his cards, nor his glass, nor with anything that is thy neighbour's.—*Phrenological Journal*.

A PHENOMENAL NEGRO.

Columbia (S.C.), March 8.—"Major" Perry, an illiterate, ignorant Edgfield country negro, who while in what appears to be a trance preaches learned and eloquent sermons, is still attracting a great deal of attention. Perry goes to bed, and he is outstretched in full view of the audience and goes to sleep. After a few moments of apparently sound slumber his muscles begin to twitch, his limbs to contract, and his whole body becomes contorted. This spasm soon passes off and then he begins to preach. He takes a text from the Bible, naming the book, chapter, and verse, and all the time lying flat on his back with his eyes shut. For half an hour or more he preaches an excellent sermon, using strictly grammatical language. At the conclusion he sings a hymn to an old air, but the words of it are entirely of his own composition. Then comes prayer and he dismisses the congregation. This unconscious preaching goes on every night, no matter where Perry may be, whether before an audience or not, except Friday nights, when he is dumb.—*More Light*

NOTICE TO TRUE AND EARNEST SPIRITUALISTS.

WE have prepared and are about to publish a VALUABLE MISSIONARY NUMBER of *The Two Worlds*. In this issue the entire of its columns will be devoted to such expositions of the facts, philosophy, and other important elements of spiritualism as are continually questioned of by early investigators; still more so by strangers to the true genius of the movement. To anticipate and answer these questions, and furnish a useful compendium of what the experienced spiritualist has hitherto gleaned, concerning this new, wonderful, and world-wide movement, has been the sole aim of the Editors. Alderman Barkas, Miss Marie Gifford, J. Robertson, Esq., the Rev. John Page Hopps, and other writers of mark and literary culture, have generously contributed articles of special import to this great number, in addition to which, quotations will be added from the most eminent authors on occult and spiritual themes. As an answer to all inquirers, whether earnestly seeking for truth or aiming to baffle its expression; as a complete repository of requisite information for those speakers who will be engaged this summer in conducting open-air meetings; no less than as a work of reference in many directions, this number cannot fail to be of intrinsic worth, and an invaluable aid in the work of spiritual propagandism. As it is proposed to publish a large quantity of copies, in addition to the ordinary circulation, our spiritualistic friends of all classes, localities, and shades of opinion, are earnestly advised to send in their orders for additional copies AT ONCE, so that previous to going to press the required number may be approximately estimated. As this notice will be continued for the next two or three issues only, early applications are solicited, addressed to E. W. Wallis, sub-editor, office of *The Two Worlds*, 10, Petworth Street, Cheetham, Manchester.

The true definition of "the day of reckoning" is to give when you can materially, and study to please, and you can reckon your reward will come with a full measure of the same.

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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, APRIL 25, 1890.

THE COMING CREED OF THE WORLD.*

WE have received from the author a copy of the above book, the contents of which are the result of a careful, unprejudiced study of religion, originated by a question put to him some forty years since by a modest youth to this effect: "But, dear Mr. Gerhard, is there not perhaps a faith more sublime and blissful than Christianity?" From that moment, the author says he began to *reflect* upon the serious problems of life, reading through nearly all the literature relating to the subject of religion, his reflections leading him finally to the conclusion that *true* religion was nothing more than *the belief in the Supreme Being, and the love of our fellowmen*.

The following are his theses:—

There is only one Supreme Being, who rules the world, and to whom everything owes its origin. This Supreme Being we call God.

Only to that one Supreme Being we owe adoration and divine veneration. Adoration and divine veneration of one born of woman, or of any object outside of the Supreme Being, is idolatry.

There is only one religion—namely, that more or less distinct feeling of dependence upon a Supreme Being, which is common to all men; and the sense of duty and obedience to the will of God, which grows from this and makes itself felt with us.

Religion is not a form. It does not consist in the belief or in the dogmas of any one church, or any observance of certain rites and priestly actions, but only in the love of God, in the suppression of all selfishness, and in active love of our fellow-creatures.

Piety does not consist in frequent attendance at church, in thoughtless prayer, in folding of hands and casting down of eyes—not in outward ceremonies and in contempt of the joys of life; but in cheerful looking up to God, in grateful enjoyment of all gifts which rejoice, and which God has bestowed upon us.

Love of our fellow-men, no matter of what race, nationality, or creed, is, next to our love of God, our most sacred duty. Everything without exception, that does not correspond with it, or is opposed to it, is deserving of rejection.

God does not require of us that we should be Christians, or Israelites, or Mohammedans, or that we should belong to any other sect, but that we should be *good and faithful men*. If we honestly strive after this aim and obtain it, we have

fulfilled the object of our life. It is the highest aim we can reach; all else is futile.

Two powerful influences regulate man's actions; the submission to the will of the Supreme Being, and the predominance of our own will, i. e., selfishness. The first produces love and peace, and the last heartlessness and disorder.

There are no miracles, there never have been miracles, and there never can be miracles. Everything that occurs in the universe is produced according to eternal, unchangeable laws. The belief in miracles is the origin of superstition.

There is nothing supernatural, though there are things that are SUPERSENSIBLE,—namely, natural events which appear to our senses as accomplished facts, but the origin and mutual connection of which we cannot comprehend nor conceive with our imperfect human senses.

Reason is the highest gift which God has given to men, and we are bound to use it. We must not believe blindly, but must meditate seriously upon our relations to God and upon our duties. Reason leads to the knowledge of truth.

Religion and science are not opposed to each other. They are the founders of the welfare of mankind and fellow-workers. Both pursue the same task, to enlighten men, to make them better and happier.

The Bible, which Christianity calls the Word of God, is, like every other book, the work of man, written by men who, like others, were subject to errors, and who, moreover, lived in an age which, in culture and knowledge, stands far behind that in which we live. The Bible, besides much that is good and beautiful, contains many errors, much that is incomprehensible, that is opposed to reason, that has no relation to religion; much that is unholy, and for which the name, the Word of God, is altogether unsuited.

There is no other revelation than that which God has given us in nature, in the whole universe and in our own conscience.

The human spirit is immortal. Neither reward nor punishment await us after death, but a further development to a higher spiritual life until our spirit has reached perfection and has joined the Great Spirit of the World, and has become one with it.

Toleration is the outgrowth of spiritual pride. Whoever boasts of tolerating another of different belief, arrogates the right that he ought not to tolerate him, and proudly tries to elevate himself above his fellow-men. Instead of being tolerant, we should recognise full equality with everybody, believing differently, such as we justly claim for ourselves. Not toleration, but recognition of equality of all, is the maxim of our time and of humanity.

Liberty in public and private life cannot exist without complete justice. Liberty is not the right to do everything we wish to do, but only the right to do all which does not interfere with the rights of others.

The book opens with a chapter on the Bible, showing its palpable contradictions; this is followed by a lengthy review of Christianity, chapters on Religion, Jesus, Belief, and Science, the Spirit of Man, and Morality, all written in an earnest and sincere spirit, appealing strongly to the reader's reason and to the higher sentiments of right. Though not professedly a spiritualistic work it is in entire harmony with the conclusions of most advanced spiritualists.

SPIRITUAL CHIPS AND FRAGMENTS.

ENGLISH FOLK LORE.

IN that rich repertory of current superstitions, Henderson's "Folk Lore of the Northern Counties of England," says the *Medium*, we find two Yorkshire stories regarding the "waff," which may be fitly inserted here. One of them is said to have been first narrated to the clergyman from whom Mr. Henderson received it, by an old man of Danby, in Cleveland, eighty-two years of age, and highly respectable as to character. His account was that, some years before, he was passing one evening by an uncle's house, and, seeing the glow of firelight streaming through the window, he looked in. To his great surprise he saw his uncle, who had been "bedfast" in the room above, seated in his former place in the "dew-kin." He was astonished—still there could be no mistake: the form and features were those of his relation, and he further assured himself of the fact by a second look. He entered the house to obtain an explanation, but the room was dark, the seat empty, and the old man lying upstairs in his bed. But his death took place before long. The second instance

* The Coming Creed of the World, by Fredk. Gerhard. W. H. Thompson, Philadelphia.

of this kind happened at Whitby, to a tradesman suffering from stone, and ordered to the hospital at York for an operation. Before he was set, the patient said it was in vain; he should not return alive: he had seen his own wraith and knew he would die during the operation, or after it. His belief was verified: the operation was performed, but he did not long survive it. In this case, the man's own apprehension might make him a true prophet of death; but that could not be so in the former case, where nothing seemed on the surface to account for the appearance of the wraith, except that it may have been from hallucination. But there are still many "more things in heaven and earth" than have been cleared up by our philosophic Horatios.

The Rev. J. F. Biggie, vicar of Stamfordham, a painstaking collector of what many of his clerical brethren unfortunately regard as worthless rubbish, supplied Mr. Henderson with a good many items of folk-lore from his own parish, and amongst them two cases of wraiths. The first was of a poor woman called Esther Morton, of Black Heddon, who one day went out gathering sticks on the ground of a neighbouring farmer (like Goody Blake on Harry Gill's close). Looking up she saw the good man before her, and turned quickly to get out of his way. Then she remembered he was ill in bed, and could not possibly be there; so she went home much alarmed, and found he had just died. Again, one William Elliott, of the same place, saw his neighbour Mary Brown cross the fold-yard and disappear in a straw house. Knowing her to be very ill, he made instant inquiries, and discovered that she died at the moment of his seeing her.

The belief in apparitions of this kind—phantoms of the dying—exists in every part of the British Isles, if not, indeed, everywhere. In Cumberland they are called "swarthes," and in other places "fetches," possibly because they are believed to be *double-gangers* of the persons who are doomed soon to their allotted mansions in the world of spirits.

In Robert Hunt's "Popular Romances of the West of England" there are several narratives relating to these utterly unexplainable appearances, in one of which, where the incidents came within the writer's own knowledge, a lady, the wife of an officer in the army, was the person who saw the phantom. Her husband was in the Mediterranean, and there was no reason to expect his return for many months. She had been with her husband's sister, one summer evening, to church, and on returning home ascended the stairs before her sister-in-law, and went into the drawing-room, her intention being to close the windows, which, as the weather had been warm and fine, had been thrown open. She had proceeded about half-across the room when she shrieked, ran back, and fell into her sister-in-law's arms. Upon recovery, she stated that a figure, like that of her husband, enveloped in a mist, appeared to her to fill one of the windows. By her friends the wife's fancies were laughed at, and, if not forgotten, the circumstance was no longer spoken of. Month after month glided by without intelligence of the ship to which that officer belonged. At length the Government became anxious, and searching inquiries were made. Some time still elapsed, but eventually it was ascertained that the sloop of war had perished in a white squall, near the island of Mitylene, on the Sunday evening when the widow fancied she had seen her husband.

Persons who are supposed to have seen their own wraith are commonly in Scotland said to be "fey," that is destined or "fated" soon to die, and to have lost their wits, and become "fatuous." Brand quotes from the "Statistical Account of Scotland," an anecdote illustrative of this. It having been observed, so the story runs, to a woman in her ninety-ninth year that she could not long survive, she replied with great indignation, "Indeed! What fey token do you see about me?"

According to Dr. Jamieson, the Scottish lexicographer, the appearance of the wraith was not to be taken as always indicating immediate death, "although, in all cases, it was viewed as a premonition of the disembodied state." The season of the day wherein it was seen was to presage the time of the person's departure. If early in the morning, it was a sign of long life and even old age; if in the evening, it indicated that death was at hand.

A singular story is related of what happened to the third Lord Balcarres, in the year 1689, on the day when the memorable battle of Killiecrankie was fought, in which Graham of Claverhouse, Viscount Dundee, gained the victory and lost his life. His lordship was then under confinement in Edinburgh Castle, upon the suspicion of Jacobitism, and was lying in bed unwell, when a spectre, bearing the

"counterfeit presentment" of his friend—the "bluidy Clavers" of the Covenanters—drew aside the curtain, looked steadfastly at him, leaned for some time on the mantelpiece, and then walked out of the room. The earl, not aware that he was gazing on a phantom, called upon Dundee to stop, but to no purpose; and in the course of the following day the news arrived of Claverhouse's fate, just about the time his wraith had appeared.—*Cornubian*.

SPIRIT ART.

A portrait painted by a materialized spirit at a private circle.

On Tuesday, January 14, 1890, at Mrs. Effie Moss's residence, 256, West 43rd Street, New York City, I was present at a select circle of five persons, Mrs. Moss being the medium. A manifestation was presented which was remarkable in every particular. Mr. Sunderland (her manager) was requested to place a saucer, with mixed paints upon it, in the cabinet; after which a canvas belonging to me was handed to me to magnetize, by rubbing my hands over its surface—all present saw that there was nothing upon it. Mr. Sunderland was then entranced, and sat in the room with us, while Mrs. Moss was entranced inside of the cabinet. Her sister, named Egypta, materialized, and directed the table to be placed near the cabinet, with the canvas standing upon it, and that I should hold it; she placed one hand upon it some of the time, while the spirit artist did the work. I placed one hand on the top, and the other on the side. The light was then turned quite low. Soon after we were directed to have more light, and we saw fresh paint upon the surface of the canvas in several places. The light was turned on four different times, so we could see the portrait in its different stages. All present could hear the spirit artist at work, as he passed his fingers over the canvas without a brush. When the portrait was completed I passed it round, so each member of the circle saw it. This is a portrait of a guide of mine, named Zamphor, who first came to me four years ago at Mrs. Cadwell's circle. He tells me that he belonged to a distinct race, who lived before the Greeks, some centuries ago, and he comes now to help humanity forward. I requested him to come that evening, after giving his portrait, so all the members of the circle could see him. He materialized exactly like the painting. Each member of the circle went to the cabinet, and have here signed their names, testifying to the fact. He wore a white turban, like the Turk; complexion, same as East Indian; moustache and beard, grey; dark eyes; he had a high forehead, and looked like a patriarch of old. The painting was completed in three-quarters of an hour. This demonstration must speak to all inquiring minds, and may it start thought in the future, when all spiritual manifestations will be appreciated by the future generations. Harriet E. Beach, 17, West 19th Street, New York City. Witnesses: J. Swartley, M. E. Newcomb, L. Siegman, A. Edes.

—*The Watchman*.

IN SPIRIT LIFE.

OVER six months ago a relative of mine passed to spirit life from New Brunswick. She was a bigoted church member of the "Close communion Baptist" order. She had heard the word spiritualism only; would not allow one word of its truths spoken in her presence. During my visit in Chicago I did not mention her name (much less her given name), not caring or thinking particularly about her; she not being in my mind at all, I was greeted with a surprise as well as a test beyond cavil at the last séance with Miss Lizzie Bangs, 22, Walnut Street, the day before I left the city. It was a private sitting. A white form glided out of the cabinet to me and said, "I am your aunt Sophronia." I recognized her completely. I was still greater surprised to hear her say, "I did not know the way to return when I came to spirit life; I did not know that I could return; I was a Baptist, you know, child" (her manner of speaking to me). Said I, "Are you happy, dear aunt?" "O no, not as I expected to be; I have so much to learn before I can remain with those I once loved so dear." She was 89 years old when she passed to spirit life—all her long journey through this incarnation without one ray of light from the other shore, one glad sound from the great glory of immortality.

How many, O, how many, need our staff to-day, to help them up the rugged path of doubt and despair. May the angel world shed its blessings over and around those who have stumbled and fallen. May they help the down-trodden and weak, and pour a healing balm over the wounded and

bruised hearts, and may the white dove of peace spread her wings above the weary and those that are heavy-laden, and give them rest.

—*Rose L. Bushnell, in the "Golden Gate."*

STARTLING PHENOMENON.

QUITE an excitement was recently occasioned near Culpeper, Virginia, by the strange phenomenon of stones being hurled by an unseen force at a cottage occupied by a coloured man named Richard Morton. Mr. Morton's wife seemed to be the chief object of attack. Where the stones came from, or how propelled, is a mystery. Hundreds of people have visited the place, but none can explain the strange occurrences. Mr. Brooks, upon whose farm the cottage is situated, determined to solve the mystery with a revolver. Accordingly, he invited a number of prominent citizens to accompany him to the place and settle the matter.

When the party reached the cottage, Mr. Brooks announced that any attempt at a practical joke would have serious consequences. He sent the entire family of the man occupying the cottage indoors, and said that he proposed to shoot at the spot from which any missile issued. He stood by the side of the door, the other spectators standing about. Rev. Mr. Roberts was at his side. Mr. Brooks laughed at his own proceedings, not expecting that anything would occur to cause him to fire the cocked revolver he held in his hand. The day was rainy, which caused the spectators to huddle together under shelter. After waiting a few minutes, a stone about the size of a hen's egg was seen coming from the cornfield, just across the road, and about forty yards distant. The loud report of a revolver rang out instantly, and a bullet went crashing through the cornstalks to the spot whence issued the missile.

Mr. Brooks had acted exactly as he had threatened. Not only himself, but every member of his party felt a quiver of alarm for the result. They hastened to the field, half expecting to discover the joker in the form of a dead negro; but after beating about in the corn for some distance about the marked spot, could find no trace of the projector of the stone.

They returned to their stations, and again the revolver was held in readiness. They were not kept waiting long. Stones began coming from various directions, in front and from each side of the house, one apparently having come over the cottage. Again and again was the revolver discharged at the spots whence came the missiles, but with the same results as that following the first discharge.

Rev. Mr. Roberts was particularly active in endeavouring to solve the enigma, being one of the party to search the fields upon the discharge of the revolver. The only result, however, was a complete mystification.

All admitted themselves mystified regarding the cause of the throwing of the stones. Of the fact there was not the least doubt, and the method taken in the endeavour to arrive at the truth of the matter was just about as effective as could have been adopted.

One thing seems evident, and that is that there is intelligence behind the work. The stones have been thrown into the open windows of the house, but they have never been aimed at the glass when the sash was down. Another peculiarity of their throwing, noticed in every case, is, although they may come from a very considerable distance, they do not strike an object with any force to speak of. They fall upon the floor of the porch, or tap the weather-boarding of the house very lightly, as if only thrown with enough force to reach the object, or merely dropped upon the floor.

LYCEUM JOTTINGS.

"Inasmuch as ye do it unto the least of these, ye do it unto me."

THE TIME TO BE PLEASANT.

"MOTHER'S CROSS," said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie: "Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful, teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I would be glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered—

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words: "The very time to be helpful and pleasant is when everyone is tired and cross."—*The Young Reaper.*

THE FRONT GATE.

AN old and crippled gate am I,
And twenty years have passed
Since I was hung up high and dry
Betwixt these posts so fast;
But now I've grown so powerful weak—
Despised by man and beast—
I'm scarcely strong enough to squeak,
Although I'm never greased.

'Twas twenty years ago, I say,
When Mr. Enos White
Came kind of hanging round my way
'Most every other night.
He hung upon my starboard side,
And she upon the other,
Till Susan Smith became his bride,
And in due time a mother.

I groaned intensely when I heard—
Despite I am no churl—
My doom breathed in a single word,
The baby was a girl.
And as she grew, and grew, and grew,
I loud bemoaned my fate;
For she was very fair to view,
And I—I was a gate!

Then in due time a lover came
Betokening my ruin,
A dapper fellow, Brown by name,
The grown-up baby wooin',
They sprang upon me in the gloam,
And talked of moon and star;
They're married now, and live at home
Along with ma and pa.

My lot was happy for a year,
No courting night or day—
I had no thought, I had no fear
Bad luck would come my way.
But oh! this morning, save the mark!
There came a wild surprise;
A shadow fitted, grim and dark,
Across my sunny skies.

A doctor with a knowing smile,
A nurse with face serene,
A bustle in the house the while,
Great Scott! what can it mean?
My hinges ache, my back is weak,
My picket's in a whirl;
I hear that awful doctor speak—
It is another girl.

—*Denver Tribune.*

LIFE'S BETTER DAY.

WE know the clouds shall break away,
The blue skies show instead;
The future bring a golden day,
With sunshine overhead;
And gentle peace be sovereign then,
Where hope had almost died,
And life shall fill the heart again
Through trial purified.

Though dark the way for us and long,
And keen the lurking pain,
Like an assassin hid among
Our hopes and pleasures slain,
There is a day for you and me,
If we the right pursue.
When present ills and pains shall flee,
And life begin anew.

Whate'er thine ills, let them be borne
With patient heart and will;
Though sharp the rough path's piercing thorn,
And steep the stony hill;
Do right when wrong would tempt, and spurn
Vile passions from your breast,
And, doing good for evil, learn
To leave to Time the rest!

—*Anon.*

PLATFORM RECORD.

BIRKENHEAD.—Mr. J. Bridges, junr., lectured upon "Inspiration." It is a common belief that the Bible prophets and teachers were the only mediums whereby God made known his wishes. What a contrast they present. Moses had brought before him a man who (probably of necessity), gathered sticks on the Sabbath, and the Lord commanded through Moses that he should be put to death; had such been brought before Christ, he would have said "Let him that is without sin cast the first stone." The God who inspired Moses could not be the same who influenced Christ. Men are inspired to-day as in the past, but that all inspiration of old was Divine cannot be accepted. The religion of the future will be one of personal revelation and experience. It will not be necessary to discuss it in School Boards, or define it by Convocation; men will know that the only way to prepare for a future life is by doing their duty to themselves and their fellowmen in the present, and that the service of man to his fellows is the service of God.

BISHOP AUCKLAND. Guney Villa.—Mr. Davison gave addresses and clairvoyance, which afforded us good encouragement.—G. C.

BLACKBURN.—Monday, April 14: a grand lecture, to ladies only, through Mrs. Green, on "Healthy bodies, and how to attain them," was listened to with rapt attention by a large and appreciative audience, showing that we must live by Nature's laws or otherwise bear the penalty, living on such food as will sustain our bodies, eating it properly and not leaving it for the stomach to masticate, nor by overloading it with undigestible food, bring on disease, or premature death, and then attribute it to God, saying "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." By living on proper food, keeping our bodies clean, and a healthy mind in a healthy body, we may transmit to posterity something better than riches, and live to a good old age, scattering blessings around. I cannot do justice to the discourse, for her sweet gentle impressive manner is a picture of what a true spiritualist should be. 20th: Mr. J. C. Macdonald's first visit. Two powerfully eloquent lectures, afternoon on "The Aim of Spirit Communion;" evening, "Priests, Principalities and Powers, and the People," showing how the people will best live their lives when they shall have learned to assert their manhood and womanhood, and enjoy perfect freedom.—C. H.

BOLTON. Bridgeman Street Baths.—Mrs. Stansfield's afternoon subject was, "Is Heaven a Place of Rest?" Evening subject, "What has Christianity Done for Man?" The controls, in a lucid and able manner, laid bare many doings of so-called Christians, proving that Christianity fails to accomplish the regeneration of mankind. They appealed that workhouses should be banished, and that Christians should make their religion practical by feeding the poor and clothing the naked, and making more happy the habitations of those who could not help themselves.—J. P.

BRADFORD. St. James's.—13th inst. Miss Walton gave good addresses to moderate audiences. Sunday, April 20th: Mr. T. H. Hunt's afternoon subject was "Spiritualism in the Light of Humanity." Evening subject, "Government Occupations, Rewards, and Punishment in the Spirit World," which was listened to with rapt appreciation by a large audience. Impromptu poems were given from four subjects from the audience, and gave much satisfaction.—A. P.

BRADFORD. Norton Gate.—Mr. J. W. Thresh's afternoon subjects were "Where and what is Heaven," and "What is Inspiration?" Evening subjects, "If a man die shall he live again?" "Charity and its Purity," all from the audience. They were fully and satisfactorily dealt with. Thirty-nine clairvoyant descriptions were given during the day by Mrs. Kipling, all recognized but two or three. On Sunday the 27th the collection is to be given to the harmoniumist, who is in needy circumstances through having a large family, some of them crippled and unable to follow any employment. We hope all will try to help a friend.—W. C.

BRIGHTON.—A capital good day with Miss Walton, whose guides spoke in an able and energetic manner for over an hour on "The World's Temptations." Evening subject, "Heaven and Hell." The guides picture the heaven and hell as represented by the Christians and compared them with those of the spiritualist. Well received, a crowded audience.—J. H.

BURNLEY.—Hamerton Street.—Magnificent and eloquent discourses from Mrs. Britten, given with much power and energy. In the afternoon on "The New Reformation and the Second Coming of Christ," and in the evening from nine subjects chosen by the audience, referring especially to the Personality of God, the difference of Soul and Spirit; Electricity and Mesmerism; Right and Duties of Labour, and Spiritualism as an Elevator of the People, all of which were dealt with in a most lucid and telling manner, to overflowing, intelligent, and spell-bound audiences who appeared to highly appreciate the ideas advanced.—R. H.

BURNLEY. Trafalgar Street.—Mr. Hoole was our medium. He gave short addresses, followed by good psychometry.

BURLEIGH.—We were again pleased to listen to Mrs. Haughton's guides, who explained the difficulties spirits have to overcome in controlling mediums, the want of sympathy on the part of the audience. The prejudices of the Church were referred to among others. A very good audience expressed themselves delighted, especially with the invocations.

BYKER.—Mr. Kempster took his subject from the audience, "God is Love." If men and women lived lives of purity and goodness they would know that God. The address was well received. Mrs. Kempster gave excellent delineations. She left a good impression, and we hope to see her again before long.

CLECKHEATON.—A splendid day with the guides of Mrs. Midgley, who gave eloquent discourses which were much appreciated. Afternoon subject, "Stand up for the right;" evening subject, "Fear not, little flock."—W. H. N.

COLNE.—Mrs. Best gave good clairvoyance—57 given, 49 recognized. Good audience at night.—T. M.

DARWEN.—A good day with Mr. George Smith, who took subjects from the audience—afternoon, "What did Jesus mean when He told Nicodemus that he must be born again?" and "The Creation of the World." Evening, "When a clairvoyant description is given, why does

not the spirit give both names?" "Do Christians adhere to their religion from conviction or tradition?" "What becomes of the spirit of a medium while the disembodied spirit is speaking through him?" All were dealt with in a masterly manner, and listened to by an attentive audience.—W. A.

DENHOLME.—The guides of Mrs. Hargreaves delivered a funeral sermon over our noble and esteemed friend Mrs. Butler. Evening subject, "The Judgment Day." Both were ably delivered, followed by good clairvoyance.—C. P.

FELLING.—Mr. G. Forrester's subject was "The Knocking Spirit," which he did ample justice to, and was highly applauded. A large and respectable audience.—J. D.

GLASGOW.—Morning, Mr. Wilson, of Paisley, read a clearly-expressed paper upon "The Astral Light," which produced discussion upon the how of the visions seen therein. The balance of opinion was in favour of those visions being identical with psychometry, and not, as suggested, on the principle of seeing in a mirror, which reverses its objects. Evening, Mr. Griffin read a paper upon "Spiritualism, with Socialism as its practical outcome." Thereafter he gave two psychometrical delineations from pocket handkerchiefs to strangers; both were admitted to be substantially correct. In the afternoon, Mr. Harper discoursed at the Green, to a crowd of over 500, upon social science as growing out of spiritual science. The people hungry for the ideas.—R. H.

HALIFAX.—Monday, April 14, Mr. Hunt's guides dwelt remarkably well on the "Philosophy of Life," and afterwards gave four impromptu poems, which gave every satisfaction. Sunday, April 20, Mr. Holmes' subjects: Afternoon, "Life, Death, and Eternity;" evening, "What the World needs to make it happy." Both were treated with that eloquence which Mr. Holmes' guides are noted for. It was really a treat. The room was full.—B. D.

HECKMONDWIRE. Cemetery Road.—Owing to a misunderstanding with Mr. Bowen, Mrs. Stansfield's guides gave a grand discourse in the afternoon, followed by clear clairvoyance, all recognized. Evening subject, by Mr. T. Crowther, "Love ye one another," cleverly treated. He also gave good psychometry. A good audience.—B. K.

HEYWOOD.—Mr. Allanson discoursed on "The Sublime Teaching of the Philosophy of Spiritualism" and "Is the Bible the Inspired Word of God?" Both discourses were very instructive, more especially to investigators, and were interspersed with impromptu poems.

HUDDERSFIELD. Brook Street.—Mrs. J. M. Smith addressed fair audiences. We notice an improvement in style and language. The subject was—"Is Spiritualism Beneficial or Conducive to the Spiritual Welfare of Man?" and questions from the audience.—J. B.

JARROW.—Mr. R. Grice discoursed upon "Atheism, an Unphilosophical System of Thought," to a fairly good and very appreciative audience. Quoting secularist authors, our friend endeavoured to show the hollowness of their pretensions. This, though perhaps not the best imaginable, was certainly the best possible world in which to gain experience that would qualify us to enjoy that future to which we are journeying. The quack science of atheists would not stand an application of common sense.

KRIGHLEY. Social Spiritual Brotherhood.—April 18th: Mr. J. Morse delivered trance addresses to large audiences. The afternoon topic was "Inspiration, Past and Present." In the evening two subjects were chosen by a committee from a number suggested by the audience, and Mr. Morse was accordingly called upon to declare "Who and What is God?" and to define some "Realisable Ideals." Upon these subjects the lecturer, without a moment for preparation, discoursed with great fluency and in systematic method for more than an hour, a command of language, wealth of illustration, and power of description being exhibited which, under the circumstances, were extraordinary.—*Keighley News*, April 19.

LEICESTER.—Morning: Mrs. Groom's guides spoke on "Where are the so-called dead?" in a grand style, showing the false ground of materialism. Poems were given upon the names Mother Shipton and Gladstone; followed by 19 clairvoyant descriptions, 15 recognized. Evening subject, "The Visible and the Invisible," which was listened to with rapt attention. Again we had poems on "Faith, Hope, and Charity," and "Love and Prayer," followed by 15 personal descriptions, all recognized. Many persons had to go away unable to get in.—T. G.

LIVERPOOL.—Morning: The following questions were ably dealt with by Mr. J. J. Morse, "Is the spiritual movement making satisfactory progress?" "What is the cause of the decay in physical mediumship? Is it a loss or gain?" "The philosophy of thought, or mind reading." The last elicited one of the most learned and scientific dissertations we listened to for some considerable time. Evening: A fairly good audience listened attentively to the lecture on "Blood for Blood; or, the Crewe Tragedy, in the light of spiritualism," demonstrating clearly the great care parents ought to take in bringing up their children, and forcibly illustrating that but for the fact that the father of those unhappy lads created the conditions whereby they thought it necessary to put an end to his life, that their own might become happier, the deed would never have been committed; while not palliating the enormity of the crime, he thought it necessary to place the responsibility on the right shoulders. Monday evening Mr. Morse devoted to the reading of a highly instructive paper, entitled "Woman, the problem of the future." He was requested by the audience to publish it, which he promised to do. The evening closed by some friends presenting to Mr. Morse a new frame for the portrait of his control "Tien Sien Tie," in token of the high esteem and appreciation in which they hold the invisible orator.—*Cor. Sec.*

LONDON. Peckham. Winchester Hall, 33, High St.—Thursday, April 17th, the Peckham Society of Spiritualists was formed, meetings to take place every Sunday at 11 a.m. and 7 p.m. The following were elected officers: Mr. Andy, president; Mr. Johnson, vice-president; Mr. Melton, treasurer; Mr. Andy, junr., assistant-secretary; and Mr. Veitch, secretary. We have taken the spirit-circle as the method of work. Any friend desirous of helping in the promulgation of the religious aspect of spiritualism can obtain all information from the secretary. Sunday, April 20th: Morning: Mr. Goddard gave a very interesting address on "The Signs of the Times," followed by several friends. Evening: Mrs. Stanley, under the guidance of her spirit monitors, solicited subjects, and three bearing upon spiritual gifts and the power of will were submitted. I have listened to numerous addresses

from our platforms, but the discourse which followed was in the highest sense a truly religious address, making you feel a power of soul-elevation, which is too often wanting.—Mr. J. Veitch, secretary, 19, Crescent, Southampton Street, Camberwell.

LONDON. Canning Town, 2, Bradley Street.—A harmonious audience was addressed by Mr. Burns on "Capital Punishment." He moved a resolution condemning capital punishment, seconded by Mr. W. Field and supported by Mr. Nunn, and carried unanimously when put to the meeting by the chairman. Mr. Burns also gave successful and satisfactory phrenological examinations.

LONDON. King's Cross.—Morning. Mr. Emms introduced the subject of "Mediums." It was generally admitted that trance mediums often transmit thoughts which originate in the minds of sitters, but at the same time it was held that communication direct from the spirit-world through trance-mediumship was proven. Evening, "Brotherhood and Benevolence" were the leading ideas of Mr. Drake's discourse. Messrs. Everitt, Rodger, and Wallace made corroborative remarks. The establishment of a benevolent fund in connection with every society was the most practical suggestion. The hall was uncomfortably crowded, and the transference to our new abode, Claremont Hall, will be welcome.—S. T. R.

LONDON. Mile End: Assembly Rooms, Beaumont St.—Professor Chainey lectured upon "Revelation Revealed." He remarked that the literal interpretation of the Bible was obviously too faulty to be entertained. It was necessary to look for an interpretation which would better explain the writings, which he maintained were allegorical, with historical elements introduced to lend force to the allegories. Many illustrations were given. The lecture was listened to with great interest by a large and attentive audience.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mrs. Mason's controls gave some remarkably good clairvoyance. Mr. Mason as a physical medium gave great satisfaction. Very good meeting.

LONDON. Peckham: Chepstow Hall, 1, High Street.—Through illness the Rev. Maurice Davies was compelled to forego his intention to address us, but his place was most efficiently filled by Mr. R. Wortley, who related some of his early phenomenal experiences, which were decidedly interesting, and detailed many of the changes which had taken place since his initial séance twenty-five years ago. Many strangers attend our meeting, and evince a strong desire to know more of these things. We hope shortly to be able to announce the resumption of our week-night séances.—W. E. L.

MANCHESTER. Psychological Hall.—April 19th: Social gathering of members and friends. The following took part in the songs, recitations, &c.: Misses Rotheram, Bletcher, and Butterworth, and Messrs. A. Walker and T. Knott, all acquitting themselves exceedingly well. A most enjoyable evening. April 20th: Excellent discourses by the Rev. C. Ware. Afternoon: "Daniel's Spiritual Mediumship" was clearly explained, showing the advantage to be derived by study of the above. Evening: "The Religion of Spiritualism" was ably handled, proving it to be founded on fact, requiring neither dogmas nor creeds as crutches, but allowing individual freedom of thought, which is the sure way to progress. April 21st: "Luther and the Devil" was discoursed on, showing the good work done through his earnest efforts, also the greater work which would have been done had he listened to the spirit friends around him, instead of casting them from him as demons. A splendid time with Mr. Ware.—J. H. H.

MANCHESTER. Tipping Street.—Mr. W. Johnson's subject in the afternoon was "Heaven, where and what is it?" Evening, he took four questions from the audience, which were dealt with in his usual straightforward manner, and elicited several rounds of applause.—Geoffrey Street Hall, Stockport Road. April 15th: Invocation by Miss McMeekin. She also answered questions, and gave a short address on "Capital punishment." Mr. W. Lamb answered questions. "Cato" closed. Thursday evening, 17th: Invocation by Mrs. Castle. Mr. Paddock answered questions and gave good advice. Mr. W. Lamb answered questions and closed. Sunday morning, 20th: Mr. Roughsage opened, and Mr. W. Lamb answered questions. Cato magnetized a lady with head-ache and took it away. Mr. Lamb closed.—W. H.

NEWCASTLE-ON-TYNE.—April 13: Mr. J. S. Schutt's control is reported in the local *Chronicle* to have contended that no practical end was gained by murdering one man who had taken the life of another. A more useful purpose would be served by imprisoning the criminals, causing them to work, and allowing their labour to provide for the relatives of those who had been murdered. With regard to the Crewe murder, the boys were without a doubt incited to the crime by the circumstances that anteceded it. Spiritualists knew that the spirits of persons hanged went amongst the earth-bound spirits that sought those they could influence, and dire effects were manifested. A knowledge of spiritual laws would teach them that it was unwise to force these spirits to perpetuate the crime of murder. The denizens of the slums required to be educated—to be spiritualized out of their despair.—April 20: Two immense outdoor demonstrations of spiritualists and their friends were held on the Quay Side. The subject of capital punishment was again to the fore. A vote by show of hands was taken. All were in favour of abolition. Speakers, Messrs. J. Stephenson, Simpson, Harris, and Henderson. Mr. Brown sold *Two Worlds*.—We had a change in the regular programme here. The choir, under the able direction of Mr. D. Kerr, conductor, and Miss Kersey, organist, performed in fine style a service of song, entitled "Winter: its Spiritual Lessons." Miss M. Black and Mrs. Mobson, accomplished soloists, supplemented the piece by some fine renditions of vocal music.—The healing class, commenced by Mr. James Moss, on Thursday evenings in each week, is being well attended, and good is being done. Our friend is a fine medium. The only reward his inspirers solicit is an abundance of genial sympathy, and prompt and punctual attendance. He also desires me to state that, in order to fulfil his engagements with this society on Thursdays, he has altered his home circles to Wednesday night. Friends, do not let him wither by the slightest neglect.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mrs. White's guides gave an instructive address on "Spirit Life," which furnished us with a great amount of information. The clairvoyant descriptions which followed were clear and full, initials following in the majority of cases. A message given through the medium from a daughter in spirit to her mother was deeply affecting.—C. T.

NORTH SHIELDS. Camden Street.—Mr. Walker, a local worker, spoke upon "The Coming Religion." The arguments used were clear and simple, and showed previous deep meditation; our wish is to have more workers like him. We are pleased to have such an able exponent of spiritual truth in our midst, for he has done much good work for our society.—Cor. Sec.

NOTTINGHAM.—Very good points in the address on "Capital Punishment" delivered by the controls of Mrs. Barnes. This barbarous practice of punishment is carried out in a spirit of revenge. In the religious belief of those who maintain it is the doctrine of forgiveness, but this is returning evil for evil. The system displayed the grossest ignorance of moral and spiritual laws. It was asserted that more often than not the murderer was influenced by powers outside himself, and he "awoke" to find how he had been misled. Worth bearing in mind and borne out by experience is the wisdom of avoiding the exciting newspaper accounts which the press seems to desperately strive to excel in. The condition of spirit induced by the constant study of the revolting details of cruelty is thoroughly opposed to all that is good; and as our spirit surroundings are in harmony with our thoughts, it is obvious that dwelling on and talking over the "latest details" is fatal to good and pure aspirations. This thought deserves earnest reflection. The awakened state of the public mind to the national disgrace of our criminal code is a prophecy of its speedy cessation. Large audience.

OPENSHAW.—Morning. Mr. Wheeler lectured to a small audience on "Daniels of the New Dispensation." Evening subject, "Are you saved?" He referred to the custom of people going to the penitent form, and clearly explained that we ought to begin to try to save ourselves by living a pure life, being honest in our dealings, and upholding the truth wherever it comes from, and doing our best to bring about a universal brotherhood. Several questions were answered in a clear and straightforward manner to a large and attentive audience.—J. D., junr.

PENDLETON.—Afternoon: Mr. J. B. Tetlow's guides did full justice to six subjects from the audience. Evening subject, "What do we Want?" a most excellent and practical discourse. If spiritualists would only act up to advice given, it would bring about a better state of things. Psychometric delineations after each service. Dr. Britten presided at the evening service.—J. G.

RAWENSTALL.—Miss Patefield was very successful. It was her first appearance with us, and our expectations in every respect were realised. She is a good medium, both speaker and clairvoyant. We had good audiences, many strangers being present, and what their thoughts will be during the week we know not, but she certainly gave much to think about. May she long continue to spread the cause in the manner she did on Sunday, and the world will be better for Miss Patefield having lived in it.—W. P.

SALFORD.—Afternoon: Mr. C. Stewart, of Openshaw, one of a deputation from the Food Reform Mission, lectured upon the difference between animal and vegetable food, proving to all true spiritualists what they should do. Evening: The lecture was broader, and showed very clearly our position. Questions were asked and answered.

SCHOLES.—Mrs. Bentley's guides lectured on "What is Heaven?" An intelligent discourse followed by satisfactory clairvoyance. Evening subject, "What think ye of Christ?" Psychometry and clairvoyance recognized.—J. R.

SOUTH SHIELDS.—20th: The Chairman read a letter from *The Two Worlds*, written to the Editor by Mr. W. H. Robinson, on holding private circles on meeting nights; afterwards the guides of Mr. W. Murray gave an interesting address from the hymn song "The sweet golden age," showing that the golden age will not come until men know their own responsibility, and are prepared for such a change.—D. P.

SOWERBY BRIDGE.—Vice-president Mr. Sutcliffe occupied the chair. Mr. Swindlehurst highly delighted his audience by his powerful address on "Woman, her place and power." He gave her her proper place in regard to morally refining and purifying the social atmosphere of the present and future times. He would place her in the political world, on the judicial bench and in the senate chamber; she should be empanelled as a jury, and try her own sex. Here the peculiarly painful case of Elizabeth Mapp illustrated his position. He would also make her a factory inspector, asking the question "What right has man to inspect woman's work?" The intense love of woman, a love a man never feels in his matter of fact reasoning way, should wield the baton of the nation's mighty (at present) discordant voices of sin, shame, misery, and wrong-dealing, until she had turned the same into a mighty anthem of rejoicing at the equality of women.—J. G.

TYNE DOCK.—Morning. Mr. Grice again opened the discussion, "Are the phrenologists justified in making the divisions and sub-divisions of the brain as shown on their charts?" Some good arguments were brought forward to substantiate the claims. The discussion was carried on by several members, who gave their opinions. Evening, Mr. McKellar spoke on "What has the phenomenon of modern spiritualism done?" While there is a danger of the phenomenon of spiritualism being slighted, yet it has done what the churches have failed to do; it has proved the existence of a life beyond the grave.

WESTHOUGHTON.—Afternoon, the audience being very small we formed into a circle, when Mrs. Horrocks gave clairvoyant descriptions to nearly all present. Evening subject, "Shall we know each other there?" Clairvoyance and psychometry after; nearly all recognized.

WIBSEY.—Mrs. Bennison again disappointed us. Mr. Raisbeck's guides spoke briefly on his earth-life experiences. Mrs. Ellis's guides gave a message of love to all, followed by clairvoyance by Mr. Raisbeck. Evening: Mrs. Ellis's guides spoke on "The Fragility of Man," and Mr. Raisbeck gave successful psychometry. He did well considering it was his first public appearance.

WISBECH.—The guides of Mrs. Yeeles spoke on "The Use and Abuse of Spiritualism." Some instructive and interesting facts were given, and listened to by an appreciative audience. Clairvoyant delineations, all recognized.—W. U. H.

RECEIVED LATE.—Leeds Spiritual Institute: On Monday, April 14th, we held a mission meeting in the Temperance Hall, Armley, to help our friends who are forming a society there. Mr. F. Hepworth ably presided and the hall was nicely filled. The guides of Mr. J. Armitage (whom we never heard to better advantage) spoke to subjects chosen by the audience. Strangers seemed delighted and desired us to go again before long. A local weekly paper, *The Armley and Wortley*

News, gave a good report. Wednesday, April 16th: Mr. J. J. Morse dealt with subjects from the audience admirably, and gave great satisfaction. A good attendance, and a splendid collection. The committee offer their best thanks to the friends who responded so well. April 20th: Another successful day with Mr. Armitage. Our efforts meet with success on every hand, and if friends will but continue to support us by their attendance, sympathy, and assistance, as they have done in the past, our future progress is sure.—Southport: Pleasant day with Messrs. Savage and Taylor, whose controls delivered pleasing addresses; the latter concluding each service by clairvoyance. Sunderland: Mr. Bowmaker presided. Mr. Forster disappointed us, and Mr. Moorhouse gave an interesting and instructive address. Mr. Bowmaker spoke briefly on the abolition of capital punishment, when all members were requested to stay behind, and try to get petitions taken to places of business in the town.—Heckmondwike, Thomas Street: Mr. Milner gave discourses and clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: A most delightful session, three select readings and one solo, all appropriate and creditably rendered. Lessons. Afternoon equally good. The officers have decided to give the members a treat on Whit-Monday, in the shape of a dray trip to Paradise Farm, West Vale, near Thornhill. Buns and tea will be served them, and a bag containing oranges, nuts, &c., all free. We shall be pleased for as many parents and friends to join us as possible. Hot water for tea or coffee will be provided at 1d. each; if cups are required the same can be had, with milk, at 2d. each. Time of starting from the Lyceum and fare will be given in a week or two.—A. K.

BLACKBURN.—Conductor, E. Campbell. Present, 78 scholars, 7 officers. Group lessons on "Capital and Labour," which was much discussed. "The significance of names," very interesting, "Physiology," and "Spiritualism for the Young."

BRIGHTON.—Attendance 56, visitors 4. Miss Walton, the speaker for the day, was also present. A very pleasant morning.—J. H.

CLECKHEATON.—A good drill in marching and calisthenics. We intend taking the scholars to Round Hay Park, Leeds, for their Whit-suntide treat, when we hope to thoroughly enjoy ourselves. Recitations by W. Blackburn and E. Firth. Scholars 29, officers 3, visitors 2.—W. H.

HECKMONDWIKE. Cemetery Road.—Attendance 25 scholars, 3 officers. Marching, calisthenics, and readings; also lessons. Very good session.—B. K.

HECKMONDWIKE. Thomas Street.—Usual programme, including marching and calisthenics, gone through very well. Classes, attendance 31, 1 visitor.—Miss Hoyle, sec.

HUDDERSFIELD. Brook Street.—April 13th: moderate attendance. Usual programme. The festival accounts showed a good balance in hand. New class books were ordered, etc. April 20th: attendance excellent. Programme performed fairly well. Groups formed, the seniors taking conversational exercise. Delegates appointed to the conference to be held at Oldham.—F. H., sec.

LEICESTER.—April 16th: re-election of officers—Mr. Timson, conductor; Mr. Sainsbury, assistant conductor; Mr. King, musical director; Mr. Hodson, guardian; Mr. Moody, guard. Our Lyceum having increased we have been obliged to add two new groups, viz., "Progressive Group" for the advanced members of the Rose Group, and an infants' group, which we have entitled "Violet Group." The leaders are—Progressive Group, Mr. Hodson; Rose Group, Mr. Allen; Pansey Group, Misses Tyler and Wesley (alternately); Daisy Group, Misses Grimley and Pearce; Lily Group, Miss Cridland; Violet Group, Miss Middleton, who has been appointed from the Rose Group, of which she has been a pupil. We intend to develop our children for active service in the cause. April 20th: 37 children, 8 officers, 3 visitors. There have been arrangements for photographing the children, and we hope to have copies for sale, at 2s., in about three weeks. An entertainment will be given on Monday evening, April 28th, of songs, recitations, sketches, phrenological readings, &c., in aid of the Lyceum fund. Professor Timson, M.P.A., will give a number of readings from palmistry, physiognomy, and phrenology. Tickets 3d. We hope all who are interested in the young will not miss this opportunity to help them.—T. T.

LIVERPOOL. Daulby Street.—April 6th: Attendance—leaders, 11; children, 38; visitors, 19. Recitations by Maggie Sandham and Maggie Love. Mrs. Clavis gave an admirable address on "Phrenology," well suited to the capabilities of the children, and much appreciated. April 13th: Attendance—leaders, 11; children, 40; visitors, 10. Recitations by Henrietta Hendry, Alma Chiswell, Eva Love, Edwin Cooper, Harold Cooper, and Fred Robinson, being one from each group. We tried a new movement in our calisthenics. April 20th: Attendance—leaders, 10; children, 39; visitors, 6. Recitations by Lillie Millward, Maude Chiswell, Ethel Chiswell, Reginald Stretton, and Stanley Chiswell. Song by Frank Chiswell. We made improvement to-day in our method of marching, which greatly interested all.—"Mas."

LONDON. Marylebone. Opened as usual. The conductor gave a short reading on "Children and their Education in the Summerland." Four groups formed. Thirty present. Recitations by Arthur Collings, Maud and Bertie Towns, and Lizzie and Hetty Mason.—C. W.

MANCHESTER.—Morning attendance, 33 scholars, 9 officers, 2 visitors. Usual programme. Recitations by G. Maslin, Gertrude Maslin, Emily Maslin, Jane Hyde, H. Chesterson. Marching and calisthenics. Subject for discussion next Sunday morning, "The Devil, who and what is he?" Afternoon, conducted by Mr. J. Jones. Programme as usual.

NEWCASTLE-ON-TYNE.—A good attendance. Programme as usual. It being the Sunday for the leaders to give recitations, etc., the following took part: Miss Black and Miss Sewell sang, Miss L. Ellison a reading, and Mr. Moore and Miss L. J. Davidson recitations. Lessons, Mr. J. Graham.

OLDHAM.—Morning: Very good attendance. Usual programme. Recitations by L. Calvary and Master F. Shaw; reading by Mr. N. Spencer. Our conductor, Mr. Wm. Meekin, explained why capital punishment ought to be done away with; also Mr. H. Taft made a few remarks on the good behaviour shown. In the discussion class "Gravity" was considered. Thanks are due to our musical director, Mr. T. M. Barker, and our organist, Mr. R. Savage. Afternoon: Fair

attendance, conducted by Mr. N. Spencer. Recitations by Mr. F. Shaw; reading by Mr. N. Spencer.—T. T.

OPENSHAW.—Morning, few scholars, also few group leaders; we had a pleasant march and calisthenics. Afternoon, large attendance; usual programme; recitations by Daisy Waller, C. Fitton, M. Wild, and Mr. Pearson, of Oldham. Mr. Wheeler gave a phrenological lesson. He selected several scholars and explained their capabilities, telling them what they must guard against. A pleasant afternoon.—J. D.

PENDELTON.—Morning, present 14 officers, 36 scholars; usual programme; recitations by John Jackson, Lily Clarke, Francis Boys, Emily Clarke, Rebecca Poole, and Miss Barrow. A few kind remarks on lyceum work were made by Mr. Joseph Evans, who has just returned from America. Delegates were elected for the lyceum conference as follows: Mr. Ellison, Miss Boys, Mr. Thornber, and Mr. Gibson. Afternoon, good attendance, present 11 officers, 46 scholars; chain recitation, musical readings and marchings.—J. T.

SALFORD.—Morning: 80 members, 1 visitor. Usual programme. Mr. S. Brierley, son of the late Mr. Samuel Brierley, spoke, and gave some very good clairvoyance. Afternoon: 35 members, 1 visitor. Mr. Ormerod, of Bolton, said the children constituted the backbone of the coming age, and it was important that they should be taught how to prepare for their work. They ought to be obedient to parents and conductors. They should embrace the opportunities they have of gaining knowledge. If he and many others had had such privileges when they were young, they would have been greater and nobler men.—M. J. B.

SOUTH SHIELDS.—Afternoon session, Mr. Thompson kindly officiated. Chain recitations and musical readings as usual.—F. P.

SOWERBY BRIDOR.—Usual programme. Mr. Sutcliffe gave an excellent paper upon "The formation of the earth," but it did not draw out much discussion. April 20: A good attendance at both sessions, a happy feeling prevailing. We must beg of all officers to attend to duty. Afternoon: Mr. Swindlehurst addressed the lyceum in a pleasant manner from the title of a recitation "Sometime," and exhorted all to make certain of the sometime to come by doing our duty well in the present. Mr. A. Sutcliffe and Master J. J. Jackson presided at the organ.—M. T.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MAY.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

BATLEY CARR (Town Street): 4, Mr. J. Parker; 11, Mr. Armitage; 18, Mrs. Ingham; 25, Mrs. Hoyle.
BATLEY (Wellington Street): 4, Mr. and Mrs. Marshall; 11, Mrs. Jarvis; 18, Miss Harrison; 25, Mr. Milner.
BREXTON (Conservative Club): 4, Mr. Boocock; 11, open; 18, open; 25, Mrs. Jarvis.
BINGLEY (Wellington Street): 4, Mr. Armitage; 11, open; 18, Mr. J. Parker; 25, Mr. Mercer.
BRADFORD (Little Horton Lane, Spicer Street): 4, Mrs. Bentley; 11, Mrs. Murgatroyd; 18, Mr. Campion; 25, Mrs. Beardshall.
BRADFORD (Milton Rooms, Westgate): 4, Mr. Rowling; 11, open; 18, Mr. Armitage; 25, Mrs. Stair.
BRADFORD (Otley Road): 4, Mr. Hopwood; 11, Mrs. Riley; 18, Mr. Newton; 25, Mr. Hepworth.
BRADFORD (St. James's): 4, Mr. Wyldes; 11, Mr. Dawson; 18, Mrs. Mercer; 25, Mr. Boocock.
CLECKHEATON (Oddfellows' Hall): 4, Mr. Thresh; 11, Mrs. Crossley; 18, Mr. Boocock; 25, open.
HALIFAX (Winding Road): 4 and 5, Mrs. Craven; 11 and 12, Mr. Wallis; 18 and 19, Mrs. Midgley and Mrs. Briggs; 25, Mrs. Ingham.
LEEDS (Institute, 23, Cookridge Street): 4, Mrs. Dickenson; 11, Mr. H. Crossley; 18, Mrs. Berry; 25, Mr. Rowling.
MORLEY (Church Street): 4, Mrs. Clough; 11, open; 18, open; 25, Mrs. Dickenson.
PARKGATE (Bear Tree Road): 4, open; 11, Mrs. Berry; 18, Messrs. Featherstone and Turner; 25, Mrs. Wallis.
WEST VALE (Green Lane): 4, Mrs. Stansfield; 11, Mrs. Hoyle; 18, Mrs. Crossley; 25, Mrs. Clough.

ACCRINGTON: 4, Mrs. Whiteoak; 11, Mrs. Yarwood; 18, Mrs. Wade; 25, Mr. J. Walsh.
BACUP: 4, Mrs. Best; 11, Service of Song, "Marching Onward"; 18, Mr. Wheeler; 25, Local.
BLACKBURN (19, Baines Street): 4, Mrs. Gregg; 11, Mrs. Stair; 18, Mrs. Wallis; 25, Mr. C. E. Fillingham.
BRADFORD (Bentley Yard, Bankfoot): 4, Mrs. Jarvis; 11, Mr. J. Bloomfield; 18, Mrs. Wrighton; 25, Mrs. Clough.
BRADFORD, Bowling (Harker Street): 4, Mrs. Bullar; 11, Mr. Boocock; 18, Mr. Firth; 25, Mrs. Bennison.
BURNLEY (Hammerton St.): 4, Mrs. Green; 11, Mr. J. B. Tetlow; 18, Mr. E. W. Wallis; 25, Mr. R. Bailey.
BURSLEM: 4, Mrs. Barr; 11 and 12, Mr. G. A. Wright; 18, Mr. J. Blundell; 25, Mr. Ormerod.
COLNE: 4, Mr. Wheeler; 11, Mr. Swindlehurst; 18, Mr. Hopworth; 25, Mrs. Gregg.
ECCLESHILL: 4, Mr. Campion; 11, Mrs. Beardshall; 18, Mrs. Jarvis; 25, Mr. Bloomfield and Mrs. Metcalfe.
HUDDERSFIELD (Brook Street): 4, Mrs. Wallis; 11, Mr. F. Hepworth; 18, Mrs. E. H. Britten; 25, Mrs. Groom.
IDLE: 4, Open; 11, Miss E. Walton; 18, Mr. and Mrs. Hargreaves; 25, Mrs. Rushton.
KEIGHLEY (Assembly Rooms): 4, Mr. Hepworth; 11, Mr. Ringrose; 17 and 18, Mr. Johnson; 25, Mr. Plant.
KEIGHLEY (East Parade): 4, Mrs. Connell; 11, Open; 18, Mr. Rowling; 25, Mrs. Berry.
LIVERPOOL: 4, Mrs. E. H. Britten; 11, Mrs. Groom; 18, Mr. J. J. Morse; 25, Mr. E. W. Wallis.
MANCHESTER (Tipping Street): 4, Mr. J. B. Tetlow; 11, Mrs. Green; 18, Mr. J. S. Schutt; 25, Miss Walker.
NELSON: 4, Miss Patefield; 11, Mr. Rowling; 18, Mr. R. Bailey; 25, Mr. Swindlehurst.

NEWCASTLE-ON-TYNE: 4, Federation Conference at 10-30 and 2-30, and Mr. J. J. Morse at 6-30; 11 and 12, 18 and 19, Mr. W. V. Wyldes; 25 and 26, Mr. J. J. Morse.

NOTTINGHAM: 4, Mr. Schutt; 11, Mr. Morse; 18, Mrs. Barnes; 25, Mrs. Barnes.

OLDHAM: 4, Mr. Johnson; 11, Lyceum Conference (Mrs. Wallis at 6-30); 18, Mr. Tetlow; 25, Mrs. Green.

PENDLETON: 4, Mrs. Stansfield; 11, Mrs. Gregg; 18, Mr. Swindlehurst; 25, Mr. Tetlow.

RAWTENSTALL: 4, Miss Gartside; 11, Miss Walker; 18, Open; 25, Mr. Newell.

SALFORD: 4, Mrs. Horrocks; 11, Mr. Clarke; 18, Mr. Ormerod; 25, Mrs. Stansfield.

SCHOLLS: 4, Mr. Marsden; 11, Mrs. Saville; 18, Mr. Wainwright; 25, Miss Parkes and Mrs. Jackson.

SHIPLEY: 4, Mr. and Mrs. Hargreaves; 11, Mrs. Dickenson; 18, Mrs. Murgatroyd; 25, Mrs. Riley.

SOWERBY BRIDGE: 4, Musical Services; 11, Mr. Wilson; 18, Mr. G. Smith; 25, Mrs. Riley. Secretary, Mrs. Greenwood, Tuel Lane.

BATLEY CARR. Meeting Room, Town Street.—A public tea and entertainment, Saturday, April 26th. The entertainment to be given by Mr. F. Hepworth, of Leeds (in comic character). Mrs. Ingham will also be with us. Tea at five o'clock. Tickets for tea and entertainment 6d. Entertainment only 3d. A cordial invitation is given to all.

BLACKBURN. The Spiritualists' Hall, Freckleton Street.—Saturday, April 26th, at 7-30 p.m., lecture on "Capital and Labour," by Mrs. E. H. Britten. Collection to defray expenses of furnishing new seats, etc. Also Tuesday evening, May 6th, at 7-45, "Adventures of a Strolling Player," by Mr. J. J. Morse. A treat for all. Collection.

BRADFORD. Birk Street, Leeds Road.—May 19th, Mr. G. A. Wright will lecture on "Love, Courtship, and Marriage."

BRADFORD St. James's.—Mr. T. H. Hunt on April 27th, at 2-30 and 6-30, and on Monday the 28th, at 7-30.

BURNLEY. Hammerton Street.—Third Lyceum anniversary on May 4th. Mrs. Green will give three lectures, morning 9-30, afternoon 2-30, evening 6-30. Tea will be provided for friends from a distance. All are welcome. Come and help us in this noble cause. A collection will be made for the benefit of the Lyceum.—Sec., Miss Woodward.

BURNLEY. Trafalgar Street.—On Saturday, 26th, we will have a tea party and entertainment, to which we give all local mediums and workers a hearty invitation. Tickets, 9d. Tea at 4-30. Come and bring your friends with you.

DARWEN.—Thursday evening, May 1st, we intend having a conversation; the price will be one shilling each. All are welcome.

LEEDS SPIRITUAL INSTITUTE.—Sunday, April 27th. Mrs. Groom will lecture, at 2-30, on "Spiritualism, its facts and philosophy;" at 6-30, "Spiritualism, its claims upon modern thought." Clairvoyance after each address. Monday, April 28th, Mrs. Groom being unable to stay, Mrs. Dickenson will officiate at 7-45 p.m.

LONDON. King's Cross Society.—The evening meetings of this society will end with the present month. On Sunday, 4th May, morning meetings will be commenced in Claremont Hall, Penton Street, Pentonville Hill, a few minutes from King's Cross. Our chairman, Mr. A. M. Rodger, will deliver the address. Service will commence at 10-45 a.m. prompt.—S. T. Rodger, 107, Caledonian Road, N.E.

LONDON. Marylebone, 24, Harcourt Street.—Thursday, May 1, and following Thursdays, séance, Mrs. Hawkins. Doors closed at eight sharp. Admission 6d. each. Saturday, May 3, and following Saturdays, séance, Mr. Hopcroft. Doors closed at eight. Admission 6d. each. Sunday, May 4, Mrs. Yeates, inspirational speaker, at seven o'clock. These meetings are to help forward the renewed association.—F.T.A.D.

LONDON SPIRITUALIST FEDERATION.—The third annual meeting will be held on the 4th of May, in Claremont Hall, Penton Street, Pentonville Road. Afternoon meeting at 3, tea at 5 (tickets 1s. each); evening meeting at 6-30. The following are expected to give short addresses: Mr. T. J. Browne (Australia), Mrs. Yeates (Wisbech), Mrs. Spring, Mr. R. Wortley, Mr. J. Hopcroft, Mr. J. Veitch, Mr. Wallace, Mr. Watmore, Mr. A. M. Rodger, and other names will be given next week. The hon. sec. will give details of the new suggested plan at both meetings. It is hoped that spiritualists and friends will muster in large numbers. The hall will accommodate 600 to 700 people.—U. W. Goddard, hon. sec., 295, Lavender Hill, S.W.

LONDON SPIRITUALIST FEDERATION.—Mr. J. Veitch's lecture on "Spiritualism v. Theosophy, which is true?"—a reply to Mrs. Annie Besant—will be given on Monday, May 12th (instead of date previously announced) in the Assembly Rooms, Beaumont Street, Mile End, E. Admission by tickets, 3d, 6d., and 1s.

LONDON. Peckham, Chepstow Hall.—A social soirée on Tuesday, April 29th, at eight o'clock. A full programme of songs, dances, games, &c. A happy evening for sixpence. Tickets from the secretary, Mr. W. E. Long, 79, Bird in Bush Road, Peckham.

MANCHESTER. Psychological Hall.—On Sunday, May 4th, our anniversary will be held, when our esteemed friend, Mrs. J. M. Smith, will be the speaker. We hope to see many friends. All welcome.

MANCHESTER.—Vegetarian Mission, Sunday, April 27th, in the Temperance Hall, Tipping Street. Speakers will be selected from the following gentlemen: Mr. A. W. Duncan, F.C.S., Analytical chemist, Mr. T. Alker, Mr. Warren, Mr. T. Orr, Mr. C. Stewart, &c. We shall be glad to see many friends present.—W. H.

MANCHESTER. Geoffrey St. Hall.—Monday, April 28th, Mr. E. W. Wallis will give brief answers to many questions at 8 p.m.

NEWCASTLE-ON-TYNE.—April 27th and May 4th: Mr. J. J. Morse will be the lecturer. The subjects are of great interest, and will be duly announced in the *City Press* on Saturday.—W. H. R.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The annual district conference will be held in the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, May 4th, at 10-30 a.m. and 2-30 p.m. Plans for future working will be submitted, and the executive cordially invite the co-operation of all societies and friends in the district. Mr. J. J. Morse and other public workers will take part in the deliberations. A public tea will be provided at 5-30, and at 6-30 Mr. Morse will deliver an address on "Organisation: its use and abuse." Admission to tea and lecture, 9d., to lecture, 3d.—F. Sargent, hon. sec., 42, Grainger St.

NOTTINGHAM.—Friends will please note. Mr. Schutt, on May 4th, in the Morley Hall; on the 5th elsewhere (to be announced.) Mr. Morse on the 11th and 12th.

OLDHAM.—April 30th, a special happy evening for the benefit of the funds. Mrs. Green, Mrs. Wallis, and Mr. E. W. Wallis are giving their services. Singing, speaking and clairvoyance will be the order of the evening. We hope for a large attendance. Commence at 7-30 p.m.

PENDLETON.—April 27, Mr. E. W. Wallis at 2-45, subjects: "When the mists have rolled away;" at 6-30, "The loom of life." Mr. Wallis is to sing the solos bearing the above titles before the discourses.

SHEFFIELD. 175, Pond Street, Midland Cocoa House.—Mr. Towns, of London, will be at the above address from May 4 until May 11. Meetings on Sunday at 3 and 7.

THE LYCEUM ANNUAL CONFERENCE.—Sunday, May 11, in the Spiritual Temple, Rhodes Bank, off Union St., Oldham, when it is hoped a good representation of Lyceumists will be present, as the work to be done is of increasing importance. Delegates are kindly requested to see that their names are duly entered on the circulars, which have been sent to all Lyceums. Conductors are urgently solicited not to fail filling up and duly returning the said circulars before the 1st of May, so as to allow me time to prepare my report containing full statistics of the Lyceum movement. Mrs. Emma H. Britten will add importance to the occasion by her presence and influence. Agenda: Part I. Chair to be taken at 10 a.m. prompt. (1) Call to order; (2) election of president; (3) election of assistant secretary; (4) reading of minutes of last Conference; (5) secretary's report; (6) treasurer's report; (7) special committee's report. Adjourn at 12 for dinner; re-assemble at 2 p.m. prompt. Part II. (8) Election of secretary for the ensuing year; (9) election of treasurer for the ensuing year; (10) election of speaker for the ensuing year; (11) place of next Conference; (12) open council. Mrs. Wallis has generously consented to deliver an address in the evening to the delegates and friends on "Our Children; their Claims and Duties." A collection at the close in aid of the Conference.—Alfred Kitson, cor. sec., 55, Taylor Street, Batley, Yorkshire.

SUNDERLAND. Centre House, Silksworth Row.—May 4 and 5, Mr. E. W. Wallis will deliver trance lectures at 2-30, "Matter, Mind, and Man;" 6-30, "Spiritualism the Comforter." Monday, at 7-30, "The Gulf Bridged, or the Future Life Revealed." Admission 3d.; a few reserved chairs, 6d. We hope for a large audience.

PASSING EVENTS.

Owing to the excessive demands on our space, reports, &c., have been considerably condensed. Correspondents should bear in mind that brief, clear, and pointed notices are best. Long reports give us considerable trouble.

THE NEW HALL AT WALSALL is expected to be ready for opening in about two months. The rafters are on, and it is certainly the handsomest structure in the country devoted to our cause. May it also be one of the most successful centres of spiritual and reformatory activity.

BLOOD FOR BLOOD.—Petitions against this relic of barbarism are being sent from various societies. Newcastle friends are extremely active, and we shall print their petitions next week. A large public meeting will be held on the 25th, to protest against hanging. Walsall friends decided on Monday last to join in the work, and the following resolutions were passed at Liverpool and Leicester.

LIVERPOOL.—Mr. John Lamont proposed and Mr. J. J. Morse seconded the following resolution, which was carried unanimously, with a request that the chairman forward the same to the Home Secretary. "That this meeting of Spiritualists and Social Reformers, held in Daulby Hall, Liverpool, on the 20th day of April, 1890, protest against the infliction of the death punishment, as being at variance with the genius and progressive ideas of the age."

LEICESTER.—Proposed by Mr. J. Potter, seconded by Mr. J. Chaplin and carried unanimously, "That we, the spiritualists of Leicester, in public meeting assembled, are of opinion that the time has arrived for the abolition of State hanging, which we consider demoralising, obnoxious, and a relic of barbarism, and respectfully ask your influence to remove the stain of legal murder from our statute books. That this resolution be signed on behalf of meeting by the president, and forwarded to the borough members, Mr. Gladstone, the Home Secretary, and the Prime Minister."

SPECIAL NOTICE TO SOCIETIES.—The Directors of *The Two Worlds* Company Limited make a special offer of the volumes of *The Two Worlds*, bound in cloth, to societies for their libraries at the nominal price of four shillings each, carriage extra. Any of our friends, who will present a volume to the Free Library or any other institution, can have one at the same price, viz., 4/-, by applying to Mr. E. W. Wallis. We hope many societies and friends will avail themselves of this offer, and place our paper within reach of the reading public. Our readers know the worth of these volumes, the variety and educational value of their contents. No words of ours are needed, therefore, to commend them, and we hope to receive orders for a good number at the small charge at which we offer them.

THE "TWO WORLDS" IN LONDON.—Complaints are continually reaching us of the difficulty our friends meet with to obtain *The Two Worlds* through the trade, or at the meetings. We devote considerable space weekly to the announcements and reports of meetings, &c., of London societies. May we not look for more cordial support, friends? Last summer, we freely gave a large number of copies of back numbers for gratuitous distribution in the parks, and are prepared to do so this summer to those who will kindly undertake the work of giving them away. We propose to publish a list of names and addresses of London newsmen, who will or do sell *The Two Worlds*, and shall be grateful to our readers who will help us to increase their number, and send us the particulars for this list. Spiritual journals suffer from the monopoly of one large firm which objects to supply them. We refer to Messrs. W. H. Smith and Son. Hence we ask the co-operation of all friends of the cause, and can only suggest to those who fail to obtain the paper that they should *subscribe* for it to us direct, and they will receive it by first post on Fridays. 3s. 3d. for six months; 6s. 6d. for 12 months.

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THE AGNOSTIC JOURNAL, Nov. 9th, has the following kindly notice: "We recommend the pamphlet to the attention of all who are anxious to know the best that can be said for spiritualism and the worst that can be said against it. Mr. Wallis is the colleague of Emma Hardinge Britten of *The Two Worlds*, and an adept in the spiritualistic controversy."

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