

# THE TWO WORLDS

A JOURNAL DEVOTED TO  
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, AUGUST 24, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Miss Jones.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30: Mr. Armitage.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mrs. Best.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30.  
**Bailey.**—Wellington St., at 2-30 and 6: Miss Harrison.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Miss Patefield.  
**Belper.**—Jubilee Hall, 10 and 2; Lyceum; 10-30, 6-30: Mr. Hopcroft.  
**Bingley.**—Wellington St., 2-30, 6: Mrs. Hoyle.  
**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 and 6.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mr. B. Plant.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Miss Walker.  
**Spinners' Hall.**—Town Hall Square, Lyceum at 10; 2-30 and 6-30: Mrs. Hellier.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Craven.  
**Otley Road.** at 2-30 and 6: Mr. Campion.  
**Little Horton Lane.** 1, Spicer St., 2-30, 6: Mrs. H. Saville.  
**Milton Rooms.** Westgate, at 10, Lyceum; 2-30, 6.  
**St. James's Church.** Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. A. Moulson.  
**Ripley St.** Manchester Rd., at 11, 2-30, and 6-30.  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Bush. Wednesday, at 7-30. Saturday, Healing, at 7.  
**Birk Street.** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, 6: Mrs. Mercer. Wed., at 7-30.  
**Norton Gate.** Manchester Rd., 2-30, 6. Tuesday, 8.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Wallis.  
**North Street.** at 2-30 and 6.  
**Trafalgar Street.** 2-30 and 6-30: Mr. Hoole, and on Monday.  
**102, Padiham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Forrester.  
**Cardiff.**—Jesser Hall, Queen St. Arcade, at 11, 6-30: Mr. W. V. Wyldes.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. and Mrs. Hargreaves.  
**Oleckheaton.**—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mr. Boocock.  
**Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Stair.  
**Cooms.**—Asquith Buildings, at 2-30 and 6: Mrs. Bentley.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. J. A. Stansfield.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Deusbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, 6-30: Mr. Forrester.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, at 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. Johnson.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mrs. Clough. Thursday, at 7-30.  
**Blanket Hall Street.** Lyceum, at 10; at 2-30 and 6: Mr. Hopwood.  
**Monday.** at 7-30, United Circle. Tuesday, Wednesday, and Thursday, Members' Circles.  
**Hetton.**—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. T. Postlethwaite.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. Groom.  
**Institute.** 8, John St., off Buxton Rd., 2-30, 6: Mr. W. Rowling.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room.** Brunswick St., at 2-30 and 6: Mr. Ringrose.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. G. Smith.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. Wright.  
**Institute.** 28, Cookridge St., 2-30, 6-30: Mrs. Hellier.  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
**Lecture Room.** Temperance Hall, 6-30. 152, High Cross St., 11 a.m.  
**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. Tetlow.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Beeton Rd., at 7: Open meeting. Tuesday, at 7-30, Séance.  
**Forest Hill.**—23, Devonshire Rd., at 7: Mrs. Spring. Thursday, 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. Thurs., 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Open meeting; at 7 (No information); at 6, Open-air in Penton St., near Claremont Hall.  
**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.  
**Lewisham.**—193, Hithergreen Lane, at 3. Séances every Friday, 8.  
**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance; at 3, Lyceum; at 7, Mr. Hancock will answer questions. Thursday, 7-45, Mrs. Wilkins. Saturday, 7-45, Séance, Mrs. Traadwell.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7.

**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Ohepshaw Hall, 1, High Street, at 11-15 and 6-30, Spiritual Service; at 3, Lyceum; at 8-15, Members' Circle. Week-night Services at 30, Fenham Rd., Marmont Rd.: Wednesdays, Open Circle, Mrs. Watkinson, at 8-15. Fridays, Healing, 7-30. Thursday and Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.  
**Peckham.**—Winchester Hall, 33, High Street, at 11, Mr. Veitch; at 7, Mr. J. Hopcroft.  
**Shepherds' Bush.**—14, Orchard Rd., 7: Mr. U. W. Goddard, Tuesday, 8-30, Mr. Joseph Hagon. Sat., 7-45, Mr. Vango, Psychometry.  
**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., 7: Open meeting.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Mr. W. Macdonald.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Green.  
**Collyhurst Road.** at 2-30 and 6-30: Mr. Rooke.  
**Masborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, 2; 10-45, 6-30. Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. W. Stansfield.  
**Newcastle-on-Tyne.**—20, Nelson St., 2 and 6-30: Mr. W. Walker. Open-air Services (weather permitting): Quay Side, 11; Leazes, 3.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; at 6-30.  
**41, Borough Rd.,** at 6-30: Mrs. Caldwell.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Hodson.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Britten.  
**Duckworth's Assembly Rooms.** Ascroft St. (off Clegg St.), Lyceum 10 and 2-30; at 3 and 6-30.  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. T. H. Hunt.  
**Mechanics' (Pottery Lane entrance),** Lyceum at 2; at 6-30.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Hepworth.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Mr. Newall.  
**Rochdale.**—Regent Hall, 2-30, 6: Mrs. Hayes. Wed., 7-30, Public Circles.  
**Michael St.,** at 8 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.  
**Saltsash.**—Mr. Willscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 3 and 7.  
**Central Board School,** Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaiswaite.**—Lath Lane, 2-30 and 6: Mr. J. Swindlehurst.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Moorhouse. Wednesday, at 7-30, Mrs. Caldwell. Developing on Fridays, at 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Musical Service.  
**Station Town.**—14, Accolom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Ormerod. Thursdays, Circle, 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., at 10-30, Committee; at 2-30 and 6-30, Mrs. Davison.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30: Mr. Davidson.  
**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6, Mr. McKellar.  
**Walsall.**—Central Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. E. W. Wallis, and on Monday.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 6-30: Open.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30, 6: Open meeting.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Milner.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
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## THE ROSTRUM.

ANSWER TO MR. G. H. CRUTCHLEY,

*On the Questions of Bible Infallibility, and the Bible as a Standard of Religion for the intelligence and learning of the present Century.*

BY EMMA HARDINGE BRITTEN.

No. I.

It will be remembered by the readers of this Journal, that in Nos. 135, 136, and 137, we published an analysis of a pamphlet by a Mrs. McHardie, of Glasgow, the first of which was an assertion that Modern Spiritualism was TRUE IN ITS FACTS, but that those facts were originated by a personal devil—the enemy of God and man; and were obnoxious to this charge on the faith of certain texts in the Book called “The Bible.”

Furthermore, upon the assumption that the Bible was the direct and unadulterated “Word of God,” the denunciations it contained against ancient witchcraft, though only claimed in the book itself to be written by human beings, *i.e.*, Moses, Isaiah, etc., etc., were nevertheless used as an argument to show that Modern Spiritualism was the aforesaid “Witchcraft,” and thus denounced by the Creator of the Universe. Absurd, baseless, and wildly superstitious as those charges were, I, as the Editor of *The Two Worlds*, having received this pamphlet, in connection with a letter, denouncing me with being “an emissary of Satan and an enemy of God,” answered these charges in a series of papers, showing the gross ignorance and idolatry of calling the Jewish Bible (a book written by a barbarian tribe of Arabs thousands of years ago, full of contradictions, obscenities, and perversions of natural laws) “the Word of the Creator of the Universe.” I acknowledged then, as I do now, that there were many beautiful things in the Bible, mixed up, however, with so much that is odious and inapplicable to the present age, that it is equally injurious and idolatrous to make such a book the only standard of God’s revelation to man in this, the nineteenth century.

Following upon these articles came a denunciation from a Mr. G. H. Crutchley, of Stockport, against my analysis of the Bible. He complained that I mutilated “the text” by only quoting sentences—re-affirmed that the Bible *was the Word of God*, though written “by all sorts of different persons and in different ages,” declared that the contradictions which I and scores of other analysts pointed out, were no contradictions at all, but “complete, perfect, and beautiful,” “when taken as a whole”—and wound up the most extravagant eulogy on the Bible—as *the Word of God*, by declaring it to be the promoter of all progress, all civilization, and all true religion. As to Modern Spiritualism, it was to him “Baal,” from which he prayed that the “good Lord would deliver him.”

I answered this fresh attack, and, in my character of respondent, showed that I had not mutilated or misquoted one single passage. I repeat now, as then, that every palpable contradiction is similarly prefaced with a “Thus saith the Lord.” Humbly seeking for light, I asked Mr. Crutchley which passages were the Lord’s, and which the various human writers whom he alleges to have been concerned in Bible writing. I even pointed to the fact that the

command not to kill, said to have been given by God in person to Moses, was completely reversed by the command to go and kill, said to have been given by the same God to the same Moses, in the passage—

“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.” Numbers xxv., 4.

Besides scores of similar and totally irreconcilable commands, all prefaced with a “Thus saith the Lord” in different parts of this *one complete and perfect manual of religion*, I offered to give Mr. Crutchley any set number of other equally palpable contradictions, and then I asked him to explain them. This he does not do; but gets out of the difficulty by requiring that I shall not dwell upon texts or passages, but just take the Bible *as a whole*. It is in the same way that he meets my charges of the horrors and the infamies perpetrated by Christians—Bible worshippers and Bible followers—during the history of the past nineteen hundred years.

When I tell him of the immense variety of sects whose quarrels, murders, public and private outrages, compelled Constantine in the fourth century to call the Council of Nice to determine *what men should believe Christianity to be*, he attempts to mystify the question, by calling the sixty different sects that arose in the first three centuries of Christianity by *hard* names, which may induce the uninformed to think they were not Christians at all, but some other sects who fought and tore each other to pieces.

I say—and in the course of these articles I mean to prove—that all the belligerent sects Mr. Crutchley tries to shield by calling them by special names, were CHRISTIANS, professed worshippers of Christ, and the TRADITIONS concerning Bible lore then extant.

I ask him to reconcile the worth of Bible teaching, Bible men, Bible missions, &c., &c., with the horrors of Christian history, with its racks, tortures, inquisitions, auto-da-fés, holy wars, cruelty and wrong perpetrated in the name of Christ, and “for the honour and glory of God,” and he answers me only by platitudes concerning the faith and patience of a few early Christian martyrs. I ask him, What of the enormous wrongs of the labourers, workers, and paupers of this century, and that in a country where Christianity is the State religion; where the Bible is worshipped as the Word of God, and millions of pounds are annually paid out to support Bible teachers in palaces, and export Bible preachers to the heathen, who are ten times more honest, sober, and happy than Bible-worshipping Britons? Does Mr. Crutchley answer any of those questions? Not one. He talks back about the blessings of civilization that the Bible and Christianity have brought, but now, as heretofore, I defy him to show one single art or science that in its introduction has not been denounced from Christian pulpits, and that on the authority of the Bible, from Friar Bacon and Gutenberg to Galileo and Hugh Miller.

As for the tremendous raid of crime that now prevails in civilized Christendom Mr. Crutchley very glibly slides out of that by calling “sweaters,” oppressors, gamblers, drunkards, adulterers, murderers, &c., &c., *heathens*, not Christians. Then in the name of truth and common sense, where are the Christians, and who are the Christians? If they are not the churchgoers, church builders, pew renters, and—at least—so-called Christians of this land, I want to find them, and ask in vain of Mr. Crutchley to show me where they are.

He tells me of Shakespeare, Milton, Carlyle, &c., &c. I am pretty well acquainted with the plays of Shakespeare, and find a good deal more of the “Baal” of spiritualism than Bible in them. As for Milton, his chief alliance with Biblical lore was a most unfortunate one, for all he did by way of

serving Bible religion was to convert the talking serpent of Paradise and the horned, hoofed, and *tailed bogey* of early Christianity into an heroic, beautiful, and fascinating "archangel ruined"—one whom every reader that I have ever met with has far more sympathy with, and admiration for, than any other character in the famous epic of "Paradise Lost." As to Carlyle. For some twelve months I had the honour of living next door but one to him in Cheyne Walk, Chelsea. Introduced to him by my dear and honoured friend Mary Howitt, I had more than one discussion with him on religious subjects, and if he was more warmly attached to Bible teaching and preachings than myself, it is a revelation to me or one point of knowledge at least, for which I am indebted to Mr. Crutchley. Nevertheless, my estimate of the Bible and Biblical teaching, both in its texts and in its fruits, is not derived from or to be altered or influenced by what any individual authority thinks of it. I judge it by its practical fruits in the past, by its history amongst men, by its influence upon humanity to-day, and that after nineteen hundred years of experiment.

I want to know why George Francis Train was committed to prison for sending "obscene literature" through the United States mails, when he only sent one hundred quotations from the Bible, without a word of comment.

Some few years ago I was engaged to lecture for several months in Dunedin, New Zealand. Sir Robert Stout, Attorney-General of the country, M.P. for Dunedin, was the president of the society that engaged me. This gentleman on a certain day called on me and stated that a Bill was being agitated in the New Zealand Parliament to make the study of the Bible compulsory in every public school. Sir Robert was opposed to this Bill, and asked me to make "The Bible in Schools" the subject of my next Sunday evening's lecture. I agreed, and could challenge any one to show that I spoke one word *against* the Bible. But that which I *did* do was to read out several hundred texts from the Bible, and compare them side by side.

Two thousand persons were present on that occasion, and when, according to custom, questions were invited, none were asked; but Mr. Robert Wilson, an old and venerable man, and editor of a paper then published in Dunedin, called *The Otago Witness*, rose up in his place and said, "I thought I had known the Bible pretty well till now, but, *till now*, I did not know that it was so bad a book." This saying was afterwards repeated by hundreds of the people who heard that lecture, and who warmly endorsed it. Sir Robert Stout had the Bible quotations published by thousands, and sent abroad in all directions. Meantime, the Bill fell flat, and its propositions have never since been renewed, as far as I am aware.

In conversing afterwards with many earnest, aye, and deeply religious persons on this subject, they have assured me their *knowledge* of the Bible was extremely superficial; their reverence for the book was inherited; a stereotyped fact, patent in Christian lands, and founded upon familiarity with a few well-known readings, and the general—undisputed—but wholly unproved assumption, that the Bible was "God's Word, and His only revelation to man." On all these points there is no more proof than the baseless assertions of an interested and arrogant priesthood. Enquiry has been systematically stifled, and all attempts at criticism have been crushed down beneath the iron heel of clerical despotism, under the awful scarecrow cry of "Infidel."

Absurdity, ignorance, the worst of vices, or the cruellest acts of bigotry, have all been labelled as Christian virtues under the authority of Bible texts. I have no *hatred*, as Mr. Crutchley assumes in the title of his last letter, for the Bible. I reverence all that is good and true in it, and often quote its passages, just as I do from the Hindoo, Chinese, Parsee, or Mohammedan scriptures.

If I thought, or if it ever could be proved to me, that the Jewish Bible was the *only, veritable, and true* word of God, I would die in the horrors of the Christian *auto da fê*, before I would touch or tamper with it.

Believing it to be a mixture of ancient ignorance, barbaric legend, and that high and exalted inspiration which runs through all religious beliefs and writings, in all times and in all lands, I oppose its present-day worship, the idolatrous reverence with which modern priestcraft has enshrined it, and for the sake of the enormous wrongs that have been perpetrated in its name and on its authority, I ask that reason, good sense, learning, and reverence for God, humanity, and good, will dethrone it from its unapproachable ark of priestly conservatism, and substitute in its stead

the gospel of God's glorious works, the worship of God the Spirit as the Father of spirits, and *truth* as the only revelation that God has ever made to man.

My next essays will be in the name of truth, reason, reverence for God the Spirit, and in redemption of his ceaseless revelations to man, to inquire how far the Bible, Mr. Crutchley so highly eulogizes as the supreme and only revelation of religion to man, bears the stamp of that immutable word of God—THE AUTHORITY OF TRUTH.

## THE OLD CLERK.

A SKETCH.

"My poverty, but not my will, consents."—*Shakespeare.*

PERCHED in the corner of a dusky room,  
Where scarce a sunbeam lifts the murky gloom,  
Chained to his desk from early morn till late,  
To earn a pittance bare, inadequate;

Content his humble duties to fulfil,  
With scant approval and subservient will,  
Pensive and sad, he sits and toils away  
The ebbing moments of his cheerless day.

Gentle and kind, the sport of heartless mirth,  
The butt of scoffers at "inferior" birth,  
Cowering 'neath insult with submissive dread,  
Lest one bold word should rob him of his bread,

And thrust him outcast on life's stormy wave  
Without an outstretched hand to help or save.  
Alone, unfriended; no sweet spirit near  
To offer solace, or his lot to cheer;

She, long ago, ere sorrow on him press'd,  
Passed from a troubled to perpetual rest.  
Such is his lot; yet, often as he sits  
Wearied and worn, a vision o'er him flits.

He thinks him of the days when long ago  
His heart responsive beat with youth's warm glow  
When with a buoyant step he roamed the woods,  
And mused among their deepest solitudes;

Explored each nook, knew every hallow'd spot,  
By youth remembered nor by age forgot:  
The tiny schoolhouse, where the factions' din  
Of sportive urchins found no vent within,

And solemn stillness, like a funeral pall,  
Before their mentor's eye, enveloped all.  
He sees again the quaint and sacred pile  
Beneath whose shadow sleep those whom awhile

He hopes to join: he listens; soft and low  
Falls on his ears, in measured accents slow,  
The preacher's words of piety and love,  
That speak the Master's message from above.

And once again. The summer sun is high,  
The blithesome lark is singing in the sky;  
The village bells are pealing, and the hum  
Of merry voices whispers low "They come."

He feels a fair hand trembling on his arm,  
And marks the blushes that enhance her charm.  
He hears the joyous shouts that round him rise—  
The centre of a little world of joys.

The vision's o'er, the pleasant dream has fled,  
And stern reality is there instead.  
The dusky room grows duskiest, for the day  
Hath long since journeyed on its western way.

The erstwhile busy streets are silent all,  
Save when the watchman blows his signal call;  
Or save when some inebriate reels along  
And wakes night's echoes with his drunken song.

The drowsy hours pass on, and rising bright,  
Aurora hovers on the skirts of night,  
The sleeping world wakes to another day,  
And strife and misery hold their wonted sway.

But, hush! Tread softly! In yon dusky room,  
Where scarce a sunbeam lifts the murky gloom,  
A Visitant whom all must know hath been,  
And left his shadow on the silent scene.

Perched at his desk, pen firmly in his hand,  
Death found the old clerk waiting his command;  
And the tired spirit, panting for release,  
Hath entered into God's eternal peace.

Liverpool.

—*Joseph White.*

## OVER THE THRESHOLD.

BY DR. CHAS. W. HIDDEN (OF NEWBURYPORT, MASS., U.S.A.)

NOTE.—We commence in this number a short series of papers by a gentleman whose eminence as a physician, scholar, and thorough investigator of all occult subjects, renders him a high and honoured authority in his large circle of acquaintances. We are indebted for the report of these fine papers to the newly-established and excellent American spiritual journal, *The Progressive Thinker*. We do not feel at liberty to give the entire report, but furnish such extracts as we deem of most interest to our readers.—*Ed. T. W.*

(EXTRACT NO. I.)

The present is the most sceptical age the world has ever known. The "Sea of Life" was never more rudely dis-



turbed than now. The waters are indeed troubled, and brainy men and women are going down on every side, with minds filled with doubt and dark with despair. It is not a state of things to be desired, and needs to be combated with all the strength at our command. Scepticism, in that it denies future life, a future conscious existence, is a bad thing for the world. To believe that death ends all, means, generally, a short, nay, mad life of folly. "Let us eat, drink, and be merry, for to-morrow we die," means the entailing of evils which can only be hinted at, and which will not admit of discussion in the present address.

The day is surely coming when death will have no terrors for us; death will be "swallowed up in victory"; we shall welcome it as the tired child welcomes slumber, and awaken in the dawning of the morning which ushers in eternal life, with our souls filled with a "joy and peace which passeth all understanding."

In order to pave the way for such a belief, it becomes necessary to prove that there is more to man than has generally been believed; in other words, that the senses of man are not and cannot be limited to the five laid down in the books. This requires study and research outside the beaten paths of science, for, to our shame be it said, there is a wide domain of fact and phenomena which scientific men have scorned to explore, thus leaving the world to struggle on for ages in darkness and doubt, hoping against hope for just a ray of sunshine to penetrate the materialistic gloom.

Limited by space we can present but a brief summary in the different departments touched upon, but we trust sufficient will be said to convince the thoughtful reader that this life is not all there is for the human soul, but that it is only one round of a ladder which extends up beyond the doubt and despair which beset and clog our way, up and away to a life made beautiful by an effulgence beside which even the stars shall pale.

In the present address we shall discuss dreams, the gift of prophesy, psychometry and natural healing, trance and the cataleptic sleep, placing before the readers reliable statements which lead to the inevitable conclusion that man not only possesses a spiritual as well as a physical body, but also that this life touches upon and almost interblends with the life spiritual.

#### OF DREAMS.

Natural sleep has its phenomena, not the least of which is dreaming. Plato, speaking of dreams, which he regarded as a state showing an absence of self, says: "Good men permit themselves to do in dreams, and in dreams only, what bad men do when awake." The dreamer lives in a world all his own, and many and singular are the things we do in this state. In dreams we frequently have "forerunners" or premonitions of coming events, to say nothing of hints of impending bodily ailments which are likewise revealed. Galen tells of a man who dreamed that one of his legs turned to stone; in a few days the same leg became paralyzed. Macarro relates that he dreamed that he had a bad sore throat; aroused from sleep his throat seemed all right, but in a few hours a severe case of tonsillitis developed itself. Teste, who was a minister under Louis Philippe, dreamed that he was stricken with apoplexy, and in a few days he was so stricken and died. There are well-authenticated cases of people who dreamed of being bitten by vipers, mad dogs, and the like, and within a few days ulcers or sores developed on the very spots where injury was done while in dreamland. It is likewise a fact that in such cases the true remedy is almost invariably given in the same dream. The ancients made much of this, and Hahnemann was well aware of the faculty, for, in proving his drugs, he paid special attention to the thoughts and utterances of the dreamers.

The finding of lost articles in dreams, the solving of intricate problems, and planning literary work, or writing difficult music, has been written of so much that it is only needful to refer to the matter in the line of argument. While, of course, most dreams are but the repetition or extension of waking thoughts, there come at times dreams of a special significance—dreams which come with a vividness which there is no mistaking. In such dreams we have proof of the operation of a mysterious, external force, which leads to the conclusion, when we come to compare man with the lower animals, that, while the resources of the latter seem limited, the resources of man are unlimited. Awake or asleep, nothing seems beyond the grasp of the soul of man.

Dr. Young, in "Phantasms of the Living," states that in a dream he saw a friend assaulted, and recognized three

men and one woman as concerned in the assault. The next morning he received word that his friend had been assaulted in the manner and place so vividly outlined in his dream. The doctor thereupon related his dream to a magistrate, and, acting upon the suggestion of the latter, the assailants were arrested. They were examined separately, and confronted with the evidence as set forth in the dream; one after another broke down, confessed to the crime, and were subsequently punished for it.

Mr. H. M. Nelson, of Georgetown, Mass., tells me that one day in the fall of 1884 he lost a pocket knife, which he prized as a memento. That night he dreamed that he went in search of his knife, visiting in his dream a wood-lot where he had been during the day; arriving at the lot he thought he looked down, and saw the knife resting against the toe of his left boot. The next morning, notwithstanding the family laughed heartily over his dream, Mr. Nelson went to the wood-lot referred to. He searched the lot carefully, and at length turned to go home; in the act of turning he struck something with the toe of his left boot, and, looking down, he was surprised to see his knife resting there, just as he had seen it in his dream.

During the latter part of January, 1886, there washed ashore at Kennebunkport, Me., the remains of a vessel, supposed to have been the barque *Isadore*, wrecked off Zora Cliff, Me., on the night of November 30, 1842. In connection therewith, Mr. L. D. Wheeler, now living in Newburyport, Mass., tells the following story, for the truth of which he personally vouches: A night or two before the sailing of the barque, one of the crew dreamed that, on the day of sailing, a terrible storm arose, and the *Isadore* was forced back on to the shore, near the mouth of the harbour, and went down with all on board. The next morning he related the dream to his wife and pastor, and both were so impressed with its distinctness that they advised him not to go; the young man concealed himself, and the barque sailed without him. The *Isadore* sailed from Kennebunkport, Nov. 30, 1842. At the hour of sailing the day was beautiful, but late in the afternoon a dreadful storm arose; slowly, but surely, the barque was driven back to shore, and at night went down off Zora Cliff, a few miles below the mouth of the harbour from which she had sailed, with all on board.

Through the courtesy of the *Boston Globe* we are enabled to present in brief the story told by Capt. John C. Stowell, of Maplewood, Mass., to Henry G. Trickey, one of the *Globe's* talented special writers: Captain Stowell dreamed one night that an accident took place on the railroad at Linden; he was so impressed with the dream that he awoke his wife, and told her about it. The newspapers next day contained full reports of the accident, described just as the captain had seen it in his dream. In 1839 the captain was a seaman on board the ship *Astrican*, bound from New Orleans to Hull, England. The ship encountered a heavy north-easter when several days out, and, overcome with fatigue, Stowell went below to get some sleep. He dreamed of being roughly shaken, and a voice seemed to whisper in his ear, "Danger! Go on deck!" In a second he was wide awake, rushed on deck, and saw looming up a ship, of sharper, trimmer build than the *Astrican*. Stowell yelled to the men at the wheel, and they "threw the ship over;" the stranger discovered the *Astrican* at the same time, and "fell off." The *Astrican* struck the stranger, bow on, with irresistible force, and the latter went down almost instantly. Stowell's dream had saved the *Astrican*, though at the expense of other lives.

There are many trustworthy persons who declare that the important events of their lives are always outlined in advance in dreams, and hundreds of carefully-prepared statements are on record proving that in sleep a faculty embracing keenness of sight and hearing, as well as sensitiveness to approaching danger, is developed—a faculty which, though not included in the present list of the senses, nevertheless exists, and cannot well be ignored.

[There is still a vast range of mystery in dreamland that has not been touched on. The dreams that, like the above examples, are truly practical and prophetic are the exception, not the rule. There are others of so mixed, wild, and incongruous a nature that none can understand either their source or meaning. Our kind spiritual teachers explain them thus: They say, every scene, motion, or event of our earth lives is indelibly photographed in images on the material brain. When in quiet sleep the spirit can actually quit the earthly body and wander forth into the spiritual spheres, it observes, and sometimes remembers, the facts of the grand panoramic

schemes of existence. In this case the spirit of the dreamer sees past, present, and future, according to its capacity to observe, and some guardian spirit mesmeriser wills it to remember its experiences in waking hours. Hence true, practically prophetic dreams. On the other hand, when the body is disorganized, or the brain overcharged, the spirit cannot part from the body completely enough to observe distant scenes. It is recalled to the body by pain or over-tension of thought, and it mixes up the experience of the spiritual realms or *soul of the world*, which it should be free to traverse, with the broken refractions of the images impressed on the physical brain. Hence the production of those half-true, half-impossible fantasies, which recall what has been, and may be, but all so heterogeneously commingled as to seem senseless and incomprehensible.—Ed. T. W.]

(To be continued.)

### VICTOR HUGO'S ORATION ON VOLTAIRE.

*Delivered at Paris May 30th, 1878, the One Hundredth Anniversary of Voltaire's Death.*

A HUNDRED years ago to-day a man died. He died immortal. He departed laden with years, laden with works, laden with the most illustrious and the most fearful of responsibilities—the responsibility of the human conscience informed and rectified. He went cursed and blessed—cursed by the past, blessed by the future; and these, gentlemen, are the two superb forms of glory. On his death-bed he had, on the one hand, the acclaim of contemporaries and of posterity; on the other, that triumph of hooting and of hate which the implacable Past bestows upon those who have combated it. He was more than a man; he was an age. He had exercised a function and fulfilled a mission. He had been evidently chosen for the work which he had done by the supreme will, which manifests itself as visibly in the laws of destiny as in the laws of nature.

The eighty-four years which this man lived occupy the interval that separates the Monarchy at its apogee from the Revolution in its dawn. When he was born, Louis XIV. still reigned, when he died Louis XVI. reigned already; so that his cradle could see the last rays of the great throne, and his coffin the first gleams from the great abyss in which evil is engulfed.

We are here to perform an act of civilisation. We are here to make affirmation of progress, to pay respect to philosophers for the benefits of philosophy, to bring to the eighteenth century the testimony of the nineteenth, to honour magnanimous combatants, to felicitate the noble effort of peoples, industry, science, the valiant march in advance, the toil to cement human concord; in one word, to glorify peace, that sublime, universal desire. Peace is the virtue of civilisation; war is its crime. We are here to bow religiously before the moral law, and to say to the world, which hears France: There is only one power, conscience in the service of justice; and there is only one glory, genius in the service of truth.

Before the Revolution, gentlemen, the social structure was this: At the base, the people; above the people, religion, represented by the clergy; by the side of religion, justice represented by the magistracy. And, at that period of human society, what was the people? It was ignorance. What was religion? It was intolerance. And what was justice? It was injustice. Am I going too far in my words? Judge.

I will confine myself to the citation of two representative facts.

At Toulouse, October 13th, 1761, there was found in a lower storey of a house a young man hanged. The crowd gathered, and the clergy fulminated; the magistracy investigated. It was a suicide. *Priestcraft made of it an assassination.* In what interest? In the interest of religion. And who was accused? The father. He was a Huguenot, and he wished to hinder his son from becoming a Catholic. There was here a moral impossibility; no matter! This father, *they said*, had killed his son; this old man had hanged this young man. Justice travailed, and this was the result.

In the month of March, 1762, a man with white hair, Jean Calas, was conducted to a public place, stripped naked, stretched upon a wheel, the members bound upon it, the head hanging. Three men are there upon the scaffold; a magistrate, named David, charged to superintend the punishment; a priest to hold the crucifix; and the executioner with a bar of iron in his hand. The patient, stupified,

regards not the priest, and looks at the executioner. The executioner lifts the bar of iron and breaks one of his arms. The victim groans and swoons. The magistrate comes forward; they make the condemned inhale salts; he returns to life. Then another stroke of the bar; another groan. Calas loses consciousness; they revive him, and the executioner begins again; and, as each limb before being broken in two places receives two blows, that makes eight punishments. After the eighth swooning the priest offers him the crucifix to kiss; Calas turns away his head, and the executioner gives him the *coup de grace*; that is to say, crushes in his chest with the thick end of the bar of iron. So died Jean Calas.

This lasted two hours. After his death the indubitable evidence of the *suicide* came to light. But an assassination had been committed. By whom? By the judges and the priests, who were the accusers.

Another fact. Three years later, in 1765, at Abbeville, the day after a night of storm and high wind, there was found upon the pavement of a bridge an old crucifix of worm-eaten wood, which for three centuries had been fastened to the parapet. Who had thrown down this crucifix? Who committed this sacrilege? It is not known. Perhaps a passer by. Perhaps the wind. Who is the guilty one?

The Bishop of Amiens launches a *monitoire*. Note what a *monitoire* was. It was an order to all the faithful, on pain of hell, to declare what they knew or *believed they knew* of such and such a fact; a murderous injunction when addressed by fanaticism to ignorance. The *monitoire* of the Bishop of Amiens does its work; the town gossip assumes the character of the crime charged. Justice *discovers*, or *believes it discovers*, that on the night when the crucifix was thrown down two men, two officers—one named La Barre, and the other D'Etallonde—passed over the bridge at Abbeville, that they were drunk, and that they sang a guard-room song.

The tribunal was the Seneschalcy of Abbeville. The Seneschalcy of Abbeville was equivalent to the Court of the Capitouls of Toulouse. Two orders for arrest were issued. D'Etallonde escaped, La Barre was taken. Him they delivered to judicial examination. He denied having crossed the bridge; he confessed to having sung the song. The Seneschalcy of Abbeville condemned him; he appealed to the Parliament of Paris. He was conducted to Paris. The sentence was found good and confirmed. He was conducted back to Abbeville in chains.

The monstrous hour arrives. They begin by subjecting the Chevalier de La Barre to the torture, ordinary and extraordinary, to make him reveal his accomplices. Accomplices in what? In having crossed a bridge and sung a song. During the torture one of his knees was broken; his confessor, on hearing the bones crack, fainted away. The next day, June 5th, 1766, La Barre was drawn to the great square of Abbeville, where flamed a penitential fire. The sentence was read to La Barre. Then they cut off one of his hands, then they tore out his tongue with iron pincers, then in mercy his head was cut off and thrown into the fire. So died the Chevalier de La Barre. He was *nineteen years of age*.

Then, O Voltaire! thou didst utter a cry of horror, and that to thine eternal glory! Then didst thou enter upon the appalling trial of the past; thou didst plead, against tyrants and monsters, the cause of the human race, and thou didst gain it. Great man! blessed be thou for ever!

Gentlemen, the frightful things which I have recalled were accomplished in the midst of a polite society; its life was gay and light; people went and came; they looked neither above nor below themselves; graceful poets—St. Aulaire, Boufflers, Gentile-Bernard—composed pretty verses; the Court was all festival; Versailles was brilliant; Paris ignored what was passing; and then it was that, through religious ferocity, the judges made an old man die upon the wheel, and priests tore out a child's tongue for a song!!

In the presence of this society, frivolous and dismal, Voltaire alone, having before his eyes those united forces—the Court, the nobility, capital, that unconscious power, the blind multitude; that terrible magistracy, so severe to subjects, so docile to the master, crushing and flattering, kneeling upon the people before the king; that clergy, vile *mélange* of hypocrisy and fanaticism—Voltaire alone, I repeat, declared war against that enormous and terrible world, and he accepted battle with it. And what was his weapon? That which has the lightness of the wind and the power of the thunderbolt. A pen. With that weapon he fought; with that weapon he conquered. Gentlemen, let us salute that memory.—Agnostic.



## CORRESPONDENCE.

## SPIRITUAL EXPERIENCES OF A SALVATIONIST.

DEAR EDITOR,—The accompanying letter is from a lady, who, when I first saw her, was an officer of the Salvation Army. She called at our depôt for spiritual literature in a very distressed state of mind, seeking advice. She had been much disturbed by strange phenomena, for which she could obtain no satisfactory explanation. Mrs. Wallis gave her the best counsel she could, and as a result of the several interviews we have had with her, and some séances she has attended, she has felt compelled to abandon the Salvation Army.

So far as I can learn she is an earnest truth-loving woman, who joined the army, thinking she was giving herself to God. She has toiled in the East End of London, visiting the lowest dens there, engaged in "rescue work," believing she did it "all for Jesus." The humanitarian part of her work she does not regret, but perceives the erroneous nature of the doctrines of the Army, and has come out from its camp and resumed her position in the ranks of the workers of the world. Her narration of personal experiences struck me as so interesting and valuable that I requested her to record it for publication, especially as it is the independent testimony of a non-spiritualist to spontaneous phenomena occurring to one who was entirely ignorant of spiritualism, yet the manifestations are strikingly identical with those with which we are familiar, and go to prove that there is much undiscovered mediumship existing in the world. Doubtless many persons, like this lady, are a puzzle to themselves, and a riddle to their friends, because of these mediumistic qualities, and the strange and perplexing spiritual experiences which occur to them. Spiritualism is the only interpreter which can make them plain and comprehensible, and it is to be hoped that this simple narrative of facts may be of service to many who are in need of "light, more light."—Truly yours,

E. W. WALLIS.

Mr. E. W. WALLIS. Dear Sir,—According to promise I write you a true statement of my spiritual experiences. As a child I was different to others, always liked to be alone, and always felt I had company. When about seven years old I was staying with my grandmother, in a house which faced a common. One evening, having retired early, I lay in my bed awake watching the setting sun, when I saw quite distinctly the face of a man at the window with very bright eyes and dark complexion; he seemed to be an Indian. I at once went down stairs, and asked my grandfather, whom I found standing at a window with the same aspect, who the man was at my window. He answered me that there was no man there, for he had been looking out of his window for some time, and would have seen any one who had been there, my window being directly over the one he was looking from.

My next strange experience occurred one Sunday morning, when my sister was staying with me. I awoke, and, sitting up in bed, I saw a lady with her back towards me resting on the foot of the bed with her head in her hands, and a mantle covering her head and shoulders. Her attitude betokened one in deep grief. I slid out of bed and quietly went to the door, but it was fast. On turning round, I found the stranger had disappeared, and I have not seen her since. Some weeks afterwards I was awakened one Sunday morning by the church bells, and I heard very sweet, strange singing. My bed appeared to be covered with flowers, and a beautiful little lady was walking up and down amongst them. I awoke my sister, and she told me to try and catch hold of that little figure the next time I saw it. The following Sunday morning the little lady came again, and I tried to get hold of her, but she eluded me and disappeared. As I grew older I would often lose myself while sewing, and seem to be in a waking dream. My friends could not understand me; they all thought I was "not canny," except my grandmother, the only one who sympathised with me. I have written several poems, but cannot understand where they came from, as I did not know myself what I had written until I had read them over. When about 18 years of age I used to read in bed; one night while doing so, and when on a visit in London, the door flew wide open, and I saw a coffin come in, and placed by invisible hands on two chairs. I saw one word on the name plate, "October," in black letters. I took it as a token that I should myself die next October. This was in December. In the new year my sister wrote asking me to return home, as she was unwell. I did so. She got gradually worse,

took to her bed at the end of August, and passed to the higher life October 26th, thus proving who the coffin was for. About twelve months after, when sleeping in my sister's room, and in the bed she passed away from, I was awoken by some one kissing me; the lips felt cold, clammy, and death-like, and I heard a sobbing as if from some one in deep distress. I was very much frightened and changed my room, but I was awakened again by hearing my name called, as if in my sister's voice. She seemed to pass out of my room into her own former room, and then called me twice. I told my aunt, but she, of course, said it *could not* be my sister. Before and since then I have often been awakened by being pulled by my sleeve, and these disturbances continued for nearly two years.

A dear friend had left the town and gone about 200 miles away to live. One afternoon the walls of my room seemed to disappear, and I had a vision of a street and a house. I also saw my friend walking up the street, saw him go to the house, the door opened, and he went in. I was so upset, fearing that something was wrong, that the following Saturday I went to the place where he was. I found that the street, the house, and garden were the same as I had seen in my vision, even to the knocker on the door. On another occasion the room changed into a grand hall. The floor was of precious stones, and there were strange beings there, some flying and some walking. They were all very beautiful. One came to me, took me by the hand, and led me to a beautiful lady, who wrote something on my forehead. I asked what it was? She said, "Not now, but you shall know!"

On three nights in January, 1883, I had a vision, wherein I found myself in total darkness, and saw all my past life laid out before me. I cried, if I could only go back, I would do much better. I saw men and women with horrid haggard looks, and a brand as of blood across their foreheads. I asked a woman where I was, and she said I was in the land of Hell.

In May, 1884, a dear friend was taken ill and sent to hospital. I went twice to see her, and had great hopes of her coming out; but on the 15th of May I was awakened by a noise at a quarter to six a.m. like a rushing wind. I heard a loud cry, and saw a rose-coloured cloud in my room, which collected into one corner near the window, and then vanished. Soon after rising I went to the hospital to enquire about my friend, and found she had passed on just at a quarter to six a.m. I have for many years felt spirit hands caressing me, and feel the same up to the present time. All these things occurred before I had any knowledge of spiritualism.

A TRUTH SEEKER.

## FINE PHYSICAL MANIFESTATIONS AT SHEFFIELD.

To the Editor of "The Two Worlds."

DEAR MADAM,—It is with much pleasure that I submit the following notice for insertion in your most valuable paper. Having been recently on business in Sheffield, and staying at Mr. Hardy's Midland Café, I had a sitting with Mr. and Mrs. Hardy and their son, a fine physical medium, on Tuesday night, July 29th. The time was about 11 o'clock. We sat round a table holding hands—I holding the boy's hands, placed on the top of Mr. and Mrs. Hardy's, leaving the light turned down, but with sufficient to see all the sitters and what was going on. I testify that the boy never moved from his seat, nor did any one else in the room. In about five minutes the control asked us to sing, when the piano began accompanying us, and played without mortal hands for about ten minutes to the tunes we sung. It also played other tunes while we were sitting, and as well and loudly as if it had been played by a skilled pianist. We were fully five or six feet from the instrument. Many things were carried about the room; a stool came across the room, and was placed between my knees; and I felt a child playing around me and placing its hands upon me, as perfectly as ever I did those of my own little ones. As an earnest investigator, I feel it my duty to forward the above to you for publication. As an eye-witness I affirm its strict truth, and I think such manifestations should be made public to convince the sceptic, and also to encourage young and promising mediums. You may use my name, as I am not ashamed of being connected with such a glorious cause as spiritualism.—I am, dear madam, yours in the cause of truth and progress,

SAMUEL WILKES.

34, Derby Street, Hyde Road, Manchester, August 1st.

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

*The People's Popular Penny Spiritual Paper.*

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, AUGUST 22, 1890.

### A RED LETTER DAY IN THE HISTORY OF MODERN SPIRITUALISM.

ON Sunday, August 17th, 1890, an ever-memorable series of public meetings took place on the occasion of dedicating the new and beautiful Central Hall, Walsall, to "GOD THE SPIRIT AND HIS MINISTERING ANGELS!" Spiritual meetings have been conducted for some years past in Walsall, and it is almost needless to say in the press and hurry of the tremendous power that has been poured out on humanity in this modern spiritual movement, that the promoters of these meetings have been, in this place as in most others, chiefly working men and women; but still, workers whose hearts have been stirred to their very depths, and whose means have been taxed to the utmost to support their noble cause. When or how the idea of building a suitable house for spiritual services was first projected it would be difficult to say. Enough to add that prompt and earnest action followed the thought, and though only a few pounds—*less, we believe, than ten*—was all that could be raised to start so formidable an enterprise; yet, with that petty sum in hand, the brave, trusting, and angel-led workers commenced. Very much love, a perfect mountain of faith, and a ceaseless ascent and descent on the angelic ladder, which stretches between heaven and earth, formed the principal capital by which the initial steps of the mighty undertaking were commenced. The next great move was the laying of the foundation stones, a ceremony which took place on November 28th of last year (1889). Each stone, laid by six different persons, is duly embedded in the walls, marked with the names of the individuals honoured by taking part on such an occasion. From the above date up to Sunday last, August 17th, 1890, the work of building, decorating, and finishing the noble structure was pursued with all the despatch that could be effected by a band of persons, working in the face of an antagonistic public sentiment. Determination and enthusiasm, however, won the day; and after some correspondence with the Editor of this paper, and at the earnest solicitation of the Walsall committee, the kind friends at Newcastle-on-Tyne agreed to cancel Mrs. Hardinge Britten's engagement with them, in favour of the long anticipated Walsall dedication.

This momentous event came off on Sunday last, in three services, at 11 a.m., a lyceum celebration at 3 in the after-

noon, a final Sunday service at 6-30 p.m.; and a tea meeting, entertainment, and friendly dance on the evening of Monday, the 18th. As it is not the Editor's custom either to write puffs of her own doings, or sanction such writings on the part of others, it must suffice to say, Mrs. Hardinge Britten was the appointed speaker for the morning and evening services, when her spirit guides—ever ready and efficient—dedicated the beautiful hall, in the morning, "to God the Spirit and His ministering angels"; and in the evening, gave one of their characteristic and enthusiastic addresses, on "Spiritualism, as the Reform, Science, and Religion of the Age." Splendid audiences attended at each service; the comfortable stacks of 500 chairs being insufficient to accommodate the visitors at the evening meeting, when a large number of persons manifested their sympathy by filling up every foot of standing room, and enduring this fatigue all through the protracted service. Amongst the most noticeable features of the occasion was the profound interest with which every listener seemed impressed; also the excellent organ-playing of Mr. Aldridge, jun., of Wolverhampton, and the delightful singing of young Master Aldridge, a sweet-faced modest little fellow of some ten or eleven years old, who, with a lovely voice and purely artistic style, rendered vocal solos both morning and evening, worthy of the angels to whom the noble hall was dedicated.

The ever-faithful and dearly-loved friend of men and angels, Mrs. Groom, from Birmingham, was present, and most kindly and effectively conducted the lyceum services in the afternoon. The chair on each occasion was ably filled by Major-General Phelps, who came from Birmingham to preside at this celebration, and whose excellent address, prior to the evening lecture, we hope to obtain a full report of in a week or two.

A large number of friends and strangers came from Birmingham, Wolverhampton, and other places in the surrounding districts, to attend the meeting, many of whom were hospitably entertained by Mr. and Mrs. Venables, all, as far as can be ascertained, uniting in declaring this occasion to be one of the most memorable in their experience as spiritualists.

The following additional particulars were furnished by one of the building committee:—The Central Hall was first commenced November 28th, 1889, the stones being laid the following December, on the 16th of the month, by Mr. Bent, of Leicester; Mr. Aldridge, of Wolverhampton; Mrs. Groom, of Birmingham; Mesdames Barr, Roberts, and Venables, of Walsall; and Mr. Burns, of London. The building is a noble and commanding one. It is finished in the classical style of architecture, and has two fine frontages at the corner of the leading thoroughfares of the town. It is built throughout with red moulded bricks and terra cotta courses, and within, it consists of an upper and lower hall, each 54 by 34 feet. The lower hall is designed for Lyceum exercises and entertainments; the upper for the spiritualists' services. The latter has a fine arched roof and lantern light, together with handsome windows, tinted lights, and gas-fittings of chaste and elegant design, two of the handsome chandeliers being generously presented by Mr. Chapman, of Liverpool. The walls are tastefully decorated, and ante-rooms, lavatories, hall keeper's rooms, and good cellars, are all arranged with equal care and good taste. The entire of the structure has been designed and put up under the personal superintendence of the Building Committee, at a cost of about £1,500, a considerable amount of which has yet to be raised, although the sums already paid in include several kind donations, for which the friends and workers return grateful thanks. Indefatigable efforts will still be made by aid of bazaars and such entertainments as can be organised, to reduce still farther the heavy debt on the building, and the committee of true and faithful spiritualists express themselves in confident hope that their efforts in this direction will be soon crowned with success.

This noble and attractive building is an honour alike to the town and the glorious cause of spiritualism throughout the midland counties. The vast throngs that crowded the meeting on Sunday night included many a one who had in all probability never attended a spiritual service before. The unmistakable sympathy which followed the burning words of the speaker, the large collections and obvious interest of all present, formed indeed a grand and striking close to the morning's dedication services. The entire day's proceedings were marked by the utmost harmony and public interest, and proved an unqualified success. "Surely it has been good to be here," was the remark that fell from



the lips of a silver-haired stranger as the writer passed him, and all must have felt—whatever their faith or creed—that it was A RED LETTER DAY in Walsall Sunday Services, and one the effects of which will go down to posterity until the bright new walls and classic pinnacles of Central Hall shall have grown hoary with age, and spiritualism become the leading religion of the world.

### IN RE THE KITSON TESTIMONIAL.

THE following article speaks for itself, and it now only remains to give some items of its history since Mrs. Hardinge Britten undertook the responsibility of drafting and having it printed, and Mr. Wm. Johnson performed his share of the work in despatching it by post to the various presidents or secretaries of the Spiritualists' Progressive Children's Lyceum.

In the first place we solicit our kind readers' attention to the paper itself, which reads as follows:—

"TESTIMONIAL TO GOOD ALFRED KITSON.

*To the Leaders, Teachers, Scholars, and every true friend of the Spiritualists Progressive Children's Lyceum.*

Dear friends all—great and small.—At the annual conference of the Lyceums, held at Oldham on Sunday May 11, it was moved by Mr. Wm. Johnson, of Hyde, seconded by Mr. Emmott, of Oldham, supported by all the delegates, and carried by the unanimous vote of a large audience, that a testimonial of high appreciation and thankfulness was due to Alfred Kitson, the untiring, self-sacrificing, and devoted labourer for that branch of the spiritual cause, which is to make the men and women of the next generation, and thus shape the destinies of the race, namely, 'The Spiritualists' Progressive Children's Lyceums.'

Alfred Kitson, a working man, without money, price, or recompense, has given his nights, after many a hard day's labour, to study how best to write books for Lyceum use, organize new Lyceums, and perform all the arduous duties accruing from the office of secretary to the last three years' annual Lyceum conferences.

Shall this man of the people give time, service, earnings, and talent, without some *due acknowledgment*? Let the friends of the Lyceum movement answer this question.

In response to Mrs. Hardinge Britten's summing up of the work this brave *private of the ranks* has accomplished, and in the absence, perhaps, of any less enthusiastic worker, the Conference audience pitched upon Mrs. Britten to carry out these resolutions—and though the Editor of *The Two Worlds* is only herself a working woman, with little or no time at her disposal, she cheerfully accepted the charge, and now calls upon the friends of spiritualism, and especially of the great and momentous work of the PROGRESSIVE LYCEUMS, to respond at once, and according to their utmost capabilities, to the appeal now made, namely, *to collect a financial testimonial to the worth and service of good Alfred Kitson.* To this kind and faithful worker, the half-pence of the children of the Lyceums will be as precious as the pounds of the millionaire.

The secretaries of the various Lyceums are earnestly requested to read this paper to their young people, and send on their pennies and half-pennies, with the names of every contributor—not forgetting *their own*.

Let all and each gather in what they can. Their record will be found in the archives of eternity, and on earth the acknowledgment will be made—first by letter to each Lyceum and individual contributor; next, under the auditorship of Mr. Chiswell, of Liverpool, and Mr. Wm. Johnson, of Hyde, and in *The Two Worlds*.—Signed,

EMMA HARDINGE BRITTEN,  
By whom all contributions will be received and acknowledged.  
The Lindens, Humphrey Street,  
Cheetham Hill, Manchester."

Up to the present date the following is a list of the sums received by Mrs. Britten. It is earnestly hoped that the publication of this appeal will stimulate the thirty or forty Lyceums, scholars, friends, and supporters not yet heard from, to send in their contributions as speedily as possible. Every friend of the Lyceum movement—now the most important of the age—is equally interested in rendering their

tribute of acknowledgment and gratitude to Alfred Kitson. We urgently hope, therefore, that we may soon have to render an account of treble the sums herewith named.

The letters and names of every donor, from a shilling to a halfpenny, will all be handed over, with the total amount to the friend whom it is our duty and pleasure to honour.

Subscriptions already received ...	£8	3	0½
Mrs. Keeves Record .....	0	5	0
Mr. and Mrs. Heppleston .....	0	10	0
South London Lyceum, per W. T. Craven, Peckham	0	2	6
Mr. Jas. Robertson, Glasgow .....	0	5	0
Manchester Lyceum .....	1	0	0
Mr. A. Glendinning, London.....	0	3	0
Mr. David Brown, Rhodes.....	0	2	6
Slaithwaite Lyceum .....	0	3	6
Mr. R. Fitton, Manchester.....	0	5	0
W. Whitley, Kensington .....	0	5	0

Total received Aug. 18th..... £11 4 6½

### SPIRITUAL FRAGMENTS.

"Gather them up."

#### A SPIRIT REVEALS A HIDDEN WILL.

A SHORT time ago Daniel Brenner died in Bucyrus, Ohio, from an apoplectic attack. His sudden taking off in the prime of life was a great surprise to his many friends. In looking up matters pertaining to his estate his relatives were surprised to find there was no will, for while it was not certain that he had made one, his relatives had always supposed there was a will in existence. An executor was appointed, who proceeded to settle up matters in connection with the estate.

Daniel Brenner has a brother, J. P. Brenner, whose home is at Sulphur Springs, six miles from Cincinnati. Since the death ten days ago, J. P. Brenner has been acting, as his relatives thought, in a very peculiar manner. He was restless, and each morning would recount points of conversation he had held with his deceased brother during the night. His relatives feared his mind was affected, and were afraid it would result seriously.

A few days ago Mr. J. P. Brenner got up early, and went down to the kitchen and made the fire for breakfast. Half an hour later he went to his wife's room and told her that he had just had a long talk with his dead brother, and that he was troubled because the estate was not being settled as he would like. The spirit had said there was a will made, and told him where it was. He insisted he would not go and find it, but his folks said they would go with him, so, together with his wife and daughter, they went to where the spirit had indicated, and in an old, unused cupboard, where there were a lot of papers, they found the missing document, just as the deceased brother had said they would. The will bequeaths all the property to Mr. Will Brenner, an only son of J. P. Brenner. Will Brenner's home is at Cincinnati.—*Cincinnati Enquirer*.

#### A UNITARIAN MINISTER ON ORTHODOX CHRISTIANITY.

IN the course of an address on a recent Sunday evening, at the Old Meeting Church (Unitarian), Birmingham, the Rev. Joseph Wood, speaking on "The Curse of Conventionalism," said:—

"I sometimes wonder what we should do if Jesus Christ were to appear as a teacher in the middle of Birmingham, as once he did in the middle of Jerusalem. How would our orthodox religious societies and our conventional social world receive Him? Supposing He were to denounce our system of caste, were to attack our most cherished maxims about property, about our splendid priests and splendid residences, while men in our towns are stifling in 6,000 courts. Suppose He were to come and live in opposition to certain social rules, receiving sinners and dining with the thief, the harlot, and the outcast, how should we receive Him? Why, next Saturday there would be funny woodcuts about Him in the comic papers. Society would speak of Him as a fanatic. If Jesus Christ were to appear now, and his principles were put in practice, this industrial organization, these Churches, this social life of ours, would totter to the ground in twenty-four hours. It would perish; and, I tell you, it will have to perish before the kingdom of God, which we preach, is set up on the earth.

"We are none of us Christians. Some of us are trying to be; but we are none of us Christians. But, if Jesus Christ

were to come, I thank God I believe there are many who would join themselves to Him. Many would welcome Him, and turn their eyes to Him for the dawn of a better day."

In conclusion, Mr. Wood said:—

"The curse of conventionalism will be broken when every man dares to be *himself*, to live that life which God intended he should live, and which God marked out for him from the beginning."

#### SCIENTIST EDISON'S BELIEF IN A DEITY.

"I do not believe," said Mr. Edison, "that matter is inert, acted upon by an outside force. To me, it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relations, assume beautiful and interesting shapes and colours, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odours. Gathered together in certain forms the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?"

"From some power greater than ourselves."

"Do you believe, then, in an intelligent Creator, a personal God?"

"Certainly," said Mr. Edison. "The existence of such a God can, to my mind, almost be proved from chemistry."  
—From *Harper's Magazine* for February.

NEVER before have the working men of the world been so united. The multitude of labour papers have been educating them as to their needs, and enlightening them as to the causes of their poverty and ignorance. The universal movement in favour of eight hours for a day's work is an indication of how deep and far the leaven of reform has spread. No wrong can stand before the harmonious union of the masses of the world's workers. If they have suffered oppression and injustice it is because they have acquiesced in such a state of in-harmony. Labour is at last learning that its only redemption lies in self-reformation and fraternal co-operation.

#### LYCEUM JOTTINGS.

##### A FOURTH OF JULY COW.

If you had asked any one of the boys of the Pelham grammar school who was the most popular boy in school, he would have answered without hesitation, "Jimmy McKinley." You might suppose from this that Jimmy was a rich, handsome little fellow; but he was only a very red-headed Irish boy, the only son of a widowed mother, who took in washing from some of the best families in Pelham. And as for beauty, Jimmy's fair skin was so crowded with freckles that all the new ones had to overlap the others, and the stiff red hair would never stay in place, any more than the buttons would keep their hold on his rough jacket.

But he had a pair of merry blue eyes that had a trick of laughing when Jimmy was trying his best to keep his face sober, and he won friends every day of his life. The boys all liked him for his bright, sunny temper, his perfect honesty, and a manly way he had of standing up for anything that was suffering or being abused, whether it was a boy or a dog.

But about the cow. At the time when our story begins, as the novelists say, there wasn't any cow in the Widow McKinley's barn; but out under an apple tree in the small orchard lay the poor dead creature which had helped to support the family for the last five years, and which Jimmy had driven, or rather accompanied, to pasture every summer morning, and tenderly cared for in the winter, until she seemed to him like a friend.

People used to laugh good-naturedly when they saw Jimmy coming down the street, with one hand on Mollie's horn, feeding her with choice handfuls of clover, and asking her if it was good. One sharp, cruel stroke of early summer lightning had been quite enough to still the heart of the poor, faithful brute, and Jimmy and his mother, on this bright, sunny morning, were sobbing and bewailing their loss.

I fear that the first thought in the widow's mind was that Jimmy must now stay out of school and be put to work, and he was such a bright scholar that she had almost hoped the cow would fit him for college. Mollie gave an unusually large quantity of milk, as if she knew that it was intended for a poor widow, and Jimmy thoroughly enjoyed taking it on his little hand-cart to his customers, because every one said that it was the best milk to be had in town. The poor boy mourned as for a lost friend.

Up on the ball ground of the Pelham grammar school the boys were discussing Jimmy's misfortune. Jimmy was pitcher in the baseball nine, and a famous pitcher too.

"Poor Jamesie!" said Bob Millet. "He loved Mollie next to his

mother. Why didn't that unlucky streak of lightning hit one of Farmer Dent's cows? He could easily spare one."

"Father says Jimmy will have to leave school now and go to work," said Lester Quimby. "They can't afford to buy another cow, and Mrs. McKinley is not able to work all the time, on account of her rheumatism. So Jimmy will have to help support the family."

"What a shame!" cried little Harry Wilbur, jumping with the ease of a Japanese acrobat from the high post on which he had been sitting. "I say, boys, let's buy 'em a new cow! I'll give all my fireworks money if you'll do the same, and I know we can get our fathers to help. Come on!"

"My fourth of July money is a pretty small sum this year," said Tommy Trask, "but I'll give it every cent. Three cheers for red-head Jimmy!"

The boys all gave the cheers with a will, and added an especially ferocious "tiger," and after that subscriptions came in easily. Harry Wilbur took out his small memorandum book and recorded the amounts in a very neat, exact hand, and in every case suggested immediate payment.

"Cash down saves a great deal of trouble, you know, boys," he said. He was wise enough to know that the tempting packages of fire-crackers, the rockets, Roman candles and fancy pieces displayed in Gunther's window might prove too strong an attraction for their pocket-books.

"See here, Harry!" exclaimed one, "this plan rules out all the fun fourth of July morning, no powder, no crackers—the whole town still as Sunday."

"Fun!" shouted Harry. "Wouldn't you call it the best kind of fun to buy a prime cow and drive her up to the McKinley's on the morning of the fourth?"

Three cheers for Harry Wilbur were called for and given with zest, and the boys went into the school-room with minds full of fine cows and pocket money. But the most that could be raised among them all was a small sum compared with what was needed.

"Let's earn the rest," suggested the captain of the P. G. S. baseball nine. "It won't be our present if we beg the money of our fathers."

The suggestion met with favour, and the boys worked for the next four weeks as if the welfare of the town depended on what they could earn. They solicited errands from the grocers and farmers and mill-owners. They drove cows and picked greens and sweet flag to sell in the neighbouring town, they fished and hunted for game, and gathered great bunches of young winter-green which they carried to the express station two miles away and sold to the passengers.

Every Saturday night they had a meeting in Harry Wilbur's barn to count over what they had earned during the week. It was really astonishing how the money grew. Mr. Wilbur kept it in his safe, and he had to count it about six times a week for the boys' satisfaction. The air was full of excitement.

Poor Jimmy, in the meantime, was sorrowfully working away on his lessons, believing that this was his last chance with his beloved books. The boys were almost too kind to him. And yet he could see that they had a secret which they were carefully keeping from him.

It hurt the boy, for he loved them all. Even Harry Wilbur, whom he had drawn to school on his sled in the winter and had taught to swim and skate, was careful to stop talking with the boys when Jimmy came on the playground. But they all made him presents of nice things from home and treated him like a little prince, which he was in his heart if not in station.

It is not unlikely that the money in Mr. Wilbur's safe received a few additions from the larger purses of the boys' fathers who were in the secret. At all events, there was quite enough on Saturday morning before the fourth of July to buy a fine cow. Mr. Wilbur took six of the boys in his double carriage over to a large stock-farm, and about five times as many more walked over to assist in the important business of selecting the very best cow that could be had for the money.

They inspected a great number before they were quite satisfied; but at last the farmer showed them a beautiful, gentle-eyed creature with a smooth deep red coat and a long, arrow-shaped mark on her forehead. He said she was very kind and easily managed, and gave an abundance of the richest milk. The boys were delighted with her, and each of the thirty-six walked around her and inspected her with great seriousness. It was their purchase, and if they had not earned the right to be critical, I do not know who had.

Harry Wilbur named her Rocket on the spot, on account of the mark on her forehead, and perhaps, with another idea in his mind.

Never was a cow more hospitably treated than was Rocket during the next few days. In the stable of Mr. Wilbur's barn she was visited every day by a crowd of boys, and was fed on clover and other choice green things, which seemed perfectly to agree with her, for on the morning of the fourth her sleek coat looked like shiny garnet satin.

Jimmy McKinley looked out of his window before breakfast that morning—of course the boys could not wait any later than that! There were all the boys coming up the road, and they were leading by a long evergreen rope something that moved, to be sure, but was so crowned with wreaths and vines and ferns that one would hardly have suspected what it was.

Jimmy did not stand on ceremony, but rushed out to meet the procession and see what was on hand.

Harry Wilbur's eyes shone like two stars—he was so excited; and then he led pretty, large-eyed Rocket up to Jimmy, and put the end of the evergreen rope in his hand, and tried to make the little speech which he had prepared with such pains; something felt very queer in his throat and he could only say:

"She's yours, Jimmy. We boys earned her, and you can come to school now. Oh dear, oh dear!" and the little fellow threw himself on the ground and cried for joy.

Jimmy stared in amazement, and when he fully understood that the beautiful gift was for him, and that the boys had loved him enough to give it to him, his laughing blue eyes grew misty, too, and his poor mother broke down entirely, and showered rich blessings right and left.

But Tommy Trask was equal to the occasion, and he proposed three cheers for the Widow McKinley, and three for Jimmy, and three times three for Rocket, and then they danced around the bewildered cow and cheered her until their throats were dry.—*Youths' Companion*.



## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**ACCRINGTON.** 26, China Street.—August 10: Miss Patefield gave excellent addresses to moderate audiences. Very successful clairvoyance. This was Miss Patefield's first visit, but we hope it will not be the last, as she gave every satisfaction. 17: Mrs. Summersgill gave good lectures, afternoon and evening. After each discourse she gave excellent poems from subjects by the audience.—J. Holmes, 59, Maden Street, Church, near Accrington.

**BATLEY.**—Open-air meetings in the market-place. Afternoon: Mr. Wright dealt with many "Objections to Spiritualism," explaining what we "know" and what we do not believe. His remarks met with considerable opposition; the result was that the evening meeting was devoted to subjects from the audience. The remarks on one of them drew forth much opposition, and we had a lively time, one lady saying "she would not carry a Bible if she could not believe the whole of it." We expect a rev. gentleman will come to show the fallacies of our "knowledge," and to oppose Mr. Wright in public debate.—J. W. W.

**BINGLEY.** Wellington Street.—Mrs. Hellier gave good addresses. Afternoon, "Evolution of Man;" evening, "Philosophy of Life." After address a question was asked and answered. Good clairvoyant descriptions, accompanied with many details, recognized. We are sorry we shall not be able to have this lady again, and we wish her every success in life.—M. B.

**BLACKBURN.**—Afternoon and evening, Miss Jones, of Liverpool, gave short addresses, followed by psychometric delineations, which were nearly all correct. Many were anxious to have tests, but the time was short. Monday, Mr. E. Campbell gave a lecture on phrenology, and examined several heads.—C. H.

**BOLTON.** Bridgeman Street Baths.—Afternoon: Mr. Brown spoke on "The old religion and the new." Evening subject: "Spiritualism: a plea for humanity." The religion of spiritualism was to teach the principles of humanity, and show how to live here to pave the way to another sphere of existence, not by persecution, but by laying down golden rules for the establishment of peace and goodwill.—J. P.

**BOLTON.** Spinners' Hall.—Mr. Rostron favoured us with addresses. Afternoon subject: "Was Jesus ever crucified?" Evening: "Where are our departed friends?" which gave great satisfaction. Clairvoyance was given by Mr. Rostron at each service. In giving one description to a gentleman who, it was evident, was unwilling to admit the correctness of the description, Mr. Taylor, who just called in, by request, absolutely satisfied the gentleman of the presence of his wife.—A. H.

**BURNLEY.** Hammerton Street.—Afternoon: Mr. John Walsh spoke well on "After this life—what next?" and in the evening on "The building of the spiritual temple," and advised all present to live the best life possible, for by so doing they would be building a spiritual temple fit to dwell in.—J. N.

**BURNLEY.** North Street.—Afternoon: Mr. A. D. Wilson gave his experience with spiritualism, also a good and interesting discourse in the evening. A monstre open-air concert on behalf of the hospital, with magnificent weather, caused thin audiences.

**BURNLEY.** Trafalgar Street.—Mrs. Best's remarkable clairvoyance cannot fail to convince many that there is a reality in spiritualism. She has drawn many to our hall. Her delineations excel all we ever heard. She gave Monday night for the benefit of a widow who has lately buried her husband.

**BURSLEM.** Coleman's Rooms.—The guides of Mr. Lucas gave a very effective discourse on the words, "Speak, Lord, thy servant heareth," which showed very clearly that clairvoyant, clairaudient, and physical phenomena took place in those days.—W. W.

**BYKER.** Back Wilfred Street.—Having no speaker several members gave part of their experience in spiritualism, which was very interesting, and a pleasant evening was spent.—Mrs. Hogg.

**CLECKHEATON.**—Aug. 13: Mrs. Fleming, of Bradford, gave psychometry and clairvoyance; very good. 17: A good day. Mr. Thresh's guides dealt with eight subjects from the audience, which was highly pleased.—W. H. N.

**CARDIFF.** Psychological Society, Lesser Hall, Queen St. Arcade, Aug. 10: Address by Mr. F. B. Chadwick. Subject, "Saints and Sinners." Attendance good. Lyceum as usual, at 3 p.m. 17: Morning class taken by Mr. Rees Lewis. Lyceum at 3 p.m. Evening, Mr. Edwin Adams read a paper on the subject, "Spiritualism as applied to man's spiritual needs." Next Sunday, Mr. Victor Wyldes, at 11 and 6-30.

**COLNE.**—A service of song was given entitled "Poor Mike," with an efficient string band, who kindly gave their services. It was well rendered and was a great success. Very good audiences.—J. W. G.

**DARWEN.**—We had Mr. Victor Wyldes for the first time, who gave a lecture on Saturday evening on "How to read characters," with illustrations, which were very correct and interesting. On Sunday Mr. Victor Wyldes took subjects from the audience afternoon and evening. He handled them in a masterly manner. Psychometry very good and remarkable. We are very pleased to know that we shall have him again before long. Flower service postponed from August 31 to September 14.—W. A.

**FELLING.** Hall of Progress, Charlton Row.—Mr. McKellar's subject was "Do the dead live? if so, what are they like?" A lengthy lecture which gave great satisfaction. Monday, August 25, there will be a singing contest for girls under fifteen, prizes for first and second. Wednesday, August 27, Mr. J. Clare will lecture for the benefit of the building fund, subject, "Oliver Goldsmith." He has already given two lectures for the same object on "Shakespeare," and "Thomas Moore," which gave great satisfaction.—J. D.

**GLASGOW.**—Morning: Mr. J. Wilson gave an excellent paper on "Theosophy and Spiritualism." He pointed out the illogical arguments of its opponents, and said it was not a common philosophy that could be accepted without deep and mature study. A discussion followed. Evening: Mr. J. Griffin discoursed on "The Light of Spiritual Truth." He maintained that accumulating material wealth was a delusion,

when considered with a full knowledge of man's destiny; it retarded spiritual progress, and bound the spirit to earth. True wealth was the uplifting of the race, by improving the conditions of the weak, the suffering, and the criminal. The present competitive state of society was opposed to the true progress of man, for every man was contending against his neighbour. Truth, love, and justice were lost, and man became the enemy of man, but spiritual truth would teach oneness of purpose based upon universal justice.

**GLASGOW EAST END ASSOCIATION.**—First meeting, July 27, when office bearers were appointed. No meeting on August 3, owing to the visit of Mr. E. W. Wallis. Aug. 10, the guides of Mr. David Anderson dealt with "Union and the possibilities of spiritualism in the future." A most enjoyable evening. We wish it to be distinctly understood that our society is not started in any spirit of opposition to the one already existing. The field is large, the work is plenty, but the labourers are few. We believe we shall be able to help and gather together many, who, while believing in our facts and philosophy, belong to no association. While we believe in the fullest expression of individual opinion, we feel that the many fads of theosophy, re-incarnation, and the mysticism which have of late been introduced into the movement, tend to obscure rather than explain and make clear. We intend to proceed as closely as possible on the lines laid down by the spirit-friends themselves, rather than upon the notions, far-fetched and otherwise, entirely free from facts to support them.—J. H., sec.

**HALIFAX.**—Mr. Bush gave two excellent addresses to good audiences.

**HECKMONDWIKE.** Blanket Hall Street.—Owing to the illness of Mrs. W. Stansfield, we were supplied with an able substitute in Mrs. Wrighton, who gave good discourses. Afternoon subject, "Prodigal Son." Evening subject, "Teachings of Spiritualism," which she treated in an eloquent style, to the satisfaction of a large audience. Clairvoyance at each service, nearly all recognized.—R. O.

**HUDDERSFIELD.** Brook Street.—Mr. Hepworth has furnished good, sound, practical addresses to numerous audiences to-day, to the edification and satisfaction of all.—J. B.

**LANCASTER.** Aug. 10: Mrs. Ingham was appointed to speak, but failed to put in her appearance. We have had no explanation from her for her non-attendance. We had Mr. Baird in the afternoon, and Mr. Jones in the evening. Aug. 17: Mr. Swindlehurst spoke from subjects chosen by the audience; also named an infant, Charles Henry, the child of Mr. and Mrs. Ball. In the evening we held a Conference, for the purpose of promoting a revival of the work in Lancaster and neighbourhood.—J. D.

**LEEDS.** Grove House Lane.—Mrs. Bealand's guides gave a short address, followed by experiments in psychometry. Mr. Shaw, of Manchester, gave part of his experiences of twenty years in spiritualism. It was quite a treat. He advised all to get at the truth, and make good use of it when obtained. We are improving in our audiences. In the afternoon many old faces turned in to the mother society of spiritualism in Leeds. Evening subject, by Mr. Shaw, "Footprints on the Sands of Time." He made a favourable impression on one of the largest audiences we have had under the new management. Mrs. Bealand closed with psychometry, etc.—J. L.

**LEICESTER.** Silver Street.—Mr. Hodson's guides spoke from the words, "Angels—what are they?" thoroughly explained, and very convincing to the sceptic or the orthodox people; followed by clairvoyance, well recognized. Healing very successfully done by Mr. Hodson.—J. P.

**LONDON.** Marylebone, 24, Harcourt Street.—Mr. Hoperoff's addresses were from subjects submitted from the audience, viz., "The future of the human spirit," "Individual responsibility," and "Prayer," said addresses being well received. Followed by three clairvoyant descriptions which were all recognized.—C. W.

**LONDON.** Hyde Park.—No meetings, we joined the Federation mass meeting at Battersea. We have pleasure to acknowledge more literature for distribution, from Mr. J. Burns, 500 copies of Dr. Wallace's tract, "Are the Phenomena of Spiritualism in harmony with Science?" and Mr. Halse, Tavistock Cress, a quantity of *The Two Worlds* and other journals. Next Sunday at 3-30 Mr. Emms, pioneer of open air work, and others. Friends, please come and help us.—Percy Smyth.

**LONDON.** Spiritualists' Federation.—Mass meeting in Battersea Park; one of the prettiest parks in London. Passing outside the gates we listened to Mr. Cyrus Symons' discourse at 11 a.m. upon "Matter, Force, Life, and Natural Laws as Evidence of Design," having with him diagrams and illustrations, and dealing principally with life. The proposed noon meeting was not held, but workers utilized their time in other ways, making known the facts of spiritualism. The people seemed eager to gain more knowledge of the subject, their desire being due, we think, to the untiring efforts of Messrs. Goddard and Wyndoe, who advocate the cause here. At 3 p.m., near band stand, after a hymn, Mr. U. W. Goddard (Fed. Sec.) explained our motives in coming there that day. Mr. Emms, the pioneer open-air worker, discoursed upon "The Truth of Spiritualism," giving his experiences, and saying that if it was only a theory he would not come there to speak, but that it was a fact. He showed that it was tabooed, as mesmerism had been in the time of Dr. Elliotson, when medical men laughed it to scorn until, to their shame, this learned doctor died in a workhouse. Now they were glad to acknowledge it under a new name. Mr. Emms for 30 years had given much time to it, had been curing children of all sorts of complaints for the good of the cause. What other interest had he? Never a penny had he taken for all his work. The Christadelphians held a meeting here also, denouncing spiritualism, and although many people listened to them at first, they were instrumental in creating a want to hear both sides of the question. Mrs. Yeates said spiritualists did not look to theories, but to facts. Every human being is responsible for their actions, good or bad, and would reap their harvest in the future. If the clergy admit ministering spirits, as recorded in the Bible, they must also admit of their communion with us now, or what use are they? She also gave interesting instances of spirit communion. Mr. A. M. Rodger explained how we are all spirits in the body. By-and-bye this body will part with the spirit, which will pass on to life eternal. He also pointed out that the *Review of Reviews* had a long article, drawing the attention of its thinking readers to spiritualism. Mr. Rodger said, "I know the truth of it, and want to do all in my power to



advance it." Mr. John Hopcroft was the last speaker before tea in the open air in the park, and produced some writings of eminent scientists to rebut the statements made by the Christadelphians, and allowed the audience to judge for themselves whether spirit mediums were, as pictured by these friends, "long and lanky," "very thin," "losing all vitality," &c., &c. Certainly Mr. Hopcroft had not lost any vitality, for his animated remarks were emphatic, and he seemed blessed with a vast amount of life. At 7 p.m., Mr. Wyndoe, speaking upon "Matter and Force," claimed that spiritualists were the ones to answer the vital question of the day, "Is there a life beyond the tomb?" Mr. Bullock said he had been in the ranks of spiritualism 25 years, and had never had occasion to regret it. Each year strengthened his knowledge of the truth of it. He also gave his experiences. Mrs. Yeeles spoke upon "God is love," and made a great impression upon 500 or 600 people. Another speaker gave a great number of Biblical quotations in support of spirit communion, and dealt with the principles of spiritualism. It was a pleasing surprise to notice the profound interest displayed by the listeners, the Christadelphians showing that they had something to learn by quietly listening to the speaker. The honorary secretary announced that a debate had been arranged and would take place in this spot the following six Sunday afternoons between E. G. Timmins (Christadelphian) and the spiritualists, W. O. Drake opening for the latter, next Sunday at 3 p.m., entitled "Spiritualism is an abstract fact and proof of the certainty of a future state." Some 1,250 copies of various literature were distributed, besides 500 handbills announcing the meeting.—P. S.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—A fair audience listened to a well delivered address by Mr. Veitch, subject, "Immortality," showing that all creeds hold forth a hope of a life beyond the tomb, but we, as spiritualists, do not hope, we are assured of the continuation of life through the communication of our loved ones gone before.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Humphries gave an earnest and eloquent address on "The great cloud of witnesses" mentioned in Hebrews, 12th chapter, 1st verse.

LONDON. King's Cross, Claremont Hall.—Morning: Mr. J. Reynolds gave the address on "Either," which was both interesting and instructive. Regrets were expressed that he could not oftener be with us. Next Sunday morning, open meeting. It is expected that Mr. Watkins from Oxford University will be present and speak.

LONDON. Lewisham, 193, Hithergreen Lane.—Afternoon: Mr. Yeates, after reading, gave an address on "The Incarnation of Christ."

LONDON.—Open-air, Finsbury Park, Messrs. Derby and Burns addressed a large concourse of people.

LONDON. Peckham. Chepstow Hall.—Clairvoyance occupied our attention at the morning service. Evening: Mrs. Treadwell's control related some of his experiences in earth-life. A good audience. We are glad to see a number of our friends attending service who a while back thought fit to sever their connection with us. Our numbers are increasing. We now muster over 80 members, who have decided to rent a meeting place which will combine the facility of holding our week-night and Sunday services under one roof. Particulars shortly.

LONDON. Peckham. Winchester Hall.—Morning: Mr. J. Humphreys; evening: Rev. Dr. Young, subject, "The Social Evil." He urged spiritualists not to fall in the way of false modesty, but as parents to do their duty by supplanting knowledge for ignorance in our children, as they are able to take it. The Doctor emphatically denounced this horrible evil, so rampant, and which was in fact countenanced by Church and State. Those present fully appreciated the wholesome and practical lesson.—P. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday, August 12, Mr. Hagon's controls discoursed upon the "Creation of this Planet," clearly disproving the Adam and Eve story of the Bible, to a large appreciative audience. At our Saturday séance Mrs. Mason's guides gave words of comfort to several sitters who were in tears at the loss of their loved ones, and were greatly surprised at their return, having only passed on a few days. Sunday spiritual service, Mr. S. T. Rodger gave an interesting lecture on "Psychometry," explaining its wondrous phenomena in a masterly manner. Many questions answered.—J. H. B.

MACOLDSFIELD.—Afternoon, Mrs. Green spoke words of comfort and cheer to all, especially to those who recently have had one "frown" from their midst. Satisfactory clairvoyance and psychometry. Evening, she spoke on "Spiritual Freedom," dwelling on the responsibility of man for his actions, and the freedom that spirits had when they passed to the other side of influencing those of a like nature to themselves. The assertion that Christ was the Saviour of mankind was also refuted, but as an example she asked all to follow him. A large number of clairvoyant descriptions were remarkably successful. A large audience.—W. Pimblott.

MANCHESTER. Tipping Street.—Afternoon, Mr. Johnson's control gave a fine address on "Who are the World's Saviours, and where are they?" Evening, six subjects were chosen from the audience, and ably dealt with.—W. H., cor. sec.

MANCHESTER. Psychological Hall.—Aug. 16: Owing to the rain during the forenoon only a few met, but those who risked the weather had a delightful afternoon in Middlewood. The storm had cleared the atmosphere, and enabled us to view the country at its best. It being a very beautiful place we enjoyed ourselves to the full. We had our tea under some apple trees. We had a circle afterwards, and several mediums were controlled and gave off suitable utterances. We enjoyed the ramble so well that it is arranged to take the same route again on the 30th inst. Aug. 17: Mr. Bradshaw's controls dealt with questions put by the audience, in the afternoon, answering them with a clearness and brevity which commanded the appreciation of all. Evening subject: "Liberty, Equality, and Fraternity," showing that all men ought to extend that brotherly feeling of equality one to another, and not infringe upon that true liberty of action, which is the birthright of all. Clairvoyance was also given, almost all recognized.—J. H. H.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Hall, of Gateshead, spoke on "Spiritualism, the only hope of the church," which was very instructive, to a large audience.

NEWCASTLE-ON-TYNE.—Mr. James Clare delivered a powerful address on the "Autobiography of a man-made God," which was a trenchant criticism upon the theological teachings of the Church.

This gentleman is a junior teacher of remarkable development. No subject of philosophical interest seems to be above his power of handling. His apprehension of the spiritual need of the times is exact and lucid, and the surrounding societies are always glad to receive his services. Mr. J. J. Vango, of London, is in Newcastle conducting a healing case.—W. H. R.

NORTHAMPTON.—Mr. Darby, of London, being unable to come, through the illness of his wife, we had to fall back on local mediums, Mrs. Brown in the afternoon, and Mrs. Walker in the evening. The committee thank them for coming forward at so short a notice.

NORTH SHIELDS. 41, Borough Road.—Mrs. White's guides were very successful with their clairvoyant descriptions, initials given in the majority of cases. Mr. White, who is a powerful healing medium, magnetized a few who were ailing; much good done.

NOTTINGHAM. Morley Hall.—Mrs. Barnes' controls spoke twice. Good attendance for summer evening. Mr. Yates read from John's Revelation. An address on "There shall be no night there," had many good ideas. The speaker remarked on the inconsistency of the age, in rejecting visions as revelations of the higher life, while most of what was taught and believed rested on what was revealed to the spiritual vision of men, while the bodies were in repose. Please remember Mr. J. J. Morse next Sunday, and pic-nic to Attenborough on Monday.

OPENSHAW. Mechanics' Institute, Pottery Lane.—Mrs. Taylor was our speaker. In the morning a circle was held, which was followed by clairvoyance. Evening: Subject, "The need of the age." The control contended that spiritualism was this, because so many were in doubt as to an after-life, and only spiritualism was able to satisfy those seeking an answer to the query, "If a man die shall he live again?" In every reform calculated to benefit men physically or spiritually, spiritualists should be ready workers, combining together for human welfare. Several clairvoyant delineations followed, and each was readily acknowledged to be correct.—H. B. B.

PENDLETON. Hall of Progress.—Beautiful addresses by our friend Mr. Pearson, of Swinton, on "Fruits and Flowers, and the spiritual lessons we learn from them," all being highly pleased with his able and interesting addresses. At the close of the evening address a lady friend gave several clairvoyant descriptions of a very striking nature. A vote of thanks was given to our friends for their valuable services.—J. G.

SALFORD. Southport Street, Cross Lane.—Through some misunderstanding Miss Gartside did not fulfil her engagements with us, which was a great disappointment, as she is held in esteem here. Afternoon: we formed a circle. Several clairvoyant descriptions were given by Mr. Jno. Moorey and Mr. Priestman, the chairman. We had a social chat upon capital punishment and compulsory vaccination; the opinion prevailed that both were contrary to the best interests of society. Evening: Mr. Priestman, chairman, read from *The Two Worlds* on "Mental Telegraphy," and related several instances which had occurred within his own experience. Mr. Moorey gave psychometrical delineations very successfully. I regret very much the frequent disappointments occurring with us; although we generally get through very well, we feel we have not fulfilled our duty to the public. Whilst thanking Mr. Burns for his complimentary remarks a few weeks ago, we do not feel competent, nor do we feel disposed, to dispense with the services of mediums, believing that the public have a desire to listen to orations from the unseen.

SOUTH SHIELDS.—13: The guides of Mr. Griffiths gave very satisfactory clairvoyant descriptions, nearly all recognized. 15: Usual developing circle. 17: The guides of Mr. Lashbrooke gave an eloquent and instructive address on the subject, "The Christ of God."

SOWERBY BRIDGE.—A very good discourse by Mr. G. Smith. Subjects were solicited from the audience, and three were sent up. The discourse was based on the first, "The inspiration of olden times and that of to-day," and as the time had expired the other two were answered briefly. A gentleman wished to ask a question orally, which was deferred by the control until the three first sent up were answered. The chairman misunderstood the control, and the question was not allowed. He (Mr. Lee) was very sorry afterwards. An intelligent audience seemed pleased with Mr. Smith's fluency and instructive address.

STOCKPORT.—Afternoon, Miss Gartside's guides depicted "The reality of man's continued existence and the teachings of Spiritualism," in glowing language. Evening, "Truth is marching onward," a fine address, full of telling points and giving satisfaction. Interesting clairvoyance at both services. On August 16, a few of us joined the Collyhurst friends in a ramble to Middlewood, near Stockport. Tea was partaken of in an orchard, and a circle held under the apple trees, some good results being obtained through the mediumship of Mrs. Stansfield, Misses Latham and Gartside, and Mr. Crane. We intend if possible to repeat the programme on August 30 on a larger scale.—T. E.

SUNDERLAND. Centre House.—Mr. Westgarth occupied our platform and spoke in his accustomed manner, to a moderate audience.

TYNE DOCK. Exchange Buildings.—Lyceum Anniversary. Evening: Recitations, dialogues, and musical readings were gone through, in good style, by the following scholars and choir: Edith Clarke, John Forester, and Albert Humphries. Reading, "What is Spiritualism?" Mr. Graham and Master James Forester. Dialogue: Masters James and John Forester and John Lauder. Recitations: Ernest Humphries, Maggie Forester, Arthur Lauder, Harriet A. Grice, William Lauder, John G. Walton, and John R. Humphries. The anniversary will be continued next Sunday, when Mr. McKellar will address the children.

WIBSEY. Hardy Street.—Interesting discourses by Mr. Raisbeck's guides. 28 clairvoyant descriptions, 22 recognized; also a few psychometric delineations. A public tea and entertainment next Saturday; Mr. Milner will take part.

RECEIVED LATE.—Heywood: Three good meetings with Mrs. Yarwood: Marvellous clairvoyance, accompanied with both names of the spirits described.—Armley: Improvement class. Subjects have been dealt with by Mr. J. W. Gardner and Mr. McLean.

#### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Aug. 9: the annual field-day took place. The procession, numbering 380, headed by a brass band and the new banner, left the hall at 3 o'clock, marched through the town to Witton Park, where coffee and buns were distributed, after which all kinds of games



were indulged in, including racing amongst the children for prizes given by friends. A balloon was sent up, with the words "Success to Spiritualism" upon it, in letters that could be seen at a good distance. The procession returned to the hall at 8-30, where a vote of thanks to all who had taken a part in the proceedings was proposed by G. Haworth and seconded by R. Robinson. Aug. 17: conductor, G. Haworth. Calisthenics led by C. Hastings, wand movements by T. Tyrrell. Present, 73 scholars, 6 officers. Several visitors who had come to see the calisthenics were quite pleased.—C. H.

**BOLTON.** Democratic Spiritual Society.—Conducted by Mrs. Hobster. Usual programme. Recitations by Miss A. Hatton, and a musical reading by L. E., and W. Hobster, and Margaret Taylor, in good style. We had 30 scholars. Five friends came to see us, four joined in the marching. We expect to see many more next Sunday morning. We also had presented to us by some of our members six manuals, a bell, a phrenological chart, and other things are promised, and we shall thank any other friends who can help us.—J. H.

**BRADFORD.** Little Horton.—The usual sessions were held. It was decided to have a sacred concert on the first Sunday in each month, instead of the ordinary proceedings, to which we propose to invite the parents and friends.—T. W.

**BURNLEY.** Hammerton Street.—Attendance: 80 and one visitor, officers 8. Marching and calisthenics. Groups for classes. Mr. Mason took the young women's class, and had a discussion on the Bible.—A. J. W.

**BURNLEY.** North Street.—Average attendance.

**CLOCKHEATON.**—Invocation by Mr. Thornton, Lessons from the Manual and Mr. Kitson's book. Recitations by Masters John Vincent and Firth, and Miss M. A. Nuttall. We should like the scholars to attend rather better than they have done these last few weeks.—W. N.

**HECKMONDWIKE.** Blanket Hall Street.—A good average attendance of officers and scholars. Visitors 4. G. and s.-c. rec. gone through. Marching and calisthenics led by Mr. Ogram.—T. R. O.

**HUDDERSFIELD.** Brook Street.—An excellent attendance. After the usual procedure a committee meeting was held, when it was decided to give a donation of 5s. to the "Kitson Testimonial Fund."—F. H.

**NEWCASTLE-ON-TYNE.** Cordwainers' Hall, 20, Nelson Street. A good attendance. Programme as usual. In the absence of our esteemed conductor Mr. Hunter officiated. Recitations by Cissy Seed and M. J. Graham. Lessons from "Spiritualism for the Young."—M. J. Graham.

**OLDHAM.** Duckworth's Rooms.—The open sessions were a grand success. The lyceumists acquitted themselves exceedingly well. The choir, under the leadership of Mr. Barker, gave the service of song, "Marching Onward," very creditably. The connective readings were given by Mrs. Tuke in a touching manner.—C. Shaw.

**OPENSHAW.** Lyceum No. 1, Mechanics' Institute.—A very pleasant afternoon. We are glad to notice that our members each seem ready to take their part, and when we work together thus we are sure to be successful. We intend at an early date to show our appreciation of regularity of attendance, by instituting a series of rewards; and when our little friends know this, will parents please give them every encouragement, and thus aid us to carry out the objects we have in view?—H. B. B.

**PENDLETON.**—Morning, Mr. T. Crompton, conductor. Usual programme. Recitation by Miss Tilly Tipton. Duets by Misses Jane Fogg, Elizabeth Tipton, Boys, B. Armstrong and M. Pearson, and Ben Clarke. Groups led by Mr. Hunt and Miss A. Bridge. Present, 17 officers, 22 scholars, and 4 friends. Invocation, Mr. Hunt. Afternoon, marching well done. Recitations by Alfred Winder, Ernest Wallis, and Mary Dawson. Present, 15 officers, 28 scholars, and 9 friends.—W. H. E.

**SALFORD.** Morning: Good attendance, though many came late. Mr. Arlott gave a most instructive lecture upon "Ireland." Next Sunday morning he will lecture upon England. Afternoon: Mr. Arlott spoke upon general topics, and recitations were given by the Misses Ada Cockins and Kate Cowburn.—A. J. Tyldesley, sec., 303, Liverpool Street, Seedley.

**SOUTH SHIELDS.** 19, Cambridge Street.—Attendance fair. Usual proceedings. Recitations by Master Griffiths and Miss Griffiths. Marching and calisthenics gone through very well.—L. P.

**SOWERBY BRIDGE.**—Morning: Rather poor attendance. Two visitors from Halifax. Miss Hill conducted, and Mr. Dixon led the calisthenics. The adult class discussed article from the *Freethinker* on "Hell," dealing with the subject from a biblical standpoint, which came in for severe criticism, and the question was raised, "Should we use the Bible in our Lyceums?" Some of the members thought we ought not, seeing that its claims would not bear investigation. The subject is an interesting one, and will, no doubt, be discussed again. The developing circle is progressing fairly well. The other groups were led by Mr. Dixon, and Misses Rowson and Lees. In the afternoon the attendance was much larger, and we were pleased to see several visitors. Mr. Smith, of Colne, gave experiments in psychometry.—A. S.

## PROSPECTIVE ARRANGEMENTS.

**THE ARMLEY SPIRITUAL INSTITUTION.**—Mutual Improvement class. Meetings every Sunday in the Temperance Hall at 10-30. All inquirers are welcome and invited to take part.

**BATLEY CARR.**—It is our intention, weather being favourable, to hold another open air meeting on Howley Hills, Sunday, August 24, at 10 a.m. and 2 p.m. Friends kindly invited.—J. M. R.

**BATLEY CARR.**—17th anniversary, Sunday, August 31. Mrs. Emma H. Britten will give addresses at 2-30 and 6-30, in the Albert Hall, Dewsbury. Afternoon subject, "The Gospel of Humanity as the Living Word." Evening subject by the audience. There will be an efficient string band to accompany and give selections. Collection after each service. Tea and entertainment, Saturday, Aug. 30. Tea on Sunday for visitors.

**BINGLEY.**—A camp meeting on the "Druids' Altar" heights, and also at Sunnysdale, is being organized for Sept. 7, morning and afternoon, to give an impetus to the struggling cause here. Friends, please help.

**BINGLEY.**—The Society of Spiritualists, assisted by a few neighbouring sympathisers, will hold camp meetings on Sunday, September 7, at 11 a.m., on the Druids' Altar Heights, and in the afternoon at Sunnysdale, a pleasant retreat near Bingley. The following have kindly

promised to take part in, or be present at, the meetings. Mr. Bradbury, of Morley, Mr. J. Smith, Mr. A. Moulson, Mr. J. Whitehead, Mr. and Mrs. Marshall, Mr. and Mrs. W. Stansfield, and others. It is hoped Mr. T. Craven, president of the Yorkshire Federation, will preside.

**BRADFORD.** St. James's.—August 24, Mr. Allen Moulson at 2-30 and 6-30. All welcome.

**GLASGOW.**—Agents who sell *The Two Worlds*: Mrs. Stewart, 242, Main Street, Anderston; Mr. Lindsay, 81, Jamaica Street.

**HALIFAX** friends are having an outing, in wagonettes, to Huddersfield, Saturday, Sept. 6. All who intend going must give in their names to Mr. Kendrew, on or before Monday, Sept. 1. The Huddersfield friends will provide tea at 9d.; and there will be a joint entertainment in the evening.—B. D.

**HULL.**—*The Two Worlds* is on sale at the following newsagents: Mr. A. Wales, Waterworks Street, and Mr. Cass, Prospect Street, thanks to the kindly efforts of Mr. Bevan Harris.

**LEEDS.** Psychological Hall.—Special lectures, Sunday, Aug. 24, by Mr. G. A. Wright. Afternoon subject, "Religious Progress." Clairvoyance. Evening, subjects from the audience. Psychometry afterwards. Monday, Aug. 25, Mr. Wright will give his popular lecture, "Physiognomy the Great Detective." Heads examined. Collections.

**LEEDS.** Spiritual Institute, 23, Cookridge Street.—Mondays, at 3 p.m., ladies' sewing meeting. Private circle for members, Tuesdays, at 8 p.m. prompt. Wednesdays, a mutual improvement class, held fortnightly. Papers by members of the class. Next meeting, August 27, at 8 p.m. prompt. Membership 3d. per session of four months. Every Saturday a public circle will be held. Doors locked punctually at 7-30 p.m. Monday, August 25, at 8 p.m. prompt, Mrs. Gregg.

**LONDON.**—Next Sunday, Victoria Park, E., at 11 a.m., Mr. Emms; Finsbury Park, N., at 11 a.m., Mr. Darby; Hyde Park, W., at 3-30 p.m., Mr. A. M. Rodger; Battersea Park, S., Mr. Drake.

**LONDON.** Marylebone.—Friends are reminded that an ambulance class for males, and a nursing class for females, are in course of formation. Enquirers should apply on Wednesday evenings, or communicate with me.—C. White, 24, Harcourt Street.

**MANCHESTER.** Tipping Street.—On Sunday next, Mrs. Green will be our speaker. The lyceum will hold an open session in the afternoon, when prizes will be given by Mrs. Green. In the evening, Mr. Smith, jun., and friend will sing two solos.—W. H., cor. sec.

Mr. and Mrs. EVERITT intend making a tour in the North. Societies which have not been visited before, desiring to avail themselves of Mr. and Mrs. Everitt's long experience, should communicate at once with Mr. Everitt, Lillian Villa, Hendon, London, N.W.

Mr. J. HOPCROFT will be in the Manchester district between Aug. 25 and Sept. 3. Letters for him can be addressed to Mr. E. W. Wallis, 10, Petworth Street, Cheetham.

Mr. J. B. TETLOW desires us to state that he has no vacant dates in 1891. Secretaries please note.

Mr. ROWLING's present address is 107, Whetley Hill, Bradford. Secretaries, please note.

Mr. and Mrs. WALLIS have only a few dates in 1891 unfilled. Early application should be made by those who wish for their services.

Mr. A. H. WOODCOCK, of 16, Tile Street, Manningham, Bradford, has a few dates to fill.

**NOTTINGHAM.** Morley Hall.—Aug. 24: Mr. Morse, at 10-45 a.m., "More for Man, less for God." At 6-30 p.m., subject from the audience. Silver collection. Monday, Aug. 25: A picnic has been arranged to Attenborough (instead of Beeston), by boat on canal and the Trent. Tea will be provided by the Committee. Tickets, for boat and tea, 1/6; children, 1/-. Starting about 1-45 p.m. Particulars on Sunday.

**PENDLETON.** Hall of Progress.—Tea and entertainment, Monday, Aug. 25. Mr. Hepworth, of Leeds, will give the entertainment in character, assisted by a few friends. Tea on the table 6-30 prompt. Tickets for tea and entertainment, 6d. Sunday, Aug. 24, Mr. Hepworth, at 2-45 and 6-30 p.m.

**RAWTENSTALL.**—On Sunday, Aug. 31, morning, children's musical service. Address by Mr. Ridehalgh. Afternoon, service of song by the choir, "Rest at Last." Evening, Mr. Palmer, speaker, Mrs. Ashworth, clairvoyant. All are welcome.—J. B.

**SALFORD.**—A Flower Service, September 14. Afternoon, the service of song, "Marching Onward," will be rendered. Mrs. Stansfield will lecture. We hope many of our friends will make it convenient to come. Tea provided in the room at a small charge. Flowers, &c., will be gratefully received.—A. J. T.

**SLAITHWAITE.**—Aug. 24, Mr. J. Swindlehurst; and Aug. 31, Mr. Hepworth.

**WALSALL.** The Spiritualists' Central Hall, Bradford Street.—Mr. E. W. Wallis will lecture on Sunday and Monday, August 24th and 25th. Subjects, "Man's needs supplied by Spiritualism." Evening, "Spiritual facts, faith, and future life." Monday, "Spiritualism: a religion for both worlds." Questions answered.

**WESTHOUGHTON.** Wingates.—August 31: Two floral services, conducted by Mr. John Boulton and Mr. John Fletcher. All are invited. Tea provided. Particulars next week.—T. H.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**OLDHAM AND MR. BLACKBURN.**—We have been furnished with a copy of the report sent to us, and published in our columns, of Mr. Blackburn's visit and doings at Duckworth's Rooms, and also a letter published in the *Oldham Chronicle*, signed J. Gavan, reporting the same proceedings. The two accounts are so contradictory that both cannot be true. We cannot enter into a discussion of their respective merits, but must remind reporters that a grave responsibility rests upon them. It should be their aim to be scrupulously exact, to make their reports accurate and reliable. Puff and gush are not wanted. Exaggeration is misleading. It is better to err on the side of caution and modesty than to over-estimate. Such terms as "holding audiences spell-bound," "rapt attention," etc., are invariably exaggerations and do more harm than good. Reports are useless, nay harmful, unless true and trustworthy. The writers should not recommend or praise speakers too highly or indiscriminately. Let the work of the workers speak for itself, and their worth will soon be apparent.

A LIST OF NAMES AND ADDRESSES OF SECRETARIES has been called for frequently of late. We should be compelled to trespass upon our reading space to give it, but if generally desired we will make arrangements to print the list on Friday, Sept. 12. Secretaries should supply us at once with the necessary particulars.

ORDERS for "Faiths, Facts, and Frauds of Religious History" should be sent direct to Dr. W. Britten, Humphreys Street, Cheetham, Manchester—not to Mr. Wallis. Send cash with order.

BIRTH.—Mrs. Stanley (*nee* Miss Blenman) of a son, on Thursday evening, August 14, 1890.—W. S.

COSTLY FUNERALS.—The Rev. D. Evans, of South Shields, was recently sued for the sum of £5 5s. 6d., balance of account for the expenses of the burial of his wife. The total account had been £8 15s. He was ordered to pay within seven days.

OPEN AIR WORK IN LONDON PARKS is now in full swing. Messrs. Emms, Drake, Goddard, Rodger, Bullock, Wyndoe, Veitch, and several others are constantly preaching the gospel to the best of their several abilities. Occasionally Mr. J. Burns puts in an appearance, but the above named workers bear the brunt of the battle, although their efforts receive scant acknowledgement elsewhere. We give all the space we can to report their work, and they have our warmest sympathy.

FEDERATIONS, CO-OPERATIONS, TRADES UNIONS, &c., have been of incalculable benefit of late years to the workers in all branches of industry, securing their liberty and just dues, and preventing the coercive tyranny of individualism. The same conditions exist in spiritualism. In union on a federal and co-operative basis for the promotion of the knowledge of spiritual principles, the right of all will be secure from the domination of individualism, and the workers by such federation will strengthen each other in every good work.

A RECENT STATEMENT VERIFIED BY FACT.—I am now able, from personal observations, to verify my statement that "great declensions among the Methodists were in general operation in some of the northern villages." At Chester South Moor, Durham, a small mining village of 500 inhabitants, there stand two dissenting chapels, and a chapel of ease for Anglican worshippers. The Wesleyans, in recent years, finished an elegant erection at a cost of between £800 and £900. The usual congregation averages from six to twelve individuals, the same may be stated of the Primitives adjoining. The audience at the Parish Church, of course, is always somewhat better. A similar decadence is observable in many other districts.

GOOD TESTIMONY.—Mr. Younger's medical preparations as supplied by the Alofas Company, are being tried, and proved to be of sterling worth, as the following letters will show [See advt. on our last page]:—

"32, Western Road, Wood Green, N., August 8, 1890. Dear Sir, Feeling very ill for some time, I spoke to a friend of mine who gave me a small bottle of the Alofas and Pills, which I took and found great relief, I feel nearly myself again. I am also giving the pills to my children with great success, and I can highly recommend them and the Alofas. Yours truly, J. E. SARGENT."

"214, Kimberworth Road, Rotherham, July 26th, '90.—Mr. Younger. Dear Sir,—I beg to say that your Alofas Tincture is the best remedy I have ever had for Asthma and Low Spirits, and I shall try to recommend it wherever I can. I recommended a man named Walton, of Whiston, and I think he feels better since taking your medicine. Moxon was very bad, and I gave him part of my last bottle, which relieved him very much.—Yours truly, H. F. NOWELL."

#### TO CORRESPONDENTS.

Our kind and esteemed friends, G. A. Wright, of Bradford, James Lomax, of Hereford, Madame G. A., "Senex," and, at least, half a dozen more *noms de plumes* writers, must excuse us if we kindly and respectfully decline their special answers to Mr. Crutchley, of Stockport. The Editor of this paper has undertaken to do this, *in propria persona*, and the attempt to multiply answers, although quite in harmony with justice and reason, simply places us in the position of sympathizers with the street fight, where half a dozen strong tall boys set upon one little one. Of course, the lookers-on do not enquire into the real merits of the case, but regard, with indignation, the act of *baiting* a small antagonist with half a dozen large ones. Let each one apply the illustration to themselves. The cause of truth will not be allowed to suffer in the hands of one on each side; and "fair play is a jewel."

A. WARD.—Controversies on PRINCIPLES can alone be maintained in this paper.

MR. ALAN MONTGOMERY's article received, with thanks. Crowded out this week from priority of other present-day matter. Shall appear as soon as possible.

MARKHAM.—Personalities can find no place in *The Two Worlds*. Principles only.

POEM MANUFACTURES.—In mercy, spare us for the present! The oaken-chest grows fuller every day, but never seems to diminish.

MR. G. E. HUNT, and other correspondents shall be answered later on.

LINDA.—Kindly declined; unsuited to our columns.

JABEZ.—We quite agree with the sentiment of your letter, but inserted the Lyceum collection dialogue to oblige an honoured friend and supporter of the paper. There is no harm done, except in the opinion of the snarlers who, "whenever they wish to beat a dog, find a stick in every hedge." (*Old Proverb*.)

HAFED.—We never answer foul-tongued, or foul-penned enemies. But we propose to defend the PRINCIPLES OF RIGHT against all comers, whether in armies or individual opponents.

PEACE SOCIETY'S PAMPHLETS.—The most persistent and highly-reverenced advocates of war, murder, rapine, and cruelty have been those who quoted Moses, and his Jehovahite commands, as their authority. Any society that upholds a Biblical worshipping mouth-piece, has not much chance of impressing the common sense and reason of this age with the sacredness of life, or the God-like nature of PEACE as the only true and divine articles amongst nations.—ED. T. W.

THE POPULAR HYMNS beginning "The world hath much of the beautiful," "Welcome, Angels," "Hand in hand with angels," "The outward world is dark and drear," "When the hours of day are numbered," "From realms supernal, fair and bright," and "Praise God," are printed on *The Two Worlds'* Hymn Leaf No. 3, and can be had at 6d. per 100, 8d. post free, or 2s. 6d. for 500 post free, and 1,000 post free for 4s. 6d., from Mr. E. W. Wallis. Hymn Leaves Nos. 1 and 2 also on sale, same prices.

ONE BAPTISM.—A correspondent referring to the building of a new and costly Baptist Tabernacle, at Peckham Rye, on which is inscribed "One Baptism," says:—"As one who was immersed in a creek (*when the ice had first to be broken*) I claim the right to say that both creek and tank dipping, by whosoever performed, are relics of superstition, churchal materialism, and priestly bigotry, that ought never to have entered this century. Only think of some Baptist churches refusing perishing souls the salvation through their church, and withholding from them the virtue of that atonement described by Dr. Watts—

Sweet were the drops of Jesus' blood  
That calmed His frowning face,  
Which sprinkled o'er the burning throne  
Have turned the wrath to grace.

And all because of a preference for dry land and moderate moisture to a public bath and ducking, in the name of the Father, Son, and Holy Ghost, before a giggling, amused, and astonished audience. The creeds and dogmas of all the churches are crumbling before the touch of science, with its exactitude and determination to find out 'what is truth.' When will the Churches of the 'Letter' give place to the Church of the Spirit?"

EXAGGERATIONS.—A correspondent writes: "As in eating, so in thought and speech, extravagances should be avoided. This thought has arisen through a letter from a lady friend, who is really good, though soundly orthodox, and persists to write herself, 'A poor Sinner Sitting at the Feet of Jesus'; and reminds me that Paul said he was the 'Chief of Sinners.' I seriously doubt both these illustrious personages, who claim such fore-eminences of evil. The phrases 'Chief of Sinner' and 'Poor Sinners,' are meaningless exaggerations; it is over and above what is felt by the vast majority, and is merely a confession of unattained perfection. It is not a little remarkable that some of these very humble sinners are aroused at times to exhibit a spirit not quite in harmony with their confession, if you point out to them a few weak places they had overlooked. Though so 'meek and lowly,' express an opinion opposite to that in which they have been raised, and you will find (as I have) prejudice, bigotry, conceit, sarcastic, and sophistical reply, a determination to hold on to their 'mistakes' at all hazards, rather than to humbly admit they have allowed themselves to be misled and are willing to accept the guidance of truth. But extravagant confessions of vileness seem a necessity to orthodox theology. If we were not all hell-doomed sinners, we might be improved (perhaps at less expenditure) than by God Incarnate pouring out his blood on a wooden cross; but as the matter stands, our exaggerated criminality (with its blasphemous libel on our Creator) on the one side, requires the irrational dogma of God dying instead of us, our exaggerated infinite sin requiring the merits of an Infinite God to save us. Paul also said, 'Let your moderation be known unto all men.' (Perhaps he forgot this when he wrote the other.) The simple naked truth of man's unattained perfection, with no hell and devil to be saved from, would dismiss bishops, canons, priests, clergy, and parsons for other employment; so, for the present, we must go mumbling our responses, 'Lord have mercy upon us, miserable sinners.'—Bevan Harris."

#### TO CORRESPONDENTS.

A. KITSON.—Yours received. The term "angel" is conceded to mean "messenger." Prophets were more than singers or rhymsters; doubtless they were mediums, and were often "messengers" according to the record itself. Professor Robinson in my opinion is more likely to be correct. When doctors differ who shall decide? The idea that the "angels" who visited Abraham were human beings—mediums bearing their messages—is much more believable than that they were materialized spirit-forms, taking all the circumstances into account. We gave the statement for what it was worth, and thought it was borne out by your own letter in our issue for July 25. It does not matter much, but it is well to be careful not to attribute too much to "the spirits," especially where proof is lacking, and other explanations are more feasible. Professor Robinson, in his "Calmet," says, "It is thought that he [Ezra] assisted in completing the Books of Chronicles, and added what appeared necessary for illustrating, connecting, or completing them. Some are of opinion that Ezra and Malachi are the same person, and it is certain that Malachi is not so much a proper as a common name, meaning angels, or messengers of the Lord, and that in Ezra's time prophets were called angels—messengers of the Lord." The Books of the Old Testament were not properly collected until about 200 years before Christ.

MR. J. WESTHEAD, LEEDS.—Your letter is too long for our columns, and does not touch the question of the ability or quality of the address given by your control. As to the non-existence of Jesus, there is room for great diversity of opinion, and it is unwise to manifest intolerance either way. The balance of probability, it seems to us, is in favour of the existence of *some one* who was mediumistic, around whom the mythical stories have afterwards gathered. It may be difficult to prove his existence as an historical personage, but it is impossible to prove the negative. We agree with you that it is best for all societies to speak of workers honestly as they find them. Both Mr. Liversidge and Mr. Craven have given their opinions of the discourses, and there the matter must rest. It is not a question of your character at all. There are many ways of saying things, and possibly Mr. Craven has been a little harsh in his mode of complaining of the manner in which the subject was treated. Nothing is to be gained by rough, hasty, or harsh utterances either way. Let brotherly love continue.

FOR FREE DISTRIBUTION.—"The Religio Liberal Tracts," advertised by Mr. R. Cooper on our last page, are well worth reading, and should be scattered broadcast. Mr. Wallis can supply them.



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