

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, JUNE 20, 1890.

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SEE BACK PAGE.

PLATFORM GUIDE.

SUNDAY, JUNE 22, 1890.

Accrington.—28, China St., Lyceum, 10-30; 2-30, 6-30: Miss Jones.
Armley (near Leeds).—Temperance Hall, at 2-30 and 6-30.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Mrs. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington St., at 2-30 and 6: Mrs. Connell.
Beeston.—Conservative Club, Town St., at 2-30 and 6.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Miss E. Wheeldon.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Jarvis.
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.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Miss Walker.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Horrocks.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. T. H. Hunt. Anniversary.
Otley Road, at 2-30 and 6: Mrs. Hoyle.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Berry.
Milton Rooms, Westgate, at 10, Lyceum; 2-30 and 6: Mr. E. W. Wallis, and on Monday.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. Bloomfield.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30: Miss Harrison. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Wright. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Whitehead. Wednesday, at 7-30.
Norton Gate, Manchester Rd., at 2-30 and 6: Mr. Thresh and Mrs. Kipling, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30 and 6: Mrs. Green.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30, 6-30: Mr. D. Milner.
North Street, at 2-30 and 6: Mr. G. Newton.
Trafalgar Street, 2-30 and 6-30: Mr. R. Bailey. Mon., Mrs. Hayes.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Grocott.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen Street Arcade, at 6-30.
Churwell.—Low Fold, at 2-30 and 6.
Cleckheaton.—Walker Street, Northgate, Lyceum, 9-30; 2-30, 6: Mrs. Bentley.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Hepworth.
Cooms.—Asquith Buildings, at 2-30 and 6: Mr. Bamforth.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Stansfield.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 38, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Swindlehurst, and on Mon., 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mr. Wright or Mrs. Russell, and Thurs., at 7-30.
Blanket Hall St., Lyceum, at 10; at 2-30 and 6. Thursday, at 7-30, Members' Circle.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. W. H. Brooke.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Gregg.
Institute, 3, John St., off Buxton Rd., 2-30 and 6: Mrs. Stansfield.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. S. A. Taylor.
Jarrows.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, 2-30, 6: Mrs. Ellis.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. Rowling.
Lancaster.—Athenaeum, 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: Mrs. Beardshall.
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. S. Schutt.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Rd., 7-30: Mr. S. T. Rodger. Tuesday, at 7-30, Séance.
Olapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—23, Devonshire Road, at 7: Mr. Clack. 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; at 7, Captain Pfoundes.
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, Mr. J. Burns. Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Séance, Mrs. Treadwell. Friday, 6 to 8, sale of literature.
Mill End.—Assembly Rooms, Beaumont St., at 7: "Evolution v. Special Creation."

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; Members' Circle, at 8-15.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. J. Veitch; at 7, Mrs. Treadwell.
Shepherds' Bush.—14, Orchard Rd., at 7, Mr. Goddard. 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. Devers Summers; Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30: Mr. Llewellyn.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30, Mr. Tetlow.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. B. Plant.
Collyhurst Road, at 2-30 and 6-30: Local.
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.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. Henderson. 41, Borough Rd., at 6-30: Mrs. Caldwell.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Rodgers.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Britten.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Fillingham.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3, Mr. Wheeler; at 6-30: Song Service, "Rest at Last."
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mrs. Groom.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30 and 6: Mr. Armitage.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Smith.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. Walsh.
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. Wainwright.
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. Parker.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaiithwaite.—Lafth Lane, 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mrs. Young. Wednesday, at 7-30, Mr. Gilbertson. Developing on Fridays, at 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose. Anniversary.
Station Town.—14, Accolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Whittaker. 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.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; at 2-30, Lyceum; at 6, Mr. A. Pickering.
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, Open.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
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: Mrs. Roberts.
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.
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THE ROSTRUM.

SPIRITUALISM ARRAIGNED.

"THE OLD, OLD STORY."

SOME six years ago a paper was read, and subsequently published in tract form, under the sobriquet of—

"WHAT IS SPIRITUALISM?"

The paper was read at the Annual Conference of the Christian Women's Union, held in Glasgow, by a Mrs. McHardie, author of several tracts, written, printed, and widely distributed in the interests of Christianity. Within the last few weeks a second edition of the above-named tract has been put into circulation, and some copies (accompanied in one instance by a letter of tremendous denunciation against the Editor of *The Two Worlds* as the accredited agent and collaborateur of no less a personage than Satan himself) now challenge our attention.

There are two reasons why we deem a notice of "the very old, old story" which this tract revives is called for. In the first place, we had hoped the great whipper-in of the churches—"That old Serpent, the great Dragon," "Satan," &c.—had really gone to his account, seeing how many of the spirit mediums have preached his funeral sermon. We had hoped, too, that the fire-and-brimstone region, over which he was assumed to preside, had been disestablished along with its ruler by the iconoclastic blows of science, reason, and the light of rational religious sentiment. One of our reasons for reviewing in detail Mrs. McHardie's answer to the question she propounds, is the revival with which she treats her readers to all the fables of antiquity on the subject of Hell and its king, to whose sole agency she attributes the vast and now world-wide movement known as "Modern Spiritualism." Our second reason will be treated of more fully in the closing up of the series of articles which the tract in question demands from us. *A priori*, however, we shall allow the Christian prosecutrix to speak for herself. Here is the opening of her case:—

"WHAT IS SPIRITUALISM?"

"The great question before the world for the last eighteen hundred years has been, 'What think ye of Christ?' Since 1848 another question has been steadily forcing itself upon the attention of men, viz., 'What think ye of Spiritualism?'"

"Public opinion has been and still is much divided in regard to what Spiritualism is. Many theories have been brought forward to explain it, all of which may be reduced to four:—

"I. That it is a system of trickery and imposture;

"II. That it is the operation of natural laws, especially magnetism and electricity;

"III. That it is the veritable intercourse of the living with the dead;

"IV. That it is supernatural, but of Satanic origin.

"Two very important considerations forbid acceptance of the first theory—(1) the number of its adherents; (2) the character of its leaders.

"When it commenced in America, in 1848, believers in Spiritualism counted only by hundreds. But with such rapidity has it spread that last year there were some forty millions of them spread throughout the world, twenty of these millions being in the United States alone. Would it not be a curious thing to find forty millions of people

leagued together to uphold a system of trickery and imposture? Or, if it be not so, it would be equally strange if out of that vast number none could have enough mental acumen to detect the trickery, or sufficient uprightness to expose it when they did.

"The character of its leaders also forbids acceptance of this theory, many of them in our own and other countries being persons of acknowledged probity, and standing also in the foremost ranks of literature, science, nobility, and even royalty.

"In America, where the critical power, clear-headedness, and practical acuteness of the people are proverbial, two of the earliest of them were the Hon. J. W. Edmonds, Judge of the Supreme Court, New York; and the Hon. G. Tallmadge, Governor of Wisconsin. Both began to investigate for the express purpose of exposing the imposture, but became such converts to it that they lost their respective offices in consequence. So also Dr. Hare, one of the most eminent scientific men in that country, set himself to devise apparatus which should, as he expected, conclusively prove the phenomena of Spiritualism to be all imposture. Instead of doing so, he is now one of its leading exponents.

"Again, in Europe, according to spiritualistic authority, there is not a crowned head which does not know something of this dread system. But to attempt giving details, or the long list of men and women of the highest standing in society and of the most distinguished abilities who practise the phenomena and accept the teaching of Spiritualism, would be a waste of time. Unhappily, our own country is no exception, the boast being openly made that 'from the palace to the hut Spiritualism is practised, and that there is not a town or village of note throughout the United Kingdom in which its adherents are not found.' 'Among these,' to use the words of Professor Wallace, 'are clergymen of all sects, literary men, lawyers, and physicians in great numbers; men of science not a few, secularists, philosophical sceptics, pure materialists, all having become converts through the overwhelming logic of the phenomena which Spiritualism has brought before them.' Surely a system which can hold in thrall such a multitude of such people must be something more than trickery and imposture!

"The second theory holds that spiritualism is the operation of natural laws, especially electricity and magnetism.

"It is true that these forces have much to do with it, and are, in fact, the principal agencies by which the spirits produce the phenomena and hold intercourse with man. None are more ready to acknowledge this than spiritualists themselves. It requires, however, but little consideration to see that these powers could never by themselves do what unquestionably is done in these spirit-circles, far less produce the extraordinary set of doctrines which we shall consider anon.

"Many scientific men also give testimony to the same effect. For example: Professor Crookes says, 'That the phenomena of Spiritualism cannot be explained by any physical law, is a fact of which he is as certain as he is of the most elementary fact in chemistry.'

"The third theory, viz., that Spiritualism is the veritable intercourse of the living with the dead, is the one held by every Spiritualist. Are they right in doing so? We must inquire."

After saying:—

"Whoever these spirits may be who commune with men, they are not those who sleep in Jesus; for we are told that such as do so God is to bring with Him at His coming."

After citing also the parable of Dives and Lazarus to show the impossibility of the dead returning, the writer proceeds thus:—

"These passages clearly show that it cannot be the holy dead that are appearing in these circles. Who, then, are those spirits that, having made their way back to earth, are enticing men upon forbidden ground and luring them on to destruction?"

"In attempting to settle this point we are at once thrown on the horns of a dilemma, for as the Scriptures distinctly show them *not* to be the spirits of just men made perfect, they must either be lost souls doing Satan's behests, or it is Satan *himself* and his fallen angels personating those who appear as departed friends and relations.

"The fourth theory holds that Spiritualism is supernatural but of Satanic origin.

"The chief reason for believing Spiritualism to be of the devil is because it is forbidden by God in the following strong language of reprobation:—

"'Thou shalt not suffer a witch to live.' (Ex. xxii. 18.) 'Ye shall not use enchantments nor observe times.' 'Regard not them that have familiar spirits, neither seek after wizards to be defiled with them.' . . . 'A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death.' 'They shall stone them with stones: their blood shall be upon them.' LEV. xix. 26-31; xx. 6, 27.)"

Now, the above, and a number of other Bible passages of the same character, are quoted to *prove* that, though the phenomena of modern spiritualism are genuine facts, yet their origin is "Satanic," whilst their effect upon those who have taken part in them—contrary to the laws of God, *as declared in the Bible*—must be that in this life they ought to be *stoned to death*, and, in the life to come, have *their part in the lake which burneth with fire and brimstone, which is the second death*. Besides these quotations, numbers of other similarly pleasing prophecies of the spiritualist's doom are scattered throughout this tract, always on Biblical authority.

To answer the writer from her own standpoint—namely, the *divine and infallible* authority of every text she quotes—we must ignore nearly all the discoveries of modern science, few, if any, of which conform to her assumed "word of God." Of course, if one part of the Bible is infallible enough to brand millions of respected and respectable people residing upon the earth to-day as emissaries of Satan, and deem them worthy of being stoned to death, and heirs to everlasting perdition, for believing in the testimony of their senses, then all the writings of the so-called "word of God" are equally infallible; in fact, the author of the tract under consideration says as much in numerous quotations, all of which she attributes directly to God or his inspiration. This places modern scholarship in direct antagonism with the Creator, and assumes that science, which testifies to the works of the Creator, is utterly unworthy of credit, seeing that it is at variance with his *assumed* word. For example, the works prove the earth to be millions of years old; the word places its creation, in six days, six thousand years ago. Geology and the testimony of the rocks denies the possibility of an universal flood and a drowned world; the word affirms it. Noah and the ark story we will gently pass by.

The *works* in astronomy show the sun to be the parent and physical life producer of the entire of the planetary line of satellites revolving around him, while Mrs. McHardie's infallible *word* declares that the sun and stars were only made to give light upon the earth, and that the sun was not even made until the fourth day, and that after the manufacture of the "earth, sea, and dry land."

The more we advance the worse becomes the muddle between the *works*, all of which speak to us through the researches of sciences in tones of testimony that defy contradiction, and the *word*, which to be infallible in one part, must be infallible in all. Still more damaging, however, become the *facts* of modern research, when we bring them to bear upon the origin of the very *word* which Christians declare to have been given by God himself to Moses. To believe this, we must ignore the scriptures of the most ancient Cingalese, Chinese, Hindoos, Egyptians, Syrians, Assyrians, and many other nations of the East, all of whom taught, ages before the period of Moses, all and everything that is in the Pentateuch, or so-called five books of Moses—a record by-the-bye which the Christians may truly call miraculous, if not divine, seeing that the said books contain an account of Moses' *own death, burial*, and many things that happened some centuries after these events.

In attributing, however, all the earlier portions of the Old Testament, especially the story of Adam, Eve, Paradise, and the serpent, to far older nations than the Jews, let it ever be understood that these ancient people never thought of setting down such tales as actual *facts*. In the Cingalese, Chinese, Hindustani, and Egyptian records, they were simply ALLEGORIES; and in all the earliest scriptures of antiquity were designed to illustrate the beneficent work of creation according to the ideality of the primitive people

of those remote periods. It has remained for the Christians to take those allegories and, with *childlike simplicity*, give them a literal interpretation—so literal, in fact, that even now they would set up what they call "the Word of God" against the grand and glorious works that proclaim the footprints of the Creator in rocks and stones, ocean depths, and starry firmaments. Still, as the denunciations now being launched against the spiritualists are all based entirely on the alleged "divinity" of the source from whence they are derived—in a word, as those same terrible and portentous denunciations are positively declared to be given by the Creator of the universe, the vast number, high importance, and immense influence, which the author of the tract herself attributes to the spiritualists, all combine to render enquiry into the validity of her assertions a matter of some curiosity, if of nothing more. It must be remarked at this point, that Mrs. McHardie, like many other zealous Christians, does not confine herself to suggesting how the Jehovah she worships would have the spiritualists treated both here and hereafter, but she proceeds further on to arraign their doctrine in the following terms:—

One of the FIRST TRUTHS of Scripture is the "Fall of Man." Spiritualism rejects the common notions of the fall of man, total depravity, and the atonement.

Another fundamental truth is that of ORIGINAL SIN. "No," says Spiritualism, "Sin does not really exist." "Error, as God vieweth it is undeveloped good." "Man is not totally depraved, needs no regeneration, but only development in true wisdom."

Another vital doctrine of Christianity is the ATONEMENT. "Not at all," says Spiritualism, "Your doctrine of atonement is the very climax of a deranged imagination, and one that is of the MOST UNRIGHTEOUS AND IMMORAL TENDENCY."

Another example of their deadly, soul-destroying doctrine is—"MAN IS HIS OWN SAVIOUR, his own judge." "We preach," say the spirits, "a definite system of rewards and punishments, but do not feign a fabled heaven, a brutal hell, and a HUMAN GOD."

We Christians believe that "all Scripture is given by inspiration of God."

Spiritualism sets aside *in toto* what they call the JEWISH JEHOVAH, and sets up in his place a being whom they call "Nature," or "The Supreme," a full revelation of whose mind and will has now been given in a NEW BIBLE. In short, to set up this NEW GOD, to bring in a NEW RELIGION, to establish a NEW CHURCH and STATE, is now the avowed object of Spiritualism.

Now, without the slightest attempt on our part to speak for the "spiritualists" as a body, seeing that those who practise communion with spirits, include persons of all sorts of nationality and shades of opinion, we do feel justified in demanding why, for the charges above alleged, this Christian woman hurls against the professors of such beliefs her Jehovah's vengeance in this life, and eternal perdition in the next? To answer this we must again call attention to the *alleged* sources of arraignment. They are:

1. That the Bible says so.
2. That the Bible is the infallible word of God.
3. That whoever denies this is an "emissary of Satan and an enemy of God."
4. That the spiritual works, deeds, and sayings of those who, in the Bible denounced everyone else but themselves, were all actually given or inspired by God and his angels, whilst those of modern times, no matter what pure, good, or holy fruit they bear, are all wrought or inspired by the Devil and his imps.

Now as the charges are too many, grave, and serious to be dealt with in a single article, we must confine ourselves for the present to giving a few examples of the character, truthfulness, and consistency of the source from whence these accusations arise, and seeing how impossible it appears even in this brief review to reconcile the works with the alleged "Word" of the Jewish Jehovah, let us farther enquire how we are to reconcile the said "Word," first, with the smallest idea of reverence for the Creator of the universe, or love for "our heavenly Father," and next how we shall reconcile "the Word" *with itself*, a matter, as it will be seen in the ensuing extracts, of no slight difficulty.

OF THE JEWISH JEHOVAH.

"'The Lord is a man of war' (Exodus xv. 3). 'Thou hast covered with anger and persecuted us; thou hast slain, thou has not pitied' (Lamentations iii. 43). 'For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many' (Isaiah lxvi. 16). 'His fury is poured out like fire, and the rocks are thrown down by him' (Nahum i. 6). 'I will make mine arrows drunk with blood, and my sword shall devour flesh' (Deuteronomy xxxii. 42); . . . 'I will provoke them to anger with a foolish nation.' 'The Lord's name is jealous' (Exodus xxxiv. 14). 'The Lord shall go forth as a mighty man; he shall stir up

jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies' (Isaiah xlii. 13); in Zechariah viii. 2 it is said the Lord was jealous to fury. In Exodus xxxii. the Lord said to Moses, 'Let me alone that my wrath may wax hot . . . that I may consume them.' But Moses pleads with him, and reminds him that the Egyptians will speak against him, and say, 'For mischief did he bring them out,' &c.; 'The Lord repented of the evil which he thought to do.'

Here we have the character of Deity, painted by the Old Testament: As a man of war; one who persecutes; slays without pity; pleads by fire and sword; is furious; throws down rocks; makes his arrows drunk with blood; moves to jealousy; provokes anger; is jealous; stirs up jealousy; cries and roars, and is jealous to fury; repents, and is prevailed upon for fear of what the Egyptians might say of him. Jeremiah xx. 7 says that he deceived (enticed) Jeremiah. He is represented as trying to kill Moses at a wayside inn (Exodus iv. 24). He sends evil spirits to mislead (Judges ix. 23, 1 Samuel xvi. 23). Sends lying spirits into the mouths of the prophets (1 Kings xxii. 23); and sends strong delusions that men may believe a lie (2 Thessalonians ii. 11); curses those who keep back their sword from blood (Jeremiah xviii. 10); is weary with repenting (Exodus xxxi. 17). He commands free-love (Hosea i. 2, 3). He hides and will not hear (Isaiah i. 15). Burnt-offerings are a sweet savour to him (Exodus xxix. 18). He commands Samuel to deceive (1 Samuel xvi. 2). He approves Rahab's treachery (Joshua ii. 4, 5, 7). And God dealt well with the midwives because they lied (Exodus i. 16-20).

And these are but a few of the representative passages depicting the God whom we are told allowed, nay commanded, all sorts of spiritual manifestations amongst the Jews three thousand years ago, but will burn up the spiritualists in everlasting fire for practising the same communion to-day! Let us see, however, in a few more sentences how possible it is for minds imbued with a love of truth or consistency to believe what this *infallible word* says in one sentence and directly contradicts in the next:—

"And God saw everything that he had made, and behold it was very good." (Gen. i. 31.)—"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. vi. 6.)

"And the Lord spake to Moses *face to face*, as a man speaketh to his friend." (Exodus xxxiii. 11.)—"No man has seen God at any time." (John i. 18.)

"With God all things are possible." (Matt. xix. 26.)—"And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron." (Judges i. 19.)

"God is not a man that he should lie, neither the son of man that he should repent." (Num. xxiii. 19.)—"And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them, and he did it not." (Jonah iii. 10.)

"There is no respect of persons with God." (Rom. ii. 11.)—"It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, and Esau have I hated." (Rom. ix. 11, 12, 13.)

"A God of truth and without iniquity. Just and right is he." (Deut. xxxii. 4.)—"For it was of the Lord to harden their hearts that they should come against Israel in battle that he might utterly destroy them, and that they might have no favour." (Josh. xi. 20.)

"Every one that asketh receiveth, and he that seeketh findeth." (Matt. vii. 8.)—"Then shall they call upon me, but I will not answer; they shall seek me early but shall not find me." (Prov. i. 28.)

"The Lord is a man of war." (Ex. xv. 3.)—"God is not the author of confusion, but of peace." (1 Cor. xiv. 33.)

"The Lord is very pitiful and of tender mercy." (James v. 11.)—"And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." (Num. xxv. 4.)

"For his mercy endureth *for ever*." (1 Chron. xvi. 34.)—"For ye have kindled a fire in mine anger that shall burn for ever." (Jer. xvii. 4.)

"Thou shalt offer every day a bullock for a sin offering for atonement." (Ex. xxix. 36.)—"To what purpose is the multitude of your sacrifices unto me, saith the Lord . . . I *delight not* in the blood of bullocks or of lambs, or of

he-goats. When ye come to appear before me, who hath required this at your hand." (Is. i. 11, 12.)

"And it came to pass after these things that God did tempt Abraham." (Gen. xxii. 1.)—"Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man." (James i. 13.)

OF MURDER.

"Thou shalt not kill." (Ex. xx. 13.)—"Thus saith the Lord God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." (Ex. xxxii. 27.)

"And he that killeth any man shall surely be put to death." (Leviticus xxiv. 17.)—"Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling." (1 Sam. xv. 3.)

OF LYING.

"Thou shalt not bear false witness." (Ex. xx. 16.)—"And there came forth a spirit and stood before the Lord and said . . . I will go forth and I will be a lying spirit in the mouth of all his prophets; and he said . . . Go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." (1 Kings xxii. 21, 22, 23.)

OF STEALING.

"Thou shalt not steal." (Ex. xx. 15.)—"When ye go, ye shall not go empty; but every woman shall borrow of her neighbour and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment; and ye shall put them on your sons, and upon your daughters; and ye shall spoil the Egyptians." (Ex. iii. 21, 22.)

"Thou shalt not commit adultery." (Ex. xx. 14.)—"When thou goest forth to war against thine enemies and the Lord thy God hath delivered them into thy hands . . . and seest among the captives a beautiful woman, and thou hast a desire unto her that thou wouldest have her to thy wife; then thou shalt bring her home to thine house . . . be her husband and she shall be thy wife. (Deut. xxi. 10, 12, 13.)—"Now, therefore, kill every male among the little ones . . . but all the women children . . . keep alive for yourselves." (Num. xxxi. 17, 18.)

FORGIVENESS OF ENEMIES.

"Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." (Lev. xix. 18.)—"Let this be the reward of mine adversaries from the Lord." . . . "Let his children be fatherless and his wife a widow." "Let his children be continually vagabonds and beg; let them seek their bread also, out of desolate places." "Let the extortioner catch all that he hath, and let strangers spoil his labour." . . . (109th Psalm of David) ("The man after God's own heart").

OF GOD'S MERCY.

"The Lord is good to all, and His tender mercies are over all His works." (145th Psalm, 9.)—"And Joshua did unto them as the Lord bade him. He houghed their horses and burnt their chariots with fire, . . . and smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe. . . . And the spoil of those cities and the cattle the children of Israel took a prey unto themselves, but every man they smote with the edge of the sword." (Joshua xi, 9, 14.)

"Be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap. For every man shall bear his own burden." (Gal. vi. 7, 5.)

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." (Eph. iii. 8, 9.)

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified. . . . Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. viii. 30; ix. 18.)

"Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. Fear ye not, therefore, ye are of more value than many sparrows." (Matt. x. 29, 31.)

If the above citations are not sufficient to puzzle any hapless soul waiting to be saved by belief in the *infallibility of the Bible*, we shall be happy to supply a few hundred more *parallels* of the same kind. Our next article will be devoted to a consideration of what is the "witchcraft" wherewith the spiritualists are "dragging the race down to perdition."

(To be continued.)

HERE AND HEREAFTER.

Do you think because I have fallen, because I am scorned, down-trod,
That the soul of woman within me has lost its image of God?
Do you think because I am fed on the foulest of all foul food
That I never am hungry, starving, for a morsel of His own good?
And because I have done with hoping for higher, holier things,
Do you think that never a longing my weary and worn heart wrings?
I tell you I hate this vileness, with force that you cannot conceive
In your fair, untempted sainthood, with force that you will not believe.
Because the devil in this world has had all his will of me,
You believe he should have me to serve him through all of eternity.
Did the Lord God give women souls then, to amuse the devil, I pray?
Something to do in the future to while the moments away?
If you put your hand down in the darkness and brought it to light
besmirched,
Would you be to blame for the vileness—would you be a part of the
dirt?
Ah! my soul in its undefilement shall pass from all evil at death,
And breathe in the air of heaven its first clean, wholesome breath.
I tell you, in all your fairness, you never have known your God.
"Whom the Lord loveth he chasteneth," and if I have felt his rod,
Each stripe on my sin-stooped shoulders, each piercing pain that I bore,
Has been counted up in your heaven for as much as your prayers or
more.
What business have you with a heaven you never have struggled to win?
What right have you to redemption who never were tempted to sin?
Did your Jesus then die to redeem you, because you were born in the
light?
Whilst the children of garrets and cellars are condemned to eternal
night?
Are my partners in guilt exempted from the doom that you hurl at my
head?
Is it woman or man that is tempted, when I sell myself *only for bread*?
God knows how I've striven to raise me out of these depths of shame;
How the fate of the outcast and hungry has caused me to sink again.
God has counted my fruitless efforts—yes, just as He counted the sneer
That showed on your face as you passed me, cowered on the church step
here.
If I didn't believe in a future—if I hadn't somehow a-thought
There's a life over there where women can neither be sold nor bought—
Do you think I'd have hung on to this life all of these wretched years?
Do you think such a life was worth living for anyone's smiles or sneers.
But I know there's a world where my sorrow will be all in just balances
weighed,
And I wait for that blessed to-morrow where earth's trials will all be
repaid.

—Flora McDonald.

A MALAY SPIRIT CIRCLE, OR "KALIFA."

BY C. S. HUTCHINSON.

WE extract the following account from a recent copy of the *South African Cape Times*:—

As the period specially set apart for the orthodox observance of the "Kalifa" has only just now arrived, it may be as well to at once explain how it was that we came to be present, a short time ago, at one of these peculiar Mohammedan rites. Colonel H. C. Robley, of the 91st Highlanders, had intimated a desire to witness one of these ceremonies. Luckily, the intimation was made to Mr. Attorney Moore, than whom no one was more likely to be in a position to arrange for the gratification of the gallant officer's wish, Mr. Moore's office, in Castle Street, having been for some years past the Malay's Court of Arches, and he the Dean of it. It was, therefore, no difficult matter for the chosen judge and arbitrator in religious differences, to prevail upon a couple of the leading priests of the sect to hold a special Kalifa, and to have it attended by devotees of extra strong enthusiasm. On a certain evening of last January, the Kalifa accordingly took place in the house of one of our principal Malay citizens. The company, that is to say, the members of the Christian faith, arrived at the appointed place about half-past seven o'clock, and were received in most hospitable fashion. Salaams having been exchanged, the visitors were politely shown to their seats, along one of the sides of a spacious room of Dutch type of architecture, and for the first few minutes every one was engaged in mastering the details of the scene.

Immediately in front of the visitors is placed a piece of framework, surmounted by the crescent and crossed

scimitars, and decorated on either side by large flags from Mecca. This little holy of holies—for such it is evidently intended to be—is termed a Prabo, and behind it is seated, cross-legged in the Turkish fashion, a Hadji or elder of a church. In front of him is a formidable array of daggers, swords, and skewers. Along the remaining two sides of the room are seated some twenty or thirty Malays, also cross-legged, while the doorway is thronged by others of the Mohammedan faith, who do not intend taking any active part in the Kalifa on this occasion.

While these details are being taken in, the master of the ceremonies (also a Hadji, and clad in a long white robe) is busily engaged in the distribution of some dozen large tambourines (or tumtums) to the Malays on either side of the room. The incense is sending forth its perfume, and the master of the ceremonies leads off the musical portion of the ritual, which few if any of us can understand, for it is in Arabic. This, as well as the rest of the singing, is noticeable for the frequency of the choruses, many of which have quite an exhilarating swing about them. Evidently the music of this introductory piece of vocalism would show a perpetual crescendo, for the voices have long since past even the point known as triple forte. Then, just as we are wondering whether the drums of our ears will escape without permanent injury or not—crash! and the whole dozen tambourines have joined in the chorus with an effect we leave our readers to imagine.

Whatever the effect may be on the visitors, it is certain that the religious enthusiasm of the Malays taking part in the ceremony is being worked up to par. While the singing and tambourining are at their height, the one trying if possible to outdo the other, four Malays spring up from their sitting posture and rush to the front of the Prabo, from which they each seize a couple of daggers. These are first of all passed over the smoke of the incense, which is supposed to have the effect of rendering them powerless to do harm, and then the devotees go through a strange performance, stabbing themselves in various parts of the body, arms and legs, in a manner perfectly horrible. These feats are accompanied by dancing, after the manner of the Dervishes, and the whole affair is very much like the doings of that howling sect. The singers have not yet got to the end of their crescendo passage, and as they give more and more effect to their lung power the dagger performers appear to be more and more in earnest in their designs upon themselves. It makes one perspire uncomfortably to even watch such violent exercise in a warm and crowded room; and it is positively tantalising to look from this at the placid and unmoved face of the presiding elder behind the sacred structure. They finish at last, and resume their former positions with as unconcerned an air as though they had merely walked across the room and back. The presiding Gatiep, however, has no intention of allowing the ceremony to lag, for no sooner have the daggers been restored to their places than he starts off with a solo, which ends in a dismal kind of wail, joined in by the rest of the worshippers, followed by a tune of a more lively character, in which all one can distinguish are the occasional phrases of "La ilaha ill' Allah," "Ya Hakk." But the singing, though still carried on at full power, is done in really excellent time and style.

The ecstatic point having again been reached, the master of the ceremonies now steps forward and, divesting himself of his flowing robe and substituting a small white cap for his turban, distinguishes himself by what appears to be a species of sword dance. He does it gracefully, though, and throughout all the various movements performed in the course of the ceremony, this same gracefulness of action is noticeable. The manner in which he pretends to cut and hack himself about with the weapons in his hands, is rather appalling, but he passes through the ordeal scatheless. Ten Malays are now called up and placed in two rows of five on a side, each of those on one side holding the handle of a sword and his vis-à-vis its point. Across these swords, held with edges up, the master of the ceremonies now walks bare-footed, steadying himself on the shoulders of the holders, first toward the presiding elder and then backwards. We are really pleased when he shows the soles of his feet, to observe that they have been in no way cut or lacerated. To show that "there is no deception," the swords are afterwards handed round.*

More singing and more tambourining, and a dark-coloured Malay steps to the front to undergo another mode

* It is in this way true believers are supposed to enter the paradise of the Houris.

of torture. A skewer is run through the lobe of each ear, and then another is passed from his mouth through his cheek, from which the point protrudes about an inch. Thus trussed he bows to the visitors and makes a collection. At this juncture those of us who are still nervous as to what further feats of this kind may be committed, are re-assured by the arrival of a well-known medical gentleman, who regards the subsequent proceedings with an impassive air, which seems to imply there need be no apprehension of anyone doing himself any injury. The next enthusiast is a Malay, who makes a number of terrific passes around his neck, as though he contemplated severing his head from its trunk, but finishes off with a dance just as it might be expected he would carry out his fearful intention. Baring his arm, he invites two of the visitors to assist him in the next operation. This is to place a sword across his arm, about half-way between the wrist and elbow, and the one end of it being held by a mathematical professor, and the other by an army officer, he strikes it in, to about the depth of a quarter of an inch. Another dance, and he places the point of the sword into the corner of his left eye, which he seemingly partly turns round as though he were gouging it out. In this fashion he makes another collection, the whole of the money being conveyed reverentially to the presiding elder. By this time the heat of the room and the smell of the incense are almost overpowering, and a delicate hint is conveyed to the master of the ceremonies that the visitors will only remain to see a little more. Of what follows the most striking feature is a performance with two small lighted torches. These are experimented upon by several of the Malays, one holding his arm in the flame, for what to us appeared a very uncomfortable length of time; another placing the flame in his mouth for an equally awkward period; while a third placed the burning torch for some seconds between his undervest and his body. Coffee and biscuits are now hospitably handed round, and the visitors soon after take their departure, after a cordial good night, and a hope from the master of the ceremonies that they have been pleased with the proceedings. How it is all done without serious injury being inflicted, we do not venture an opinion upon, but the main impression left on our mind was, that Kalifas are more pleasant to those who take no part in them.—January 3, 1890.

THE CINGALESE STORY OF THE FALL AND EXPULSION FROM PARADISE.

The earth was covered with flowers, the trees were loaded with fruit; thousands of animals gambolled on the plains and in the air, while elephants wandered peacefully in the shade of gigantic forests; and Brahma knew the time had come to create man who was to inhabit this abode.

He drew from the great soul—from the pure essence—a germ of life, with which he animated two bodies that he made male and female—that is to say, organized for reproduction, like plants and animals; and he gave them “ahancara,” that is to say, conscience and speech, which rendered them superior to all that had been before created, but inferior to the “Devas” (inferior gods) and to God.

He endowed man with strength, stature, and majesty, and called him Adima (in Sanscrit, “the first man”). The woman received as her endowments, grace, sweetness of disposition, and beauty, and he called her Heva (in Sanscrit, “that which completes life”).

The Lord then gave to Adima and Heva the isle of Ceylon for their habitation. “Go,” said he to them, “unite and produce other beings who will be your living image on the earth, centuries after you will have returned to me. I, Lord of all that exists, have created you to worship me during your lives; and they, who will have faith in me, will share my happiness when all things shall have ended. Teach this to your children, so that they shall never forget me, because I will be with them whenever they shall pronounce my name. Your mission is confined to peopling this magnificent island, where I have united all things for your pleasure and convenience, and to inspire the hearts of those who may be born there with my worship. The rest of the earth is also inhabitable. If at a later period the number of your posterity increases so greatly that this abode shall not be sufficient to contain them; let them question me, in the performance of sacrifices, and I will make known my will.”

Having said this God disappeared.

Adima and Heva lived for some time in a perfect state of happiness. . . . But one day a vague dissatisfaction

began to disturb them. Jealous of their felicity, and of the work of Brahma, the prince of the Rakchasas, the Evil Spirit, whispered some unknown desire to them. “Let us journey over the island,” said Adima to his companion, “and let us see whether we cannot find a place more beautiful than this.” Heva followed her husband. They journeyed on for days and months, but as they advanced the woman was seized with strange fears. “Adima,” said she, “let us go no further, it seems to me we are disobeying the Lord; have we not already quitted the place that he assigned as our abode?”

“I have no fear,” replied Adima. “Is there not that terrible land inhabitable, of which he spoke to us?” and they proceeded onward. They at last reached the extreme point of the island of Ceylon. Before them they saw a narrow but beautiful arm of the sea, and on its further shore a vast country which appeared to have no limit.

Heva, trembling with fear, begged Adima to do nothing that would make the Lord angry with them. “Are you not well enough off in this place?” said she. “We have pure water and delicious fruits; why seek anything more?”

“Then,” said Adima, “we will return. What wrong can there be in visiting this country which is before our eyes?” He went to the crossing rocks, Heva tremblingly following him. He then took his wife upon his shoulders, and began to cross the space which separated him from the object of his desires.

As soon as he touched the shore, a fearful noise was heard, and the trees, flowers, fruits, birds, and everything that they had witnessed from the other shore, disappeared in an instant: the rocks on which they had crossed sunk beneath the waves, with the exception of a few sharp rocks which alone remained in sight, as if to indicate the crossing which the celestial anger had destroyed.

These rocks, which are seen between the eastern point of India, and the island of Ceylon, are yet known in that country under the name of “Palam Adima” (bridge of Adima), and are represented upon accurate geographical charts under the name of Adam’s Bridge.

Adima fell weeping upon the naked sand, but Heva came to him, and throwing herself into his arms, said: “Despair not. Let us, rather, pray to the Creator of all things to pardon us.”

As she thus spoke, a voice was heard in the cloud, which called down to them in these words: “Woman, thou hast sinned only through thy love for thy husband, whom I commanded thee to love, and thou hast hope in me. I pardon thee, and him also, on thy account; but you will never again enter that place of delight that I created for your happiness. Through your disobedience of my commands, the spirit of evil has invaded the earth. Your sons, obliged through your transgression to suffer fatigue, and to cultivate the earth, will become wicked and forget me. But I will send Vishnu, who will re-incarnate himself and be born of a woman, and he will bring to them all the hope of recompense in another life, by praying to me to ameliorate the evils that beset them.”

They rose up consoled, but thenceforth they were compelled to labour industriously to obtain sustenance from the earth. (“Ramatsariar,” Hindoo theology: “Recitals and Commentaries on the Vedas.”)—*Dr. W. Chambers.*

A MOST REMARKABLE BOOK.

CAMILLE FLAMMARION, the government astronomer of France, has written a most remarkable book entitled “Uranie,” which the reader infers was composed in an inspired state, or to be a series of spirit communications. According to Flammarion, the stellar universe will be opened to the freed spirit. It will through all eternity enjoy the supreme happiness from the acquisition of knowledge. All that will remain of the human attributes will be the tenderness to others, and the ignorance which will create insatiate thirst for knowledge. The book has a scientific basis, but is a poem. If received by inspiration, it is one of the best examples of its kind.

Every true spiritualist is so firmly anchored in the truth that no amount of deception practised in the name of spiritualism can disturb him in the least. He realizes that human nature is the same everywhere—full of defects and weaknesses—and he patiently labours and waits, ever seeking for the betterment of his fellows.—*Dr. Robert Chambers.*

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The People's Popular Penny Spiritual Paper.

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FRIDAY, JUNE 20, 1890.

IR-RELIGIOUS INTELLIGENCE.

SOME OF THE PHASES OF PRESENT DAY CHRISTIANITY.

AT THE CHURCH OF THE HEAVENLY REST, CHICAGO.

THE cry, "Out with him," repeated again and again in German, came from an excited congregation in one of Chicago's churches—the Humboldt Park Church of the Evangelical Association—on a recent Sunday. Angry shouting men and frightened, screaming children surrounded the pulpit. One man grabbed Rev. Gottfried Vetter, the pastor, by the throat, another, a brother minister, jumped from the pulpit and seized Mr. Vetter by the shoulder, while others leaped from their seats and took vigorous hold of him. Children cried, "They are killing our pastor." The friends of the pastor, acting under legal advice, made no attempt to rescue him, and he was hustled out of the church and thrown into the street. Chairs were tipped up, several persons fell over them, and there was a scene, the equal of which for violence and unchurch-like features, is rarely seen in a place of worship. It seems that the majority of the congregation wanted another minister. The trouble grew out of a previous quarrel in the recent Illinois Conference of the Evangelical Association, which divided the conference into two sections, each of which now claims to possess ecclesiastical authority. Charges of assault were preferred by Mr. Vetter against the other pastor and the trustees of the church, and they were tried the other day before a justice. The justice said that he could not enter into the merits of the rival claims to the ministry of the church, or as to the position of the assailants as trustees, but the offence was aggravated by the fact that it was committed in a church, and two of the trustees were fined \$100 each, the limit allowed by the statute, and the other defendants were discharged.—*Religio-Philosophical Journal*.

THE EVANGELISTS OF NAPERVILLE.

The Evangelical Church troubles at Naperville, Ill., on April 27th, culminated in a riot, and the Mayor was called upon to quell the disturbance. "At the height of the riot," says a special to the *Chicago Tribune*, "the congregation which was assembled above struck up a stentorian German song to the tune of 'Hold the Fort,' which surged out in angry waves of sound upon the peaceful Sabbath air above the din, while the watchers at the window yelled and hooted to the clamorous crowd below. Word had been sent at the beginning of the trouble to the Chief of Police, who soon arrived on the scene with a posse of police, and after vigorous

exercise of their authority, partially restored order and demanded admittance to the building. This was again refused. After some parleying the Mayor was finally called upon, who decided the doors must be opened, and the citizens retired to their homes."

"It is like trying a case, in hell, with the devil for judge." These words were uttered by a brother in reference to the trial of Rev. E. Whitman, pastor of the Joliet First Baptist Church, against whom grave charges were under consideration. The pastor himself presided, which was a cause of complaint. The congregation was nearly equally divided, a slight majority being with the pastor. Both sides became excited, and the wrangle is described as "the most disgraceful scene ever witnessed in a house of worship." There were heard shouts of applause on one side and hisses and groans on the other; and to add to the confusion a huge English mastiff barked loudly at intervals. Sisters scowled at sisters, and brothers looked at brothers as if they would like to fight. One sister accused a deacon of malicious falsehood. One brother said the pastor could lie out of a bad situation quicker than any villain in the penitentiary. Then the crowd shouted and howled and hissed, and the big dog barked.

Deacon Patterson said: "Dr. Whitman, this is an old and a leading church. We have always lived in harmony and brotherly love till you came among us. I stood by you till Monday night, when I heard from your own lips that the charges in Charlottetown were sustained. Then I believed it. Now, this is an American church, built by American money. You are a foreigner, and have come here with a doubtful record, and you ought to resign. If you were a Christian man you would."

But the pastor declined to resign, and the vote was in favour of sustaining him—ninety-seven to seventy-nine. There were cries, mutterings, and withdrawals from the church. Mr. Whitman was charged with associating with a young woman under an assumed name, misappropriation of church funds, and untruthfulness. What the end of this unpleasant affair will be remains to be seen, but the probability is that Mr. Whitman's stay in Joliet will not be long, since the latest letters from the church officers in Charlottetown seem to confirm the charges against him.—*Chicago Tribune*.

THE CONGREGATIONALISTS OF ROCKAWAY.

Only a few days ago the Rev. John E. Fray, of the First Congregational Church, Rockaway Beach, preached his farewell sermon. In the midst of the sermon, the minister was interrupted by the shrill voice of a woman which rang through the edifice, crying "You are a liar." The startled congregation rose to its feet at once to see whence the words had come, while a venerable deacon was endeavouring to restrain his wife, who stood up braced against the front of their pew in the centre of the church. "You have preached nothing but lies since you have been here," the woman again shouted, pointing her right hand towards the pastor. Words of approval greeted her remarks, while she sobbed audibly, and in a few seconds was led from the church by her husband. The pastor continued his address, but soon such epithets as "Shame!" "It's false!" and "You know it's not true!" were hurled at him, and he concluded his sermon.

These are a few of the large numbers of church and ministerial quarrels which have been reported in the papers the last few days. Rivalries between ministers, and resultant sectional strife in their congregations, are the immediate cause of many of these quarrels. The commercial and worldly spirit of the times has such a controlling influence in many of the churches that religious considerations are almost lost sight of, and to the spiritual life little thought is given. Never was there greater need than now of an organization that shall stand for spirituality, for high moral ideals, and practical righteousness.—*Religio-Philosophical Journal*.

FINE MATERIALISATIONS AT NEWCASTLE-ON-TYNE.

On Tuesday evening, June 10th, a party of some twelve persons assembled in the dining-room of a private house, 155, Northumberland Street, to attend a séance given to the Editor, by Mrs. Mellon, *née* Miss Fairlamb, the celebrated physical medium, through whom Alderman Barkas, some years since, obtained many of his most remarkable demonstrations of "form materialisation." Mrs. Mellon, now a fair

matron and mother of three little ones, has lost none of her marvellous gifts by change of conditions or lapse of years, as the séance under consideration amply proved. The cabinet (so-called) was of the simplest kind, being nothing more than a pair of curtains hung up by the writer hereof, and being attached to two nails, thus isolating one small corner of the room, with a large space above the curtains for air. Neither the medium nor any of the invited guests entered the room until the séance commenced, when all took their seats simultaneously, the light of a ruby lamp enabling the sitters to observe clearly what transpired. For the first half-hour Mrs. Mellon, herself, sat in the circle outside, and facing the curtains. These were frequently parted by dim white forms, one tall and graceful female figure throwing back the curtains and advancing to Mrs. Mellon, bending over her and placing her hand on her shoulder. Did we pause here—the marvel of such a visitation would be enough to convince the most obstinate sceptic who had sense enough to put two and two together, that there was a living moving being clothed, and exhibiting all the attributes of humanity, who appeared from empty space and disappeared in the same way, and that, under circumstances that defy any mortal to account for, or any other hypothesis, save that it was no inhabitant of this world, but one who could pass through all the solid walls and doors, or appear and disappear at will.

Following upon Mrs. Mellon's subsequent retreat behind the curtains, were the visits of her well-known spirit attendants, Cissy and Geordie, the former astonishing the uninitiated present by exhibiting her power to make her little form rear up into a tall girl, then sink down to the size of a two-year-old child, and finally, after several similar experiments, to dematerialise in front of the curtains in sight of all present. Then she melted out, from a little black girl into—nothing—at least nothing visible to mortal eyes. Both Cissy and Geordie opened the curtains before which they moved about, to show the medium sitting in her place in the little recess.

Now, except upon the hypothesis that the writer of this plain unvarnished statement is telling an infamous falsehood, and that the twelve persons who sat around the circle and who, if necessary, will personally bear witness to the truth of this same statement, were all either fools or liars—the living, moving, sentient forms seen and heard—for two of them, at least, had much to say—were either what they professed to be, i.e., the deathless spirits of those who had once lived on earth, or—what? The clergy will say "devils," the scientists, "nothing." Where is your proof, gentlemen, of either position?—Ed. T. W.

NATIONAL CONFERENCE OF SPIRITUALISTS.

At the last meeting of the Committee *pro tem.*, on the general order of exercises deemed most desirable to be observed at the National Conference, SUNDAY, JULY 6TH, it was determined to add to the "Agenda" already published in this journal a copy of the principal resolutions which will be submitted to the Conference for consideration, together with such other matters as may be of interest to the friends who propose to attend or the societies sending delegates.

We shall again call attention to the *Agenda* to be carried out in the Co-operative Hall, Downing Street, Manchester, Sunday, July 6th.

Order of Proceedings—

1. Chairman, Mr. Lamont. Call to order at 10-15 for 10-30.
2. Opening hymn and invocation.
3. Reading of letters received by the sub-committee.
4. Call for short written reports or suggestions from 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 and ten minutes' speeches.
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—among others, Mrs. Britten, Messrs. Morse, Wallis, Johnson, &c., &c.
5. Collection.
6. Hymn and benediction.

Sub-Committee to receive the delegates—Mrs. Wallis, Messrs. Morse and Boardman.

Arrangements will be made for refreshments to be provided for visitors close by the hall, at moderate charges.

Societies who are in sympathy with this movement are kindly invited to send one or two delegates to the Conference, as representative of their views on the best means of advancing the cause of spiritualism.

The Committee have secured the able services of Mr. Smith, organist, of Collyhurst, for the musical portion of the services.

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, &c., by addressing the secretary, Mr. J. B. Tetlow, 46, Harrison Street, Pendleton, Manchester.

At the last meeting of the Committee of Management it was decided to draft and print, for the benefit of those who may attend the Conference, the following important and suggestive resolutions:—

(1) "That this assembly of representative spiritualists consider that an annual movable Conference of the spiritualists of Great Britain and Ireland is a necessity of the present position and importance of our movement."—Moved by Mr. J. J. Morse.

(2) "That whilst we deem the phenomenal and religious aspects of our movement as of equal importance and essentially necessary each to the other, yet we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interest of enquirers and spiritualists from the Sunday evening public services, thereby limiting the usefulness of spiritual societies' efforts to present the religious and philosophical aspects of the cause."—Moved by Mr. A. H. Kersey, of Newcastle-on-Tyne.

(3) "That the time has come for a greater unanimity of opinion concerning the fundamental basis of our philosophy, so that the terms spiritualism and spiritualists may be associated with an accepted and definite significance."—Moved by Mrs. Britten.

(4) "That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment."—Moved by Mr. Johnson.

(5) "That considering the number and importance of spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or freedom of action."—Moved by Mr. E. W. Wallis.

(6) "That the next year's Conference Committee be requested to gather the opinions of societies, representative workers, and spiritualists upon such subjects as are suggested in the foregoing resolutions, and report thereon at the next annual meeting."—Moved by Mr. H. Boardman.

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 each meeting. This notice will be continued up to the date of the Conference.

Signed on behalf of the full Committee—

EMMA H. BRITTEN,
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.

The wise man does not search for the truth; he listens for it.—Emerson.

SPIRITUALISM IN MANY LANDS.

THE JAPANESE IN SEARCH OF A BASIS OF MORALITY.

The *Hochi Shimbun*, one of the leading journals of the Japanese capital, reports that various local governors and prefects have addressed a memorial to the Government on the adoption of a new basis of morality for Japan. It says that the Education Department has long been perplexed on the same subject, for it has long perceived that Western religion, which forms the basis of Western morality, and which might therefore seem a necessary consequence of the acceptance of Western civilization, is unsuited to the conditions of the country, and could not be introduced without great confusion and peril. In these circumstances (pursues the Japanese journal) the leaders of Japanese thought would have been disposed to adopt the utilitarian system had it not seemed of too subtle and recondite a character to be embodied in a text-book of common morality. On the other hand the experience of centuries has taught that the doctrines of Confucius are suited to the disposition of the Japanese people, and though to rehabilitate the Confucian classics side by side with philosophies and sciences imported from the West would involve all sorts of anomalies and inconsistencies, it has been decided that Confucius is to be the sheet anchor, and text-books of morality are to be compiled for schools with his precepts as a basis.

A DYING QUAKERESS AND HER CHILDREN.

A member of the Society of Friends, living at Settle, in Craven, had to take a journey to the borders of Scotland. She left her family, consisting of a boy and two girls, aged respectively seven, six, and four, behind. After an absence of three weeks, and when on her homeward journey, the Quakeress was seized with illness and died at Cockermouth. The friends at whose house the event occurred, seeing the hopeless nature of the attack, made notes of every circumstance attending the last hours of the dying wife and mother.

One morning, on the nurse at Settle going into the sleeping-room of the children, she found them sitting up in bed in great excitement and delight, crying out: "Mamma has been here;" and the little one said: "She called: 'Come, Esther.'" Nothing could make them doubt the fact, intensely visible as it had been to them, and it was carefully noted down to entertain the mother on her speedily expected return home.

That same morning, as she lay dying on her bed at Cockermouth, she said: "I should be ready to go if I could but see my children." She then closed her eyes, it was thought to re-open them no more; but after ten minutes of perfect stillness she looked up brightly and said, "I am ready now; I have been with my children," and then at once peacefully passed away. When the notes taken at the two places were compared, the day, the hour and minute were the same.—*From the "Manchester Courier."*

The *Boston Globe* says: We have not heard much lately of the Rev. Joseph Cook, Boston's pulpit pyrotechnist. He burnt his fingers badly in letting off a firework against spiritualism, and he has been nursing them ever since. Lately he has occupied Henry Ward Beecher's place, and seems to have been inspired by the surroundings. At any rate, he offered the following incidents, among others, as demonstration of a future life:—

Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it he said, "You saw life departing visibly from the physical form." This was at Concord, remember, where there is no superstition. Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss; and he suddenly passed away. Dr. Oliver Wendell Holmes, in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching by a deathbed, the impression was conveyed to him that something—that is the word he used—passed from the body into space

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."

HE LOVED TO STEAL.

AN amusing incident occurred in one of our Eastern chapels a few weeks ago. The clergyman gave out the hymn.

I love to steal awhile away
From every cumbering care.
And spend the hour of setting day
In humble, grateful prayer.

The regular chorister being absent, the duty devolved upon Deacon M., who commenced "I love to steal," and then broke down. Raising his voice a little higher, he then sung, "I love to steal." As before, he concluded he had got the wrong pitch; and deploring that he had not his "pitch tuner," he determined to succeed next time. All the old ladies were tittering behind their fans, while the faces of the "young ones" were in a broad grin.

At length after a desperate cough, he roared out, "I love to steal." The effort was too much. Everyone but the clergyman was laughing. He arose and said, "Seeing our brother's propensities, let us pray." It is needless to add that but few of the congregation heard the prayer.—*Eastern Despatch.*

THE EDISON TALKING DOLL.

Not the least novel feature of the electrical exhibition which is attracting so much attention at the Women's Exchange in Boston, Mass., is the practical application of the phonograph's powers in the so-called "Edison Talking Doll." The toy is a good-sized one, standing nearly two feet in height, has all the attractions of the common, everyday doll for the little ones, and completely throws in the shade the old-time dolls which prided themselves on being able to lisp "Mamma" and "Papa." The electrical doll rattles off "Mary had a little lamb," "Little Bo Peep," etc., etc., by virtue of the phonographic cylinder within her, and at once interests the older folks and tickles the little folks. There are some twelve varieties of these improved dolls, and each one of them has a recitation of its own.

THE OLD FOLKS' LONGING.

DON'T go to the theatre, lecture or ball,
But stay in your room to-night;
Deny yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

DON'T selfishly scribble, "Excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a bygone night,
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their little babe
To their tender love and care.

DON'T let them feel that you've no more need
Of their love and counsel wise,
For the heart grows strangely sensitive
When age has dimmed the eyes;
It might be well to let them believe
You never forgot them quite—
That you deem it a pleasure when far away,
Long letters home to write.

DON'T think that the young and giddy friends,
Who make your pastime gay,
Have half the anxious thoughts for you
That the old folks have to-day.
The duty of writing do not put off,
Let sleep or pleasure wait,
Lest the letter for which they waited and longed,
Be a day or an hour too late.

FOR the sad old folks at home,
With locks fast turning white,
Are longing to hear of the absent one,
So write them a letter to-night.

TO THE GOD OF NATURE.

GOD of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through countless channels, Lord, from Thee.

It leaps to life in grass and flowers,
Through every grade of being runs,
Till from Creation's radiant towers
Its glory flames in stars and suns.

GOD of the Granite and the Rose!
Soul of the Sparrow and the Bee!
The mighty tide of Being flows
Through all Thy creatures back to Thee.

Thus, round and round the circle runs—
A mighty sea without a shore—
While men and angels, stars and suns,
Unite to praise Thee evermore.

—Lizzie Doten.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—We have opened meetings at the above place, and hope all friends will rally round us. Being only working men, we are obliged to get all the voluntary help we can. Our speaker disappointed us on Sunday, so the guides spoke on a subject from the audience, giving great satisfaction, especially to the proposer of the subject.—R. P.

BATLEY. Wellington Street.—We held our first open air meeting with Mr. Wright as speaker, who defended the cause of "Spiritualism and its teachings," in a very able manner, showing that its philosophy was in accordance with man's reasoning faculties. The remarks were well received by a very attentive audience, and no doubt have left an impression that in spiritualism there is more than the mere phenomena of rapping and tilting of tables. Evening, Mr. Wright lectured in our rooms on "The Bible," to a good audience, pointing out how imperative it is that we read, mark, learn, and digest what we can prove, and not be willing to believe things altogether unreasonable. Many back numbers of *The Two Worlds* were distributed during the day.—J. W. W.

BIRMINGHAM. Oozells Street.—In the absence of the expected medium Mrs. Elliott made good reparation by spirit descriptions, and a most pleasant evening was spent, the descriptions being so varied and minutely described. It is to be regretted Mrs. Elliott does not give her talents more publicity, and then we should not be so dependent on others.—L. T. C.

BLACKBURN.—Afternoon: The controls of Mr. W. Ward gave a short address on "The Mission of Spiritualism." Clairvoyance, by Miss Janet Bailey, all recognized. Evening: The controls of G. E. Edwards lectured on "Sowing and Reaping." Miss Janet Bailey gave eight clairvoyant delineations, seven recognized.—O. H.

BOLTON. Bridgeman Street Baths.—Miss Pimblott, speaker. Subject, afternoon: "Praising the Lord, and the best way to do it." Evening: "Signs of the Times." The controls brought before our notice the many changes taking place, both in the scientific and political world, which must inevitably be for the benefit of the rising generation. Such changes will go on unceasingly.—J. P.

BRADFORD. Norton Gate.—Mr. A. H. Woodcock. Subject, afternoon: "Spiritual Brotherhood." Evening: "God's presence in Nature," gave entire satisfaction. Clairvoyance good.—W. C.

BURNLEY. North Street.—June 15th: The morning opened gloriously fine, the heat of the day being beautifully tempered with thin mottled clouds, wafted slowly across the sky eastward by a gentle soft breeze from the west. A tempting influence to ramble out and see the uncoiling of Nature at this season is very strong. Halls partially deserted under such tempting conditions are to be expected. Our little room again full to hear the inspirers of Mrs. Gregg. Afternoon. "Life and Death." Evening, "The spirit's mission on the earth's plane." Respecting the latter subject it was a treat to listen to and learn of the missions of the loved ones who having stepped onward, return to tell of the continuity of life, the unfoldment of man's nature, the unending efforts to comfort earth's sons and daughters who are yet dwelling on this physical plane. The audience lingered in the room after the service was ended, indeed it was pleasant to be there.

BURNLEY. Trafalgar Street.—Mrs. Hayes' guides delivered two splendid addresses to good audiences. Afternoon, "Who are the redeemers?" Evening, "Woman, her mission and her power," followed with remarkable psychometry and delineations, mostly to strangers, all recognized.

CARDIFF. Psychological Society.—The opening services were held in the Lesser Hall, Queen Street Arcade, on Sunday and Monday, June 8th and 9th. Mr. Victor Wyldes delivered able addresses. Sunday morning, inspirational replies to questions on spiritualism, religion, or reform. Evening, some psychological evolutions of the nineteenth century. Monday evening, "Hypnotism," followed by psychometric experiments. The services were well attended, the hall being filled. It is hoped that this society will be the means of bringing the spiritualists of this town together, and that it will be able to perform good work.

OLEOKHEATON. Spiritualist Church, Walker St., Northgate.—We opened our new place and had a splendid day, and we think we shall be successful in our undertaking. The people in the vicinity seem to be amazed with us, and desire to come and see for themselves, though some were afraid of being seen to come. The guides of Mrs. Midgley gave very appropriate remarks in the afternoon, and clairvoyance. Evening subject, "O grave, where is thy victory? O death, where is thy sting?" was dealt with ably; and the people outside, although they were backward in entering the hall, stood very near, so that they could hear from the windows, which were open.—W. P. N.

COLNE.—Miss Jones gave two good lectures. Afternoon: "Lights from the New City." Evening: Acts, chap. ii, v. 17. Several psychometrical delineations and clairvoyance were given very satisfactorily. Fair audiences.—J. W. C.

DARWEN. Church Bank Street.—Mr. George Smith devoted the afternoon to "Psychometry;" evening, dealing with subjects chosen by the audience, "What effects have the different planets upon humanity?" "If man is ruled by the planets, how can he be responsible for his actions?" Both well treated from an astrological point of view.

ECOLESHILL.—Afternoon, the guides of Mr. T. Hindle discoursed on "Man, and whither is he bound." Very well handled, and gave general satisfaction to a fair audience. Evening, the guides of Mrs. Rushton named several children in a very touching and sympathetic manner, finishing with clairvoyance, 18 descriptions given, 12 recognized. Room full.—E. J. C.

FELLING.—Mr. Forrester, accompanied by a young lady, occupied our platform; the latter took the first part of the meeting—it being her first attempt. She dealt in a masterly style with such noble men as Thos. Paine, Voltaire, G. Washington, and many others, likewise the noble workers of the present time. She was warmly applauded. Her discourse occupied fully thirty minutes. Mr. Forrester followed. Subject from the hymn, "Sow in the morn thy seed." Evening: "Hold not thine hand," entreating his audience to sow the seeds of love and kindness to all they come in contact with. A hearty vote of thanks was awarded to both speakers. On Sunday, June 22, Mrs. White, of Sunderland, will be with us.—J. D.

HALIFAX.—Monday, June 9, Mr. Rowling. Subject, "Marriages" phrenologically considered; very interesting. After which he gave good clairvoyance, and examined a gentleman's and ladies' heads. June 15, Mrs. Crossley. We had a very pleasant day indeed. Her clairvoyance is really excellent.—B. D.

HECKMONDWIKE. Blanket Hall Street.—Mr. Hopwood, of Bradford, whose guides gave two grand discourses. Evening followed by psychometry tests. Much praise is due to such men, whose hearts and souls are in the cause. We had fair audiences at both services.—T. R. O.

HEYWOOD. Argyle Buildings.—Our president read selections from *The Two Worlds*; also Mr. Hunt's lecture from the *Medium and Day-break*, on the "Philosophy of Inspiration." Mr. Lomax spoke on "The Law of Inspiration," and "The Unknown God." Both good, instructive addresses. Monday, Mr. Lomax related how he became a spiritualist; very interesting. The proceeds of the collection were given for the benefit of our society.

KEIGHLEY. Assembly Rooms.—A splendid day with Mrs. Wallis. It being our anniversary services the place was well filled. Afternoon subject, "Life, and its Uses," treated in a clear and satisfactory manner. Evening, "Life in the Great Beyond," was quite a treat. We shall look forward to her next visit with pleasure.

LONDON. Canning Town.—A harmonious audience listened to a reading by the chairman, entitled, "Religion," and comments thereon. Mr. C. H. Dennis gave an address on "Heaven and Hell, where located." He first proceeded to describe the heaven and hell of theology, in a masterly manner, and then explained to the audience that heaven and hell are within us, showing how we could bring the kingdom of heaven upon earth. Mr. Dennis certainly promises to become a prominent speaker on our spiritual platform. The audience were well pleased and satisfied.—E. W.

LONDON. Claremont Hall, King's Cross.—Last Sunday morning: The veteran spiritualist, Mr. Wallace, addressed the meeting on "The Bible and Modern Science." In the discussion that followed, the opinion was expressed by several that as no spiritualist accepted the Bible literally, the address was somewhat misapplied to modern times. The society close on the 20th July in order to join the other friends in Epping Forest. London Open-air Work, at 11 a.m., Finsbury Park. Messrs. Jones and Darby spoke, and interested an attentive audience. At 6 p.m., Messrs. Drake and Rodger unfurled the banner of spiritualism in Penton Street, Pentonville, speaking for an hour. At the close they intimated the meetings would be continued, same hour and place, every Sunday evening, and afterwards in Claremont Hall, close by. Victoria Park, Messrs. Emms, Marsh, and Cohen conduct spiritual meetings every Sunday.

LONDON. 23, Devonshire Road, Forest Hill, S.E.—June 15: Mr. Everitt gave an account of the remarkable phenomena he had witnessed with his wife, Mr. Home, and other media.—G. E. G.

LONDON SPIRITUALIST FEDERATION.—A general meeting of the Federation was held at Claremont Hall, Penton Street, Pentonville, on Sunday evening last, Mr. A. M. Rodger in the chair. The rules as suggested were confirmed and passed without alteration, and it was unanimously agreed to take Claremont Hall permanently as a central hall for Federation work and services. The secretary strongly urged the claims the proposed Conference at Manchester had upon the Federation and two members were nominated to represent the Federation at Manchester if they would attend. It was also agreed to send two working members, the new chairman, Mr. W. O. Drake, and the secretary, U. W. Goddard, being suggested, if the funds could be raised to pay travelling expenses for the delegates. It is hoped that all who wish to assist the Federation will at once send their subscriptions or donations, as the funds in hand are of a very trifling amount. The next general meeting for the election of private members to act on the council will be held at Claremont Hall, on Wednesday evening June 25, at 8-0 prompt, to be followed by a council meeting at 8-30. A fair attendance and considered one of the best working meetings held, giving promise of good results in the future. Next Sunday Captain Pfoundes lectures on "Ancient Centres of Religion," &c., at 7-0. (Please note change of secretary's address, which for the future will be U. W. Goddard, 6, Queen's Parade, Clapham Junction, S.W.) Messrs. Drake and Rodgers held an open air service outside the hall an hour previous to the meeting, which will be continued by the secretary and Federation members every Sunday evening at six. Copies of *The Two Worlds* Missionary Number were given to many inquirers.—U. W. G.

LONDON. Winchester Hall.—Monday, June 9: We inaugurated our first tea and soirée. The tea, thanks to the energetic work of Mr. and Mrs. Veitch, Mrs. and Miss Andy, and Miss Wynne, was all that could be desired. Flowers, supplied by a few, gave the tables a very cheerful appearance. Tea over, cleared for happy enjoyment and chat. There was an abundance of good talent which was much appreciated. Mrs. Copley, Miss and Miss E. Bell, Mrs. Long, Misses N. Simpson and A. Picken, Master Copley, Mr. Veitch, Mr. Andy, Alphonse and P. Andy, and Mr. Picken afforded much amusement and pleasure in the way of songs and recitations. Pianist, Mr. R. Picking. Our friend, Mr. B. D. Godfrey remarked what a social and happy reunion it was.—P. A.

LONDON. Peckham, Winchester Hall.—June 15: Mr. Butcher and Mr. Humphries addressed a very fair audience.—P. A.

LONDON. Marylebone Association, 24, Harcourt Street.—Evening: Miss Todd delighted the audience with a well-delivered lecture on "Man as a Spirit." Many questions were most satisfactorily answered. Harmonious influences prevailed the whole evening. We shall be glad to welcome the medium again very soon.—C. W.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday, 10: Mrs. Wilkins' controls gave an instructive address in reply to a question from one of the audience on the so-called "Day of Judgment." Afterwards several clairvoyant descriptions were recognized. Mr. Mason gave invocation. Sunday, 15: We had a very good meeting. Mr. Mason delivered an address, and towards the end of the meeting gave evidence of his healing power to three subjects, of whom the writer was one. Mrs. Mason's guides gave clairvoyant tests to inquirers. Some recognized; several convinced.

OPEN-AIR WORK. Hyde Park, near Marble Arch.—A very influential meeting was held here last Sunday, the weather being such as to allow of a good concourse of people listening to several speakers, amongst whom were Messrs. W. O. Drake, A. M. Rodger, and chairman,

Mr. Bullock. We were pleased to note a good many spiritualists, and only hope they will continue to help us by their presence, and any assistance that can be given will be thankfully entertained. A supply of spiritualistic literature was well disposed of, and we ask that any one having any to spare for free distribution will favour us with the same. Next Sunday afternoon, at 3, Mr. Utber Goddard and Mr. Drake will deal with the subject of Spiritualism and the New Testament. Friends, come and help.—P. S.

LONGTON. 44, Church Street.—Our service on Sunday evening was conducted by Mr. Jennings, of Birmingham, with Miss Bates and guides. Subject: "Angel Whispers," treated in a very telling and able manner. The control was said to be one of our late church ministers, who passed away some few years since. All were well pleased. A fair audience.—H. S.

MACCLESFIELD.—We had the pleasure of again listening to our good friend, Mrs. Rogers, who spoke on "Gather up the Fragments." She entreated us to gather up the fragments of all that was good and pure, and distribute them freely around, thus making ourselves an example to mankind, even though we be the despised spiritualists. An old spiritualist who had recently passed on (Mrs. Mitcham) spoke a few words to her mother and children. Miss Dickens sang "The Loom of Life" very sweetly.—W. P.

MANCHESTER. Psychological Hall.—On Saturday about fifty adults and children met to take part in our third ramble, the route taken being over the White Moss. The day was exceedingly pleasant, and all enjoyed themselves very much. June 15, a couple of excellent discourses were given through our friend Mr. Rooke. Afternoon: "Physiology" was dealt with, impressing strongly the necessity of obedience to the laws of Nature, by cleanliness, healthful exercise, and diet, thus keeping disease entirely out of the system, and rendering the condition suitable for the free access of our spirit friends, and benefiting mankind accordingly. Evening: "Truth." During the evening Mrs. Rooke sang under control, with great effect, bringing to a close a most enjoyable day.—J. H. H.

MANCHESTER. Tipping Street.—Sunday, June 15: Mr. J. Armitage. A floral service was held to commemorate the passing to the higher life of Miss Leah Hutton (daughter of Mr. Hutton, one of our committee) and Miss Jane Harper, our late musical director for the Lyceum, which office she nobly filled from its commencement, taking a great interest in the work, and always willing to do anything for the children's benefit. The hall was beautifully decorated with flowers sent by the members and friends of the Society and Lyceum. Afternoon: Subjects chosen by the audience, and dealt with in a very satisfactory manner. Evening: Subject, "Life and Death." A voluntary, "Dead March in Saul," by the organist, Mr. Smith, during the time the audience were taking their seats. The opening hymn, "They passed in beauty like a rose," had a wonderful effect. Mr. Smith, jun., sang a solo, "The Children's Land." The control commenced the discourse by a poem on "Flowers." Life here is the training school to prepare and educate for the nobler one to which there is only one way of access—death, which ought to be welcomed, and not dreaded. Man's ideas have pictured it full of dread; but what is death? It is only a short sleep, to awaken in a better land—a land of love and freedom where pain or trouble is merged into brightness and beauty, there to receive the reward we have merited, to commence in a nobler sphere, and to return to help and minister unto the friends left behind. The audience were highly pleased with the discourse, and the masterly manner in which our organist took his part, thus bringing a pleasant service to a close. The committee, on behalf of the families, most cordially thank those friends for their sympathy in coming forward so liberally with the flowers and their own presence.

They passed in beauty like a rose,
Blown from its parent stem.
They live in beauty like the stars,
Bright jewels of the night.

—W. H.

NEWCASTLE-ON-TYNE.—Out-door spiritual work. Many listened to us at the Quay Side this morning, though without the attraction of music. Readings from Missionary Number, *The Two Worlds*, interspersed with comments, and our personal experience of spiritual phenomena aroused and interested all. Some questions were asked and replied to by Mr. Henderson, out of which rather an animated discussion arose that will keep a good many thinking for some time to come, and doubtless result in good.—B. H.

NEWCASTLE-ON-TYNE.—A large audience assembled to honour the ladies who filled the rostrum. Mrs. Hammarbom, our esteemed treasurer, presided. Mesdames Graham and Harvey delivered practical addresses, supplemented by a fine literary effort by Mrs. Geo. Corbett, the well-known writer, her subject being "Sociology in Relation to Woman." This lady's mental powers are characterised by broad culture, remarkable versatility, with classic refinement, which adds general zest to her observations. The proceedings were much enhanced by floral tributes, and exquisite solos by Misses Black and Graham. The usual extraneous duties were sustained by Mrs. Mellon, Mrs. Moore, and Mrs. Robinson, while Miss Kersey conducted the music, which was exceedingly appropriate and full of spiritual feeling.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mrs. White's guides made some preliminary remarks, which were very appropriate. Successful clairvoyance followed. Initials given in the majority of cases.—C. T.

NORTHAMPTON. Oddfellows' Hall.—Mrs. Spring, of London, visited us, and held two services.

NOTTINGHAM. Morley Hall.—Mrs. Barnes speaker, morning. About a dozen of us met. We related a striking experience of spirit control which we had last week, with some thoughts thereon. Our spirit friends then gave us some seasonable advice and earnest exhortation. A pleasant meeting.—Friends, please remember that Mrs. Britten will be at the Masonic Hall, Goldsmith Street, on Sunday, June 22nd. Be early if you want a seat.—J. W. B.

OLDHAM. Spiritual Temple.—We were greatly disappointed that Mrs. Britten could not be with us on account of serious family illness. Afternoon: Our president read a portion of a lecture by J. Page Hopps; and Mr. W. H. Taylor gave twelve clairvoyant descriptions, all recognized. Evening: Mr. J. T. Standish gave a short address, on "God is Love," followed by Mr. H. Taft, with clairvoyant descriptions. Mr. Rayner sang, "In Native Worth," from Haydn's "Creation," which was well rendered.

We are exceedingly thankful for the kind manner in which our local mediums came forward in our difficulty. We are pleased to acknowledge the sum of 11s. from Mrs. Evans, being proceeds of a tea meeting held at her house by members and friends of her circle.

OLDHAM. Duckworth's Assembly Rooms.—June 8: The local brethren, including Mr. Butterworth, who presided, Mr. J. Savage, Mr. R. Fitton, Mr. Thos. Bottomley, and Mr. J. Worthington, all contributed towards the services by speaking, both normally and otherwise. June 15: Mrs. Stansfield gave two excellent lectures. Afternoon: "There is a Light in the Valley of Death." Evening: "The Dawn of Day." Splendid audiences at each service. Good clairvoyance. Next Sunday (see *Prospective Arrangements*) will, we hope, be a special day. All should endeavour to attend.—W. H. W.

PENDLETON. Hall of Progress.—Mr. Tetlow's afternoon subjects, submitted by the audience, viz., "Do spirits manifest through the imaginations of men?" "Is spiritualism for the advancement of the working classes of this country: if so, what shall I do to become fully developed?" Evening: "Sowing and reaping." All subjects were ably dealt with, each service closing with psychometrical delineations, specially good, and received with great satisfaction.—J. G.

RAWENSTALL.—Two good services with Mrs. Best, that in the afternoon very successful. Good audiences.

SALFORD.—Afternoon: Mr. McDonald. Two subjects from the audience: "Cremation, from a sanitary point of view." "Do the planets rule man?" Evening subjects: "Assuming the attributes of God, why does he allow such misery to exist?" "What do we understand by the unpardonable sin?" The addresses were very clear, driving conviction home with forcible argument, a rich treat; we are very glad to hear such mediums express themselves in such a manner.

SCHOLES. Silver Street.—Mr. T. Crowther gave two able discourses. Afternoon: "Love and Unity." Evening: "As the tree falls, so shall it lie," concluding with good psychometry.—T. S.

SHIPLEY. Assembly Rooms, Liberal Club.—The members and friends, to the number of fifty, on Saturday, June 14, had a picnic to Low Hill, Baildon Moor, and after partaking of a well-provided tea, adjourned to the pleasant woodland surroundings adjoining, where we held an open-air meeting; and a truly blessed time we spent in listening to the trance addresses and clairvoyance of the controls of our friends, Mrs. Shepherd, Mrs. Firth, and Mr. Boocock, and also the words of comfort and advice given by our esteemed friends, Mr. Shepherd and Mr. Verity. We then wended our way homewards, feeling better for having met together and spent such a pleasant time, all expressing themselves well satisfied. Sunday, June 15, Mr. Boocock's guides gave good addresses. Afternoon: "How I became a Spiritualist." Evening: "Spiritualism, Is it Superior to Christianity?" which was clearly demonstrated and much appreciated by fair audiences, each service closing with clairvoyance and psychometry, both very good.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—11: the guides of Mr. Griffiths gave a short address, afterwards very satisfactory delineations. 13: usual developing circle. 15: Mr. MacKellar gave a short address on "Clairvoyance," followed by the guides of Mrs. Young, on "Man's Responsibility," closing with clairvoyant descriptions, nearly all recognized.—D. P.

SOWERBY BRIDGE.—Sunday: Mr. E. W. Wallis gave two splendid addresses, afternoon, to the Lyceumists and friends, on "Of what use is the Bible to a spiritualist?" Evening: "Nature's Secrets and Solvents, or the Great Gospel of Goodness." The evening's discourse was characterised by an earnestness, fervour, and eloquence worthy of a pioneer such as Mr. Wallis is, and was evidently enjoyed by his intelligent listeners. The summary of the whole was, that being good for goodness' sake, true for truth's sake, and right for right's sake was the only sowing the issue of which must be heaven in its highest degree.

TYNE DOCK. Exchange Buildings.—Morning subject, "Evolution," introduced by Mr. Grice, who pointed out many objections that might be raised against this theory. Viewed materially it is stated by many that evolution strikes the deathblow to the idea of man being a spirit, or that God exists. But it is clear that evolution utterly fails to explain the origin of life and species, apart from the idea of spirit. Evening: Mr. J. Clare gave a good address on "Miracles." He traced out, by reference to many great characters of the past, that the idea of miracles really resulted from the tendency that people had to exaggerate the merits of their leaders. For instance, it was said of one Hannibal, who was attempting to cross the Alps, that on one occasion he was surrounded by the enemy, and escape seemed impossible; but he applied a stratagem, which had the desired effect. He tied a quantity of brushwood to the tails of several cattle, applied a match, and drove them into the ranks of his foes. They turned and fled, believing they were fiery demons let loose. This was ascribed as a miracle by the followers of Hannibal, or that it was the Deity himself, who communed and authorized Hannibal to do what he did, thus setting down as the intervention of Deity an act of pure stratagem on the part of Hannibal.

WIDSEY. Hardy Street.—The guides of Mr. Ranbeck took for their lesson, in the afternoon, "Christ: do the so-called Christians believe in his works," and they gave clairvoyance very well. Evening: "Spiritualism: is it true?" Handled in a very good manner, and gave satisfaction to a good audience, followed by psychometry, all correct.

WISBECH.—Mrs. Yeeles gave to a crowded audience, "How and why I became a Spiritualist," which was very interesting and appreciated by all present, giving good advice to new beginners not to be disheartened.—W. U. H.

RECEIVED LATE.—Leicester (Silver Street): Half-yearly meeting on the 12th, election of officers; 15, Mrs. Hodson, on "The Resurrection of the Dead."—Sheffield: Mr. James Burns; visit much enjoyed. Many friends from surrounding districts. All the meetings well attended.—Openshaw: Election of officers. Miss Walker lectured acceptably, and at great length, on "Spirit-Communion and Man's Inhumanity to Man."—Huddersfield (John Street): Lyceum. Usual programme, well rendered and enjoyed. A flower service on the 22nd.—Bradford (St. James's): Mr. T. H. Hunt, on "The Problem of Prayer, and 'Love One Another.'" Eloquent lectures followed by impromptu poems.—Sunderland: Mr. Murray spoke for a short time on "Immortality," then gave good clairvoyance, well recognized.—Heckmondwike (Thomas Street): June 8, Mrs. Clough gave very uplifting addresses and con-

vincing proofs of spirit-return. 12: Mrs. Clough again was with us. A pleasant evening. 15: We were favoured with good discourses from Mr. Campion; that of the evening, a letter from the spirit-world, exceptionally interesting.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Morning: Attendance 80 scholars, 7 officers, officers elected for next quarter. Conductor, G. Haworth; assistant conductor, E. Campbell; conductor of calisthenics, C. Hastings; secretary, G. E. Harwood; corresponding secretary, C. Hastings; treasurer, R. Cronshaw; librarian, T. Haworth; guardian of order, J. Stott.—C. H.

BRIGHTON.—Good attendance, 39 girls, 29 boys, visitors 2. Our friend, Mr. Widdop, who, we are sorry to say, has removed to Bradford, made a few remarks to the children, encouraging them on in the light and truth they had received. Afterwards we rehearsed hymns for the Floral Service, to be held next Sunday.

BURNLEY. North Street.—Attendance 40 and 6 officers, attractions of the weather affecting the attendance of the young folk.

CLECKHEATON. Walker Street, Northgate.—After a toilsome week and hard labour we managed to get our room so complete as to enable us to have our services in it on Sunday. We opened our lyceum in the morning in full vigour, and with a determination to press the truth and right on every hand. Invocation offered by Mr. Hodgson. G.-c. recitations. As the room was inconvenient we had to dispense with marching and calisthenics, so we had an address from Mrs. Midgley, who spoke consoling words to our lyceum scholars, urging them to utilize all in their power to resist evil and cleave to that which is of God and the right. Mrs. Thornton also made some very good remarks. She said she felt at home now that we had got a place of our own, and could use it at our pleasure. Messrs. Blackburn and Hodgson said a few words, which seemed to take root in the little minds. We hope that the seeds will not be sown in vain, but will spring up and bear an hundredfold, and we can truly say all is for the best. Present, scholars 25, officers 6, visitors 3.—W. H.

HECKMONDRIKE. Blanket Hall Street.—Prayer by Mr. Ogram; recitations by Miss Todd and Master W. Crowther; reading by Mr. James Burdin; golden chain and silver chains; and calisthenics well gone through by Mr. Thomas Crowther. Present: 28 scholars and 4 officers. A most happy session afterwards; election of officers, the following chosen: conductor, Mr. H. Ogram; assistant, Mr. Thomas Crowther; guardian of groups, Mr. T. Garforth; F. Wood and Miss E. Fawcett, leaders of groups. Secretary, Mr. James Burdin, Holmes Street, Mill Bridge, Liversedge.

HECKMONDRIKE. Thomas Street.—Usual services. Morning, hymn, prayer, musical reading, silver and golden chain recitations. Marching and calisthenics led by G. H. Clegg. Classes formed. Attendance 22, and two visitors. In the midst of opposition we mean to go onward and upward.—F. H.

HUDDERSFIELD. Brook Street.—Sunday, June 15: Good attendance, scholars 46, visitors 9. Marching and calisthenics very ably performed. Recitations by the younger scholars.—F. H.

LEICESTER.—June 15: Attendance, 34 children, 6 officers, 2 visitors. Calisthenics were executed under direction of the guardian, Mr. Hodson. The children are becoming quite experts. Mr. William Armstrong has been elected leader of the Rose group in place of Mr. Allen. A half dozen photos of the lyceum, officers and children, for sale. Intending purchasers are requested to order at once as no more will be obtained this time. It is resolved to take the children to Bradgate Park, on Saturday July 26th, for their summer treat. Tickets for friends 2/3 each.

LIVERPOOL.—Attendance, children 51, leaders 8, visitors 6. Recitations, "Story of Heaven," Edith Adamson; "What was his Creed," Maggie Sandham; "Madge's Reflection," Maggie Love; and "Nobody knows but Father," Reginald Stretton.—F. M.

LONDON. Marylebone Association, 24, Harcourt Street.—Calisthenics and marching. The children are improving. Recitations by H. Towns, Miss White, and Ettie Mason. Fair attendance.—C. White.

MACCLESFIELD.—Morning, conducted by Mr. Bennison. Readings by Messrs. Hayes and Challinor, solos by Mr. Bennison, Miss Dickens, and Nellie Hayes, and recitation by Ruth Henshaw were well rendered. Improvement in the exercises, especially in the chain march. Calisthenics led by Mr. C. Challinor, but we labour under the same disadvantage as other lyceums, that is, none of the new lyceumists are able to perform the calisthenics with the same proficiency as the old lyceumists, consequently, after a time, they feel disheartened. The marching they soon learn. Can any one suggest a remedy for this? In the first group, led by Mr. Hayes, the physical constitution was discussed, and the exact place of all the various bones in the head and body were explained, with the aid of a model. A letter from Mr. P. Hooley (a late lyceumist, now in Australia) was read to the group, and by the tone of the same it cannot be gainsayed that good has resulted from his connection with our lyceum. The other two groups were led by Mr. Bennison and Miss Dickens.—W. Pimblott.

MANCHESTER. Tipping Street.—Morning, conducted by Mr. J. Simkin. Invocation by O. Pearson. 28 scholars, 12 officers. Usual programme. Recitations by Gertrude Maslin, W. Hall, E. Maslin. Closing with hymn and benediction. Afternoon devoted to singing.

MANCHESTER. Psychological Hall.—Attendance excellent. The programme was creditably gone through, considering the circumstances. Our conductor and organist being absent, Mr. Rooke was present, and kindly gave an instructive lecture on "Phrenology," illustrated by charts, to the children, who appeared highly pleased. At the close of the lecture a hearty vote of thanks was given to our friend for his kindness.—A. S.

OLDHAM. Spiritual Temple.—Attendance again very large. Many came late and, therefore, missed much of the session. Be in time! Recitations were given by Misses Horsman, Culverly, Mr. Runacre, and Master Bury. Singing, marching, and calisthenics were fairly well done, though there is room for improvement.—J. S. G.

OLDHAM. Duckworth's Assembly Rooms.—June 8: Lyceum ably conducted by Mr. J. Savage and Mr. W. Ward. June 15, conductor, Mr. Wheeler. Attendance, 63. Several recitations given, and three solos charmingly rendered. Mr. Chas. Shaw taught the young men's class on "Heredity." Mr. J. Sankey proved an efficient teacher of the

oldest boys' class, and Mr. Wheeler gave the first of a series of lessons on "Practical Phrenology," to a large class of young ladies. Mrs. Stansfield was present throughout the Lyceum sessions, and expressed herself as highly delighted with the efficiency shown.—W. H. W.

PENDLETON.—Morning: Present, 9 officers, 86 scholars. Chain recitations. Musical readings and marchings. Recitations by E. Tipton, B. Worthington, J. Jackson, N. Clarke, and F. Boys. Mr. T. Crompton read a lesson from the Lyceum Magazine, called "Man." Closed by Mr. Moulding. Afternoon: Attendance good. Usual programme.—J. T.

SALFORD. Spiritual Temple, Southport Street.—June 8: Morning, 34 members; afternoon, 43. Marching and exercises. In the afternoon, Mr. Jos. Moorey spoke a few words, showing us how necessary it was to form good habits in early life.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 40 children, 9 officers. G.-c.-r., m.-r., and marching. Readings, Masters Griffiths and Lowery; song, Mr. Pascoe, "I'm happy all the day," very instructive. We had our election of officers: Conductor, Mr. Geo. Bowen; assistant conductor, Mr. Thomson; financial secretary, Mr. B. Lowery; treasurer, Mr. H. Thomson; correspondent secretary, L. Pinkney; roll clerk, F. Pinkney; guardian, Mrs. Griffiths; librarian, Mr. J. Griffiths.

SOWERBY BRIDGE.—The re-opening of the Lyceum took place with great satisfaction of its members, judging by the good attendance and happy smiling faces present. The charms the place has over young and old will be intensified by the beautifying which has taken place. Miss Sutcliffe, conductor for both sessions, performed her duties in an able manner. Calisthenics led (morning) by Mr. A. E. Sutcliffe, afternoon, Mr. A. Sutcliffe. Mr. Wallis in the afternoon gave an address to the Lyceumists and large gathering of friends, the subject being, "What is the value of the Bible to a Spiritualist?" which would no doubt open up a new train of thought to those present. On Sunday next, our anniversary will take place, and we hope to see a good muster of all Lyceumists. Morning service will be open session, and we may venture to say it will be a profitable and pleasant time to all. Visitors cordially invited.—M. T.

PROSPECTIVE ARRANGEMENTS.

BATLEY. Wellington Street.—A tea and entertainment will be held on June 21. Mr. Hepworth, of Leeds, will give the entertainment, in character, assisted by a few friends. Ticket for tea and entertainment, 6d., entertainment only, 3d. Tea on the table at 4-30. We hope that many of our friends in the district will make it convenient to come and help us.—J. W. W.

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. 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.

BRADFORD. Walton Street.—29: Afternoon, Mr. Hunt will lecture on subjects from the audience. Evening: "The Great Spiritual Pyramid, and How shall we Build it?"

BRIGHTON.—The second annual floral service will be held on Sunday, June 22, when we have the services of Mrs. Green, of Heywood. Refreshments will be provided at a small charge.

BURNLEY. Trafalgar Street.—On Saturday, June 28, at 7-15, we have great pleasure in announcing that we shall have a first-class entertainment, to which we give all our friends a hearty invitation. Having engaged some good talent, they may feel assured that no effort will be spared on our part to make this a grand success. Adults 4d., children 2d.

HALIFAX. Spiritual Church, Winding Road.—Special announcement. The anniversary services will be conducted in the Mechanics' Hall, on Sunday, June 29, 1890, at 2-30 and 6 p.m., by Mrs. Emma Hardinge Britten. Afternoon: "The Revelations of the Spirit World, Past, Present, and Future." Evening: "The Gospel according to Humanity." We cordially extend the hand of welcome to all enquiring into the truth of spiritualism. A collection at the door each service, in aid of the building fund. N.B.—Friends from a distance can be supplied with refreshment close by.

HECKMONDRIKE. Blanket Hall Street.—Mr. Wright, of Bradford, is expected to lecture on "Love, Courtship, and Marriage," on June 26.

HECKMONDRIKE. 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.

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

LONDON.—A society has been formed at 2, Bradley Street, Canning Town. Seventeen members have been made. On Sunday, June 29, we shall form a committee. All those who wish to work with us, will kindly attend on that date at 11 a.m.

LONDON. Kensington and Notting Hill Spiritualist Association.—The next general meeting of the above association of spiritualists will be held on Thursday evening, the 26th inst. at 34, Cornwall Road, Bayswater, at 8 o'clock. It is hoped that all sympathisers and spiritualists feeling interested in the spread of the cause in this part of the metropolis will attend, in order that the future action of this association may be determined; and also to receive the accounts, which have been audited by Messrs. Earl and Wills. We hope all having any propositions in reference to the above will give notice to the secretary, in order that arrangements can be made for putting them forward at this meeting. Any further particulars can be had by applying to Percy Smyth, honorary secretary, 68, Cornwall Road.

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 Wednesday, July 2, at 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."

OPEN AIR WORK.—Finsbury Park at 11 a.m., Messrs. Darby and Jones, near the band stand. Victoria Park, near the fountain, at 11 a.m. and 3 p.m., Messrs. Marsh and Cohen. At Penton Street Corner, Pentonville Hill, at 6 p.m., Messrs. Drake and Goddard.

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.—Grand Spiritual Demonstration on Town's Moor, June 22. The arrangements for holding this festival are now completed. Services as follow: Morning, 10-30 a.m.; 2 and 6 p.m. Tea in Cordwainers' Hall, 4-30, at a moderate charge. Speakers and singers will occupy the north-western portion of the military stands. Large quantities of spiritual literature for distribution. Distributors kindly asked to be present; and singers to be provided with hymn-books. The following speakers will be present: Messrs. W. C. Robson, J. Stevenson, J. J. Curry, R. Grice, B. Harris, Geo. Wilson, John Hall, and J. G. Grey. It is also expected that Messrs. J. James, H. Appleby, R. Kemster, Wm. Murray, J. H. Lashbrooke, R. Overton, and other gentlemen will favour us with their kind presence and assistance. Mr. W. H. Robinson, chairman. It is respectfully suggested that addresses be short, experimental, forcible, and practical. We also beg to acknowledge the great assistance and kindness received from the Temperance Festival Committee, who have not only welcomed our demonstration in a kind spirit, but have offered platforms, free of charge, and placed the services upon their official programme. "Let us learn to labour and to wait."—W. H. R.

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.

NORTHAMPTON.—Mr. Rodgers, of London, will give us three services on Sunday next.

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.

OLDHAM. Duckworth's Assembly Rooms.—On Sunday next, Mr. W. H. Wheeler will deliver a lecture, at 3 o'clock, on "Wherein does Spiritualism Excel all other Religious Thought?" Questions earnestly invited at the close. Evening, at 6-30, a service of song will be given, entitled "Rest at Last." Mr. J. Savage, Reader. Mr. Thos. M. Barker, musical director. All are welcome.

OLDHAM. Spiritual Temple.—June 29: Lyceum open sessions at 9-45 and 2-30. Special hymns and solos, marching and calisthenics, &c. Mr. E. W. Wallis, speaker.

PENDLETON. Hall of Progress.—Sunday next, Mrs. Smith, of Leeds. Subjects:—Afternoon, 2-45, "True Religion"; Evening, 6-30, questions from the audience.—J. G.

RAWTENSTALL.—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. Teas provided.—J. O.

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. Tea will be provided for friends and visitors.

WESTHOUGHTON. Spiritual Hall, Wingates.—June 29: Anniversary services. Mrs. Groom, of Birmingham, will occupy the platform. Services, 2-30 p.m. and 6-30 p.m. Tea provided for visitors, 6d. each. All are welcome.—T. H.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

THE Directors of *The Two Worlds* Company Limited make a special offer of Volume II. of *The Two Worlds*, bound in cloth, to societies for their libraries at the nominal price of four shillings, carriage extra.

THIS AGE demands a spiritual rostrum. In every community there are thoughtful souls who in their hours of deep meditation touch the boundaries of the vast spiritual realm which presses upon us from every side. Such individuals desire to hear all which pertains to their present and possible experience elucidated. Hence they hail the hand that shall fan them with fresh breezes from eternal hills. There are also innumerable occult laws and forces which weave together the material and the spiritual. Such forces form a sort of Jacob's ladder between the two worlds, and the man or woman who can ascend this ladder or help others to climb it becomes a powerful factor in a field where reapers are demanded.

NELSON.—The spiritualists' room in William Street is closed.

"LET SPIRITUALISTS remember their rostrum does not depend alone upon the speaker. The audience is the prompter upon which the successful rendering of the play depends. 'You cannot grow grapes of thorns, or figs of thistles.' Nor can you obtain brilliant thought from an audience devoid of zeal or aspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it."

MRS. WADE's present address is 31, Woodlands Road, Whetley Lane, Gillington, Bradford. Secretaries, please take notice.

LOOK OVER the dusty pages of human history, and you shall find the men and women who have moved the world, have not been the learned priests, philosophers and statesmen, who assume scholastic airs and adhere to dead forms, but the sincere men and women who, fired with the zeal of a great conviction, have faced the world's learning, and scorned racks, dungeons, and every pain that hoary headed intolerance could inflict to give utterance to their thought.

PURITANISM was treason to art; and because of this it has passed away. When you want radicalism like Nebuchadnezzar's furnace seven times heated, where do you go? Why to Plymouth Rock, where the Mayflower landed. This is the revenge of the artistic element. Plymouth Rock undertook to despise and ignore art. Now you have to begin at the right end, with music. Give us more music, more joy and less theology.

THE METHOD OF JUDGMENT.—The judgment must be employed to discern the truth or falsehood of assertions, by attending to the credibility and consistency of the different parts of the story; the veracity and character of witnesses in other respects; by comparing the assertions with accounts received from other witnesses, who could not be ignorant of the facts; and, lastly, by bringing the test of a comparison with known and admitted facts.—*Mansfield*.

WORK is the great thing. Life is most to those who use it best. It is for use, and every moment is charged with significance. Every action has its effect upon the whole race, and every individual is responsible for every act, every purpose, every influence. Those who would revolutionize the world must themselves become embodiments of the principles which are to produce the revolution. All must recognize the responsibility of becoming spiritually minded.

SPIRITUALISM DIFFERS from other systems in that it recognizes a present inspiration, and offers present proofs of a future life. Mediums are its representatives. They should recognize the dignity of their office, and seek to exercise the best gifts. Mediums should be protected, but to protect them by separating them from all contact with society would make them children. Treat them well, but don't worship them. There are different classes of spirits, and it is for mediums to choose their company. If they open the doors to all classes, they will be demoralized. The prostitution of mediumship to meet the wants of selfish people is a great drawback to spiritualism.

SOME spiritualists are trying to lift up and liberate poor spirits who are in prison. This is proper in its place, but when it leads to neglect of those in this world who are in similar conditions, it is a great mistake. The first duty is to those around us in this sphere of life.

TO BUILD up the family and the home is a most important part of the work before us.

WERE THE SINNER to continue suffering through all eternity, sin would not be destroyed. Punishment could not atone for, or recall, one unjust word. Sorrow and confession and self-abasing love will make up for the evil word, suffering will not. The notion that a creature should be condemned by way of mere punishment is as loathsome a lie against God as could find place in hearts too undeveloped to know what justice is. There is but one thing lower than deliberately to believe such a lie, and that is to worship a God of whom it is believed. If punishment is not, and cannot be, an atonement for sin, which is an eternally evil thing, then there is no place for the Doctrine of Substitution, a doctrine which is a horrid phantasm, a shameless fiction, a libel on the character of the honest and just God, who will by no means treat the innocent as guilty and the guilty as innocent. There is not one word in the New Testament about reconciling God to us; it is we that have to be reconciled to God.

THE CLOUD.—Our whole happiness and power of energetic action depend upon our being able to breathe and live in the cloud; content to see it, opening here and closing there; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied.—*J. Ruskin*.

TRUTH.—Let us all seek truth as if none of us had possession of it. The opinions which to this day have governed the earth, produced by chance, disseminated in obscurity, admitted without discussion, credited from a love of novelty and imitation, have in a manner clandestinely usurped their empire.—*Volney* in "*Ruins of Empires*."

PERSECUTION.—The persecuting spirit has its origin morally in the disposition of man to domineer over his fellow creatures, intellectually in the assumption that one's own opinions are infallibly correct.—*John Fisk*, in "*Excursions of an Evolutionist*."

THE GROWTH OF MORALITY.—If there is one fact more certain than another in the history of evolution, it is that morals have been evolved by the same laws as regulate the development of species. They were not more created, or taught supernaturally, than were the various successive forms of animal and vegetable life. Moral ideas are, like other products of evolution, the result of the interaction of the two factors, heredity and environment, determined in the course of ages by natural selection. They may be seen in the simplest form in the instinct of all social animals, from ants and bees up to man, which makes them abstain from injuring those of the same nest or herd, and prompts them to act together for the common good. Those who had this instinct strongest would be most likely to survive in the struggle for existence, and each successive generation would tend to fix the instinct more strongly by heredity.—*S. Laing*, in "*Agnosticism and Christianity*."

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