

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, JUNE 13, 1890.

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June 6: Mr. Wallis affirmed "Spiritualism, True, Moral, and the Need of the Age." Mr. Grinstead denied.

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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Mr. YOUNGER may be consulted by appointment at 20, NEW OXFORD STREET, LONDON, W.C. The strictest confidence may be relied upon.

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PLATFORM GUIDE.

SUNDAY, JUNE 15, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Stansfield.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 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 6-30: Mr. Newton.
Batley.—Wellington St., at 2-30 and 6: Mr. Wright.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Anniversary, Mrs. Dickenson.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30 and 6-30: Mr. J. Hocroft.
Bingley.—Wellington Street, 2-30 and 6: Mr. H. Crossley.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6: Mrs. Peters.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mr. J. Pemberton.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Pimblott.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Riley and Mr. A. Moulson.
Otley Road, at 2-30 and 6: Mrs. Craven.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Pickles.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Swindlehurst.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. T. H. Hunt, and on Mon., at 7-30.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30: Mr. Rowling. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Hespley. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Thresh. Wednesday, at 7-30.
Norton Gate, Manchester Rd., at 2-30 and 6: Mr. Woodcock, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30 and 6: Mrs. Berry.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30, 6-30.
North Street, at 2-30 and 6: Mrs. Gregg.
Trafalgar Street, 2-30 and 6-30: Mrs. Hayes, and on Monday.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: A. Jackson, "Our Spiritual Possibilities."
Byker.—Back Wilfred Street, at 6-30: Mr. Walker.
Cardiff.—Tesser Hall, Queen Street Arcade, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Dewhurst.
Cleckheaton.—Walker Street, Northgate, Lyceum, 9-30; 2-30, 6: Mrs. Midgley.
Colne.—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Miss Jones.
Owens.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mr. Geo. Smith.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Jarvis.
Dewsbury.—Vulcan Rd., 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Forrester.
Foleshill.—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: Mrs. Crossley, and on Monday, 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30, and 6. Thursdays, at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mr. Hopwood. Monday, Mr. Wainwright. Thursday, 7-30, Members' Circle.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., at 2-30 and 6-15: Mr. Lomax.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Green.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Mercer.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, 2-30, 6: Messrs. Foulds and Co. Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Wallis.
Lancaster.—Athenæum, St. Leonard's Gate, 10-30, Lyceum; 2-30, 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: "Marching Onwards," Song Service. Institute, 28, Cookridge St., 2-30 and 6-30.
Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Rd., at 7-30: Mr. Veitch. Tuesday, at 7-30, Séance.
Clapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—23, Devonshire Road, at 7: Mr. Everitt. Thursdays, at 8, Séance.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. W. Wallace; at 7, General Meeting of Federation (see Prospective Arrangements).
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., Mr. W. Goddard, Clairvoyant, at 11; at 3, Lyceum; at 7, Miss Todd, "Man as a Spirit." Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Séance, M. S. Treadwell and Mr. W. Goddard. Friday, 6 to 8, sale of literature.
Mill End.—Assembly Rooms, Beaumont St., at 7: "Education."

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Notting Hill Gate Station.—64, High St, Séance, Thursdays, at 7-30, Mr. Vango.
Peckham.—Chepstow Hall, 1, High Street, at 11-15, Addresses and Healing; Lyceum, at 3; at 6-30, Mr. R. Wortley; Members' Circle, at 8-15.
Peckham.—Winchester Hall, 33, High Street, at 11 and 7, Mr. J. A. Butcher.
Shepherds' Bush.—14, Orchard Rd., at 7, Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Walker; Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30, Mrs. Rogers.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. Armitage.
Collyhurst Road, at 2-30 and 6-30: Mr. Rooke.
Mexborough.—Market Hall, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. J. M. Smith.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30. "Ladies' Sunday." Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.
North Shields.—6, Camden St., Lyceum, at 2-30; 6-30: Mrs. Davison. 41, Borough Rd., at 6-30: Mrs. White.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mrs. Spring.
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: Mrs. E. H. Britten.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mrs. Stansfield.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Miss Walker.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6.
Pendleion.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Tetlow.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mrs. Best.
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30 and 6: Mr. T. Crowther, 14th.
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. Boocock.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30 and 6: Mrs. Russell.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mrs. Young. Wed., at 7-30. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. E. W. Wallis.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Sutcliffe. 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, Mr. Murray.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6, Mr. J. Clare.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30 and 6-30, no service.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 10-30 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.

A NEW FUNCTIONARY NEEDED FOR SPIRITUALISM.

THE Rev. S. B. Brittan, of New York (once a Universalist clergyman, and subsequently one of the most brilliant writers and energetic of workers for spiritualism), spent the last few years of his busy life as a "spiritual editor at large," his special work being to answer all the newspaper "fads" and religious "cranks" that thought proper to abuse and misrepresent spiritualism.

How vast and extended was the sphere of duty he thus had to wade through, may be gathered from the fact that the indefatigable editor declared at last that as the enemies of spiritualism continued to multiply in the same proportion as its adherents, he must perforce enrol a staff of assistants to aid him to carry on his arduous work, one pair of hands alone being quite insufficient to meet the demands of his office.

Now, although in England we are aided by such excellent volunteers in this labour of answering the above-named classes as Messrs. F. Bradley, of Longton, E. Foster and J. Swindlehurst, of Preston, J. Robinson and Bevan Harris, of Newcastle, and a few others of equally devoted intent, we feel at times the absolute need of just such a functionary as our late esteemed coadjutor, S. B. Brittan—in fact, the piles of reports, criticisms (so called), and other literary matter of the same kind that now surround us, would either destroy our usefulness as the Editor and reporter of a spiritual news journal, compel us to solicit the aid of an "editor at large," or oblige us to commit the piles of extracts with which we are favoured (always accompanied with the request of an immediate insertion by the senders) to the tender mercies of the Biddy whose duty it is to throw light upon the household in the shape of morning fires. It is in virtue of this truly beneficent assistance from the fire illuminator that we find our most recent and most voluminous mass of public instruction concerning what spiritualism is *not*, reduced to three counts only. The first of these is from a well-known scientist, who only *at present* threatens publication, at the same time requiring *on honour* that we withhold his name. This requirement we of course *in honour* feel compelled to comply with. The letter runs as follows:—

Madam,—Having been attracted to the *claims* set up for spiritualism by some really excellent articles to which my attention was called in *The Two Worlds*, I with some difficulty procured, through a friend, admission to a circle held at a private house, and one where I was given to understand the "high social position" of the party whose guest I was to be wholly precluded all possibility of deception or temptation to fraud. Now, madam, if your reiterated charges to "test, try, and prove the spirits" be of any force, all I can say is, Heaven defend your cause against the holding of circles in such "high social positions" as utterly to preclude the possibility of testing, trying, and proving the spirits! *Compelled* by my position to be a silent but deeply-disgusted witness of the scene around me, I heard caricature-images of "kings," "princes," and "great potentates" called by illustrious names, but not one evidence that the tinsel and trumpery with which the show was paraded out was aught but the work of the obvious *fraud* who played the showman, *invisibly* hidden from view in what was called a "cabinet." I left that place, madam, so deeply incensed against the glaring humbug I witnessed, that I shall feel bound in the interests of humanity to "rush into print," and, if that is spiritualism, to spend a fortune if need be in putting it down. . . . ANTI-HUMBUG.

"If this is spiritualism," is a phrase well enough put in. We cannot say it is not so. We were not there to test, try, or prove the spirits; and a great many vain and foolish people go to the spirit world as vain and foolish as when they were on earth, and—returning about as vain and foolish—still strive to gain credit and reverence by foisting great names on credulous witnesses.

If our correspondent had deigned to take counsel with some of the oldest and most experienced spiritualists of our ranks, he would have learned that they always distrust *great names*, and think far more of a materialization of Aunt Sally, or Uncle John, whom *they can* recognize, than of all the self-styled kings, princes, prophets, or patriarchs that may dress up for the occasion.

Our worthy critic might have added to his quotation three little words, which would have been far more reasonable than "if this is spiritualism," had he but said, "*the all of spiritualism*," we should have been prepared to reply not more than one per cent of it. Besides all the varied phenomena which appeal to every sense, much of which defies fraud to simulate, much of which *CAN* be tested, tried, and proved—the real gist of spiritualism lies in that INTELLIGENCE GIVEN BY INDIVIDUAL SPIRITS, WHICH PROVES THE COMMUNICANT'S IDENTITY WITH SOME HUMAN BEING WHO HAS ONCE LIVED ON EARTH. *Verbum sap.*

The second arraignment redeemed from the consuming fire is an attack made on the Editor, in *The Agnostic*, by a correspondent because, in this very journal of some weeks since, the writer of this article, commenting on the letter of the hapless paricide of Crowe, Richard Davies, declared the doctrine which made that unhappy murderer believe that he would leap from the gallows to heaven, and be received *in the arms of Jesus*, was infamous, immoral, and desperately impious. Our commentator calls our objections "ridiculous," "dishonest," and "cruel." We have answered him chiefly by reiterating our charges in the columns of *The Agnostic* of this last week's issue, May 29; but because we admire that paper and honour its writers, we shall not re-quote from, but rather refer to, its columns. The next and last crank we can at this writing notice is an anonymous writer in the *Accrington Times*, the gist of whose sapient communications would be too dreary to re-quote, but will be found sufficiently explained in the answer which the *Accrington* editor, though with many misunderstandings of our imperfect caligraphy, has courteously inserted. It runs as follows:—

"AN OPEN LETTER TO ALL SPIRITISTS."—I.

To the Editor of the *Accrington Times*.

Sir,—In your issue of May 10th a letter appears under the above title, signed by one "Eppio." In reference to this letter I have received from a number of your townspeople serious complaints of the misrepresentations contained therein, together with a request that I should deal with those statements both by an answer in your own columns and that of the paper I edit. Your correspondent commences by calling those people "Spiritists" who are known in all well-informed communities as "Spiritualists." Nothing is so difficult as to answer people who "rush into print" without knowing whereof they write and those who write with the deliberate purpose of falsifying the truth. Whichever may be the position of your correspondent it is equally useless (as I deem it) to notice him. For the sake of some of the worthy spiritualists by whom your paper is read, and who are most indignant at seeing their belief publicly insulted, I pass over my own indifference in the matter, and beg permission, through the same medium as that of the

attack, to reply to some of those silly objections which your correspondent seems to think so unendurable.

After the usual fashion of such opponents as "Eppio," he presupposes that most of the spiritual phenomena come by sitting round tables in subdued light, "calling spirits" and obtaining rappings, when the hands are on the table. As a cure for spiritualism of this genera he delivers himself as follows :—

The philosopher says the rapping did not take place until you had placed your hands upon the table, hence you with your hands caused it. Hands on the table raps; hands off the table stops. If spirits rap the table keep your hands off and let the spirit rap. Let either you or the spirit rap without one helping the other. "That is not the condition for investigating the phenomenon of spirit rapping." Hands must be upon the table. Very well, says the philosopher, let it be so. Place a piece of oil silk under each sitter's hands, and under the oil silk put glycerine. Now, let one see which sitter moves his hands. Hands upon the table, with oil, silk, and glycerine under the hands. Come, let your spirit rap, if it can? Not one of you sitters can move your hands without betraying the motion. The true art of investigating spirit rapping at home is to sit at the table night after night, in nearly darkness, waiting and hoping to hear and see some strange manifestations from ghostland. By thus patiently waiting, chatting of ghosts, and singing some spirit song, hypnotism takes place. Then the sitters begin to hear the sounds they expected. Their excited condition causes them to see things which are not, and things that are, they see not. In this condition they are not proper investigators. This first step in spiritism is the first step in hypnotism or mesmerism. That "ism" is the great cause of so much nonsense regarding the news from ghostland.

Now without resorting to "oil silk and glycerine" to cure spiritualism, I beg to cite the above methods as either falsehood or fable. In the first place spiritualists have never had occasion to "call up the dead," as this writer has it, the dead having come without calling, and proving in millions of instances that there are no dead, and that those the world calls so are all alive, and come without calling. Next, "the sittings round a wooden table," whether in darkness or light, are only a *very small part* of the means employed by spirits to communicate with mortals. They came in the first instance, in the modern movement, rapping on ceilings, floors, walls, and all sorts of other places, besides tables. They came, and still come, as readily in light as in darkness. They come as apparitions in well-lighted rooms, and are described and recognized by their friends in public halls, the streets, at meals, in public, private, and everywhere. They come speaking with a voice in the same varied ways, instructing, prophesying, warning, consoling, and directing. They come—sometimes writing with their own hands (as in the case of Mrs. Everitt, of Hendon, and thousands of other mediums)—sometimes through the hands of inspired persons.

They come speaking often through the lips of ignorant and unlettered people; sometimes in foreign languages; sometimes with grand and persuasive eloquence. They have inspired both learned and ignorant media to draw, write, make noises, poems, paint thousands of portraits of deceased persons, and then send them to their friends—by whom they have been at once recognized. Wm. Mumler, of New York, a photographer and medium, endured a six weeks' public trial on the charge of obtaining money under false pretences, for claiming to produce over 700 spirit photographs of deceased persons. The trial ended in his honourable acquittal on the testimony of hundreds of witnesses who had obtained these photographs, and the entire absence of any evidence of fraud. Dr. J. R. Newton was tried for opening the eyes of the blind, making the lame walk, and effecting cures generally of various diseases through spirit influence and direction. His trial at Philadelphia lasted for many weeks, and was only ended when 1,500 witnesses had testified to his cures, and there being no case against him. Prophecies are made, lost property found, mines located, and all sorts of phenomena known, and not a single table is used in any of the above or hosts of other cases. I could fill every column of your paper, and still not relate half of the wonderful and beneficent spirit phenomena with which the new spiritual dispensation is rife, and with which neither tables nor darkness have had any part. The occasional gatherings together in circles, and sittings, sometimes with and sometimes without tables, have been prescribed by friendly spirits as *one* of the means of development in home gatherings, for those who may desire to unfold medium powers; but are but rarely used by professional mediums, the parties, we presume, who are supposed to be all tricksters, and whose acts are to be detected by oil, silk, and glycerine. In what way this notable remedy for fraud is to be applied to the healings, drawings, writing, testing by speaking, seeing spirits, &c., new tongues, haunting, and improvisations, we

must leave the Accrington philosopher himself to show. If he can indeed prove its efficacy, perhaps he would oblige us with his own photograph *en pose*—"oil, silk, glycerine," and all. We know of at least a hundred such scientists as Professors Crookes, Huggins, Drayson, and A. R. Wallace, who need curing of inveterate spiritualism, and we should be happy to send it round as a panacea for the conversion of scientific fools and knaves to the status of "Eppio," the Accrington philosopher. Amongst a number of other positions as lucid as the above, there is only one more which I wish to trespass on your space to notice, and this is the extract as follows :—

Spirits have rather strange tastes with respect to cleanliness. The old waste effluvia, which this new philosophy calls "aura," and which leaves the sitters' bodies, is gathered together by the spirits. But how? That is the rub. The use to which they put it is to make clothing for the spirits to materialise in; not only clothing, but human bodies as well. Then, dressed up in the new suits made from the old waste organic aura, with a new formed human body, out of the same shoddy material, the spirit or spirits strut out of the cabinet. Science says it takes twenty years to grow a human body; spiritism twenty minutes to manufacture it out of the old waste organic dead matter. Science says it takes skill in labour and the raw material to manufacture clothing. Spiritualism says, with the old effluvia from the sitters, by spirit volition, clothing is made. Let the spiritists, with fear, compare this so-called science with the physical science. They will then see a great difference, unless they are those who believe without understanding.

Now without deeming it at all essential to answer in detail this or the other long column of dreary stuff "Eppio" brings as charges against the spiritists or spiritualists, I propose simply to ask him a few questions in reference to the superior cleanliness of science over that of the spirits. Does this great philosopher object to eat beef because the ox fed on grass, and the grass comes from the mould which includes the decay of all the organized beings that have lived and died on earth through the geologic ages? Does he spurn cabbages and grapes, both nourished from the most unclean of all refuse? Would he despise the water-lily because its life originated in the stagnant pools, or refuse to wear a silken cravat around his philosophic neck because its tissue was spun from the body of a dead worm? Who is this man that he scoffs at the wonderful and world-wide phenomena that a higher and wiser world than earth is bringing to our notice, and coolly derides the princes, nobles, professors, magistrates, lawyers, doctors, and millions of honest men and women who accept this thing, because it has been fully demonstrated to their senses? There are spiritualists and spiritualists, good and bad, just as there are Christians and Christians, secularists and secularists. It may be prudent in this Accrington philosopher not to force us to give examples. Meantime there are many—most probably he is one—who have never seen anything of the great and world-wide movement but a few local sittings round "the wooden table" he seems to identify so conclusively with spiritualism. Had the clergy of the last nineteen hundred years only been faithful to their teacher's charge, "Now concerning spiritual gifts, brethren, I would not have you ignorant," the world would not now have such an exhibition of crass ignorance as your correspondent displays. Towards the conclusion of the tirade vented by this philosopher (self-styled), he asks some questions concerning the *modus operandi* of the manifestations, and modestly announces himself as waiting for information! Had the writer thereof read faithfully some half-dozen at least of the thousands of volumes that wise, learned, and scientific writers have put forth on this subject, he would have understood that mediums and spiritualists generally have no information to give except upon the facts they had witnessed, and the crucial tests by which they have proved these facts to be of supermundane origin. Mortals have never originated or devised spiritualism. They have no act or part in its production except that of passive reception of its powers. That ignorance will misrepresent, and fraud interpolate so vast and world-wide a movement must be expected in so ignorant and fraudulent an age as the present. "Try the spirits" has been the watchword of every true and careful investigator, and when all the absurdity on the one hand and ignorance, fraud, and bigotry on the other, are eliminated from the marvellous movement of spiritualism, it is a power enough to hold its own against all such philosophers or scientists as he of Accrington can disprove or derogate from, in the opinion of its millions of adherents.

Accompanying this letter I send for your inspection, or, if you choose, the enlightenment of your philosopher, an accredited and authorized list of some of the great and illustrious personages whom "Eppio" proposes to cure of

spiritualism with "oil, silk, and glycerine."—I am, sir,
yours faithfully,

EMMA HARDINGE BRITTEN,
Editor, *Two Worlds*.

N.B.—After reading this letter and learning that the long-suffering postman brings, and *The Two Worlds* Editor has to read, about a hundred such communications a week, will our plea for the appointment of an "editor at large" be disregarded at the forthcoming National Spiritual Conference?

THE SEER'S VISION.

To distant fair Celestial realms, away
My spirit soar'd, and found one tranquil day,
The first bright "Solid Spiritual Zone!"
No need have we to rest on hope alone:
Just near the "Milky Way," that orbit grand
Revolving there, I saw "The Summer Land."

A world was swimming bright, in space up there,
Adapted to the newborn senses, where
The souls of many from this earth are drawn,
And 'waken there, to find a brighter morn;
Amidst these great conceptions to abide,
With harmony display'd on ev'ry side.

Of other suns and systems far away,
Permitted is a glimpse in this our day;
The same primeval force is everywhere,
Yet inexhaustless still, for God is there;
His power o'er all the wide domain, I view,
The Father's Love and Wisdom, ever new.

Creation! What an infinite, great scheme!
How small a speck doth this our planet seem!
The sun himself, a mere dot looks in space.
Such measureless extension? Who may trace
This boundless sight, as seen from that fair land?
Spellbound in rapture, ecstasied I stand.

In this Celestial Sphere of high progression,
A festive season then was held in session;
Delicious music wafted to my ear,
The perfect harmony soon drew me near.
Such melody all heaven seem'd to fill,
The landscape look'd almost to throb and thrill.

They then divide, on kindly missions bent,
Some to the poor and sad outcasts are sent;
Some to the dying go, the worn with care,
And to the starving ones who scanty fare.
They go to soothe the friends now left behind;
At all times they are doing actions kind.

Societies appear to form this sphere,
Drawn by affinity do they adhere;
Congeniality is own'd their law,
And by degree of knowledge spirits draw
In one strong mutual, true brotherhood,
Perpetuating all, perfecting good.

Group first has infants from the earthly plane,
To give instruction, and their minds to train.
Uncultur'd spirits also there unfold,
The Truths of God divine they're kindly told.
The second group attain a higher light;
The third advance to greater heavenly light.

From other planets many souls proceed,
A life of free progression is decreed;
These have their minds made luminous with light,
In wisdom's ways they take a deep delight;
And pure fraternal love they cultivate,
Progressing on to reach a higher state.

Each group their own specific state sustain,
The first, of "Natural Pure Thought" the plane;
The second, "Facts of Causes" they attain,
The third, "The Power of Effects" they gain;
They onward go, to higher spheres above,
Still nearer to the God of Light and Love.

—Alice H. Petschler.

AN ENGLISH VOICE FROM CHICAGO.

To the Editor of "*The Two Worlds*."

DEAR MADAM,—Your issue of the 25th April, just received here in Chicago, states you are about to issue a "Missionary Number" of *The Two Worlds*. I am, indeed, pleased to know there is an increased demand for spiritual knowledge. That the world's inhabitants are thirsting more and more for the living gems of truth is a fact every spiritual worker must acknowledge, and that the proofs of immortality, or conscious life beyond the grave, are of daily occurrence is a fact that even the churches and the secular press are bound to confess. In Canada and throughout the States there is scarcely a day passes but that there is some account of spiritual phenomena, corroborated by intellectual people, recorded in the newspapers, while it is a continual

occurrence for travellers, like myself, to be dropping across personal friends who have undoubted testimony that spiritual or psychical phenomena are as common almost as any physical fact in nature. Only a day or two since, I met a middle-aged lady, of sharp business integrity, who showed me her portrait, in the background of which there appeared fourteen recognizable figures of deceased friends. The portrait was taken by a stranger to this lady, whom I "sensed" to be a splendid, though unknown to herself, medium for this phase of phenomena. Each spirit face she recognized as once a member of her family; and there were besides faces that could only be recognized under the microscopic lens. Another lady took two new slates, tied up in a silk handkerchief, to a medium (quite a stranger), when, without the medium so much as touching the slates, there were written and drawn thereon messages and flowers (coloured), signed by her brother, "Cornelius," who had made a promise to this effect before he died.

I gave a sceptical gentleman (W. Young, Esq.) a sitting in Montreal, before Christmas, 1889, when (owing, presumably, to his perverseness in not recognizing the presence of spirit power) my guide, "Hamadries," manifested himself in broad daylight by appearing and walking three times behind me. Mr. Young was immediately convinced of the power, and remains convinced, for he has received many tests since.

I could enumerate a hundred more such positive instances, and tests innumerable, but time and space both forbid. The spirit world and its inhabitants are ever with us.—Yours fraternally,

GEO. W. WALROND.

East India Street, Chicago, U.S.A., 8th May, 1890.

NATIONAL CONFERENCE OF SPIRITUALISTS.

By the inspiration and direction of those good spirits in the higher life, who have sustained and guided the writer of this article through her long and arduous public career, a proposition was made to a few friends to endeavour to formulate an inaugural Conference of Spiritualists; the object being to gather together in each year in a NATIONAL MOVABLE CONFERENCE, and thus unite in closer bonds of harmonious fellowship the now scattered—and too often divided—ranks of those who hold the common faith of spirit communion, and accept its world-wide testimony concerning the conditions of life hereafter.

It would be equally supererogatory and uncalled for to dwell on the utter inefficiency of individual effort to revolutionise the world of religious thought, without leadership amongst bands of followers on the one hand, or combination amongst vast numbers of individuals—each guided by a common principle of belief—on the other hand. Since leadership is wholly out of the question, the spirit world being primarily the only acknowledged source of power which inspires the spiritual movement, the next most natural, and effective resource is COMBINATION amongst the ranks of the believers.

Hitherto, the immense spaces over which spiritualism has spread, and the strong individualities which reaction from the bonds of priestcraft have promoted, have made attempts at "confederation" amongst spiritualists merely temporary, such confederations generally ending in wider lines of differing individualism than formerly. The few friends of THE CAUSE now about to renew the attempt at unity and combination, are moved far more by a sense of duty and gratitude to their spiritual teachers, and HOPE of good results to their efforts, than by any sanguine expectations of success.

These friends in council, however, MEAN TO TRY, and hence, two preliminary meetings have been held, with a view of endeavouring to formulate the best methods for the first inaugural Conference.

The gatherings (if they continue) will be movable and held at different places each year. Manchester, as the centre of a large number of outlying spiritual districts, readily reached by railroads, has been appointed by the Committee *pro tem.*, as the most convenient and accessible locality in which to hold the inaugural conference, and all that earnest effort, good council, and untiring work can do to promote unity in the spiritual ranks, improve the methods of propaganda, and render back to the spirit world ever improving fruits of mental, spiritual, and social progress, will at least be attempted. It will be remembered that a circular in the form of a "proposition" only has been sent out by thousands to various spiritualists throughout the

country, and many encouraging responses have been received, not a few containing valuable advice and promises of personal attendance.

It is in consequence of those responses that at the last preliminary meeting of the *pro tem.* committee it was determined to carry the "proposition" for an inaugural conference into practical effect; hence by a series of resolutions amongst those assembled, the following arrangements were decided upon:—

Time—Sunday, July 6th, 1890.

Place—The Large Co-operative Hall, Downing Street, Manchester.

Agenda or Order of Proceedings—

1. Chairman, Mr. Lamont. Call to order at 10-15 for 10-30 prompt.
2. Opening hymn and invocation.
3. Reading of letters received by the sub-committee.
4. Call for short written reports and suggestions, to be read by delegates, concerning the status of their societies
5. Collection.
6. Resolutions then in order, in speeches of not more than ten minutes' duration. No speaker, except the mover of the resolution, to speak twice.
7. Adjourn at 12-30 for refreshments.

AFTERNOON SESSION.

1. Re-open at 2 o'clock.
2. Call to order by the Chairman.
3. Resolutions to be offered on the present and future status of spiritualism. Speeches not to exceed ten minutes. No speaker except the mover of the resolution, to speak twice.
4. Collection at 4 p.m.
5. Election of place, time, officers, and committee of management for next year's conference.
6. Adjourn at 4-30.

EVENING SESSION.

1. Commence at 6-30.
2. Hymn and invocation.
3. Chairman's remarks.
4. Short speeches from appointed speakers.
5. Collection.
6. Hymn and benediction.

A sub-committee will be appointed to receive the delegates in the ante-room. Arrangements will be made for refreshments to be provided for visitors in the hall, or close by, at moderate charges.

It only remains to add that those Societies who are in sympathy with this movement are hereby kindly invited to send one or two delegates, or short written papers to the Conference, as representative of their views on the best means of advancing the cause of spiritualism.

Those Societies intending to send delegates can receive written instructions concerning the location of the place of meeting, and means of reaching it from the various railways, and opportunities for obtaining refreshments, &c., by giving timely notice to the secretary *pro tem.*, Mr. J. B. Tetlow, 46, Harrison Street, Pendleton, Manchester.

We beg to add, on behalf of the Committee *pro tem.*, that though the expenses attending the organisation and conduct of this meeting are quite considerable, especially when falling on the few, all contributions in aid of the work will be purely VOLUNTARY.

The Committee also take this opportunity of returning grateful thanks to a few kind and generous contributors who have already assisted them, but desire their names to be withheld.

Societies will send delegates at their own expense, and collections in aid of the undertaking will be in order at the close of each meeting. This notice will be continued up to the date of the meeting.

Signed on behalf of the full Committee—

EMMA H. BRITTEN,

The Lindens,

Humphrey Street, Cheetham Hill, Manchester.

MR. E. W. WALLIS,

10, Petworth Street, Cheetham, Manchester.

MR. J. J. MORSE,

16, Stanley Street, Fairfield, Liverpool.

SUB-COMMITTEE on printing, announcements, agenda, &c.

Every attempt to make others happy, every sin left behind, every temptation under foot, every step forward in the cause of what is good, is a step nearer to heaven.—Dean Stanley.

A SPIRIT VOICE.

JONATHAN EDWARDS IN SPIRIT-LIFE.

THE following communication was given to the *Religio-Philosophical Journal*, by Hermann Snow, one of the purest, best, and most reliable revelators of early spiritualism that the cause has been blessed with. The genuine character of the intelligence is thus vouched for by the source from whence it comes. He says:

"I have wondered many times while reading the life of Jonathan Edwards, why he has never visited the realms of earth since his death? Why he has never thought it worth while to undo the wrong he did while here." In response to this query, and in justice to a noble, though once greatly mistaken man—now long of the spirit-life—I send you for publication passages from a record of some very interesting and characteristic interviews had with this spirit in 1881, through one of the best and most conscientious mediums I have ever known, Mrs. Anna D. Loucks, of San Francisco.

He said: "When I come once more into earthly surroundings, it seems but a day since I laid myself down in the arms of death with the expectation that centuries would elapse ere I should go forth, at the sound of the trump, to answer for the deeds done in the body, whether good or evil. But great was my astonishment when immediately, as it were, I found myself standing upon the bright shores of the eternal world with that before and around me fitted to call forth the deepest gratitude and love. Fields of beauty ineffable, as far as my perceptions could reach, were spread out before me, stretching on and on, blending ever with that which was higher and still more beautiful; and then the vast influx of human beings, fresh from the earthly life like myself! I was astonished to see so many entering into this joyful life. Whilst on earth I had succeeded in becoming satisfied that but a small fraction of the human family would escape to the heavenly life, whilst the great multitudes would go away into pains unutterable, and as eternal in their nature as the joys of the redeemed. But now, the old doctrine began to appear to me in all its falsity; the horrible phantom could not withstand the light of the present; it fled swiftly away with the shadows of the past.

"My astonishment at past errors was only equalled by the admiration and joy of the present. O, the magnitude, the unlimited display of wisdom and love now unfolded before me! Such a wonderful plan!—every human being to be redeemed from evil and be gathered into one happy brotherhood under the Father and Mother God, the one true Godhead of perfect wisdom and love!

"The scene enlarges before me; such a perfect blending of beauty and use! Temples, cathedrals, edifices of grandeur on all hands, indicating an enlarged education, a harmonious unfolding from within. I am entranced with wonder and admiration! . . . But now has my day of judgment overtaken me—my crown of glory crumbles into dust. I am looking into the darkness of the past. I am nothing—worse than nothing. Every act of my earthly life is seen to be soiled by some sordid motive. I can no longer endure the brightness around me. My whole existence appears but a dreary failure. I would fain hide myself in some dark obscurity. . . . But this was comparatively a momentary experience. Soon a revelation of the divine uses of all my past entered into my mental being and filled once more with peace and gladness the innermost of my spirit, and I was ready for the work of my new life."

The speaker went on to speak of his earthly past. He said that he could now, in a measure, excuse the false teachings he had uttered, but only on the ground that they were spoken in ignorance, not in malice. He could now judge himself even as he would another under similar conditions of honest ignorance. He dwelt with feeling eloquence upon his joy and hope, when at length he found himself standing upon the immortal shores with the shackles of his theological education thrown behind, with other hurtful and hindering rubbish. Sights and sounds and thoughts unknown to the earthly life were now with him, wholly impossible for him rightly to express under present imperfect conditions. These words, however, were conveyed to me clearly and with especial emphasis: "Every soul is endowed with the capacities of a God, and the happiness of the heavenly life consists in the growth and perfection of those capacities."

"Many years of happiness have been mine since I first received the knowledge already explained to you. I will now give as clearly as possible some of the leading thoughts and experiences that grew out of this knowledge. Realizing that

I was an heir of salvation through a general law of unfoldment and progress, I went to work with a zeal none of your earthly life may know, to transmit the gift to those less favoured in spirit-life; to those on a lower plane of development, even to those in complete darkness. . . . How I loved my work I may not be able to portray to you. It was a happiness to aid those in darkness, surpassing the sublimest joys I have ever known in all my earthly existence. When the heart is given up to do good for the sake of doing good, then, and then only, comes the compensation."

The above is but a fragmentary sketch of thoughts and personal experiences recorded more at large during successive sêances. At the beginning the personality of the communicating intelligence was announced by a representative of our working spirit band, but in closing, these words were added with a special air of independent emphasis:—

"In your midst, I am Jonathan Edwards, of Connecticut, an impartial friend of all humanity; believing salvation to be within the reach of all, and for all; believing in no hell but ignorance; that heaven is the orderly development of the individual, and is therefore within. Cultivate all the good; overcome the evil, and all will be well."

A GREAT RELIGIOUS AND SCIENTIFIC DISCOVERY.

THE SENTENCE OF JESUS.

A copy of the original decree as issued by Pontius Pilate.

A CORRESPONDENT of *Notes and Queries*, London, extracts from the *Kölnische Zeitung* a "correct transcript of the sentence of death pronounced against Jesus Christ." The following is a copy of the most remarkable judicial sentence which has ever been pronounced in the annals of the world; namely, that of death against Christ, with the remarks that the journal *Le Droit* has collected, the knowledge of which must be interesting in the highest degree to every Christian. Until now, we are not aware that it has ever been made public in the German papers. The sentence is word for word as follows:

SENTENCE PRONOUNCED BY PONTIUS PILATE, INTENDANT OF THE PROVINCE OF LOWER GALILEE, THAT JESUS OF NAZARETH SHALL SUFFER DEATH BY THE CROSS. IN THE SEVENTEENTH YEAR OF THE REIGN OF THE EMPEROR TIBERIUS AND ON THE 25TH OF THE MONTH OF MARCH, IN THE MOST HOLY CITY OF JERUSALEM, DURING THE PONTIFICATE OF ANNAS AND CAIAPHAS, PONTIUS PILATE, INTENDANT OF THE PROVINCE OF LOWER GALILEE, SITTING IN JUDGMENT IN THE PRESIDENTIAL SEAT OF THE PRÆTORS, SENTENCES JESUS CHRIST OF NAZARETH TO DEATH ON A CROSS BETWEEN TWO ROBBERS, AS THE NUMEROUS AND NOTORIOUS TESTIMONIALS OF THE PEOPLE PROVE:

1. JESUS IS A MISLEADER.
2. HE HAS EXCITED THE PEOPLE TO SEDITION.
3. HE IS AN ENEMY TO THE LAWS.
4. HE CALLS HIMSELF THE SON OF GOD.
5. HE CALLS HIMSELF FALSELY THE KING OF ISRAEL.
6. HE WENT INTO THE TEMPLE FOLLOWED BY A MULTITUDE CARRYING PALMS IN THEIR HANDS.

ORDERS: THE FIRST CENTURION, QUINTUS CORNELIUS, TO BRING HIM TO THE PLACE OF EXECUTION, FORBIDS ALL PERSONS, RICH OR POOR, TO PREVENT THE EXECUTION OF JESUS. THE WITNESSES WHO SIGNED THE EXECUTION AGAINST JESUS ARE:—

- | | |
|-----------------------------|--------------------|
| 1. DANIEL ROBANI, PHARISEE, | 3. RAPHAEL ROBANI, |
| 2. JOHN ZOROBABEL, | 4. CAPET, |

JESUS TO BE TAKEN OUT OF JERUSALEM THROUGH THE GATE TOURNEA.

The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words:—

"A SIMILAR PLATE HAS BEEN SENT TO EACH TRIBE."

It was discovered in the year 1620, in the city of Aquill (? Aquilla), in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissioners of Art in the French army in Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained it by their petitions that the plate might be kept by them as an acknowledgement of the sacrifices which they made for the French army.

The French translation was made literally by members of the Commission of Arts. Denon had a facsimile made of

the plate engraved, which was bought by Lord Howard on the sale of Denon's cabinet for 2,000 francs. There seems to be no historical doubt as to the authenticity of this plate.—*Notes and Queries*.

WAS CHRIST EVER CRUCIFIED?

A JEWISH RABBI CREATES A SENSATION IN THE SYNAGOGUE.

LAST March the Rev. Alexander, the pastor of the Orthodox Jewish Church, at Twelfth and Howard Streets, Omaha, caused a commotion in his congregation. He declared that Christ was never hung on the cross and exposed to the execrations of the multitude. That the whole story was a myth. His congregation rose en masse, the preacher making his escape through the back door. The people then fell to arguing the point, and a general fight was imminent, when the police interfered, making two arrests.

AFRICA'S DWARF RACES.

STANLEY AND THE PYGMIES.

THE following is Mr. Stanley's description of the African pygmy, whose existence has been continuously affirmed for nearly three thousand years. Last year he and his companions found them where they had been located by tradition under the names of Watwa and Wambutti. Mr. Stanley claimed for these pygmies that they had actually been able to hold their lands for over fifty centuries. He continued:

"Near a place called Avetiko, on the Ituri River, our hungry men found the first male and female of the pygmies squatted in the midst of a wild Eden, peeling plantains. You can imagine what a shock it was to the poor little creatures at finding themselves suddenly surrounded by gigantic Soudanese 6ft. 4in. in height, nearly double their own height and weight, and black as coal. But my Zanzibaris, always more tender-hearted than Soudanese, prevented the clubbed rifle and cutlasses from extinguishing their lives there and then, and brought them to me as prizes in the same spirit as they would have brought a big hawk moth or mammoth longicorn for inspection.

"As they stood tremblingly before me I named the little man Adam and the miniature woman Eve, far more appropriate names in the wild Eden on the Ituri than the Vukukuru and Akiokwa which they gave us. Their faces said clearly enough, as they furtively looked at one and the other of us, 'Where have these big people come from? Will they eat us?' There were some nervous twitches about the angles of the nose, and quick upliftings of the eyelids, and swift, searching looks to note what fate was in store for them. It is not a comfortable feeling which possesses a victim in the presence of a possible butcher, and a possible consumer of its flesh. That misery was evident in the little Adam and Eve of the African Eden.

"The height of the man was four feet, that of the woman a little less. He may have weighed about 85lbs.; the colour of the body was that of a half-baked brick. So far as natural intelligence was concerned, within his limited experience, he was certainly superior to any black man in our camp.

"I suppose we must have passed through as many as 100 villages inhabited by the pygmies. Long, however, before we reached them they were deserted and utterly cleaned out. Our foragers and scouts may have captured about fifty of these dwarfs, only one of whom reached the height of 54in. They varied from 39in. to 50in. generally. They are so well proportioned that at first sight they might be taken for ordinary mankind, but when we place by their side a European, a Soudanese, or a Madi, they appear exceedingly diminutive. By the side of dwarfs of mature age a Zanzibari boy of thirteen would appear large. When honey and game, meat, peltry, and feathers got low or scarce in the neighbourhood, the pygmies pack their household goods on their women's backs, and depart elsewhere to attach themselves to some other plantations. A forest village consists of from 20 to 100 families of pygmies, and probably in that area, between the Ihuru and Ituri rivers, there are as many as 2,000 families living this nomadic and free life in the perpetual twilight of the great and umbrageous forest of Equatorial Africa."

Only catch real earnest hold of life, and not defer one part of it for the sake of another, then each part of life will do for us what was intended.—*Hawthorne*.

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FRIDAY, JUNE 13, 1890.

SOME CRUCIAL QUESTIONS CONCERNING SPIRITUALISM AND THE SPIRITUAL PRESS.

To the Editor of "The Two Worlds."

MADAM,—Being encouraged by your former kind, as well as practical, treatment of my questioning, and being, moreover, as I have before explained to you, only a recent convert to spiritualism, I venture to intrude upon you—(through whose brilliant lectures and eloquent words, I was first attracted to the subject) to propound to you—as to my HIGHEST spiritual authority, the following questions:—

1. On what grounds do spiritualists, generally, base their faith?

2. If spiritualism is a "religion," in what sense is it such?

3. What are the special functions of the spiritual rostrum and press?

4. What are the special objects that should most appropriately engage the attention of spiritualists?

I ask these questions in all good faith. I have, as you know, recently returned from a tour through North and South America, India, and Europe. I find spiritualism everywhere; but when I return to this country, I find one spiritual paper loading its columns with abuse of those who are most prominent in conducting the public work of spiritualism; another spiritual paper, full of treatises on "Theosophy" and "Re-incarnation"—the former of which you show to be wholly subversive of spiritualism; the latter you deny *in toto*.

I have asked the questions I now propound of many platform speakers, and received the most vague—not to say silly—attempts at answers. Without further apology then, I venture, once more, to trespass upon your kindness and practical good sense, and again solicit "light, more light," for—

WAYFARER.

I enclose my card, &c.

ANSWER.

1. Spiritualists base their faith on the communion of spirits with mortals, demonstrated by tens of thousands of proven facts.

2. Spiritualism is not a system of religion, but RELIGION *per se*.

3. The special functions of the spiritual rostrum are to explain the philosophy and principles of spiritualism; of the press to report spiritual phenomena, movements, and, as far as possible, by continuing the works of the rostrum, to elucidate what is or *should be* the influence of spiritualism upon those who believe in it.

4. The special objects which should most generally engage the attention of spiritualists are to make men and women into angels on earth, so that they may not have that most essential, primal, but inevitable, work to do, when they arrive at the spirit side of life.

If spiritualism be a truth, and spirits can so clearly communicate to mortals by signs, signals, and intelligences, as to prove their identity with the men, women, and children who once lived on earth, then the most important questions that can be put to them is the how and where life in the hereafter is continued, and under what conditions the spirits are still in existence.

To one who, like the Editor of this paper, has pressed home this questioning in many lands, through a vast variety of phenomenal modes, it will be a deeply momentous point to remember that though the language employed and the details given may be very diverse in different countries, the substance of the responses is ever the same, and may be summed up in the following solemn and impressive words: "I am happy or miserable in precise proportion to the good or evil I have done on earth." "I am in heaven for the good I have done, or tried to do." "I am in hell for the evil I have wrought, or the opportunities for good I have omitted."

These answers come from every returning spirit carefully questioned, and come wholly irrespective of the sect to which the questioner belongs. Now, according to all the rules of human testimony, the intelligence gained under the varied conditions above alluded to, and placed beyond the possibility of human intervention, ought to outweigh all speculations of sectarian faith, and relegate the dreams of the metaphysician into the realm of unproved theory. Such corroborative and world-wide testimony would be accepted in any court of justice as TRUTH; and whatever contradicted it—unless based upon facts as stern or proofs as overwhelming as those afforded by the last forty-two years of spiritualism—could never avail to disprove it. And thus it is that the general conditions of the life hereafter, and their relations to the life of the present, may be held as clearly demonstrated, and that, by a consensus of testimony more universal and supermundane than that afforded by any other religious movement recorded on the page of history. To say there are no practical results to be drawn from such revelations is to suppose that humanity can be wilfully blind to the inevitable—that the traveller can feel the drenching rain saturating his garments, and not seek shelter; or find himself on the verge of a precipice, and not draw back ere he sinks into its depths! What are the practical applications of these revelations, then? or what must man do to be saved from the woe and misery in which guilt in every form engulphs the soul of the wrong-doer in the life beyond the grave? To this we answer—to do good, speak good, and think good in every direction that the circle of our lives, whether wide or narrow, admits of. Now, as thought is the motor power of action, it is to aid the fighting soul of humanity to THINK right, and thus to DO right, in which the true functions of the spiritual teacher and writer consists.

Both Press and Rostrum should stimulate abhorrence of the wrong fearlessly; promote defence of the right constantly. Assist any reform, political, social, or religious that benefits mankind, and gives a better opportunity than formerly for living right and doing right; encouraging all the developments of science as fresh discoveries of creative goodness, and give God-speed to every description of reform which enlarges the sphere of humanity, and helps to make the world happier and wiser.

"Is Spiritualism a Religion?" We answer, whether here or hereafter, to live, to be, to do, and to think is RELIGION. If, therefore, man is a spirit, so his life here and hereafter is all religion. All beyond this is priestcraft. Of course it is generally acknowledged that the first and the last hope of poor blind mortality rests on the assurance that there is a Supreme Being—a Father in heaven whom man can trust; an Omniscient Being who is a SPIRIT, and yet in the nature of whom his creatures, who are spirits also, are an integral part. Next, we yearn for a continued existence beyond the grave, and this we are assured of by the fact that the immortals are with us. Thus spiritualism demonstrates the two first principles of all religions, the existence of God the Spirit, and the immortality of man the spirit. It only remains, therefore, to say, that if what the spirits are, and as they are, we ourselves must one day be, so we may take their conditions of being as our warning or encouragement, and thus their revelations become to us the highest

motor power to righteous action and avoidance of evil that mankind has ever yet realized. It is in this sense also that spiritualism should ever be regarded as the only religion worth knowing. In the name of that religion, then, that is to make the heaven or hell of every enfranchised soul hereafter, we aim to give the best teachings of the best minds of the age in our Rostrum articles; the beautiful in the language of the poet; the mirror in which we may see ourselves reflected in parables, narratives, or tales of real life. We speak good words for all true workers, as well as chronicle the facts, philosophy, and progress of our movement at home and abroad.

We shall uncompromisingly rebuke the shams and pretences that usurp the divine functions of religion without advancing the cause of morality, and point to the footprints of wisdom in the onward march of science. Above and beyond all, are the efforts we should make to indoctrinate the young in the principles of true practical spiritualism, and these are the aims of this little paper, and will continue to be so as long as it can be sustained. These should be the aims of all spiritualists who believe they will live beyond the grave, and answer for every deed, word, or thought of their earthly pilgrimage. It is thus we define once again our answer to the oft-reiterated questions, *What is Spiritualism?* Who are Spiritualists? and what are the true functions of the spiritual Press and Rostrum?

PHENOMENAL.

THE GHOST OF A BEGGAR.

AN extraordinary history, which occurred in the year 1750 in the autumn, Undenheim in the Palatinate (Pfalz). Written from the narration of her mother by Frau Abnes H., daughter of B., who saw the ghost. Translated from "Blutter ans Prevost," 12th vol., 1839. "I was," said Frau B., "eighteen years of age, and servant maid to the landlord and landlady of the little inn in the village where I was born, Undenheim. They were an old and childless couple and were accustomed to retire for the night about eight o'clock. The farm servant, who was about my own age, and I, remained up till ten. I used to spin. Then we put up the shutters and locked the door, and went to our rooms. We had to be up in the morning by three o'clock to thresh in the barn.

"One evening the landlord sat before the house on a bench. A beggar came creeping up and begged for a night's lodging. The landlord refused to give him one, saying he must go and get one at one of the farmhouses; and the beggar disappeared.

"At ten o'clock, as usual, I went out with the farm lad to put up the shutters. We exchanged words with the watchman, who was passing, wished him 'Good night,' and were returning into the house, when the beggar came out of a side-lane, and besought most piteously that we would take him in, since no one would give him a night's lodging. We told him that without permission of our master we dared not give him a bed. The petition of the beggar was however, so very persistent that I said to my fellow servant, 'Suppose we let him make a bed in the barn, we can in the morning let him out into the fields by the back door.' The lad agreed, and we admitted the beggar into the barn, telling him, however, that at three o'clock when we came to thresh, he must get up at once and depart. After this we went to our beds.

"The next morning the lad, who had gone first into the barn, came running towards me from it, and to my horror told me the beggar was lying there dead!

"We were in great anxiety, and did not know what we should do. At length my fellow servant determined to lift up the corpse and carry it out into the dry ditch behind the house, in the hope that people going to their work in the fields would see the body lying there, and suppose the beggar had slept all night in the ditch and there expired. He laid the old beggar's body behind the house, and all turned out as he expected. The body was found; information was given to the authorities; it was buried. No person made any remark.

"But what terror was ours on the following night! I woke up and the beggar in a black form stood before me. He looked hard at me, and went out at the door. How thankful was I when the dawn came! Scarcely was I out of my room when my fellow servant came towards me, and, trembling, he told me before I had uttered a word that the beggar had come through his bedroom door, and stopped before his bed—had looked steadfastly at him, and then came out. He wore the

same clothes in which he had died, only he appeared quite black. I then said I had likewise seen the apparition. We told no one a word regarding the matter. Each night the beggar now appeared to us just as on the first night. He went to the young man, then to me. We changed our sleeping places, slept in other rooms, even in the stables. Wherever we were he appeared to us both.

"We were through this continued anxiety and torment perfectly wretched, so much that it was observed that there was trouble on our minds, and in consequence we were evilly spoken of in the village. But the fear of our leaving our situation, or of being punished, prevented our opening our minds to any one. Thus we endured our misfortune in silence. The mother of the farm lad, however, went to our pastor, and told him that there was a report that something ailed her son, and she besought him to speak with him, and find out what was really the matter.

"The clergyman sent for the lad, and was so kind to him that he opened his heart and told him the whole history of the beggar. Our good clergyman was not one who looked upon all such stories as superstition. He listened very attentively to everything, and advised the lad the next time that he had occasion to go to the market at Mainz to seek out Father Joseph in the Franciscan cloister, and relate the whole affair to him—he would give him good advice.

"The next time the farm servant was sent to Mainz with a load of straw, he went to this Father and related to him everything that had occurred to us with reference to the beggar, and besought him to counsel and assist us in our misery, so that we become free.

"After the Father had heard everything, he told the lad to come to him the next market-day for a remedy which he would prepare for him.

"With great anxiety we looked forward to this important day. The next time the young man went to Mainz, so soon as he had sold the straw he went to the place immediately to the father, who gave to him two small sealed papers—one was to be laid to the threshold of his chamber door. The lad was to summon courage, and three times say to him, 'All good spirits praise the Lord: and now what is thy request?' Upon which the ghost would speak, and he must give him a reply. He was on no account to be afraid, for the spirit could not hurt him; also that if he received anything of value, he should please not to forget the cloister.

"Our young man promised all this most willingly, took the sealed bits of paper, and placed them as desired. As usual, that same night the beggar appeared in the same black form at the door. The lad summoned courage, and spoke as directed by Father Joseph three times. Thus answered the ghost: 'You are children of mercy; I, however, am condemned. In the barn you will find money which belonged to me; that now is yours.' So soon as the ghost had spoken these words he departed. In the morning the lad hunted about in the barn, and hidden in the straw he discovered an old stocking which contained money. He told me what had happened in the night, and showed the money to me. He kept none of it, however. We had a kind of horror of the money. We took it to our clergyman. There were several hundred 'gulden.' We consulted with our pastor what should be done with it, and it was settled that it should be divided into three portions—one portion for our church, the Lutheran; the second for the Reformed Church in our village; the third share for Father Joseph, for his monastery. The ghost approached us no more. I, however, was so much annoyed by all the gossip in my native village about us and all this affair, that I left my place and took service elsewhere, and there I married."

Comparing the above narrative with a story related by the daughter of a Tyrolese farmer to the translator, as having occurred in her neighbourhood, and which is here extracted from p. 277, vol. ii., of the *Psychological Review*, the inference surely may be drawn, that already the black spirit of the old beggar, by the recognition of the kindly act of these young people, and by his willing gift to them of his long-hoarded money, was commencing willingly in his new life, expiation of sin. The old beggar believed himself condemned, but was it a condemnation without hope, though he appeared black as night in his spirit-form? Here is what occurred to another "black" phantom:—

"A hunter in this Pusterthal district pursuing game, late in the autumn, high up among the mountain forests, arrived one evening at a deserted *Sennerhut*. Here, as night was closing in, he took up his abode till morning. In the cold

and dark hut he rolled himself up to sleep, the great solitude and silence of the Alpine forest brooding over him. He had not dropped off into slumber, however, before he became aware of some one, shrouded in the darkness, moving about in the narrow precincts of the hut. The hunter, alarmed, looked up and around, and beheld, by the light of a fire just kindled, the dim form of a man preparing over the fire the favourite Tyrolese dish of delicate batter called *strauben*. The phantom—for as such the hunter instantly recognised him—was black. For some time the black apparition looked at the hunter very carefully, and then prepared two plates full of *strauben*—one for the hunter, one for himself; these last were black. He now courteously invited the hunter to partake of those set aside for him.

"The hunter, trembling in every limb, had asked himself whether there was no possible means of escape from the hut and from the ghost's meal. Night was all around, cutting him off from all human kind, and the roads, especially at that season of the year, were full of danger in the darkness: add to which, would not the black ghost pursue him if he fled? He dared not refuse his hospitality, however, and found the *strauben* very excellent. Having partaken of them with good appetite, in Tyrolese fashion, he returned thanks to his strange host, prefacing as usual his thanks with the expression 'God greet you!' Upon hearing these words the phantom became somewhat lighter in colour, and opening his lips, said, 'I thank you for having thus invoked the name of the Lord God in my behalf; and I thank you for having partaken of my food; henceforth I may hope to be released from the stage of purgation.'

"He then added that he had waited many years for this moment, when a human being should thus come to his release. He had been churlish in his earth-life, and not given to hospitality—had been rude to strangers, and forgetful of the needs of men—but that now, at last, God had sent him release from his hard bondage through the blessed words uttered by human lips, as he had had the joy of exercising hospitality to a stranger. Saying this, the phantom vanished, and the hunter remained alone filled with astonishment."

LYCEUM JOTTINGS.

"He prayeth best, who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

FIVE LITTLE STITCHES.

Five little stitches! And they were taken more than twenty-five years ago. And why should they be remembered more than thousands of other stitches taken by the same fingers? I will tell you.

Little Rose went to the "infant school" then. It was a very happy place for little folks. They had no hard lessons in arithmetic or geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"twice one are two, twice two are four"—while the teacher slid along the little wooden balls on the wire frame to suit the words. No; but, when the marching was over, there were plenty of busy fingers learning to sew.

Rose was making blocks of patchwork—"nine-patch" her mother called it. Rose's mother cut the small squares, and basted them neatly for Rose to sew "over and over," one block a day. And it was Rose's special delight to show her mother the neatly finished block each night, and be able to say, "I did it all myself."

One warm June day, Rose found her needle rather dull, and the new pink chintz so hard to sew. Her fingers trembled when she came to where the four corners met; and she tried in vain, with her thimbleless fingers, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next to her on the same bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose passed the block to Pogue (a curious name, but her very own, and it rhymed with her surname, too), and motioned to a little hard corner, touching her thimble, and nodded and winked significantly. Pogue understood, and, taking the nine-patch, sewed very neatly over the hard place, Rose watching carefully lest she do too much. One, two, three, four, five stitches; and, oh, so neatly done!

Rose bowed and smiled her thanks, and put in a stitch or two as neatly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head. "I can't tell mother I did it myself." It would take away half her pleasure not to be able to say this. And yet it was so very little—only just five stitches. "I needn't mind that," came the temptation. "I can say I did it myself, for that's almost nothing." "But it is help," another voice said, "and you had better say I did nearly all." But Rose couldn't make up her mind to say this. Her mother would be sure to think, if Pogue sewed any of it, likely she made half the block, at least one seam across. "So you see it was a real struggle. And how do you suppose she settled it?"

After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle, and very deliberately picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have

been foolish for her to be so anxious about the credit of doing the work all herself—no; but because it was her first resistance to the temptation to tell a falsehood! And resistance once always makes it easier to resist again. So I do not think that Rose ever told a deliberate falsehood since that day when she came so near making a black spot in her memory instead of a bright one.—*Exchange*.

THE CAREFUL MESSENGER.

A POUND of tea at one and three,
And a pot of raspberry jam,
Two new laid eggs, a dozen pegs,
And a pound of rashers of ham.

I'll say it over all the way,
And then I'm sure not to forget,
For if I chance to bring things wrong,
My mother gets in such a pet.

A pound of tea at one and three,
And a pot of raspberry jam,
Two new laid eggs, a dozen pegs,
And a pound of rashers of ham.

There in the hay, the children play,
They're having such jolly fun;
I'll go there, too, that's what I'll do,
As soon as my errands are done.

A pound of tea at one and three,
A pot of—er—new laid jam,
Two raspberry eggs, with a dozen pegs,
And a pound of rashers of ham.

There's Teddy White flying his kite;
He thinks himself grand, I declare;
I'd like to try to make it fly, up sky high,
Ever so much higher
Than the old church spire,
And then—but there—

A pound of three and one at tea,
A pot of new laid jam,
Two dozen eggs, some raspberry pegs,
And a pound of rashers of ham.

Now here's the shop, outside I'll stop,
And run my orders through again;
I haven't forgot, no, ne'er a jot—
It shows I'm pretty cute, that's plain.

A pound of three at one and tea,
A dozen of raspberry ham,
A pot of eggs, with a dozen pegs,
And a rasher of new laid jam.

—*Sunrise*.

CHANGING PLACES.

ORIGINAL.

If bird and beast could have their way,
How great the change we'd see;
They would come staring at the cage,
Where we for show might be.

They'd say, "What funny creatures these.
Poor things! they've ne'er a feather,
But wrap their bodies up in clothes,
And their strange feet in leather.

"And see! the little scraps of fur
In patches round their faces,
It's worth the money that is charged
To watch their queer grimaces.

"We must come back at feeding time,
It's only once a day;
I wouldn't miss it for the world,
They eat in such a way.

"Instead of pecking up their food,
They use a thing called fork;
I'm told they cannot fly at all,
But always have to walk.

"They're fed on meat, of all odd things,
On mutton, beef, or pork;
Not raw, you know—some birds do that—
But cooked. Just hear them talk!

"Just listen now, what jibber-jabber;
How different to our voices!
The pleasant thought that we are birds,
My very heart rejoices.

"They make a very ugly noise,
I wonder what they say!
Don't go so near. Perhaps they bite,
Although they seem in play.

"How they must wish that they had wings
Or beaks, like you and I.
Come on, dear Ostrich, let us go,
Poor, ugly things! good-bye.

—*Fannie S. Black*.

PLATFORM RECORD.

BIRMINGHAM.—Saturday, June 7, the friends of spiritualism in Birmingham had a trip to Sutton Park, where a very enjoyable half-day was spent. Among those present were Mr. Harper, from Scotland, the veteran pioneer of our cause (and right glad were we to meet him), Mrs. Venables, Mrs. Roberts, and Mr. and Mrs. Tibbetts, from Walsall, and also some friends from Nottingham. After a walk through the park, tea was partaken of at the cottage, to which a goodly number sat down. An adjournment was made to the open-air where a short meeting was held, Mr. Harper leading with a short recital of some of his experiences in the cause of truth. Mrs. Groom followed with a beautiful control, bidding each one to take encouragement, and teaching us that nothing that is done for the spirit is lost, but must bear fruit, although we may not see any signs of it at present, and will receive God's blessing both here and hereafter. Our friends told us how glad they were to help us and to receive our help, and that they were very pleased to meet us there in harmony and love. A very enjoyable meeting, harmony and goodwill pervading. It is intended, if possible, to hold similar gatherings once a month during the summer, so as to bring the Birmingham friends more closely together, and strengthen each one for the work our Heavenly Father has given us to do.—H. E. Kent, 282, Great Vincent Street, Ladywood, Birmingham.

BISHOP AUCKLAND. Gurney Villa.—The guides of Mr. Scott dealt with a subject from the audience, "Is God a Loving God?" in a very satisfactory manner. He also gave a few correct delineations.

BLACKBURN.—Mrs. Wade in the afternoon, named two children, giving them each a spirit name, afterwards addressing the parents as to the cultivation of the physical and moral nature of children, showing the responsibility of the mother regarding the child's future. Eight clairvoyant tests, all recognized. Evening: Mrs. Wade's controls addressed a most attentive audience on "Spiritualism a Science and a Religion." Much as we have enjoyed Mrs. Wade's previous addresses, we think this excelled all others. The comparison between the dark, blank teaching of orthodoxy as to spirit return, and the certainty which spiritualism reveals to the earnest seeker was warmly endorsed. The earnest appeal to bury creeds and dogmas, and rise to the full enjoyment of perfect knowledge; also the entreating pathos with which parents were besought to renounce the cup of alcohol for their children's sake, will not soon be forgotten. Three clairvoyant tests, all recognized.

BOLTON. Bridgeman Street Baths.—Mr. Smith, speaker, dealt with subjects chosen by the audience. Afternoon: "Catholicism, Protestantism, and Spiritualism Contrasted." Evening: "How do the planets influence individuals, and can individuals resist such influence?" Both were well treated from an astrological point of view, the guides showing also a marvellous grasp of the science of astronomy, giving the audience plenty of food for the mind.—J. P.

BRADFORD. Norton Gate.—Afternoon: The guides of Mrs. Marshall spoke on "Where is the kingdom of heaven?" Evening subject: "Make your own heaven, and work out your own salvation." Twenty-four clairvoyant descriptions were given, and almost all fully recognized.

BRIGHOUSE.—We had an excellent day with Mrs. Craven, whose guides discoursed well on "Progression, onward and upward," to a fair audience. In the evening questions were asked for in preference to written subjects, on account of the room being so hot. Nine questions were asked and six of them were very ably dealt with, occupying one hour and seven minutes. A good audience were so well pleased that they hope soon to hear her again.

BURNLEY. Hammerton Street.—Mr. George Wright was our medium. Afternoon subject, "Spiritual gifts," and closed with clairvoyance. Evening, subjects from the audience, and closed with psychometry to very good audience. Everybody seemed satisfied.

BURNLEY. North Street.—Our room comfortably filled, although counter attractions, in the shape of school sermons, across the street. Mr. R. Bailey, our medium, took for subject, afternoon, "Death, how to prepare for it from the Christian standpoint compared with the teachings of Spiritualism." Learn and obey nature's laws; live to do all the good we can is the surest way to fit us for the unborn future. Evening: hall again full; discourse good.

BURNLEY. Trafalgar Street Hall.—Afternoon: the guides of our old friend Mrs. Clegg, who has lately recovered from a serious illness, spoke on "Capital and Labour," and closed with good clairvoyance. People highly satisfied. Evening: Mrs. Clegg not feeling well, Mrs. Hayes delivered a very stirring address on "Vaccination," pointing out clearly the great curse it is to the people, and entreating them to join together and put this cruel law down. Mrs. Clegg closed with very good clairvoyance to the satisfaction of all.—J. M. G.

BURSLAM. Coleman's Room.—Mr. Blundell's guides discoursed very ably on "Light: More Light." The audience was very small, which, I think, is very discouraging when we have local mediums who freely give their services.

BYKER. Back Wilfred Street. Mr. Gay made his first appearance on a public platform, and his controls gave a short address on "Spirit: what is it?" which was interesting. Clairvoyant delineations, very good.—Mrs. Hogg.

CARDIFF. Psychological Society.—The final conference was held at the Society's Hall, Queen Street Arcade, Cardiff, on Sunday, June 1, when the constitution of the society was passed, and a list of officers appointed. The result of a ballot disclosed the fact that Dr. Charles Williams was elected president; Messrs. Adams and Chadwick, vice-presidents; Mr. Phillips, secretary; and Mr. Haviland, treasurer. Committee: Mesdames Sadler and Haviland, and Messrs. Young, Sadler, and Moses Williams. Meetings of the society will be held every Sunday evening, at 6-30.

CLECKHEATON. Oddfellows' Hall.—June 7: Mr. Parker was indisposed. Mr. Blackburn read a letter from the *Cleckheaton Guardian* and in reply made some good remarks. He said if spiritualism had done nothing, what about himself, as he had been cured by spirit-power. He had doctored with the physicians in the body for 4½ years, and they said to him, "Young man, you must prepare for another world;" but he was cured by a spiritualist for the small sum of one shilling. It had cost him £300 before. Mrs. Thornton, our local medium, made a few appropriate remarks, and gave some very good clairvoyance. Evening:

The guides of Mr. Lusley, of Bradford, dealt with four subjects from the audience. He said if evil spirits were sent to the other side, they would return as well as the good. The remedy was to reform the wrong-doers before death. We hope to hear them again before long. Mrs. Thornton gave good clairvoyance.—W. H. N.

COLNE.—Mrs. Stair not keeping her appointment, we had a good substitute in Mr. A. Brown, of Manchester, who gave two fine lectures. Afternoon: "The Science of Life;" evening: "Spiritualism the World's Emancipator." Good audiences.—J. W. C.

DARWEN. Church Bank Street.—June 1: We held our fourth anniversary, when Mrs. J. M. Smith, of Leeds, spoke upon subjects from the audience, afternoon and evening. Clairvoyance at each service. On Monday evening Mrs. Smith gave her services for the funds, and related some of her experiences. She also made a few phrenological examinations. Collections for Sunday, £9 8s. 4d. June 8: Speaker, Mr. B. Plant. Afternoon subject, "The Creed of the Spirits;" evening, "The World You Live In." Clairvoyance at each service gave good satisfaction.—W. H.

DENBOLME.—Mr. Hargreaves discoursed in the afternoon on "Our Duty to Man, Woman, and Child upon this Earth Plane." Evening: A discourse from a passage of Scripture. Both were ably dealt with.

EXETER.—Mrs. Hellier officiated for the sixth Sunday in succession. Afternoon subject, "Prayer and Sympathy;" evening, "God and Nature in harmony with Human Progress"; both subjects well handled to the satisfaction of good audiences, followed by good clairvoyance. One spirit was described who had passed away over fifty years, clearly delineating cause of death, not recognized; but name and relationship being given, it brought back all to memory, and was immediately recognized. The medium was asked how she could see spirits who had passed on so long? Answer, "Time does not define length and breadth of the spirit world, and spirits live for all eternity." Any comment on this matter will be gladly received; as another spirit, only a few weeks since, was described, who had passed on forty-five years. Mrs. Hellier will speak during June.—R. H.

FELLING.—The guides of Mr. Westgarth dealt with "Mediums and their Spirit Controls," chosen by the audience, showing that they used them the same as the mesmerist did, his subject having the same power out of the body as when in; and entreated the audience to lead good moral lives, and, by so doing, they were both lifting themselves and their spirit friends.—J. D.

GLASGOW.—An old and esteemed member, who has been absent for some years from the society, namely, Mr. Adams, took the rostrum, and delivered a vigorous and rational speech on "The Facts of Spiritualism, as compared with the Facts of the Bible." To the speaker, spiritualism was compatible with the highest amount of common sense, and that he was convinced more of the facts of spiritualism than the facts recorded in the New Testament. He judged the facts in the Bible on their own merit, and on the same principle did he judge spiritualism from personal investigation, and on reliable and accredited testimonies of others he arrived at the truth of spiritualism. He related his own wife's experiences, and the testimonies of D. D. Home, C. Varley, and the Dialectical Society. On the same principles he declared, the sworn testimony of others, was life or death determined, and the sworn testimonies to the facts of spiritualism were overwhelming; altogether a refreshing rational common-sense view of spiritual facts was given by the old veteran of human freedom and progress. In the evening, Mr. Griffin discoursed on "Man's Search of Himself;" the concluding part, "Man's Mission," being delivered more from the inspirational side, was good, being exhortative, comforting, and inspiring. Three psychometrical delineations were given, and attested to as being quite correct.—T. W., assist. sec.

HALIFAX.—Monday, June 2, Mr. Geo. Smith. Subject, "Planetary influences and their effects upon humanity" was dealt with very eloquently. He also gave very good psychometry. Sunday, June 8, Mr. Rowling. Afternoon subject, "The Tongue; its use and abuse." Evening subject, "The Journey of Life." Both were very good and interesting, especially the method of illustration.—B. D.

HECKMONDWIKE.—The opening of the Spiritual Temple, Blanket Hall Street, Heckmondwike, on Saturday, June 7, proved a grand success. 130 persons sat down to a substantial tea provided by the members. After tea Mr. Hepworth, of Leeds, gave an excellent entertainment, assisted by some of our Lyceum scholars. Sunday, June 8, anniversary services. Mr. Campion, of Leeds, gave eloquent discourses to large audiences, the room at night being packed to excess. Misses Milner and Able, of Huddersfield, gave two dialogues in splendid form. With thanks for their labour. May success follow them.—T. R. O.

HEYWOOD.—We again had the pleasure to hear the controls of our esteemed friend, Mrs. Stansfield, who discussed on "Shall death part us for ever?" which was answered in the negative, the full weight of our spiritualistic philosophy was laid down in support of the same. Evening, on "Capital Punishment—what good has it done?" The controls very forcibly contended that it was a failure, and so long as the orthodox teaching of forgiveness at the gallows was taught to them it would continue to be a failure. Clairvoyance after each discourse very good.

JARROW.—Mr. Gardner, of Sunderland, spoke upon the "Hope of the Future." A clear, profound, and precise lecture, abounding in thoughtful matter, interesting to all. Characterized by an entire absence of mere dogmatic assertion, rich in sound, logical deduction, and strong in inferential argument, betokening considerable reflective capacity. It was voted one of the best lectures we have had in Jarrow.

LIVERPOOL.—We had the pleasure of a visit from Mr. Swindlehurst, of Preston, who delivered two excellent discourses, which were much appreciated. Audiences moderate, in consequence of the inclement weather prevailing.

LONDON. Forest Hill. 23, Devonshire Road. — Mr. Rogers delivered an exceedingly earnest and interesting discourse upon the text, "A new commandment I give unto you, that ye love one another." Séances are held every Thursday at 8 p.m. All earnest inquirers are cordially invited.

LONDON. Canning Town, 2, Becton Road.—A respectable audience. The chairman opened with a reading, entitled, "Temperance," after which some of the audience wished for clairvoyant descriptions to be given. The guides of Mr. Walker complied. 16 spirits present were

described, out of which eight were fully recognized, four partly, and four not recognized. A question was asked about the state of the undeveloped spirits in the spirit-world, which called forth a good address, to the satisfaction of the audience.—F. W.

LONDON. Claremont Hall, Penton Street, Pentonville.—Sunday evening, Mr. A. L. Tindall gave an interesting address on, "What is true spiritualism?" The views he then expressed clearly prove that he is a true spiritualist, though he has incurred a certain amount of opprobrium from a few who would limit spiritualism simply to their own ideas of truth. The writer, though not agreeing with some of Mr. Tindall's ideas, hopes that all London societies will ask Mr. Tindall to favour them with this lecture. The broad principles it contains and the able style of expression are calculated to unite spiritualists, give much food for thought, and to do good generally. Mr. F. W. Read followed, enlarging on some of the points in the first address, but principally speaking against the theosophical views as expressed in a lecture given elsewhere by Mrs. Annie Besant. It is to be hoped that Mr. Read may have an opportunity of a debate with Mrs. Besant, for the proofs he brought forward on Sunday plainly showed the utter fallaciousness of many of Mrs. Besant's statements. Mr. R. Wortley, occupying the chair, gave a heartfelt invocation and made some very appropriate remarks. Friends are reminded of the general meeting of the Federation in the above hall on Sunday evening next, notice of which appears in another column.—U. W. Goddard, 295, Lavender Hill, S.W.

LONDON. Kensington and Notting Hill Spiritualist Association.—The auditing of the accounts from 2nd August, 1889, to 31st May, 1890, by Messrs. H. N. Earl and J. H. Wills was terminated on Monday, 9th inst. They were found correct, and the above-named gentlemen's signatures being appended, the same are ready for presentation at the next general meeting, notice of which will be given shortly. At this meeting it will be decided when and where we shall recommence our work, if thought desirable that we should do so. Open-air work: We shall recommence out-door work in Hyde Park, near the Marble Arch, taking up our old position on Sunday, 15th inst. (if fine), at 3 p.m. We hope our sympathisers and spiritualists will favour us with their presence. Literature for free distribution will be received with thanks. Several speakers will be present. Those not knowing our position will be drawn to it, if they look out for our usual blue banner.

LONDON. King's Cross, Claremont Hall.—At 10-45, Miss Tod delivered an interesting address on "Christian and Spiritual Science." At the close several questions were asked, and satisfactorily answered.

LONDON. Marylebone. 24, Harcourt Street.—Professor Geo. Chainey gave a most interesting lecture on "The Twelve Tribes of Israel," during which he taught the importance of developing the soul powers, or love principle, in conjunction with that of wisdom. The audience seemed greatly pleased. Good attendance.—F. T. A. D.

LONDON. Mile End. Assembly Rooms, Beaumont Street.—Mr. Cohen gave an interesting address upon "Historical Spiritualism"; showing that spiritualism, or a belief in immortality, was universal, and as old as the race.

LONDON. Peckham, Chepstow Hall.—Morning: Mr. F. C. Klein, a member, addressed us upon "The Mission of Spiritualism." The audience evinced much interest, and at the close several questions were asked, and remarks of a pleasing nature were passed. Evening: A fairly large audience listened with attention to a discourse upon "The Phenomena of Sleep," by Mr. T. Everitt. The arguments and illustrative facts appeared conclusive regarding man's spiritual existence during sleep.

LONGTON.—June 1: Mr. Victor Wyldes made his fourth visit to Longton, where he has many friends and where his popularity continues to grow. By special request he addressed an open-air meeting in the Market Place on Sunday afternoon, and delivered an address in the Spiritualists' Room in the evening. Well-attended meetings have been held during the week. Mr. Wyldes is eminently successful in his delineations of character, as well as in his psychometrical experiments. Three of these on Thursday evening may be given:—No. 1, a lady's characteristics were described in detail and admitted to be perfectly correct, the experimentalist also giving exact year and month of a most important event in the lady's life. No. 2 consisted of similar delineations in the character of a gentleman, and these were admitted to be thoroughly accurate. The third case was that of a lady to whom Mr. Wyldes said: "I see clairvoyantly a letter received by you three months ago, and in the second week of that month; this I judge to be from America. You may expect another such letter in the month of August next, and you will do well to accept in September next the proposal contained in the first letter, which will be further referred to in the second one. The matter is still under your consideration, and you have not yet come to any decision." These particulars were admitted by the lady to be perfectly correct. June 8: Our services were conducted by the Mr. Bradley and Miss Bates. Miss Bates and guides occupied the rostrum morning and evening, chiefly stirring us up to greater energy and making ourselves more widely known in the district. Two very able discourses, to fair audiences.—H. S.

MACOLESFIELD.—Afternoon: Mr. Boardman answered questions satisfactorily. Evening: A capital discourse on "Socialism." When there are so many glaring inequalities, one family (the monarchical, for instance) living in luxury whilst others perish from lack of the necessities of existence, is it surprising that Socialists sometimes break the bonds of moderation and reason, and endeavour to obtain by foul means that which fair means denies them? No man has a right morally to hold fast to his wealth while within a stone's throw of his door there are human beings perishing from want. Such a thing as this is murder, let it be called by what name it may. Socialism does not mean levelling down, but the elevation of all.—W. P.

MANCHESTER. Psychological Hall.—Mr. Clarke's controls lectured in the afternoon on "Spiritualism and its teachings in relation to theology of to-day," the fallacy of the theological creation, the flood and vicarious atonement, being clearly proved to all thinking minds. The more rational teachings of spiritualism were presented, showing man to be an ever-progressive and responsible being, gradually evolving from the darker and more ignorant states to the higher and more genial spheres, where love and truth reign supreme. Evening: "Spiritualism and the spirit spheres" was dealt with in a very lucid and concise manner, proving both interesting and instructive.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Our local mediums gave us another turn. Miss McMeekin addressed a very attentive audience in the afternoon, taking for a subject "In this life we have hope. We are of all men most miserable." After the lecture Mrs. Hyde gave very satisfactory clairvoyance. Evening, Miss McMeekin took for a subject "The unknown God," and we had a grand address. She has improved very much since she took the platform before, and I have no doubt the cause will have in Miss McMeekin a grand lecturer in time. Mrs. Hyde again gave clairvoyance and some very good tests of spirit return. At the close Mrs. Kershaw proposed and Mr. Lawton seconded a vote of thanks to the speakers which was carried unanimously. I am very pleased that Geoffrey Street is bringing so promising a speaker as Miss McMeekin.—W. H.

NEWCASTLE-ON-TYNE.—Mrs. Hardinge Britten delivered two fine orations, and replied to six questions, which were attentively listened to by good audiences. This lady may be fittingly denominated one of the "old guard" of rostrum teachers. Her magnetic word-picturings and solemn appeals continue to photograph permanent impressions upon the most obdurate and unreceptive listeners. Spiritual teaching with her inspirers is all embracing, and spheral reforms, religious, social, or humanitarian in turn, come within the purview of her inspired mind. I am revealing no secret when I state that her majestic rostrum-power springs from her clear-sighted sympathies with our social pariahs, and her terrible indictments against that (so-called Christian) hypocrisy which bleeds and neglects the poor and degraded. Whatever may be thought of spiritual teaching as a whole, one clear truth comes to us all, that in a few years it will shame those creedal hucksterers who be-fool and blind their supporters with "blood and fire" theories, whose sole existence may be traced to excited fanaticism, while justice and truth has by them been completely shelved.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Wm. Davidson's guides gave a powerful address on "Is man a responsible being?" The manner in which they handled the subject gave great satisfaction. The "Doctor" controlled afterwards and selected several who were unwell, and told them the cause of their complaints, and prescribed for each.—C. T.

NOTTINGHAM.—Larger audiences than usual. Mrs. Groom, through her husband's illness, was detained at home. From three subjects the one selected was, "Shall we all Stand at the Bar of God?" Mrs. Barnes' controls handled it most worthily, and many expressions of admiration were heard. We were glad to see friends from Beeston, where the spirit friends are making their power felt. On Saturday last a tea was announced. Doubtless owing to it being partly known that Mrs. Groom would be absent, only a few friends turned up. A circle was held, and considerable influence felt.—J. W. B.

OLDHAM. Spiritual Temple.—One of the happiest and most successful tea meetings we have held was generously given on Thursday evening by Mrs. Warhurst and family. The tables were tastefully arranged by Mrs. and Miss Warhurst, and other ladies, with a plentiful supply of the best provisions, of which considerably over 100 friends partook. The proceedings afterwards were presided over by Mr. E. Rayner, president, who made a few remarks on the present position of our Society. Songs, readings, &c., were given by various members. The entire proceeds, viz: £5 14s., were given to the Society, for which a hearty vote of thanks was accorded to Mr., Mrs., and Miss Warhurst. The entertainment concluded with a game of musical chair, and a little dancing. Miss Warhurst presided at the piano. June 8: Mrs. Gregg spoke to good audiences, and in the afternoon named an infant in a very suitable manner. Twelve clairvoyant descriptions, nine recognized.

OPENSRAW.—Morning: Mr. G. Featherstone's guides dealt with subjects chosen by the audience; the evening subject was, "The Worth of Spiritualism," which he explained very clearly, showing the advantages that it possessed over all other religions. He appeared to give great satisfaction to a large audience.

PARKGATE.—Mr. Samuel Featherstone gave his services here on Sunday last. After a reading, entitled "Biblical Spiritualism," the controls asked for subjects, and two were given—"Is Bible Spiritualism, as read in the lesson, in accordance with law as understood by scientists, or is it in accordance with reason?" and "As Flesh and Blood cannot inherit the Kingdom of God, what became of Elijah?" which were handled in a very good and practical manner. A few questions were asked on the first subject and answered in good style.—Jos. Clarke, sec.

PENDLETON. Hall of Progress.—Miss Walker's guides gave good discourses—afternoon, on "Sickness;" evening, "Who are the Redeemers?"—to very good audiences. Clairvoyance of a very striking nature was given at each service, all going away highly pleased.—J. G.

SALFORD.—Miss Garside's afternoon subject, "God is Love," was chosen from the hymn sung. A good lecture was given, proving that the love of God was worth attaining. Evening subject, "We come at morn and dewy eve," afforded scope for a clear explanation of spirit return to comfort and cheer those left on earth. Very good clairvoyance.—D. J. C.

RAWTENSTALL.—In the absence of Mrs. Johnstone, of Rochdale, through accident, we did as best we could, and the committee feel obliged to Mrs. Gratton, Mrs. B. Holden, Mrs. Ashworth, Miss Fearnley, and others who kindly came to their assistance.—J. O.

SHIPLEY. Assembly Rooms Liberal Club.—The guides of Mr. J. Lund gave splendid discourses to good and attentive audiences. Afternoon subject, "Is Spiritualism in harmony with the Bible?" evening, "Freethought"; which they treated in an able and practical manner. After each address the guides gave a few clairvoyant descriptions.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—June 4: The guides of Mrs. Young gave a short address, followed by very successful clairvoyant descriptions. 6: Usual developing circle. 8: In the absence of Mr. Lashbrooke, Mr. Pascoe gave a short address, and the guides of Mr. Griffiths also spoke on "Is Spiritualism Beneficial to Mankind?" followed by clairvoyant descriptions, nearly all recognized.

STOCKPORT.—A very pleasant day with Mr. Rooke, whose controls dealt very satisfactorily in the afternoon with "Blessed are the pure in heart." Evening, two subjects were handed up—"Has the Mind of Man any Influence upon the Weather?" and "Prayer, its Uses and Abuses"—combining the two. Prayer was shown to be the outpouring of the spirit for certain objects, and in accordance with the conditions given so were the desired objects attained, and though it were possible for individuals to so concentrate their minds as to have a slight influence

surrounding themselves, yet the weather remained, and ever must do, in the hands of that Divine Being who, unlike man, knows no change; and it is well that this is so, for each would want a different kind of weather than his neighbour. We might say good-bye to all we now enjoy if it were otherwise.—J. A.

SUNDERLAND.—Mr. Bowmaker presided. Mr. J. G. Gray named the child of Mr. and Mrs. Hardy, which seemed to please all. The controls related their experience of spirit life. He finished with his special mission to mankind to investigate for themselves.—G. W.

TYNE DOCK.—June 4: Our monthly social and coffee supper was provided for by the Misses Forrester, of East Jarrow. There was a good number present, who heartily enjoyed themselves. Sunday morning: A meeting was held to discuss the question of organization, when it was decided, if convenient, to send a representative to the coming Conference, as it was necessary that something should be done to place spiritualism on a sounder footing. Evening: Mr. Kempster spoke from the subject, "What is Darwinism? Does it uphold or condemn the idea of man being a spirit?" in a lucid and satisfactory manner.

WISBECH.—June 8: Mrs. Yeeles' guides took a subject from the audience, tracing modes of worship from early times, and showing that the Christian's fear of death was all a myth. Clairvoyant delineations, all recognized. Next Sunday Mrs. Yeeles on "How and Why I Became a Spiritualist." Wednesday, June 18: A farewell tea and concert to Mrs. Yeeles, who is leaving Wisbech for London. Tickets 6d., concert 2d.—William Upcroft Hill, secretary, 11, Charles Street.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, C. Hastings; present, 82 scholars, 6 officers; calisthenics and marching led by conductor, efficiently gone through, showing that the time spent in drilling is not spent in vain. Mr. W. Ward closed by invocation. "Blackburn Spiritualists' Banner Fund." Friends wishing to help us to purchase a new banner may send their subscriptions to Mr. G. E. Harwood, 58, Audley Street, Blackburn, who will thankfully receive the smallest contribution.—C. H.

BURNLEY. Hammerton Street.—Attendance 90, officers 12, visitors 3; marching and calisthenics led by W. Dean. Mr. Wheeler, from Oldham, paid us a visit. He taught us a new march and gave a few words on teetotalism, which was very interesting. We then formed classes. Mr. Wheeler gave a lesson on "Phrenology" to the young men and women.—Miss W.

BURNLEY. North Street.—Scholars' attendance, 56; officers' do., 6. Calisthenics led by J. Hanforth. All passed off encouragingly for future success.

HECKMONDWIKE.—On Sunday we had our lyceum anniversary, when we sang our anniversary hymns and opened our new rooms; we had a splendid string band of ten performers, who gave their services free; the morning service, conducted by the lyceum, was fairly attended; present, 30 scholars, 4 officers; conducted by Messrs. Ogram and Crowther.—T. R. O.

HUDDERSFIELD. John Street.—I am pleased to report a fair attendance. The usual programme was admirably rendered, including marching and calisthenics. The classes formed afterwards had lessons on physiology, &c., and spent a pleasant and profitable morning.—G. H. D.

LEICESTER.—Attendance, 45 children, 7 officers, 2 visitors. The session was devoted to photographing, as the other plates were spoiled through the moving of some of the children. We hope to have copies for sale in a few days. Will friends send orders in at once as only a limited number will be obtained.—T. T.

LONDON. Marylebone, 24, Harcourt Street.—Opened by conductor. Musical readings by J. Smyth and C. White. Reading by A. Collings. Marching and calisthenics led by C. White. A very interesting object lesson was given by Mr. T. C. West, with microscopical views. Recitations by Harry and Maud Towns and Lizzie Mason.—J. S.

MACOLESFIELD.—Morning: Attendance fair. Conductor, Mr. Albinson. The recitations and solos were missing. Mr. Hayes and Mr. Albinson gave good readings. Groups were led by Mr. Hayes, Mr. W. Challinor, and Miss Gregory. At an after meeting it was decided that the Lyceum treat should be held on Barnaby Wednesday, the 25th June, at Gawsworth. Details later. We were pleased to have a visit from Mr. Boardman.—W. P.

MANCHESTER. Tipping Street.—Conducted by Mr. Pearson and Mr. Simkin. Attendance, 21 scholars and 10 officers. Invocation by Mr. Pearson. Usual programme. Recitation by W. Hall. Marching and calisthenics well done. Afternoon programme as usual.—A. B.

MANCHESTER. Psychological Hall.—Attendance good, upwards of eighty present. The programme was gone through efficiently, followed by a few congratulatory remarks by Mr. Clarke upon the manner in which our Lyceum is conducted. A very enjoyable session.—T. T.

OLDHAM. Spiritual Temple.—The usual sessions were conducted by Mr. Spencer, assisted by Mr. Garforth. Considerable time was spent in practising singing, under the able leadership of Mr. Davonport. Our attendance is on the increase, and we are in a more healthy condition, and thoroughly in harmony with the parent society. The statement that "the 'Lyceum Magazine' has entered upon that honourable stage of its career when its presence for sale or distribution is prohibited at the Spiritual Temple, Oldham," is as untrue as it is uncalled for. It has not even been under consideration. It (the magazine) has simply not been delivered to us as formerly, and no call has been made for it.

PENDLETON.—Morning: Present, 10 officers, 38 scholars. Invocation by Mr. Ellison, conductor. Usual programme. Recitations by Lily and Emily Clarke, John Jackson, Rebecca Poole, and Lizzie Tipton. The first class had a grand lecture on "Phrenology," by Mr. Hunt, who also examined the heads of several children. The other two classes had reading. Teachers, Misses Grimes and Armstrong. Closed by Mr. Crompton. Afternoon: Present, 50; conductor, Mr. Ellison. Invocation and benediction by Mr. Ellison. Marchings well gone through.

SALFORD. Southport Street.—Good attendance. Usual programme. Marching and exercises excellently performed. In the afternoon Mr. Arlott made a few remarks, after which Ada Cockins gave a recitation which was well received. Misses A. Cockins, M. J. Barrow, and Master A. Tyldesley sang "The Beautiful Stream."

SOUTH SHIELDS.—Attendance very fair, 34 children and 6 officers. Usual programme, including marching and calisthenics, gone through. Mr. Pascoe sang a song, "No one cares for me," which was very interesting.

PROSPECTIVE ARRANGEMENTS.

BATLEY. Wellington Street.—Open-air meeting, Sunday, June 15 (weather permitting), in the Market Place, Batley. Mr. G. A. Wright will give an address at 2-30. Mr. Wright will lecture in the rooms in Wellington Street at 6 p.m. A public tea and entertainment on Saturday, June 21; Mr. Hepworth, of Leeds, will give the entertainment (in character). Tickets for tea and entertainment, 6d.; entertainment only, 3d. It is earnestly desired that many friends will come and help us to make this a grand success, financially.—J. W. Webster, cor. sec., Lady Ann Road, Soothill, Batley.

BLACKBURN LYCEUM.—The committee intend purchasing a new banner, and desire us to intimate to the lyceum friends that subscriptions will be thankfully received by the secretary, Mr. G. E. Harwood, 58, Higher Audley Street.

MR. AND MRS. WALLIS, by request of several societies, are now prepared to book dates of 1891.—[Advt.]

BRADFORD. St. James's Church, Lower Ernest Street.—June 15, Mr. T. H. Hunt will lecture at 2-30 and 6-30, and on Monday, the 16th, at 7-30 p.m.

BRADFORD. Walton Street, Sunday, June 22.—Ninth anniversary. Mr. T. H. Hunt will occupy the platform, and there will be special hymns and anthems sung by a special choir, provided by Mr. E. Illingworth, of Bradford. All are heartily welcome.

CLECKHEATON.—June 15, opening of a new hall at Walker Street, Northgate; Mrs. Midgley, speaker.

COLNE.—June 15: Miss Jones, of Liverpool, at 2-30 and 6-30.

ECCLESHILL spiritualists intend holding meetings at 13, Chapel Walk, on June 15, at 2-30 and 6. Mrs. Rushton will name some children, &c.

HALIFAX. Winding Road.—June 29, at 2-30 and 6 p.m., anniversary services in the Mechanics' Hall, Mrs. Britten. All are cordially invited.

HECKMONDWIKE. Spiritual Temple, Blanket Hall Street.—Look out for Mr. Wright, on June 22 and 23, who is coming, all being well.

LEEDS. Spiritual Institute.—Sunday, June 22, Mrs. Stair will lecture at 2-30 and 6-30 p.m.; Monday, June 23, Mr. G. A. Wright will give a free lecture entitled "Love, Courtship, and Marriage," entirely for the benefit of the Lyceum. We hope friends will turn up in good numbers on these dates. Admission free. Collections.—J. W. H.

LEICESTER. Branch of the London Psychological Association.—Members are requested to meet on Wednesday evening next at the Secretary's, 38, Sherrard Road, where meetings will be held, until further arrangements, each Wednesday evening at 8. Special business next week.—T. T.

LONDON SPIRITUALIST FEDERATION.—A general meeting of delegates from societies, members, and those wishing to join, will be held in Claremont Hall, Penton Street, Pentonville, on Sunday, June 15, at 7 p.m., to nominate and arrange council, consider propositions, and other business. All interested in the Federation are invited to attend.—U. W. Goddard, hon. sec., 295, Lavender Hill, S.W.

LONDON. Peckham, Chepstow Hall.—The annual excursion of the South London Spiritualists' Society will be held on Monday next (June 16), to Cheam Park. Train from Rye Lane Station at 9-15 a.m. Tickets (including railway fare and tea) 2s. 6d. Children 1s. 3d., may be obtained at the hall or from the hon. sec., 79, Bird-in-Bush Rd.

LONDON.—Mrs. Jones, of 18, Stamford Cottages, the Crescent, Stamford Hill, will be glad to receive visitors on Mondays, at 8 p.m.

MANCHESTER. Tipping Street.—We shall hold a floral service on Sunday, June 15, conducted by Mr. Armitage, of Batley Carr, to commemorate the passing to the higher life of our musical director, Miss Jane Harper. Also Leah Hutton, daughter of one of our committee.

MRS. STANSFIELD'S ADDRESS is care of Mrs. McCloud, 77, Heaviley, Stockport.

MIDDLESBROUGH. Spiritual Hall.—Mr. J. J. Morse, on Sunday, June 22, at 10-45 and 6-30; also on Monday, June 23, at 7-30. All are requested to take a special interest in these services.

NEWCASTLE-ON-TYNE.—June 15: A number of prominent ladies in association with society will deliver addresses, including Mrs. Geo. Corbett, the celebrated novelist and writer on political economy. Mrs. Hammarbom will preside, while the whole of the proceedings will be conducted by ladies. A good attendance invited.

NOTTINGHAM.—Friends! Mrs. Britten, at Masonic Hall, June 22. Please get your friends there—only opportunity this year. Don't miss it. Lyceum anniversary, July 6. Service of song. "Rest at Last." Summer treat, July 10.

PENDLETON. Cobden Street.—June 15, Mr. J. B. Tetlow will give, at 2-45, answers to many questions; 6-30, "Sowing and Reaping."

RACE SUNDAY IN NEWCASTLE.—June 22: Proposed Spiritual Demonstration on the Town's Moor. A goodly number of speakers have promised to attend. Gentlemen connected with local societies will be heartily welcome, afternoon and evening. Tea will be provided. With a good staff of practical exponents, this could be made a grand northern carnival for Tyneside spiritualists.—W. H. Robinson, 18, Book Market, Newcastle-on-Tyne.

RAWFENSTALL.—June 29, anniversary services will be held in the Co-operative Hall, Bank Street. Mr. Swindlehurst, inspirational speaker, and Mrs. Yarwood, clairvoyant, will be with us, all being well. Come and welcome, old friends and new. Your presence and support will oblige. Tea provided. (See notice next week.)—J. O.

SHEFFIELD.—June 15, Mr. Jas. Burns will speak at 11-30 on "Vegetarianism and Food Reform," in the open air, near St. Paul's Church, New Pinstone Street; and at 7 p.m., in the Albert Hall (Burgess Street entrance), he will lecture on "Spiritual Science and Human Progress." Admission free. Collection.

SOWERBY BRIDGE.—Anniversary services on June 22, will be held in the Lyceum, as follows: Morning, at 10-30, a grand open session, marching and calisthenics, and a varied programme by the lyceumists. Afternoon, at 2-30, and evening, at 6-30, Mr. Ringrose. Special hymns, solos, and anthems will be sung by the choir and lyceumists.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

LONDON FEDERATION.—General meeting on Sunday next (see prospective arrangements). Much good work is proposed, and it is hoped there will be a full muster of delegates and members. We hope delegates will be appointed to attend the National Conference at Manchester.

OLDHAM SPIRITUAL TEMPLE.—We are pleased to notice that the friends here are active, united, and prosperous. Pressure of business alone prevented our participation in the pleasures of the tea party on Thursday, the 5th.

MR. GEO. W. WALROND has removed from Montreal to 69, Linwood Avenue, Buffalo, N.Y., U.S.A., where he is in the thick of spiritual work.

PASSED TO THE HIGHER LIFE.—I regret to have to record the passing to the higher life, May 29th, of one of our lyceumists, Leah Hutton, aged 7 years. Her remains were interred at Ardwick Cemetery, June 2nd. All friends wishing to help us with flowers in the floral service on Sunday next please bring them to the hall, not later than 11 a.m. on Sunday. All will be received with thanks. Mr. Smith has kindly consented to take the musical part.—W. H.

PHYSICAL MANIFESTATION AT A SEANCE.—At 2, Bradley Street, Canning Town, London, nine sitters, on Tuesday, June 3. Mrs. Weedemeyer, under control, gave an eloquent address on "The Grandeur of the Spirit-World," principally dwelling on individual preparation and personal responsibility. The power of oratory, shown in this control, was itself a grand manifestation, as the medium has none of that power while in the normal state. The control said there was a boy spirit on the table, and gave a description of him, which was recognized by a friend and his daughter. At this time, the luminous card lifted three times; the friend said, "If that is my boy, can you bring the card to me?" when it rose from the table and floated up to his chest and patted him as though caressing him; from there the card floated right across the table up to his daughter, who was seated on the opposite side of the room, and there it stayed for some minutes, when it returned to the table; then the table rose from the floor and floated fully two and a half minutes. Thus concluded a spiritual feast, long to be remembered.—F. W.

RE MR. NEWTON'S VACANT DATES.—According to last week's issue, I see Mr. Newton, of Leeds, has a few vacant dates. I have great pleasure in taking the opportunity to heartily recommend such an earnest and able exponent of our cause to the services of any society who may have a few open dates. On Monday evening, June 2, he delivered a brief but splendid address for us at a mission meeting at Hunslet, on "Spiritualism, the Need of the Age," after which he answered a many questions from the audience, giving great satisfaction; and I believe that he accomplished much on that occasion towards breaking the fetters of bigotry and superstition which at present strongly exist in that district. If Mr. Newton's abilities were only more widely known, I feel confident he would not have a Sunday to call his own. For good, sound logic, not high-flown language, I know no one to surpass him. He is worthy of a place on our best platforms.—Yours respectfully, J. W. Hanson, secretary, Leeds Spiritual Institute.

PASSED TO THE HIGHER LIFE.—On June 2 Mr. Jacob Haydock left the mortal form at Newcastle-on-Tyne, and his remains, followed by a large concourse of mourners, were interred at Elswick Cemetery on the 5th inst. Our friend had reached the age of 66, seventeen years of which he was a prominent spiritualist. Twelve months ago his health began visibly to fail, which reached a climax some days previous to his passing away. The mortal trance found him both resigned and ready, and with a profound knowledge of immortality, having on many occasions expressed his complete resignation to friends who conversed with him on the approach of death. Mr. Haydock's investigations began in 1873. He was exceedingly interested in the "basic evidences" of this great movement, and was associated with a number of ladies and gentlemen who were the "early martyrs," many of whom have also gone from our households—some to the heavens, others to earthly paradises. Spiritualism to him was the crown of his rejoicing, but his reforming energies found vent in many directions. He is considered the "father" of Good-Templary in this district. He also established a number of successful city venues for the sale of "herb beer" as a friendly counterblast to drinking saloons. He leaves a widow and family.

"No more we sigh and mourn
O'er loved and loving gone;
They throng around the path we go.
They bless us in our home,
Are with us when we roam,
Our conflicts and our trials know.

W. H. R.

OUR PLACES OF WORSHIP AND THEIR PREACHERS.—Under this heading a Longton paper has an interesting account of the services held at the spiritualists' room, when Mr. Wyldes was the speaker; it continues: "Notwithstanding the fact that the preacher was ignorant of the subject chosen until it was being read, he founded his address upon it, and spoke in a most eloquent strain for nearly three quarters of an hour, drawing the attention of his hearers to the Pentecostal or White Sunday festival, when those untutored, unlettered, ignorant, simple-minded Galileans were filled with the Holy Ghost, no other than the inspirational spirit, inspiring them to speak to every man, stranger though he might be, in his own language. He dwelt also on the reply of Peter to the charge made against them 'These men are full of new wine;' and built up with eloquence and fervour a most beautiful theory of the great hereafter, when, the physical frame being dead and cast off, those who loved each other on earth will be re-united in the

spheres, when parents will meet the beloved child who has preceded them, and husband and wife separated here will be once more united. But he had further to point out the course of life which must be led here to attain this—the honest, upright, noble life; and then, whatever a man's religion, be he Churchman, Wesleyan, or Baptist, be he Brahmin, Buddhist, or Mohammedan, or any one of the other sects or creeds to be found on this earth—it was perfectly immaterial which—so long as the pure, and good, and noble life had been lived, his place in the higher spheres was assured. He claimed for Spiritualism that it had the broadest platform upon which any one could stand, and that it rested upon the soundest and surest foundation."

LONDON.—Mr. C. White, conductor of the Marylebone Lyceum, 24, Harcourt Street, W., writes:—"We are anxious for the children to have a summer treat together, on or about Wednesday, July 2. Could any kind friend offer us the use of a suitable retreat? or failing that, we have thought of Bushey Park and Hampton Court. We should be thankful for any help towards meeting the necessary expenses of such a venture, believing there are those in sympathy with our Lyceum endeavours, who would like thus to show their good feeling towards us. We commenced on June 30 last year, and shall soon have been in existence a twelvemonth.—C. White, conductor, 75, Balcombe Street, Dorset Square, N. W."

THE ISLE OF MAN.—If mediums visiting the Isle of Man will communicate with Mr. James Smith, Woodland Towers, Onchan, he will arrange for services for the benefit of visitors and friends (services gratis).

THE MIND.—Whoever is acquainted with his own mind will feel that he has a divine principle within him, and will regard his rational faculties as something sacred and holy; he will both think and act in a way worthy of so great a gift from the gods.—*Cicero*.

NEGATIVE INFIDELITY.—Mere negation, mere Epicurean Infidelity, as Bacon most justly observes, has never disturbed the peace of the world. It furnishes no motive for action, it inspires no enthusiasm, it has no missionaries, no crusaders, no martyrs.—*T. B. Macaulay*.

EXAMPLE.—For you are well aware that it is not only by bodily exercises, by educational institutions, or by lessons in music, that our youth are trained, but much more effectually by public examples.—*Æschylus*.

GOSPEL INSPIRATION.—The idea of Gospel inspiration is received, not from any proof that it is so, but from an opinion or feeling that it ought to be so. The doctrine arose, not because it was provable, but because it was wanted. Divines can produce no stronger reason for believing in the inspiration of the Gospel narrative than their own opinion that it is not likely God should have left so important a series of facts to the ordinary chances of history. But, on a little reflection, it will be obvious that we have no ground whatever for presuming that God will act in this or in that manner under any given circumstances, beyond what previous analogies may furnish; and in this case no analogy exists.—*W. R. Greg*.

FEAR and ignorance fashioned the Gods and built the temples of the past. In the future, religion will be the child of knowledge and love. The old Church will disappear, but the ground will not be left barren. A new temple will rise, where the religious sentiments and spiritual gifts of man may be gratified.—*A. B. French*.

ROYAL OAK DAY, 1890.—Spending a few days in London, S.E., traversing some of the pleasant well-shaded streets decorated and glorified by tree foliage of surpassing beauty, the air freshened and purified by recent showers, with the most fragrant perfumed breath of millions of flowers, herbs and shrubs, suddenly, my eye was arrested by a laburnum, already yielding its beauty at the touch of advancing summer, its blossom passing into fruit, its pleasant work of bright, gay floral exhibit was declining. So, I thought, our summer (though scarcely begun) is now, or will be in a few days, on the decline; our longest day will have fled, and we shall watch the shortening as we have just been watching the lengthening days. Is there any admonition from the early withering laburnum? I think so. It says, "Work while it is called to-day." "Whatsoever thy hand findeth to do, do it with thy might." There is much to be done, and spiritualists, of all others, should be workers. Many of us are advancing to the period when less can be done; others are following the good death angel, at his touch leaving their beauty and earthly strength. How much of ugliness there is to remove or garnish. The great scarcity of spirituality makes the gardens and orchards of humanity dreary and uninviting. The old question "If a man die shall he live again?" is so disregarded or held with such little expectation that none but sour or stunted fruit is the outcome. Now, as spiritualists alone can answer this question in the affirmative, they should never "put their light under a bushel," but at home or abroad, resting or travelling by land or by sea, be ever ready to "give a reason for the hope that is in them." How many ways we now have of blessing our unenlightened friends who have no knowledge of any other world than this. Let all who visit distant places find out and strengthen the hands of resident spiritual friends by attending their public services, assisting in open-air services (or inaugurating them), distributing tracts and progressive literature broadcast, never forgetting the "Scribes and Pharisees" (our authorized religious teachers), private letter correspondence may often be useful in calling attention to their crude and impossible dogmas proclaimed from the pulpit. By this means a new thought may be awakened that will some day blossom and bear fruit. May the grand Missionary Number do all the good the projectors wish. Let us all be up and doing, and we shall find over there we have not laboured in vain nor spent our strength for naught, and so "an abundant entrance shall be administered unto us" by-and-bye.—*B. H.* [We still have copies of the Missionary Number which we can sell, 12 for 1s., 25 for 1s. 6d., 50 for 2s. 6d., and 100 for 5s., carriage free in all cases.]

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