

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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SEE BACK PAGE.]

4-10-4-6

SEE BACK PAGE

PLATFORM GUIDE.

SUNDAY, SEPTEMBER 7, 1890.

Accrington.—28, China St., Lyceum, 10-30 : 2-30, 6-30 : Mrs. Wade.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30 : Mrs. Craven.
Ashington.—New Hall, at 6 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 6-30 : Miss Gartside.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2 : at 6-30.
Batley.—Wellington St., at 2-30 and 6 : Mrs. Midgley.
Beeston.—Conservative Club, Town St., 2-30 and 6.
Beuper.—Jubilee Hall, 10 and 2, Lyceum ; 10-30, 6-30 : Mr. E.W. Wallis, and on Monday.
Bingley.—Wellington St., 2-30, 6 (see Prospectives).
Birkenhead.—84, Argyle St., 6-30 : Mr. J. Bridges, jun. Thura, 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 : Miss Walker.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30 : Mr. W. Johnson.
Spinners' Hall. Town Hall Square, Lyceum at 10 ; 2-30 and 6-30 : Mr. B. Plant.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6 : Mr. Schutt, and on Monday.
Otley Road. at 2-30 and 6 : Mr. W. Galley.
Little Horton Lane. 1, Spicer St., 2-30, 6 : Miss Harrison.
Milton Rooms. Westgate, at 10, Lyceum ; 2-30, 6 : Mr. Hepworth.
St. James's Church. Lower Ernest St. (off Diamond St.), Lyceum, at 10 ; 2-30 and 6-30 : Mrs. Mercer.
Ripley St. Manchester Rd., at 11, 2-30, and 6-30.
Bankfoot. Bentley's Yard, at 10-30, Circle ; at 2-30 and 6 : Mrs. Bentley. 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 : Mr. A. Moulson. Wed., 7-30.
Norton Gate. Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse. Oddfellows' Hall, Lyceum, 10-15 ; 2-30, 6 : Mr. G. A. Wright.
Burnley. Hammerton St., Lyceum, 9-30 ; 2-30, 6-30 : Mrs. Yarwood.
North Street. at 2-30 and 6 : Mr. Rowling.
Trafalgar Street. 2-30 6-30 : Mrs. Horrocks, and on Monday, 7-30.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem. Colman's Rooms, Market, Lyceum, at 2 ; at 6-30.
Byker. Back Wilfred Street, at 6-30 : Mr. Coxon.
Cardiff. Lesser Hall, Queen St. Arcade, Lyceum, at 3 ; at 11 and 6-30.
Churwell. Low Fold, at 2-30 and 6. Closed.
Cleckheaton. Walker St., Northgate, Lyceum, at 9-30 ; at 2-30 and 6 : Mr. Armitage.
Colns. Uloth Hall, Lyceum, at 10 ; 2-30 and 6-30 : Mr. A. D. Wilson.
Cooms. Asquith Buildings, at 2-30 and 6 : Mr. Bamforth.
Darwen. Church Bank St., Lyceum, at 9-30 ; at 11, Circle ; at 2-30 and 6-30 : Mr. Champion.
Denholme. 6, Blue Hill, at 2-30 and 6.
Deansbury. 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. W. Westgarth. Sep. 10, Mr. J. Clare.
Foleshill. Edgewick, at 10-30, Lyceum ; at 6-30.
Gateshead. 13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow. Banu'ck'b'n Hall, 86, Main St., Lyceum, 5 ; 11-30, 6-30. Thurs. 8.
Halifax. Winding Rd., 2-30, 6 : Mr. Ringrose, and on Monday.
Haswell Lane. At Mr. Shields', at 6-30.
Heckmondwike. Assembly Room, Thomas Street, at 10, Lyceum ; at 2-30, 6 : Mr. H. Crossley. Flower Service. Thursday, 7-30.
Blanket Hall St., Lyceum, 10 ; 2-30, 6 : Messrs. Crowther and Black. Mon., 7-30, United Circle. Tues, Wed, Thurs, Members' Circles.
Hetton. At Mr. J. Thompson's, Hetton, at 7 : Local.
Heywood. Argyle Buildings, Market St., 2-30, 6-15 : Mr. Ormerod.
Huddersfield. Brook Street, at 2-30 and 6-30 : Mr. Postlethwaite.
Institute, 8, John St., off Buxton Rd., 2-30, 6 : Mrs. F. Taylor.
Idle. 2, Back Lane, Lyceum, 2-30 and 6 : Mrs. Jarvis.
Jarrow. Mechanics' Hall, at 6-30.
Keighley. Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30, 6 : Mrs. Wallis, and on Monday.
Lancaster. Athenaeum, St. Leonard's Gate, at 10-30, Lyceum ; at 2-30 and 6-30 : Mr. Swindlehurst.
Leeds. Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30 : Mrs. Ingham.
Institute, 28, Cookridge St., 2-30, 6-30 : Mr. Newton, and on Mon.
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 : Mrs. Britten.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town. 2, Bradley St., Beeton Rd., at 7 : Mrs. Yeeles. Tuesday, at 7-30, Séance.
Forest Hill. 28, Devonshire Rd., at 7 : Mr. Emma. Thursday, at 8, Séance.
Islington. Wellington Hall, Upper St., 7. Closed. Re-open Sep. 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 ; 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 8. Séances every Friday, 8.
Lower Edmonton. 38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.
Marlybone. 24, Harcourt St., 11, Healing and Clairvoyance ; at 8, Lyceum ; 7, Mrs. Spring. Wednesday, at 8, First Aid. Thursday, 7-45, Mrs. Wilkins. Saturday, 7-45, Séance, Mrs. Treadwell.

Mile End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road : Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15, Mr. J. Allen, "Spirit Travelling" ; at 3, Lyceum ; at 6-30, Mrs. Treadwell, Trance. Sept. 14, Building Fund Meeting, at 8. Week-night Services at 30, Fenham Rd., Marmont Rd. : Wednesday, Mrs. Spring, Clairvoyance, at 8-15. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Sutcliff ; at 7, Mr. J. Veitch, Address, Psychometry, and Clairvoyance.
Shepherd's Bush.—14, Orchard Rd., Lyceum, 3 ; 7, Mr. C. Reynolds. Tues., 8-30, Mr. Joseph Hagon. Saturday, 7-45, Mr. J. J. Vango.
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 : Mr. Butcher.
Longton.—44, Church St., at 11 and 6-30 : Mr. Wyldes, and on Monday.
Maeclesfield.—Cumberland St., Lyceum, at 10-30 ; at 2-30 and 6-30 : Mr. Boardman.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10 ; at 2-45 and 6-30 : Mr. J. B. Tetlow.
Collyhurst Road. at 2-30 and 6-30 : Mr. J. Pemberton.
Mexborough.—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. Wilkinson.
Newcastle-on-Tyne.—20, Nelson St., 2 and 6-30 : Mr. Everitt. Alderman Barkas, chairman.
North Shields.—6, Camden St., Lyceum, at 2-30 ; at 6-30 : Mr. Clare. 41, Borough Rd., at 6-30 : Mrs. Davison.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30 : Mr. Timson.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30 ; at 10-45 and 6-30 : Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2 ; at 2-30 and 6-30 : Mrs. Gregg.
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. Jno. Boys.
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. Lomax.
Rawtenstall.—10-30, Lyceum ; 2-30, 6 : Miss Patefield.
Rochdale.—Regent Hall, 2-30, 6 : Circles. 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 ; 8 and 6-30 : Mr. Ward. Wednesday, at 7-45.
Salts.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7 : Mr. T. H. Hunt. Central Board School, Orchard Lane, at 2-30 and 6-30.
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Skelmanthorpe.—Board School, 2-30 and 6.
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South Shields.—19, Cambridge St., Lyceum, at 2-30 : at 11 and 6 : Mr. J. G. Grey. Wed, 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 : Mrs. Crossley.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30 : Mr. Kershaw. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stoneshouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., at 10-30, Committee ; at 6-30, Mr. Stevenson.
Monkwearmouth.—8, Ravensworth Terrace, 6-30 : Mr. Forrester.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11 ; 2-30, Lyceum ; at 6.
Walsall.—Central Hall, Lyceum, 10 ; 2-30, 6-30 : Major-Gen. Phelps.
Westhoughton.—Wingates, Lyceum, at 10-30 ; at 6-30 : Mr. R. Rostron.
West Pelton.—Co-operative Hall, Lyceum, at 10-30 ; at 2 and 6-30.
West Vale.—Green Lane, 2-30, 6.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
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No. 147.—VOL. III. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 5, 1890.

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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. III.—CONCLUSION.

THE task I have undertaken in this correspondence is no less difficult than futile. It is difficult to crowd into four or five columns of a small paper, a synopsis of testimony which is now filling hundreds of volumes. It is futile because the popular acceptance of the Jewish Scriptures as "the Word of God"—and Jesus of Nazareth as "God Incarnate," are psychological, or (in modern phraseology) *hypnotic suggestions*, not founded upon fact, reason, or natural law, but, in the influence and teachings of an interested priesthood, perpetuated by the laws of heredity, with as much fidelity as are racial types of colour, feature, and other physical peculiarities. Still Mr. Crutchley represents a large class of these hereditary devotees to Biblical lore and the pivotal doctrines of Christianity; hence it is that I have gone over some of that ground to answer him, which far abler writers than I have already marked with deep and ineffaceable footprints. It is surprising, however, to see how the ghosts of dead arguments are invoked again and again to answer the demands of living reason, until the entire sum of what the Bibliolators have to urge is, "If the Bible was good enough for my fathers, it is good enough for me"—and, "I love my Jesus, and won't hear of anything against Him."

Poor and almost pitiable as these platitudes are, they have been urged on many occasions when I have been engaged in public debate, and they are too forcibly recalled to my remembrance by Mr. Crutchley's pleadings to be omitted here.

Now, if this gentleman has read *both* sides of the Bible question—and that in the light of modern reason and research—he must know that there are in print, and widely circulated, some scores of pamphlets illustrating Bible "contradictions," "absurdities," "atrocities," and "obscenities," the full sum of which proves this book to be utterly unfit to place, "as a whole," in the hands of the rising generation; or, to be accepted as the guide to morality, purity, and true religion.

On all the points of reference cited in proof of this position, Mr. Crutchley pleads—first, "want of space" to defend his assertions; and next, cites the *central figure* of the New Testament as "the mantle that covers a multitude of sins," for the shortcomings, or—as many modern writers urge—the "atrocities" of the Old Testament. The following example will show how our "special pleading" antagonist slides out of his difficulties. He says, in his last essay, No. 144 of this journal:—

"Stand on the mount of beatitudes and look around, and whoever has eyes to see will find that to Christ give all the prophets witness. He is the point of unity, he binds the many different parts in one. I do not deny the difficulty—the extreme difficulty—of many of the passages you quote. But I know that 'God is love,' and the highest revelation of God is in Jesus Christ—not in Moses, Samuel, Isaiah, and David."

As to prophecy, every thinker knows it has been the custom for Christian commentators on the Bible to claim that certain ill-understood passages of the Old Testament were prophecies of the advent of Jesus of Nazareth, as "the Messiah," to be sent on earth to redeem mankind from the curse said to be pronounced upon it by God himself. It is proper here to remind every well-informed student of ancient history, that all the nations of the East had their "Messiahs"; all taught of Gods incarnate—sent on earth to restore the true religion, when men had departed from it, to offer *the then* customary blood sacrifice for the sins of the people, and to be hailed as the world's "Saviours." The histories of these God-men are nearly all the same; they perform the same miracles, utter the same teachings, and most commonly commence and end their earthly career in the same manner. It is not surprising, therefore, that the Jews, who were captives to many nations, and who gathered up and incorporated in their own systems of worship, the beliefs, legends, and customs of the various peoples amongst whom they lived, should have filled their scriptures with plagiarisms from other beliefs, and founded systems of worship in accordance therewith. The universal faith in a Messiah, a God-sent King, who should rule over their nation and prove them to be the chosen people of God, was therefore an essential item of the Jews' belief, and was expressed in the opening chapter of one of the Gospel writers, who describes Jesus as "the desire of all nations."*

To show, however, how resolved Christian writers are to wrest everything in the Old Testament to suit their views of the New, I call attention to one of those prophecies constantly cited as evidence to show how the advent of the Jewish Saviour was predicted by the prophets. The passages in question are in the 7th Chapter of Isaiah, 14 and 16 verses, and read thus:—

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isaiah vii. 14—16.

It matters not to say that Jesus of Nazareth was never called "Immanuel," except by those Christians who wanted to twist these passages into a prophecy of their God's advent. How far the succeeding circumstances fitted their wishes, may be found by referring to verses 1—4 in the 8th chapter of Isaiah, in which it will appear how the prophet himself set about to fulfil his own prophecy—and that by means not quite in accordance with nineteenth century ideas of religion or morality. As this oft-cited *prophecy* is a fair specimen of most of the other Old Testament Messianic predictions, it would be superfluous to cite other examples.

We now call attention to the following claims set up by Mr. Crutchley for the New Testament "God Incarnate." He says:—

"The character of Jesus is unique, peerless. It has never been imitated in literature. . . . Whatever may be the unlooked for developments of the future, the moral character of Jesus will not be surpassed. Where did those illiterate fishermen obtain it, if Christ did not live such a life? That life has never been explained, and we believe it never can be, except by the admission that God indeed spoke by Christ, that Christ was, in fact, the Word—the *Logos* of God. The lives of His witnesses attest at least their sincerity and honesty. They surely could not have gone abroad breathing falsehoods and committing them to writing, in order to make men truthful and virtuous."

No one can regret more than I do the uncompromising claims for divinity, perfection, and consistency of doctrine,

* See "The Faiths, Facts, and Frauds of Religious History," with full descriptions of all the world's "Crucified Saviours," and their origins, in various nations, as proved by over fifty learned and authoritative writers.

which Mr. Crutchley makes for his "Lord"—the Jewish Avatar. That which represents the true, the good, and the beautiful—in a word, the eternal principles of good in the teachings attributed to Jesus of Nazareth, I love, reverence, and have quoted in my public lectures. For these causes I would gladly have left any analysis of the character, personality, or teachings of Jesus, out of this controversy. Mr. Crutchley's claims, however, are so vast and unyielding as to defeat themselves, and compel me in the interests of a higher truth than that of human prejudice, once more to enter the arena against him. In the first place we insist that the excellence and purity of *no one man's* life can blot out the contradictions, murderous commands, or incentives to wrong, which abound in the Old Testament, and that simply because the two records are bound up in the same book, or that Jesus was supposed to be of the same nationality as Moses and Joshua.

Next, although the character and doctrines of Jesus may never have been "*imitated in literature*," they certainly have been *anticipated* in literature, and the *specialities* of his life have also been anticipated in numbers of historic records. His "miracles" have all been enacted by Chrishna and the eight incarnations of Vishnu, in India, and their signs, crosses, histories, and *crucifixions*, have not only been recorded in Hindoo scriptures, but sculptured all over temples and shrines ages before the conquest of India by Alexander the Great, 300 years before the advent of Jesus. The doctrines of forgiveness of enemies, mercy, love, purity, and justice are to be found in the "Vedas" of the Hindoos, the "Zend Avesta" of Zoroaster, the maxims of Confucius, the golden verses of Pythagoras, the legend of the Greek Prometheus, and above all in the life, precepts, and example of Gautama Bouddha. And all this during untold centuries anterior to the Christian dispensation. All the rites, festivals, and celebrations of the Christians were practised ages before *their* time by the Egyptians and nearly all the other Eastern nations, and the legend of an "Immaculate Conception," an atoning sacrifice in the person of a dying Saviour, together with every item of Christian faith, or Christian rites were patent all through the nations of antiquity, and celebrated in the mysteries of Dionysius, Osiris, Isis, Eleusis, Ceres, Bacchus, &c., &c. many centuries before the foundation of Christianity. Robert Taylor, of England, Dupuis and Volney, of France, Abner Kneeland, of America, and later still, Godfrey Higgins, Gerald Massey, Kersey Graves, and hosts of others have shown all this—proved all this by monumental, historical, and traditional evidences, and who has answered one of them, except by the cry of "Infidel"?—by moral racks, the fires of persecution, and the pitiful refusal to read, think, inquire, or listen to the chorus of voices that are now proclaiming every item of modern theology to be an audacious plagiarism on the faiths of antiquity? My own compilation of learned and world-renowned authorities, so often, but most necessarily referred to, "The Faiths, Facts of Frauds of Religious History," was written in Melbourne ten years ago in the interests of true religion, and at the earnest solicitation of thousands of thinking people, who, having given me these subjects to lecture upon, urged me to write a manual of reference, giving chapter, verse, and authority for the stupendous revelations that book contains. And yet, when after its publication, the people cried, "If she be wrong, let the clergy answer and refute her!" what was the answer rendered? At first these *reverend* gentlemen, though so highly paid to teach the people the truths of religion, scorned to answer *a woman*, except by the old Pauline platitude, "Let your women keep silence in the church."

But when the people giped and declared "the infidel woman" was simply *unanswerable*, by what logic did they attempt to refute her? Why, even after the fashion of the renowned St. Chrysostom, who, when taxed with stealing the legends, histories, and festivals of the Grecian gods, replied, "We know you heathens have your sons of Jove, and all their miracles and great doings; but what of that? The Devil—that cunning adversary—knowing our Lord was to be born in a manger at a set time, put it into the heads of you heathens to invent these things first." No doubt it was this truly *saint-like* and logical reply that gave birth to the no less logical pamphlet, published in Australia soon after the first issue of my "Faiths, Facts, and Frauds," in which the learned and *Right Reverend* writer never denies the historical claims of over a dozen of Incarnate God-men of ancient nations—their miracles, divine teachings, or claims for miraculous births; but what of that? All these were

only *myths, allegorical Saviours, prophecies* of the Christ that was to come; hence this same pamphlet was appropriately called "The Expectation of Christ," and so all the Christs that *preceded* him were the *antitypes*—whilst he, the last of them all—was the only original!

Leaving such logic as this to speak for itself, I again express my regret that Mr. Crutchley's uncompromising claims for the divinity of the Bible and the peerless character of the doctrines taught by Jesus—his sole ideal of THE WORD, &c.—compel me to mar even the sweetness and beauty of some of the teachings attributed to Christ by citing their direct opposite. Take as an illustration of this the following awful words declared to have been spoken by Jesus in explanation of the doom that must await at least ninety-nine per cent of the human race:—

"They who believe and are baptised shall be saved, and they who believe not shall be damned; and these shall go away into everlasting fire prepared for the devil and his angels."

That there shall be no mistake about the character of our "Heavenly Father" as taught by Jesus himself, we add a few more of his recorded sayings, all tending to show the horrible, never-ending tortures which God, the creator of men, is *said* to have designed for the hapless beings whom his own failure in creation and his own curse pronounced on man has made so imperfect:—

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 41, 46.

"And if thy hand offend thee cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not and the fire is not quenched," &c., &c.—Mark ix. 43-48.

"But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."—Luke xii. 5; Matt. x. 28.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. xxiii. 33.

"Whosoever shall say, Thou fool, shall be in danger of hell fire."—Matt. v. 22.

[Carlyle, who describes the population of England as "mostly fools" must be in considerable danger of hell fire. Christ also is in danger of hell fire himself, for he often called people fools (see Matt. xxiii. 17; Luke xi. 40; xxiv. 25), and also vipers, children of hell, and so forth (see Matt. xxiii. 33, 15; iii. 7; xii. 34)].

How these several sentences, all redolent of the most inhuman views of the Creator, can coincide with Mr. Crutchley's assertion that "God is love," and "the highest revelation of God is in Jesus Christ," form paradoxes that nothing but such remarkable logic as Mr. Crutchley's can dispose of. I will say nothing of the mass of contradictory statements that the New Testament writers make concerning the incidents both of the life and death of him whom it may be supposed all his disciples knew so intimately, nor question how it was that men "so illiterate," as Mr. Crutchley reminds us the apostles were, could write those gospels at all. I pass over the fact that Philo and other Jewish and Greek writers give descriptions of the sect of Essenes, established at least a hundred years before the period of Jesus, and whom they declare to have had doctrines which exactly correspond to those of Jesus, and leading lives of equal purity and goodness with the one Mr. Crutchley assumes to have been so inimitable. All these and a mass of other inexplicable matters may be relegated to the period when *new revisions* of these books may be presented to devout *letter* worshippers, but that which cannot thus be slurred over or left to the chances of fresh ecclesiastical patchwork to amend is the view of God and the destiny of man which the frightful teachings enunciated in the few quotations we have made present.

Of course I shall be told I am "mutilating" Holy Writ by taking these terrible passages, and leaving out the description of God as the forgiving Father of the prodigal, the publican, and the Magdalen, but I insist that such diverse teachings only make the New Testament as great a hodge podge of contradictions as is the Old. Are the passages quoted above the words of Jesus or not? If not, what are we to believe of the book? if they are, what are we to believe of the Father of Men?

Can we conceive of any human father who, for the commission of sins inherited by his hapless offspring in the circumstances of his birth—or, indeed, for any sins at all—would condemn his child to be burnt up, tortured in flaming fire, and that not for a few agonizing minutes, nor hours, nor days, but for a whole lifetime, to say nothing of an eternity?

Whilst the whole civilized world shrinks with loathing, and burns with indignation against the American doctors that have just subjected a wretched convict to ten minutes' physical torture under an electrical machine, would not every man in the United States have risen to tear those doctors limb from limb if they had attempted to prolong the nameless agonies of that murdered man for ten days instead of minutes—to say nothing of an eternity? If these illustrations represent man so much better—more merciful, forgiving, and humane—than the God of theology, then, I maintain, man has the right to question these same theological teachings. If our destiny hereafter is to be mapped out by man in tortures too horrible for human nature even to contemplate, I, for one, in the name of the fellow-creatures I love, and would so gladly save from suffering, demand to know what is their authority for such teachings, and what right they have to call such horrors "the Word of God"?

Happily for me, and the millions who have shared my spiritual experiences, *we* do not believe it. We know we must pay the penalty of every wrong done. We know we must make atonement IN PERSON for every evil we have committed. But, we—who have learned the conditions of the life hereafter from the true, faithful, and beloved travellers who have reached that far country, and are in the actual experience of what they teach—know also "that *the path of eternal progress is open to all*, whether mortals or spirits, who will to tread it, by the path of eternal good."

And the drift of modern thought is with us. Noble reforms which centuries ago should have been instituted and effected by the clergy, are now being promoted, nay, forced upon our modern civilization by the inspiration of "God the Spirit," through communion with His ministering angels. Not the least of these reforms is in matters of religion, and inquiry into the use, the truth, and the practical worth of the so-called religious teachings of the day.

Whatever the result may be, we have no fear for the ultimate triumph of TRUTH, God's real word to man; of GOOD, which is God in man; and JUSTICE, which is God's law in creation. Should every religious system of the earth perish to-morrow, all that is, or ever was, true and beautiful in them will never die, but come forth into fairer, fresher forms of good and use than bigotry and superstition have ever yet permitted man to enjoy. As for ecclesiasticism, with its forms, ceremonials, and ritual mummeries, we cannot give a better definition of what it is and what it shall be, than the inspired words of the author of "Art Magic," when he says:—

"The real spiritual truths of antiquity have never died, but yet their exhibition has only at times illuminated the ages with corruscations of light so little understood that their very radiance has been mistaken for the baleful glare of supernaturalism. . . . Mankind, absorbed in its devotion to the pursuits of material science, has ignored its spiritual interests, or carelessly committed them to the charge of an ignorant and selfish priesthood; but when the day of true spiritual awakening shall come, when the Soul of the Universe shall be known and felt in the souls of his creatures, the light of spiritual revelation will shine upon husks and figments of the dead past of which reason and intuition will be ashamed. It will show the lifeless bodies of ancient faiths from which the soul has long fled, leaving nothing but dust and ashes, ghosts of dead ceremonials, surplices and shaven crowns behind. It will show the painted clown and many-coloured barlequin of an ecclesiastical circus, still performing their dreary tricks in an amphitheatre from which the stately personages of the great drama have vanished, where the curtain has fallen, the lights are quenched, on which the eternal midnight of a dead age has set in, with nothing to relieve the great silence but the fluttering wings of the spectral ideas, which already begin to flit forth into the morning of a new day, seeking the resurrecting light of a truer, purer, and more glorious SPIRITUAL religion than has ever yet dawned for the soul of man."

GOD'S ANVIL.

PAIN's furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As God will,"
And in His hottest fire hold still.
He comes and lays my heart, all heated,
On the hard anvil minded so,
Into His own fair shape to beat it,
With His great hammer, blow on blow;
And yet I whisper, "As God will,"
And 'neath His heaviest blows hold still.
He takes my soft'ned heart and beats it,
The sparks fly off at every blow,
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper, "As God will,"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only longer-lived must be;
The end must come, and may to-morrow,
A better future I shall see;
So I say, trusting, "As God will,"
And hoping, suffer, and hold still.

He kindles for my profit, purely,
Affliction's hot and fiery brand;
And all His heaviest blows are surely
Inflicted by a master hand;
So I say, praying, "As God will,"
And waiting, suffer, and hold still.

OVER THE THRESHOLD.

BY DR. CHARLES W. HIDDEN.

(Extract 3. Continued from last number.)

OF PSYCHOMETRY, MAGNETIC HEALING, AND APPARITIONS.

ONE of the strangest of gifts in the psychic line, to my mind at least, is that of the development of psychometry or soul reading. This consists, in brief, of giving impressions created in the mind while articles are held in the hand, or against the forehead. Professor J. Rhodes Buchanan is generally credited with the honour of discovering this faculty, and he has recorded a splendid series of experiments in one of his works. Professor Denton has also placed on record a remarkable series of psychometric experiments. Psychometry proves that we leave our mental impress upon the things we touch, as well as upon our surroundings. Examinations can be made from articles of clothing, furniture, letters, books, in fact, any and everything we may happen to touch. Letters written a century ago contain a vivid impression of the writer and his surroundings, as clear and plain to the touch of the skilled psychometer as the picture on the wall.

Articles from every clime are also found to contain an imprint of their surroundings, a pictured representation of the country round about, invisible to the external senses, visible to the soul. The touch of nature is as palpable as the touch of man. Matter may not be possessed of memory, but it is certain that it is capable of receiving and retaining impressions, to remain as silent tale-bearers for ever. To the touch of the psychometer all things are made plain; the soul indeed measures soul; and by the aid of this faculty we are enabled to trace and keep track, so to speak, of both the living and the so-called dead.

Psychometry can be made available in every department of social, progressional, and mercantile life. This faculty, properly developed, furnishes an unerring guide in the reading of character, and can be used with wonderful success in diagnosing disease. The medical-psychometer can diagnose disease accurately by means of a letter, lock of hair, or piece of clothing which has been worn next the person. This may sound strange to people who are not familiar with the subject; but in support of this statement the writer has on file letters from cured and grateful patients whom he has never seen, and what is more, never expects to see in this life.

Physicians are generally amongst the first to sneer at new discoveries, such as we have just outlined. The Jesuits, who discovered the worth of Peruvian bark, were hounded and persecuted by the doctors, who invoked even the aid of the pulpit to consign the discovery to oblivion. To-day the doctors sing praises to it, "and Peruvian bark has become a specific in the medical world." To-day the doctors sneer at psychometric diagnosing of disease; to-morrow it will be hailed as a marvellous discovery, and we shall wonder how it was overlooked so long.

In keeping with this line of thought, it will not be out of place to refer to the transference of human magnetism as an aid in therapeutics, that mighty discovery which has been knocking at the door of reason for ages, pleading an entrance. Those who should have been the first to hail this discovery with loud acclaim have denied it entrance, and sought to throttle one of God's greatest gifts to mankind through sneer, jeer, and restrictive legislation. Few physicians, presumably, have seen that wonderful engraving representing Chiron fascinating Esculapius, B.C. 928, for the purpose of prevising an herb to cure the foot of Hercules, which had been wounded by a poisoned arrow. Chiron was the great physician of his day, and derived his name from a Greek word meaning the hand, because he performed most of his cures by manipulation. In after years his pupil, Esculapius, far eclipsed his master as a healer, and was invested with divine honours. The old temples of healing on the River Tiber, dedicated to his memory, attest his worth as a

healer of diseases. Hippocrates, popularly called the father of medicine, also healed by means of magnetising and manipulating, and this he called the "secret means of medicine." With the example of Chiron, Esculapius, Hippocrates, Mesmer, and the progressive physicians who have cropped out in every age of the world's history, it seems strange that physicians allow this natural mode of healing to become one of the lost arts. But, my brother physicians, sneers and jeers will not avail. Hypnotism, only another name for the magnetising and charming of the ancients, will not down at the bidding of any man. The time will come when it will be regularly taught and form part of the curriculum of the schools. The handwriting is on the wall. God's wondrous gift for the alleviation of human suffering is bound to come into vogue once more, and this time to stay. . . .

Well authenticated statements of the appearance of spirit forms, or apparitions, as they are popularly called, are always deeply interesting to students in psychic lore. Because of this we have selected a number from our own collection, and beg to assure the reader that in every instance the writers state that they are ready to affirm under oath the truth of the stories told.

Mr. Peter Keating, of Hulmeville, Pa., writes that in the summer of 1868 he returned from a business trip to Philadelphia. His parents failed to meet him at Bristol, and as he neared home the moon arose, and standing in the moonlight, near the corner of the house, he saw the form of a young man by the name of Smith Creque, whom he knew well. As he leaned over the gate the man disappeared. Mr. Keating aroused his father, and, in response to questioning, was informed that Creque had died during his, Keating's, absence in Philadelphia. Mr. Keating had no knowledge of the death of Creque until informed of it by his father, and is certain that he saw the spirit form of his young friend out there in the moonlight.

Mr. Cyrus Bradford, of Erie, Mich., writes that when a boy he saw, one afternoon, a strange man enter the doorway of the house, and heard him say, "How'd'ye do?" Mr. Bradford went to give the man a chair, when, lo and behold, he disappeared. He told his father of the occurrence, and the latter declared the description an accurate one of his eldest brother, then supposed to be alive and well, at Springfield, Ohio. Three days later Mr. Bradford was lying upon the bed in his room, when the door opened and the same man entered; he spoke, as before, and when Bradford arose to offer him a chair, left the room, closing the door behind him. A few days afterwards Mr. Bradford's father received a letter stating that his eldest brother died in Springfield a few days prior to the first appearance referred to. Both times the man appeared in broad daylight, and Mr. Bradford avers that he was wide awake in each instance.

Mr. P. C. Mills, the eminent lecturer, has furnished the writer with several interesting spiritual experiences, one of which is in keeping with our theme. It was in the spring of 1863 that Mr. Mills sat in his tent on one of the battlefields of the south. His attention was attracted to the entrance of his tent, and he saw standing there the form of a long-deceased sister. The form was in plain view, and clad in white. She spoke to him, and uttered a prophecy which will be referred to in future papers. Mr. Mills says, "No form could seem more tangible, no voice more clearly distinguishable," and he adds that he watched her closely as she slowly faded out from view, until all that was left was "a vapoury mist of light."

Mr. Richard W. Hidden, of Newburyport, Mass., a brother of the writer, says that a year ago, while he was attending to his duties as sexton in the vestry of the Whitefield Church, Joseph Chase, the deceased superintendent of the Whitefield Sunday School and a prominent member of the parish, appeared before him, standing at the vestry door. Mr. Chase, before his decease, had informed Mr. Hidden that, if it was possible to return after death, that he Chase, would certainly do it, and the sexton regards the appearance as in fulfilment of this promise. The vestry was lighted at the time, and Mr. Hidden says that Chase was perfect in form and feature, and looked as if alive. The apparition, after a minute or two, gradually faded away. Nothing can shake the sexton's belief that he saw his dead friend.

By permission of Mr. S. S. McClure the writer is enabled to present a remarkable story from the pen of Kellar, the world-famed magician—a story showing, apparently, the ability of a spirit to make its presence known by means of whistling to living brother and friends. We have since had

the story from Mr. Kellar in person, and he says that the story is true, strange though it may sound to people who have not been favoured with such experiences.

Yamadeva, one of Kellar's troupe, had ruptured the muscles of the chest by rolling a heavy ball, in a game of ten-pins, one afternoon in 1878. Four days afterward the doctors gave permission to remove Yamadeva from Shanghai, where the accident happened, to Hong Kong, on the steamship Khiva. The poor fellow died at midnight, breathing his last in the arms of his brother, Ling Look.

The ship's carpenter made a rough coffin, and the remains of Yamadeva were deposited on the bridge.

We now let the story proceed in Kellar's own words. "On the evening of the second day, at about nine o'clock, while the ship was calmly steaming down the Formosa channel, Ling Look, Mr. Gray, of the Hong Kong and Shanghai band, Mrs. Gray, a clergyman, and I were seated on deck aft, when suddenly there was a clear and distinct whistle 'ti-ta-ti-tati-tati,' such as our company used among themselves for purposes of recognition.

We were all very much astonished and more or less excited. Ling Look was very much affected, and exclaimed, 'That is Yamadeva whistling,' and answered the call by our well-known 'too-ti-ti.'

"This was at once answered by the correct reply, 'ti-i-i-i-oo.'

"Ling Look now gave the first call 'ti-ta-ti-tati-tati.'

"This was immediately answered by the invisible power with 'tioo-ti-ti.'

"The calls were repeated by Ling several times, and each time the correct reply came from the air above. The night was clear and bright, and no one was concealed on deck, as every place was carefully searched.

"Ling Look insisted on opening the coffin, to see if Yamadeva was really dead, and when he viewed the body he said, 'Yamadeva is calling me, and I must go with him.'

"Within a few days after Ling Look was taken sick in Hong Kong, and died in the hospital there. We buried him beside his brother Yamadeva. They are resting side by side in Happy Valley, the beautiful cemetery of Hong Kong."

(To be continued.)

SOME OF THE WORLD'S RELIGIOUS CRANKS.

THE LAST RELIGIOUS CRAZE AT MALAGA.

By a correspondent of the London "Morning Chronicle."

"YOUR readers may remember that some time ago, I drew their attention to a very remarkable phase of religious fanaticism in the village of Torlox, in the province of Malaga. The devotees of this religion took it into their heads, under the leadership of a woman who declared herself to be a prophetess of the Most High, to conduct the mundane affairs of this life in the simple garb of Adam and Eve before the Fall. This was bad enough, and led to the interference of the Crown officials. But this was not all. Another portion of their doctrine was to inflict upon themselves wounds in the hands, feet, and side, in imitation of the crucifix. They also burnt all their worldly possessions, in the belief that a higher power would furnish them with all they needed. Altogether their behaviour obliged the Government to interfere, and a short time since a number of their leaders were put upon trial. Already the most extraordinary revelations have been made.

"The most interesting feature in connection with the trial has been the experiments in hypnotism which have been made on the defendants by medical specialists—this being the first time hypnotism has been resorted to in Spain in the interests of justice.

"In nearly every case the defendants proved to be 'good' subjects. Many of the experiments tried by the doctors were of the most extraordinary character. One of the accused, for instance, when in a state of hypnotism, on being ordered to perspire, broke out almost instantly in a state of profuse perspiration, while another, who was ordered to ascend a very high mountain, being the while in an ordinary room, behaved as if he were actually climbing, his breathing becoming difficult and his heart beating violently. When this man was told that he had reached the summit, and might rest awhile, the symptoms of exhaustion gradually disappeared. Others were pricked with long pins, and gave no evidence of feeling what was being done to them. The trial lasted several days, and resulted in merely nominal punishment being imposed upon the accused, who, for the most part, seem to be harmless, but weak-minded people."

The *Chronicle* says, editorially: "A few months ago a woman, a native of the village of Torlox, declared that the Virgin Mary had appeared to her, and ordered her to preach a new gospel for the salvation of mankind, as the end of the world was at hand. The woman's story seems to have been believed without hesitation, and soon the whole village was in a state of religious frenzy. The woman preached in favour of the abandonment of earthly possessions, and advocated a return to the mode of life and habits of primitive man.

"During the height of the frenzy a large fire was lighted in the village, into which the converts to this fantastic superstition threw their valuables, furniture, and clothes; men, women, and children dancing and shouting around the fire in a state of nudity. Warned of what was going on, the local gendarmerie arrived only just in time to save the infants from being thrown into the fire by their frenzied mothers, and to prevent the houses of the village from being set on fire."

FANATICAL CRANKS IN RUSSIA.

The ignorant and degraded peasantry of Russia have furnished material for a large number of crazy sects. "About twenty-five years ago a new mystical sect appeared in Russia, called the 'Jumpers.' The principal dogma of this sect is the descent of the Holy Spirit upon believers. This descent takes place only upon the elect during religious meetings, and takes place continually only upon two or three persons in each meeting. Habitually it occurs only at the end of a meeting, when all have been suitably prepared by prayer. The signs of His presence are chiefly an unusual pallor of the face, quickened breath, then a swaying of the whole body, then the persons begin to tap rhythmically with their feet, and then follow jumpings and violent contortions, and in the end they fall heavily to the ground. Some of the believers sway, and then, springing on the benches, begin to jump. Others fall to the floor, and there remain stretched out for a whole hour or more. Others march around the room with theatrical stride, shaken by hysteric sobs. And while twirling in their places, throwing themselves about, falling on the ground, or raising themselves again. The meeting ends with a fraternal greeting, the teachers and apostles embracing each other, and then retiring to the opposite sides of the room. Then the brothers and sisters come to them successively, throw themselves on the ground three times before them, and embrace them three times. This fraternal greeting lasts sometimes an hour or two."—*Buchanan's Journal of Man*.

IN ITALY.

The European news states that "The priest of the village of Canicatti (Sicily), a few weeks ago, preached a sermon upon the terrors of the Inferno, and in the midst of his discourse he suddenly stopped and exclaimed in tragical tones, 'Ecco il diavolo!' And there, sure enough, was seen standing near the pulpit a very fierce-looking demon, all black, with two great horns on his head and a long tail trailing upon the floor. In an instant there was a panic among the superstitious congregation, and in the struggle to reach the doors many women were injured, while others became ill from sheer fright. The judicial inquiry which at once followed plucked the heart out of the mystery. The priest, thinking to give 'actuality' to his sermon, had got up one of his acolytes in the semblance of the devil of tradition."

IN GEORGIA, U.S.A.

A despatch to the *New York Herald*, of May 17th, from Atlanta, says: "The Salvation Army is playing sad havoc with family circles in Atlanta, and no end of divorce suits among respectable people have grown out of its presence here. Numbers of petitions have been sent to the chief of police and to the mayor, and even to the governor, to force the army out of the town, but all to no effect, and the Salvationists marched the streets nightly. W. S. Withers, a prominent business man, who owned large ironworks in the city, has become so infatuated with the army that he has quit business entirely, having put out the fires in his furnace and closed his shops."

IN LONDON.

Spurgeon, the leading crank preacher of London, says, in opposition to the Baptist Union, which is more liberal: "If God had intended progressive theology he would never have given us a book; or, if he had, he would have made an arrangement for successive editions. The mouth of the Lord hath spoken it—that settles it. They may speak about its being stereotyped if they will. So it is. When

you have reached perfection you cannot go beyond it. Moreover, the book which contains the Gospel, was sealed in the most solemn manner, thus: 'If any man shall add unto this book, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book, God shall take away his name from the Book of Life and from the holy city, and from the things which are written in this book.' I regard, therefore, the Gospel of our Lord Jesus Christ to have come to us as an absolutely perfect thing, and to abide like the God who gave it, without variableness or shadow of turning. . . . There is not a hint of fresh doctrine having to spring up." Great are the Cranks of Theology!!

VOICES IN THE AIR.

THE Rev. L. F. Foster, of Cincinnati, Secretary of the Ohio Christian Socialist Society, has been requested to resign his church, as his people "do not want the gospel applying to social and labour questions."

A courageous clergyman in South Boston gave recently a manly reply to a similar criticism. Being asked by a parishioner to stick to his business of saving souls he said: "The phrase 'to save souls' has been made to cover a multitude of selfish sins. When I was in Seattle in the days of the anti-Chinese riots, and denounced the murderers of the Chinamen from my pulpit, I was piously advised to devote myself 'to saving souls.' When in Boise City, Idaho, I denounced the growing disposition to cringe to the Mormon sentiment there, some of the time-serving political newspapers severely reminded me that it was my business 'to save souls.' And now in Boston, when I denounce the cruel combinations of capital which defeat honest and free competition in the labour world, and defend the labourer's right to share in the advantages that have accrued from the inventions of our day, I am not astonished to hear the old tune, 'it is your business to save souls.'" If the gospel of the carpenter of Nazareth has no mission to the carpenters of Boston in their struggle for a just and equitable adjustment of the conditions of their daily toil, then it has no mission at all.

ASTROLOGY IN BOSTON.—The *Boston Herald* says: "If the name of so intelligent and trustworthy a correspondent as Lilian Whiting was not appended to a Boston letter to the *New Orleans Times-Democrat*, stating that there is a large and constantly-increasing number of people in this city who are consulting astrologers, and that amongst others a merchant here, who found he was losing money unaccountably, obtained, through this sort of an agency, a full description of the clerk who was robbing him, we should hesitate to believe it. As it is, we suppose we are bound to accept it as correct." Miss Whiting says her statement was made upon "unquestionable authority."

SUSIE.

"A LITTLE girl has died," they say—
Only sixteen!
Weep, if ye may—bend low as ye pray!
"What does it mean?"

But we cannot weep, though the child be dead,
And hearts beat sore;
Life droops unnerved, by yon stirless bed,
By the shadowed door.

Listen! God fashioned a house. He said:
"Build it with care;"
Then softly laid the soul of a maid
To dwell in there.

And always he watched it—guarded it so,
Both day and night;
The wee soul grew as the lilies do,
Splendid and white.

It grew, I say, as your lilies grow,
Tender and tall;
Till God smiled, "Now the house is too low
For the child, and small."

And gently he shut the shutters one night,
And closed the door;
"More room and more light to walk upright—
On our Father's floor."

More room, more light, for the maid you know—
Only sixteen;
And on God's High Row, where angels go,
She smiles between.

—A. P. Bejbie in "Good Words."

OFFICE OF "THE TWO WORLDS,"
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The People's Popular Penny Spiritual Paper.

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FRIDAY, SEPTEMBER 5, 1890.

EXTRACTS FROM A PAPER ON SPIRITUALISM IN ALL AGES.

BY J. M. PEEBLES, M.D.

A SUMMARY of modern inventions, comforts, improvements, and conveniences, such as stoves, hot air, steam, gas, electric lights, the telegraph, the Atlantic cable, the spectroscope, the telephone, the photograph, the phonograph, phrenology, psychometry, with other scientific discoveries, coming into practical use during the last fifty years, almost seem to me for the moment, with my vivid recollections of boyhood time, like the fairy tales of the "Arabian Nights."

There are lost arts, and there have been many golden ages of history; the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome; but our golden age, the last half of this century, resplendent with art, science, research, discovery and religious aspiration, was a befitting time for the re-discovery and propagation of spiritism. I say re-discovery, for to agnostic materialists and Protestant Christians, spiritism, demonstrating conscious communications between mortals and the over-arching invisible worlds of immortals, was literally a discovery—a new revelation.

The world moves in cycles. And this upward-tending, progressive world of ours, constantly moved upon by the Divine Spirit, was now ripe and ready for the "Rochester rappings." They came—came naturally, causing excitement even to consternation, in social, sectarian and scientific circles. The wonder grew, and no Samson was on hand to solve the riddle.

The Buffalo "toe-joint" doctors that pretended to expose the marvels, died as might be expected, from taking their own doses. Investigations and prejudicial reports, instead of putting down the spirits, only gave wings to their manifestations. They had evidently come to stay. They have stayed. And they *will* stay, manifesting in some form, so long as this earth remains a race-bearing planet. These spiritual intelligences from different spheres were, and are to-day, God's living witnesses of the soul's future existence.

The fact of spirit intercourse in 1848, was not absolutely new, for every student of history knows that all ages and races had in some form witnessed and echoed these phenomena. They were considered at different periods miracles, magic, possessions, apparitions, oracles, special providences, witchcraft, demons and angels. Their persistence, surviving

the decay of thrones and empires, is, according to Herbert Spencer, a proof of their reality and their value. One of our poets has said:

"If ancestry can be believed,
Descending spirits have conversed with man
And told him secrets of the world unknown."

Well do I remember a conversation when in Canton, China (the guest of Dr. Kerr, both physician and missionary), upon mesmerism and spiritism. When I had got well warmed up in my description of American spirit manifestations, he coolly exclaimed: "Why, sir, these manifestations are very old in this country; China is an empire of spiritists," and to prove it, he took me out to temples, shrines and booths, where I witnessed spirit writing and other forms of mediumship.

Spiritism is never to be used interchangeably with spiritualism. For weary years I have pressed this point in my books, essays, and lectures. Spiritualism inheres in and originates from God, who is spirit, and therefore naturally and necessarily refers to man as a spiritual being, the offspring of God. Spiritualism then, from spirit and spiritual, is the direct antithesis of materialism, which posits the origin and present condition of all things in matter, plus some unknowable potencies. Like the Greek arch, materialism rises only a little above the earth to come back to it again—and so death ends all. The spiritual is real. God is spirit.

Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals.

Socrates had his ever-attending spirit-helper to whom he listened.

The apostles healed the sick, saw visions and witnessed the Transfiguration.

Constantine saw a flaming cross in the heavens with the ominous words, "In this sign shall thou conquer."

Joan of Arc saw visions and conversed with risen saints.

Torquato Tasso frequently heard the voices of spiritual beings.

Anthony of Egypt met angels by the wayside, and had holy visions.

St. Francis of Assissi put down demons and talked with angels.

George Fox the Quaker was entranced and had the spiritual gift of healing.

The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer.

Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life.

Savonarola, Bruno, Boelman and Roger Bacon, were spiritualists, inspired and possessed of mediumistic powers.

John Bunyan and Richard Baxter were spiritualists. Just before Baxter's death he published his work, "The certainty of the world of spirits fully evinced by unquestionable histories."

Dr. Adam Clark declared his belief that there was a "spiritual world in which human spirits both good and bad lived," and that "these spirits have intercourse with this world and become visible to mortals."

The French President, Thiers, said, "I am a spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense."

Senor Castelar, Professor of History in a Spanish University, is a spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this my troubled earthly life."

M. Camille Flammarion, the French astronomer, is an avowed spiritualist.

John Bright, the British statesman, said to me in his own mansion in presence of Mr. Bailey, a poet of some note, that he "had witnessed marvellous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits."

Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called spiritualism."

While lecturing several months in London upon spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the naturalist, and C. F. Varley, the electrician.

Memories of the past remind me that in other lands I sat in séances with Victor Hugo, H. R. H., the Prince of Solms, William Crooks, F. R. S., Leon Favre, Consul General of France, and other eminent statemen, scientists, savans—

all spiritualists ! What a chain of testimonies stretching in golden links adown the ages.

My thought, this hour, is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russell Wallace, F.G.S.: "My position, therefore," says he, "is that all the phenomena of spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

It is not matter, nor sea slime, nor protoplasm, that constitutes the basis of life, but spirit ; that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now, a spirit living in a material body, which body bears something of the same relation to the real conscious invisible man that the husk bears to the corn. Evidently, man is a trinity in unity. He is constituted of a physical body, a spiritual body and conscious, undying soul, triune here, dual over there, and one uncompounded, indestructible divine substance in his inmost forever.

I repeat, man is a spirit now, and spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. And they walk by our sides, often felt and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days, and the innumerable to-morrows of eternity, and mediums stand midway between the visible and the invisible states of existence. They are conscious and unconscious sensitives ; they are mesmeric instruments most delicately tuned ; they are towering palms that catch and reflect such morning sunbeams of light and love as gladden other spheres ; they are the trumpeters upon the mountains ; they are the message bearers of immortal truths from gods and angels to men ; and to be successful in their missions of good tidings, they need the most pleasant surroundings, the most perfect conditions. Doubtless there are "frauds." Such is the case in all life's callings. Let them first be reprimanded in private, then reprov'd more sternly, and then punished. And the proper ones to do this are kind, generous, full-orbed men, and genuine spiritualists, rather than pretentious unprincipled thugs. The greatest frauds among spiritualists are the fraud hunters. They get out from a séance just about what they take into it, and so fools are answered according to their folly. If those fraud-hunting psychical researchists had been among the night-watching shepherds of Palestine, instead of looking up at, trustingly, Bethlehem's star, and listening to the songs of the angels, they would have been ogling around some old Syrian stable, scenting out the odours of the offal—that would be their natural element.

Mediumship is innate in all human organizations, awaiting development and demanding the most careful culture. It should be relegated to where it naturally belongs—the select séance, the quiet family, the religious home circle. Judge Edmonds opened his séances with prayer. And mediums should be guarded and surrounded by kind, sympathetic and calm religious influences ; then would there come, continually come, richer and still grander pentecostal outpourings of the spirit from the heavenly world.

Spiritualism has not only demonstrated a future life, but it has explained the philosophy and psychic methods of spirit intercourse ; it has liberalized the public mind ; it has encouraged the philanthropic reforms of the age ; it has given us a revised geography of the heavens, and disclosed some of the transcendent beauties awaiting us in the many-mansioned house of the Father.—*The Golden Gate.*

TESTIMONIAL TO MR. ALFRED KITSON.

It will be remembered that at the Annual Conference of the Lyceums, held at Oldham on Sunday, May 11th, 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, who, 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.

In response to Mrs. Hardinge Britten's summing up of the work this brave *private of the ranks* has accomplished, the Conference audience selected 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 first, through the wide distribution of a printed circular, and subsequently by an appeal to the members, teachers, and friends of spiritualism, and especially of the great and momentous work of the PROGRESSIVE LYCEUMS, she called upon them to respond at once, and, according to their utmost capabilities, to collect a financial testimonial to the worth and service of good Alfred Kitson. To this kind and faithful worker, the halfpence of the children of the Lyceums will be as precious as the pounds of the millionaire, if any such *rara avis* were amongst us. Largely, therefore, through the collection of small sums contributed with real affection and pleasure from the little ones, together with a few donations from friends of the Lyceum movement, the sum of fifteen pounds seven shillings and one halfpenny has been collected.

The money—placed in an olive-wood purse, the gift of Dr. Britten—was presented to Mr. Kitson on behalf of the Lyceum Conference Committee, as well as the kind donors—old and young, large and small—whose mites have mounted up to the above-mentioned sum. The presentation took place at the close of the afternoon service of Sunday, August 31st, in the Albert Hall, Dewsbury, when the spiritualists of that district celebrated their Lyceum anniversary.

Mrs. Hardinge Britten, the speaker of the day—also the collector and treasurer of the sums donated—made the presentation address, in terms that moved many present to tears, and touched the warmest and most fraternal sentiments of all.

Although too deeply affected to emulate the eloquence of the presentation address, Mr. Kitson replied in a short speech full of devotion to the interests of the Lyceum and heartfelt gratitude, the entire assembly present evincing their deep sympathy with the principal actors in this interesting scene. Mrs. Britten presented, together with the handsome purse, the letters she had received from the donors, including the names of all the little Lyceumists who had sent their pennies and their love. These letters and the long list of Mr. Kitson's young friends we are quite sure will be as highly treasured—if not far more so—than the golden tribute within the little purse. We now append the entire list of the Lyceums and donors, with the sums sent in full. They are as follows :—

	£	s.	d.
Newcastle-on-Tyne Progressive Lyceum	2	12	1
North Shields	1	4	4
Manchester	1	0	0
Sowerby Bridge	0	9	9
Halifax	0	8	6
Batley Carr	1	17	6
Milton St. Rooms, Bradford	0	6	0
Brook Street, Huddersfield	0	5	0
Marylebone, London	0	5	3
Accrington	0	7	9
South London, Peckham	0	2	6
Rawtenstall	0	2	4½
Blackburn	0	2	6
Pendleton	0	4	0
Slaithwaite	0	3	6
E. W. W. and M. W. Manchester.....	0	5	0
Mrs. Keeves Record, London	0	5	0
Mrs. and Mrs. Heppleston, Huddersfield...	0	10	0
Mr. Oliffe, Oasett.....	0	2	6
Dr. and Mrs. Britten, Manchester	0	10	0
Mr. A. Glendinning, London.....	0	3	0
Mr. David Brown, Rhodes	0	2	6
Mr. George Robertson, Glasgow	0	5	0
Mr. R. Fitton, Manchester	0	5	0
Mr. W. Whitley, Kensington, London.....	0	5	0
E. B., a young Lyceumist of the South London Lyceum.....	0	1	0
Mr. Thomas Bell, Romsey, Hampshire	0	2	6
Brighouse Progressive Lyceum	0	10	0
Frederick Thomas, Sowerby Bridge	0	1	0
Oldham Society of Spiritualists	1	9	0
An Old Friend from Bradford	0	2	0
Mr. and Mrs. Brearley, Brighouse	0	5	0
Augustus Johnson, Esq., Ambleside	0	5	0
			£15 7 0½

ANNIVERSARY SERVICES.

It is only necessary to add that the services at the fine hall were deeply interesting, and attended by immense audiences both afternoon and evening. In the evening, in fact, the vast auditorium and small gallery were a complete sea of heads,

and the audience manifested their interest by the most profound attention. Besides the excellent and well-trained singing of the Lyceum scholars, who came marching from their room at Batley Carr, with flying banners in full force, there was a capital amateur string and wind band, which played from time to time admirably—winding up the evening and stirring all present to high enthusiasm by playing, at Mrs. Britten's request, the grand "Hallelujah Chorus." In the afternoon the touching ceremony of naming Mrs. Kitson's little baby daughter, was performed by Mrs. Britten; in short, the services throughout bore noble testimony to the cause of spiritualism and its brave defenders, and will be long remembered in that district of Yorkshire.—*Cor.*

NOTE.—Since the presentation last Sunday, the following sums have been received and forwarded to Mr. Kitson:—

	£	s.	d.
Mr. Grundy-Crook, Durham	0	2	0
Mr. E. H. Shork	0	2	0
Mr. and Mrs. Sykes, Boston Spa	0	5	0
	£0	9	0

NEVER TOO LATE.

NOTHING is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand *Œdipus*, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than four score years;
And Theophrastus at four score and ten
Had but begun his characters of men.
Chaucer, at Woodstock, with the nightingales,
At sixty wrote his *Canterbury Tales*;
Goethe, at Weimar, toiling to the last,
Completed *Faust* when eighty years were past.
These are indeed exceptions, but they show
How far the Gulf Stream of our life may flow
Into the Arctic regions of our lives,
When little else than life itself survives.—*Longfellow.*

LYCEUM JOTTINGS.

TRIXY'S PRIZE POEM.

BY JULIA MILLS DUNN.

WHEN Miss Fairlie, the teacher in the A room, requested the pupils to remain after school was dismissed, all the children in the class wondered what it could possibly mean. Had some one done wrong, and was he to be exposed to his fellow classmates? Each of the younger boys, with one accord, began to review his record mentally, to see if it could be he. Tom De Peyster, who had pulled the wings off a poor little fly that day, and the boys who had sat near him and laughed at the antics of the tortured insect as it plunged wildly about the desk, began to look sober.

Flossy Marx, who sat near the window, and had spent a good deal of time sweeping up the white cheery blossoms that drifted in with every breath of south wind, and made believe it was a little doll's bed on which she laid a doll, fashioned from her tiny lace-trimmed handkerchief, looked very serious, and wondered if Miss Fairlie had seen her playing after all.

But the expression on Miss Fairlie's face was not one of reproof. "Members of the Loyal Temperance Legion will please rise to their feet," commanded the teacher.

Forty bobbing heads—black, brown, white and yellow—were up in a twinkling, and forty pairs of eyes—black, blue, brown and grey began to sparkle. When Miss Fairlie planned anything for the Loyal Temperance Legion, it was sure to be something good.

"We were going to have one of our children's dime sociables for the benefit of the Loyal Temperance Legion," said Miss Fairlie, "but I have thought it best to have something new by the way of variety. We will have a rhyming contest, and the boy or girl who composes the best poem of not less than eight lines on the subject of temperance, will receive \$5 in gold for a prize. All can compete who wish to do so, and the prize will be awarded by a committee of three, chosen from the audience by the children themselves. You have just a week in which to prepare your lines, and all who are willing to compete may raise their hands."

Up flew the hands in every direction, though when they came to be counted only twenty-five had the courage to pledge themselves.

"If there isn't Trixy Winslow," whispered Fanny Brayton, the largest girl in school, to her little cousin, Flossy Marx. "Wonder if she is really going to try for the prize," and she looked severely on poor little Trixy as she spoke.

But Trixy, bright and jolly, spite of her rags and patches, and quite unconscious of any intentional offence, returned Fanny's severe glance with a gay smile that showed all her white teeth, and stood, her hands clasped in a sort of rapture.

Rhyming was Trixy's one gift. The children at home, ragged and noisy, might clamber about her, with clamorous appeals for this and that, for Trixy was general nurse to the rollicking brood that filled the house all day long with turmoil and confusion, but Trixy, with a stubby

lead pencil, would pursue her beloved pastime of scribbling rhymes all over everything in the most prodigal fashion, on the margins of newspapers, on the blank leaves of books, even on bits of clean shingles when nothing better offered itself.

Only one thing could rob Trixy of all enjoyment in her rhymes, and that was to see her father come reeling down the lane, his hat askew on his tumbled, frowsy hair, his eyes bleared and red, and his words wild and incoherent. Then she would put down the fat, heavy baby on the floor, and hide away in the orchard behind the house or in the kitchen garret, anywhere, to escape the sight that filled her with a deadly terror that she could not conquer, and only increased as the days went by, and the repulsive spectacle grew more and more frequent.

Her mother, toiling at the sewing machine day after day, to earn the scanty sum that barely kept them from starvation, knew nothing of Trixy's scribbling. She was a sad, abstracted woman, weighed down by the weight of her grief and care, a loving mother, but so absorbed in providing for the physical needs of her family that she had little thought for anything else. So down in the orchard where the grass grew thick and tall amid the nodding crimson clover blossoms, or sitting beside the creek in the maple woods just beyond the orchard, with bare feet hanging in the gurgling stream, Trixy dreamed her childish dreams, and wove them full of her own bright fancies.

"If I could only get the prize for mother," she thought to herself, "then the baby could have a pair of new shoes, and mother the shawl she needs so much, and—oh, ever so many things, for \$5 is such a lot of money!"

From the day of its announcement the prize became the all-absorbing topic of conversation among the pupils in Miss Fairlie's room. Notwithstanding her request that no time or thought should be given to the subject in school hours, many a bright head was bent low over the desk after recitations were over, while the owner slyly pored over a slate crossed and recrossed with many a line, or scanned suspicious looking bits of paper.

Trixy became careless of the baby, and even ran away from the other children once or twice, to hide in the orchard and rack her poor little brain with thoughts that had no rightful place in the mind of a child. She forgot to whistle an answer to the oriole that was building its nest on the swinging branch of a tall elm in Mr. Brayton's meadow across the road, and his loud, mellow whistle passed unheeded, so intent was she on the verses that she hoped would win the prize.

The contest was to be held in the town hall, and the larger members of the class had taken great pains to decorate it for the occasion in a becoming manner. Great jars, the sides hidden by trailing vines, were filled with ferns and branches of wild hawthorn blossoms. Apple blossoms were everywhere, in vases, pitchers, bowls, on table, floor, window-sills, wherever there was room, till the dingy, dusty hall was like a bower of bloom and fragrance. Mrs. Brayton had sent her fur rugs and a few chairs for the platform, and a piano lamp with a rose-coloured shade lent a soft light to the stage that gave it quite a home-like effect.

News of the novel contest had spread abroad, and when the hour came for commencing, the room was well filled. Dr. Snow, Lawyer Dexter, and the Rev. Mr. Carter were chosen as the awarding committee, and the exercises began. The competitors for the prize came forward one by one, Fannie Brayton, Harry Dexter, Tom De Peyster and others, until only Trixy remained.

"Miss Beatrice Winslow," called Miss Fairlie, and a queer little figure stepped on the platform, arrayed in a manner that caused an irresistible smile in the audience. A faded pink dress, patched with goods of another colour, her hair standing out like a Circassian girl's from the braiding she had given it over night, a white apron, like her dress, scrupulously clean, but long enough for one twice her years, a bunch of wild violets pinned on the bosom of her shabby gown, were some of the most startling features of Trixy's toilet. She did not notice the smile that ran around the room. Unmindful of self, but deeply anxious for success for her mother's sake, she knitted her small forehead into a decided frown as she unfolded the coarse bit of paper, and with a funny little bow began:—

"Who knows the curse of a drunkard's life?
The drunkard's children, the drunkard's wife;
The birds have a home in the forest tree,
But the drunkard's child has no place to flee;
Pity not the animals wild,
But pity, oh pity, the drunkard's child!"

Her forlorn appearance, the touching sincerity of her tones, her artless appeal to the crowd before her, touched every heart. A round of applause followed, and Mr. Carter leaned over to whisper to his neighbour: "She's a bright little creature for a nine-year old, eh, doctor?"

There was a whispered conference among the committee, and then the minister rose.

"The prize has been awarded to Beatrice Winslow," he said, and then more applause followed, louder than ever.

Some one rose and came out into the open space in front of the rostrum, and at the first sound of his voice, those who knew him recognized it as the voice of Trixy's father.

"Friends," he began, and the applause ceased as by magic, "I'm not a man of many words, as you know, but I want to say that I am ready to take the pledge to-night for the sake of my little Trixy there, God bless her, and I do it praying that I may live to become a pride instead of a disgrace to her, and that I may have God's help to keep the solemn promise I enter into here and now."

All pressed around him with congratulations, and when Trixy, her arms around his neck, sobbed out with smiles that were half tears, "Oh, papa! how glad dear mama will be!" there was not a dry eye in the house.

Trixy is a woman now, but she has never seen her father drunk since that day, and though she is a well-known writer for leading magazines and papers, she treasures as her choicest composition her prize poem.—*Union Signal.*

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 24. Afternoon: The guides of Miss Jones gave an address on "The great teachers," followed by excellent psychometry; ten articles were sent up and the delineations were all correct. Evening: "Spiritualism versus Christianity," a subject sent from the audience, was dealt with in an able and satisfactory manner, followed by psychometry and clairvoyance. Aug. 31, Mr. Walsh gave good addresses, the one in the evening being exceptionally instructive, followed by good clairvoyance and psychometry.

BELPER.—Attendance good. Our old friend, Mr. V. Wyldes, dealt with subjects chosen by the audience at both services. Morning: "The best means to make a religious service attractive to the young." In a clear manner he showed how necessary it is that the children should see some of the phenomena of spiritualism in a practical and demonstrative manner. Evening: Four subjects were dealt with in his usual able and eloquent style, after which he gave "psychometric delineations" to two non-spiritualists which were most convincing. Mr. Wyldes stated that these delineations were not given merely to please the curious, but to demonstrate that our thoughts and actions were registered indelibly on each individual, and can be read in the future.

BIRKENHEAD. 84, Argyle Street.—Mr. P. W. Seymour delivered a lecture upon the "Origin of Life," which was highly appreciated.—W.B.

BLACKBURN.—Afternoon: Mrs. Craven spoke on "The soul that sinneth, it shall die," from a spiritualistic standpoint; she handled the subject in a very able manner. She named an infant, also giving its spirit name, Lily. Evening: Mrs. Craven answered written questions from the audience in a very satisfactory manner. There were numerous questions, some having to be left. Mrs. Craven occupied the platform again on Monday evening.—C. H.

BOLTON. Old Spinners' Hall, Town Hall Square.—Mrs. Stansfield gave very interesting addresses, attentive audiences. At night the room was filled. Afternoon: subject, "Ministering Angels." Evening: subject, "In my father's house are many mansions." On Monday night she spoke about "The hour of death," showing the blessing spiritualism has been in dispensing with the fear of death.

BRADFORD. Bowling.—Aug. 24: Mrs. Mercer's guides gave good discourses on "Suffer little children to come unto me," and "Is spiritualism a religion?" She also named two children.

BRIGHOUSE.—Mr. D. Milner's guides very ably addressed large audiences. Subjects, Afternoon: "What is death." Evening: "Past and present religion: what has it done and what is it doing for humanity?" good clairvoyant descriptions given. Many strangers present.—R.R.

BURNLEY. Hammerton Street.—Owing to the complete failure of Mr. George Smith as a medium in a meeting with some of our friends, he refused to occupy our platform, and we were dependent on Mrs. Marsden, who gave clairvoyance in the afternoon. In the evening Mr. Richard Bailey came to the rescue, and spoke well on "Prayer, Faith, and Death."—J. N.

BURNLEY. North Street.—Our service of song was well rendered by those engaged in its performance, and in the evening to a full audience, amongst which could be discerned a party fresh to our room—a party from a neighbouring religious body, called Free Gospel, who came to ask the loan of our books and music to perform the piece before a congregation in their chapel.

BURNLEY. Trafalgar Street.—Mrs. Johnstone, of Rochdale, gave splendid addresses and very successful clairvoyance, all recognized. She also gave her services on Monday evening. Successful clairvoyance, and all seemed satisfied. I should like to hear from a few good mediums.—J. M. Gregg, sec., 21, Berkley Street.

BYKER. Back Wilfred Street.—A good audience assembled to hear Mr. Kempster, of whom we were disappointed, he having made two appointments for one date. We held a circle, and a pleasant evening was spent.—Mrs. H.

CARDIFF. Psychological Society.—Morning class taken by Mr. E. G. Sadler, and in the evening D. Chas. Williams delivered an intellectual address proving the immortality of the soul. Lyceum as usual, 3 p.m.

CLECKHEATON. Walker Street, Northgate.—A splendid day with Mrs. Hoyle's guides, who discoursed well on "Spirit Homes." Evening, they dealt with five subjects from the audience very ably. The audience had something to think about. Clairvoyance at each service.

COLNE.—Miss Jones gave good lectures. Afternoon, "The Great Teacher." Evening, "And when it was evening he said to them, Let us cross over on the other side." Psychometrical delineations very good. Fair audiences.—J. W. C.

DARWEN. Church Bank Street.—Aug. 24, Mrs. J. A. Stansfield spoke well on "God's Love to Men" and "Life, Present and Future." Good clairvoyance. [Too late last week.]

FELLING. Charlton Row.—Sept. 1, Mr. Pickering's subject was "Thou shalt worship the Lord thy God." A thin but highly respectable audience.—J. D.

GLASGOW.—Morning, Mr. W. Corstorphine gave an instructive reading from "The Honeymoon," by the Duc de Pomar. Subject, "The New Revelation concerning the Nature of Spirit and Matter." It touched upon re-incarnation, which was afterwards discussed, and many points were given in its favour. Its opposers contended that it is not proven, and to them all knowledge of a previous life is a blank. Evening, Mr. J. Robertson gave "What is Death?" a discourse delivered by J. J. Morse, and reported in the *Golden Gate*. A number of ladies and gentlemen have formed themselves into a committee, and will inaugurate the opening of the lyceum with a concert and soiree on Thursday, Sept. 4, at 7-30. Sunday, Sept. 7, at 5 p.m., the lyceum will be duly opened, and all are invited to help in the work.—J. Griffin, sec.

HECKMONDWIKE. Blanket Hall Street.—Mrs. Wilkinson, of Leeds, gave discourses. Afternoon subject, "Belief." Evening subject, "The Signs of the Times." Both were treated pretty well. Clairvoyance at each service, mostly recognized.—T. R. O.

HECKMONDWIKE. Thomas Street.—Discourses through the mediumship of Mrs. Crossley, for the first time. Afternoon subject, "Is Spiritualism a Truth and a Religion?" The control claimed that it was. The evening subject, "Is man a progressive being, here and after death?" was also answered in the affirmative right earnestly, and in a true spiritual manner. Good clairvoyant delineations at each service.—Geo. A. Woolley, Firth Square.

HEYWOOD. Argyle Buildings.—Mr. J. H. Mayoh's guides discoursed on "What is Spiritualism?" afternoon and evening, to good and appreciative audiences.—James Ward, sec., 91, Miller Street, Heywood.

HUDDERSFIELD. Brook Street.—Our esteemed friend, Mr. Wallis, has rendered excellent service by brilliant answers to interesting questions. Fair audiences.

LANCASTER.—Aug. 24, afternoon: Mr. G. Smith failing us (through a misunderstanding in corresponding), Mrs. Gardner, a member, kindly consented to fill the vacancy, and spoke feelingly on "Is God a God of Love or a God of Anger?" Afterwards giving several clairvoyant descriptions, with but moderate success, though very distinctly described, and in several cases names given. The failure I attribute to the sitters being in an unsettled state of mind, owing to their disappointment. Mrs. Gardner deserves, and I feel sure has, the heartfelt thanks of the society for coming forward in the hour of need, never previously having spoken from a public platform. Evening: Mr. G. Jones spoke on "Spiritualism and its Enemies." He did not defend Spiritualism as advocated and practised by some, but as he understood it, in its truest, and noblest aspect. He had had very little experience of the phenomena, but from what he had heard and read, from sources that he considered trustworthy, he had not the least hesitation in accepting it. Speaking of it morally and religiously, where was there a belief calculated to bring about a more moral and religious character than spiritualism, if understood and practised aright, which he was sorry to say was not always the case, or we should hear less of the petty fancied grievances of some spiritualists. Aug. 31, afternoon: Several friends from Morecambe visited us, but being our quarterly meeting they were, unfortunately, disappointed. We wish it to be understood generally, that our society extends the heartiest invitation to strangers visiting Morecambe, to give us a call any Sunday. Evening is to be preferred, as they will then find a better audience and better conditions than in the afternoon. In the evening, Mr. Carr (I believe of Burnley), at present residing at Morecambe, kindly consented to assist, and spoke briefly on "Does Man Live after Death?" reviewing the opinions of the different sects. In no case could he find, "apart from those who had proved the truth of Spirit return," a sect who could say with assurance that man did live after the change called death. They could at most only doubt, hope, or believe.

LEICESTER. Silver Street.—Mr. Hodson's guides addressed a good audience on "Individual responsibility," showing that our lives are woven around us, and no atonement can be offered, but as man sows so shall he reap.—J. P.

LEICESTER. Temperance Hall.—Messrs. Tindall and Read, of the London Occult Society, having been invited to Leicester by the Progressive Spiritual Society, gave two lectures at the Temperance Hall. Morning subject, "Weak Points of Theosophy," the lecturers especially pointing out that though theosophy presented to the world a grand philosophy, yet that there was not sufficient proof that that philosophy was built upon a true foundation, herein differing from Mrs. Besant, who, in a lecture at Leicester, extolled theosophy and depreciated spiritualism, whereas the lecturers maintained that the facts of spiritualism were more easily demonstrated than the doctrines of theosophy. In the evening, to a large and sympathetic audience, they delivered a lecture on "The Coming Spiritual Religion," showing how it would be built upon the esoteric truths underlying all religions, combined with the occult phenomena of the present day, and in picturing some of the reforms of the future carried their audience with them. On the Monday evening a concert was given in aid of the society under the direction of Mr. Tindall, A.Mus., T.C.L., and a very good programme was efficiently rendered.

LONDON, Canning Town. 2, Bradley Street, Beckton Road.—A respectable audience listened to a well delivered address by Mr. McKenzie, on "How to investigate Spiritualism." He went thoroughly into details of the various blessings humanity were receiving through spirit intercourse from a scientific standpoint, and then explained how to investigate in various ways. At the conclusion he examined some heads phrenologically. Great satisfaction was apparent throughout.

LONDON, Forest Hill. 28, Devonshire Road, S.E.—Evening: Mr. Veitch gave an interesting discourse on "Spiritualism as a Religion," comparing it with Roman Catholicism and other forms of belief.

LONDON FEDERATION. Claremont Hall.—At the invitation of the Federation Council the young people took the evening, and were congratulated all round on the able manner in which they acquitted themselves. The singing went very much better, thanks to a practice held on the previous Thursday and the addition of four or five young ladies' voices. We hope Mr. Percy Smyth will continue his labours in trying to make a permanent choir. Mr. S. T. Rodgers made a practical speech pointing out, by many illustrations, the difference between the old men and young ones, and though glad of advice and assistance of the elders he hoped the younger ones would be more consulted and brought into the work. Mr. Percy Smyth and Mr. C. Reynolds also spoke well on federation work and prospects. Mr. A. M. Rodger acted as chairman, and made some telling remarks on the youthful speeches, and Messrs. U. W. Goddard and Wallace also addressed the meeting. We shall be pleased to have friends assist at the choir practice in the hall every Thursday, at 8-15.—U. W. G.

LONDON, Lewisham. 193, Hithergreen Lane, S.E.—Afternoon: Mr. Brunker gave a short address; after which "Vigo," one of Mrs. Bliss's guides, gave an interesting account of the seven spheres surrounding this earth, and some valuable advice as to the carrying into practice of our principle—the brotherhood of man.—G. E. G.

LONDON. Marylebone Association, 24, Harcourt Street, W.—T. S. Malone, Esq.'s address consisted of his reasons, based on phenomenal facts, for accepting the teachings of the spirit world, coming especially to the agnostic, bringing healing to the nations. Many questions were put and answered by the speaker and Mr. Freeman, who kindly took the chair for the evening.—C. W.

LONDON. Open-air Work. Battersea Park.—A very large audience listened to the debate between Mr. W. O. Drake and Mr. E. Timms (Christadelphian). Subject: "Spiritualism is an absolute fact, and proves the certainty of a future state." We never heard Mr. Drake to better advantage. He compelled his opponent to own that the phenomena were true, but Mr. Timms still insisted they were due to "animal magnetism," though he could give no further explanation, or else that all spiritualists were deluded and mad. The audience were intensely interested, and Mr. Drake received a very large share of applause. Next Sunday, at 3-0, near Band Stand, Mr. Timms opens, asserting "That the Bible is not in harmony with Modern Spiritualism." Mr. J. Veitch replies, and the debate for the two following Sundays will be taken up by Messrs. Emms and U. W. Goddard, which will probably bring our open-air work in this part to a close.—U. W. G.

LONDON. Open-air Work.—Hyde Park.—Last Sunday afternoon, the Christians used a strong organised effort in attacking us, which was rather unexpected. However, Messrs. Emms (pioneer of open-air speakers) Bullock, and Percy Smyth, stood boldly forth, and answered their several objections, dealing principally with the subject—"Spiritualism and the Bible." Brisk was the discussion (the Christians wanting rather to have it their own way), but it showed that we had either "trodden on their corns," or that they were indirectly seeking for knowledge. It is needless to say that the meeting assumed an influential position, and, as a consequence, several inquiries were made by those seeking, or forming an opinion upon the consistencies of our "spiritual teachings." We hope spiritualists will muster in good numbers next Sunday, as the attack may be resumed, and we should like the sympathy of our friends. We mean to make a firm stand, as we feel it our duty to use every endeavour to help forward the movement. A good amount of literature was distributed, eagerly being sought after. Next Sunday, at 3-30 (near the Marble Arch), Messrs. Cannon, A. M. Rodger, and others. Donations for the fund for the free distribution of literature solicited. Thanks are due to Mr. J. Burns for 500 tracts, "Spiritualism, a Restatement of a Religious Truth."—P. S.

LONDON. Peckham. Chepstow Hall, 1, High Street.—We are glad to report the decision on our part to build a suitable hall for spiritualistic work in South London meets with favour not only on the part of our own members, but Spiritualists generally, and we trust to see a large muster on Sunday, September 14, when a full and detailed statement will be given. Friends, we invite your attendance and support. On Sunday morning last, Mr. J. Allen opened a profitable interchange of thought on "Soul Travelling," and at the evening service we had an interesting narrative of the experience of "Death" by one of our spirit friends, followed by "Tim," with some very satisfactory clairvoyant descriptions, all being recognized. As usual, however, when "locals" fill the rostrum, members were decidedly conspicuous by their absence.

LONDON. Peckham. Winchester Hall, 33, High Street.—In the morning a very profitable interchange of thought took place upon several subjects connected with spiritualism. Mrs. Bell, Messrs. Humphries, Johnson, Leach, and Munns, taking part therein. In the evening Mrs. Treadwell, under inspiration, discoursed profitably.—J. V.

LONDON. 14, Orchard Road, Shepherd's Bush.—Tuesday, August 26, good meeting. Mr. Hagon's controls gave a grand discourse, pointing out the necessity of our cultivating harmony upon earth, so as to aid our spirit friends more. Saturday séance: Mrs. Mason's guides convinced several strangers of the truth of spirit return. They also used their healing power with marvellous success; the friends and near relations coming through this medium are truly astounding to all our investigators. Sunday service: Miss Todd, under control, gave an instructive address upon "Prayer," urging mankind to use that powerful weapon more for the spiritual progress of our earth-bound spirit friends.—J. H. B., sec.

LONGTON. 44, Church Street.—Morning services conducted by our president, Mr. Charlesworth. Mr. McDonald made him very useful. Subject, "The truth shall make you free." He dwelt upon the great necessity of finding out the truth and not being backward to make it known. A fair audience. Evening: Miss Pimblott's guides discoursed on "The Progress of Thought," showing how the Masters and all great minds who had lived before their time had suffered for giving utterance to their thoughts, showing the great need there is of our doing likewise, and having cause of thankfulness that such minds have gone before, paving the way for our present conditions. A grand discourse to a very good audience.—H. S.

MACCLESFIELD.—"The Goodness of God, as manifested in His Works," was discoursed upon by our valued friend, Mr. Rogers, who explained how grand, good, and beautiful is the truth that we can have glimpses of the life beyond, that communication with those gone before is held, and the two worlds are not so far apart as Christians would have us believe. God's goodness was in this respect manifest without the slightest doubt.—W. P.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. B. Plant's afternoon subject was "Death—What is it?" Evening subject, "Spirit Life, and Occupations in the Spirit World." He gave a very good address, the best I ever heard from him; and several friends spoke of it after the service. His clairvoyance was very good, as twelve out of sixteen were recognized; and eight out of ten in the afternoon.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Lomax's controls discoursed on "The Buds of Life," represented by childhood and youth, which required to be nurtured with due care, that when their experience is brought to bear upon the world it shall prove a strength in the promulgation of true spiritualism. Evening: "The Unknown God." Passages were quoted from the Bible relative to its spiritual phenomena supposed to be wrought by gods, but now defined from the spiritualist standpoint. Man would never be able to comprehend God; new conceptions of the Deity were ever being formed. Clairvoyance at both meetings, mostly recognized. Aug. 30: Our second trip to Middlewood proved a success. Being joined at Stockport by some friends from the district we proceeded to our destination, and partook of a substantial tea under the canopy of heaven. A circle was then formed, and the guides of Miss Latham and Mr. Crane controlled their respective mediums, and gave off suitable utterances. A most enjoyable day, the weather being all that could be desired.—J. H. H.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles: Sunday mornings, 10-30 for 11; and Tuesday evenings at 8. Thursday evenings at 8, for spiritualists only. On Thursday evening, August 28, Mr. Rooke opened the circle, and Mrs. Rooke sang, under influence. Mr. J. Lamb, Test, and "Little Star" gave clairvoyance. Mr. Rooke closed. On Sunday morning, Mr. Paddock opened, and answered questions. Mr. W. Lamb took up the remainder of the time in answering questions. Mr. Paddock closed.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Wright was expected, but he did not put in an appearance, so we formed a circle, when good phenomena occurred through the table. I think it would be better if mediums would fulfil their engagements, as it is disappointing to the audience, and we have been served so before.—G. E.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse, in addition to other lectures, delivered the fourth of the course on the "Development of Mediums." Great principles were enunciated in classic language. People who miss these lectures lose perhaps the greatest intellectual treat of modern times. En route home from a summer visit to Balmoral, Mr. J. Lamont, of Liverpool, has been spending a few days in Newcastle. Presiding at Mr. Morse's lecture on Sunday, this noble spiritualist, of 25 years' experience, delivered a finely-worded address on the "scientific aspects" of this advancing movement. He maintained that only through its facts being observed and understood would it progress. Speaking of a recent visit to America and his travels through at least ten states of the Union, Mr. Lamont assured us that Mr. Morse has the respect and confidence of the leading spiritualists in that great country; that the brilliant expositions of his inspirers were generally admired. Mr. and Mrs. Everitt, of London, are in Newcastle, presenting a series of fact séances.—W. H. R.

NORTHAMPTON.—Mr. Sainsbury gave us two services, afternoon and evening. His guides are very outspoken, and say what they think—offend or please. At night it was "Resurrection, Ascension, Re-incarnation, and Spiritualism."

NORTH SHIELDS. 6, Camden Street, August 24 (Morning).—The guides of our esteemed friend, Mr. Schutt, answered questions in the most satisfactory manner. In the evening they discoursed on "Why did God make man?" which was dealt with in a manner that gained the applause and admiration of his audience. On Monday evening Mr. Schutt's guides lectured on "Colour Influence," which was a deep, logical, and scientific discourse. There were present the editor and sub-editor of one of our local papers, who admitted it to be one worthy the attention of doctors and scientists. God bless them in their endeavours to enlighten humanity.

NORTH SHIELDS. 41, Borough Road.—Mr. Moorhouse gave an excellent discourse on "The Great Plan of Eternal Forgiveness," which made a deep impression. Mr. Moorhouse's visit was one of unalloyed pleasure, and he is truly deserving the confidence, love, and respect of all who know him.

OLDHAM. Duckworth's Room.—A grand day with our kith and kin. Local speakers and clairvoyance was the order of the day, with one exception; our good friend, Mr. G. Shaw, of Ardwick, Manchester, was with us, and gave short addresses, as did Messrs. J. Butterworth and C. Shaw; also our lady speakers, Mrs. Tuke and Miss H. Saxon. Mrs. Diggle and Miss J. Halkyard gave clairvoyance. The whole of our friends gave the greatest satisfaction to the many people present, proving that we possess a host of speakers able to conduct our services when required. A pleasing feature of the day's proceedings was the fact that, in spite of the "Wakes," we had a good attendance, and the ladies acquitted themselves so well. A hearty vote of thanks was accorded the speakers on the motion of Brother Fitton, at the close of the evening service. Brother Butterworth ably presided, assisted by Brothers Wheeler and Britland.—E. A. V.

OPENSHEW.—Mr. Rooke, in the morning, gave a normal address on "Life's Mysteries," and at the close two phrenological examinations. In the evening his controls gave an interesting address upon the "Origin of Man." Mrs. Rooke's controls sang with great effect, and won much approval. We are pleased to say Mr. Rooke is with us again next month.—J. G.

PENDLETON. Hall of Progress.—Afternoon: Mr. Tetlow's guides did full justice to eight good subjects from the audience. Evening: Subject, "Life, Death, and Immortality." All subjects were dealt with in a very lucid and concise manner, proving both interesting and instructive to large audiences, closing with psychometrical delineations specially good, and received with great satisfaction by all. A very hearty vote of thanks was accorded to our friend. A very successful day.—J. G.

SHIPLEY. Liberal Club.—The inspirers of Mr. William Rowling gave excellent addresses. Afternoon: Subject, "Duty in the light of Spiritual Teachings." Evening: "The Philosophy of the Future Life," giving satisfaction to fair audiences. This being his first visit, we hope it will not be his last.—C. G.

SOUTH SHIELDS. 19, Cambridge Street.—August 27: Mr. Pascoe dealt with the subject, "Is the Bible in Harmony with Spiritualism?" 29: Usual developing circle. 31: The guides of Mr. Westgarth gave an interesting discourse on "What is Spiritualism, and what benefit has humanity derived from it?" Afterwards two questions were put, and answered in a very pleasing manner.—D. P.

SOWERBY BRIDGE. Local effort to the fore.—For two Sundays the choir have supplied the services. August 24: A musical service, consisting of songs by Miss Howarth and Miss Holroyd (both nicely sung), and readings by Miss Thorp and Miss Sutcliffe. Mr. C. Rowson favoured us with "How willing my paternal love" (Samson), and Mr. Sutcliffe, "The Wanderer." An anthem, splendidly sung, closed a very pleasant evening. August 31: Mr. T. Thorp and Mr. A. Sutcliffe had the service in hand. Mr. Thorp gave a reading from Hudson Tuttle's "Career of Religious Ideas." The name of the author is sufficient proof of selection. Mr. A. Sutcliffe read an excellent essay on "Spiritualism," written by a student at the Airedale College, and read before the other students, causing an animated debate. The writer had evidently worked hard, and sifted into the philosophy, to give such clear, concise views of spiritualism. Mr. Lees remarked that he could not see how any student, who wrote an essay like that, including such research, could be a faithful minister in his own denomination.

STOCKPORT.—Capital discourses from Mr. Ormerod—"The philosophy of spiritualism," and "The philosophy of death." Good audiences.

SUNDERLAND. Centre House, Silksworth Row West.—Mr. Livingstone gave an interesting discourse on "The gifts of modern spiritualism," showing how they conclusively proved the doctrine of the immortality of the soul. He was well received by a moderate audience. Mr. Bowmaker presided.

WESTHOUGHTON. Wingates.—Floral services. Afternoon: Mr. Jno. Fletcher gave a very instructive address on different kinds of flowers, his subject being "Consider the Lilies," he said that in ancient times they used to call all flowers with gorgeous colours, lilies. Evening: Mr. J. W. Boulton gave an address on "Glory to God in the highest, peace on earth, good will to men," which was highly appreciated.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, G. Haworth. Present 82 scholars, 6 officers. We had a service of song entitled "Ministering Spirits," read by Mr. Holt. It was very interesting, and many lessons may be learned from it. Solo by Miss Whittaker, recitations by Masters Hopper and Stephenson.

BURNLEY. North Street.—Attendance this morning 50, visitants and officers not included.

CLACKHEATON. Walker Street.—A good session. We took up a text from a recent *Two Worlds*, from which we received new light, on "The True Facts of Nature's Goodness." After singing, we had a survey through the Spiritual Commandments. All seemed well satisfied. Officers 4, scholars 22.

LIVERPOOL.—Attendance: officers 8, children 41, visitors 9. Recitation by Eva Love. Our conductor and musical director, Mr. and Mrs. S. S. Chiswell, have returned from their holidays, and we had an excellent session.—F. M.

LONDON. Marylebone, 24, Harcourt Street.—Attendance very small. Short address by conductor. Practice with third series of calisthenics very good. Friends interested are requested to co-operate with the management in the uphill work of rightly training the rising generation.—C. W.

LONDON. Shepherd's Bush.—Our first session. Invocation by Mr. Mason. The hymns were well sung by the children. Recitations by Flora and Sidney Cusdin, Lizzie and Hetty Mason. Calisthenics led by Miss Mason. A reading from this week's *Two Worlds*, "An Angel of Light," was very interesting. Conducted by Mr. C. Whyatt, *pro tem*. We beg to thank the Federation for a large quantity of the *Two Worlds*, for free distribution, from Mr. U. W. Goddard.—J. H. B.

OLDHAM. Spiritual Temple.—Open session. We had a pleasant day, having the sessions in the afternoon and evening, instead of the morning and afternoon as the usual course. The readings, recitations, and singing were gone through in an excellent manner, and great credit is due to the lyceumists for their efforts. Recitations were given by Louisa Calverly, M. J. Hutchinson, Miss A. Hepworth, Elena Sutcliffe, Miss Horsman, Luther Mills, Charles Salter, and Mr. Thorpe; also solo by Mrs. Chadderton. After going through the programme we gave any of the lookers-on an opportunity of expressing their opinion as to our method of training up the young by mental and physical exercises. Those who spoke approved of the method adopted, and thought it was a step in the right direction in training the mental, physical, and social parts of our nature, and would be of far greater benefit to the rising generation than the ordinary orthodox system.—N. S.

PENDLETON.—Morning, opened and closed by Mr. Ellison. Recitations by Lily Clarke and Elizabeth Tipton. Two good readings by Ernest Wallis. Duets by Misses B. Armstrong, A. Pearson, M. Daniels, Jane Fogg, E. Tipton, Mr. T. Crompton, and Mr. B. Clarke. Usual programme. Present 13 officers, 29 scholars, and 3 friends. Afternoon: Present 14 officers, 26 scholars, and 2 friends. Opened by Mr. T. Crompton. Recitation by Lily Clarke. Marching and calisthenics gone through well. Closed by Mr. Ellison. Invocation by Mr. Poole.

RAWTENSTALL.—Lyceum anniversary. Three very successful services. Morning: Mr. Ridehalgh, of Bacup, gave a nice appropriate address to teachers, scholars, and friends, pointing out the benefits derived from Lyceum work. The children sang very well. On the whole, we are well satisfied with the results of the day's labour, and tender our best thanks to Bacup friends for their assistance. Afternoon: The service of song "Rest at Last," by Miss Ashworth, was well rendered. Reader, Mr. Palmer, who, in the evening, gave a grand discourse on "Be ye also ready," listened to by a crowded audience, contrasting the spiritualist teachings with the orthodox. Mrs. Ashworth gave clairvoyance very successfully.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very fair, 1 visitor. Invocation by conductor. A few appropriate hymns were practised for the anniversary, and recitations selected for the same. A very interesting session. It has been decided to give the scholars a tea and treat on Saturday, September 6, to the Bents or Trow Rocks, weather permitting, and if it is not favourable it will be held in the hall. Children not connected with the lyceum will be charged twopence for tea. All are invited to join in a harmonious gathering to spend an enjoyable day.—F. P.

No NAME.—A report has reached us stating that the usual programme of the session was well gone through, including recitations by Miss Hatton, and Master W. Hobster, and signed James Hatton, but giving no address. Consequently we are unable to give the name of the town. The postmark was not decipherable.—E. W. W.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR SEPTEMBER.

ACORINGTON: 14, Mrs. Summersgill; 21, Mrs. Yarwood; 28, Mr. Swindlehurst.

BLACKBURN: 14, Mrs. Wallis; 21, Mr. J. Walsh; 21, Mr. W. Rowling. BRIGHOUSE (Oddfellows Hall): 14, Miss Connell; 21, Miss Harrison; 28, Mr. A. D. Wilson.

BRADFORD (Bowling): 14, Mr. Armitage; 21, Mr. Firth; 28, Mrs. Place. BRADFORD (St. James'): 14, Mrs. Bentley; 21, Miss Walton; 28, Mr. Bloomfield.

CHURWELL: 14, Mr. Barraclough; 21 and 22, at 7, Mr. G. A. Wright; 28, Mr. Farrar.

HUDDERSFIELD (Brook Street): 14, Mr. Tetlow; 21, Mr. Boardman; 28, Mr. Johnson.

DARWEN (Church Bank): 14, Flower Service, Mr. Victor Wyldes; 21, Mr. J. Postlethwaite; 28, Miss Patefield.

HUDDERSFIELD (3, John Street): 14, Miss Patefield; 21, Mrs. Berry; 28, Mrs. Midgley.

LANCASTER: 14, Mr. Johnson; 21, Mrs. Green; 28, Mr. Hepworth.

RAWTENSTALL: 14, Mr. Postlethwaite; 21, Mr. Johnson; 28, Mr. Walsh.

LIVERPOOL: 7, Mrs. E. H. Britten; 14, Mr. Swindlehurst; 21, Local; 28, Mr. E. W. Wallis.

OLDHAM (Spiritual Temple): 14, Mr. F. Hepworth; 21, Mr. A. D. Wilson; 28, Mrs. Groom.

SLAITHWAITE (Commercial Buildings): 14, Service of Song; 21, Mr. Macdonald; 28, Mrs. Russell.

ACORINGTON. 26, China Street.—Coffee, supper and recreation, Saturday, September 6, at 7 p.m. Tickets 6d. Friends, old and new, are cordially invited.—J. Holmes.

BINGLEY.—Camp meetings on Sunday, September 7, at 11 a.m., and 2-30 p.m., on the Druids' Altar Heights. The following ladies and gentlemen have kindly promised to take part in, or be present at, the meetings, and whose assistance is voluntary given to aid the cause. Mr. Bradbury, of Morley, Mr. J. Smith, Mr. E. Bush, Mr. A. Moulson, Mr. J. Whitehead, Mr. and Mrs. Marshall, Mr. and Mrs. W. Stansfield, Mr. Bailey, and others. It is hoped Mr. T. Craven, president of the Yorkshire Federation, will preside. Milk, tea, &c., or provisions may be had at the farmhouse near at hand. Collections will be taken on behalf of Bingley society. Friends having literature for free distribution, please bring it with them or send it Mr. W. J. Butler, 17, Thomas Street, Cross Flatts, Bingley. Midland trains leave Leeds 8-5 and 9-30, and leave Bradford 8-30 and 10-5.

BLACKBURN.—Grand harvest festival, Sunday and Monday. Mrs. Wallis, speaker, Sept. 14 and 15, also, Tuesday evening, fruit banquet. Admission 3d. A cordial invitation to all societies.—Rd. Burke.

BOLTON. Spinner's Hall.—Saturday, Sept. 6. Tea party and entertainment. Tea at 4-30. Price 6d. adults, and 4d. children.

BRIGHOUSE. Oddfellows' Hall.—Sept. 7, Mr. G. Wright. 2-30, "Spiritualism and its critics." Clairvoyance. 6-30, subjects from the audience. Psychometry.—Nettleton's Yard, Commercial St. Monday, "Woman: her place and power." Tuesday, "Mediumship and clairvoyance." Wednesday, "Love, courtship, and marriage." Thursday, "Is marriage a failure?" Friday (men only), "Social problems." Phrenological examinations each evening.

HALIFAX outing, in wagonettes, to Huddersfield, Saturday, Sept. 6. The Huddersfield friends will provide tea at 9d.; and there will be a joint entertainment in the evening.—B. D.

HECKMONDWIKE. Thomas Street.—Sept. 7: Flower and fruit service. The platform will be tastefully decorated. Speaker, Mr. H. Crossley, at 2-30 and 6. A cordial invitation to all.

HUDDERSFIELD. 3, John Street.—A meat tea and entertainment, Saturday, September 6. Tea at 5 o'clock. Tickets, 9d., children under twelve, 4d. The choir of the Halifax Spiritualist Society will take part in the entertainment. A cordial invitation to all friends.—J. G., sec.

LONDON. Claremont Hall.—At 7. The Federation has made arrangements which the young people will be expected to carry out. Mr. Emms will preside and the service will be a musical one. A practice meeting on Thursday evening at 8 o'clock; all those wishing to join the choir and others interested will be welcome. Particulars of Percy Smyth, 68, Cornwall Road, Bayswater, W.—U. W. G.

LONDON. Marylebone.—Sept. 7, Mrs. Spring. A short address, most likely followed by clairvoyance. All are welcome.

LONDON. Mrs. E. Hardinge Britten's visit to London.—All spiritualists and friends are invited to attend the reception which will be given to Mrs. E. H. Britten, on Thursday, September 25, also the lecture by that lady on Friday evening, September 26. Particulars next week.—U. W. Goddard, Federation Secretary, 6, Queen's Parade, Clapham Junction, S.W.

MRS. SPRING will give a séance at 6, Queen's Parade, Clapham Junction, S.W., on Wednesday, September 10, at 8 p.m., for the benefit of a lady spiritualist in great distress.

LONDON FEDERATION.—A special council meeting will be held, Sunday, September 7, at 8-15, after the usual meeting in Claremont Hall. Council members will oblige by attending. Important business connected with Mrs. E. H. Britten's visit to London on the 25 and 26 September. U. W. Goddard, hon. secretary.

LONDON. Peckham, Chepstow Hall.—Commencing Sept. 14. A series of four addresses will be given at the Sunday evening services on "The Bible and Spiritualism." Sept. 14—"Is Spiritualism Anti-Scriptural?" Sept. 21—"The Mediums of the Bible." Sept. 28—"The Relationship of Spiritualism and Christianity." Oct. 5—"Spirit Communion in the Early Christian Church." All friends heartily invited. Questions may be asked at the morning service on the Sunday after the address named.

LONDON.—The Stratford spiritualists' tea meeting and entertainment, Monday, September 15. Tea at 7 p.m. punctually. Dancing and parlour games at 8-30 till 11 p.m. Tea and entertainment 9d.; entertainment only 6d. The proceeds to form a nucleus for an organ fund.—M. A. B., sec.

LONGTON. 44, Church St.—Sept. 7, Mr. W. V. Wyldes, at 11 a.m., 2-30 and 6-30 p.m. Monday, 8, at 8 p.m., in the Town Hall, "Heaven, Hell, and Purgatory." Psychometry to follow. Chairman, Alderman Williamson, J.P. Tickets, 1s., 6d., and 3d.

MANCHESTER. 10, Petworth Street, Cheetham.—Mr. and Mrs. Wallis will resume their reception séances on Friday, September 5, at 8 p.m.

MORLEY. Public tea at 5 p.m., Sept. 12. Tickets, adults, 9d.; children, 6d. and 4d. Proceeds towards the purchase of books for a lyceum.

MANCHESTER, Psychological Hall, Monday, September 8, at 7-30, for 8 p.m., Mr. Rooke will lecture on Phrenology, fully illustrated. The lecture will be interspersed with songs. Admission 3d. Phrenological examinations, 1s.—J. H. H.

NEWCASTLE-ON-TYNE. Sept. 14.—Mr. E. W. Wallis will lecture. Morning subject: "Did God ever speak to man?" At 6-30: "The Way Up: or Spiritual Beacons." Monday, Sept. 15, at 8. "Music, Mirth, Morals." Questions answered.

NEWCASTLE-ON-TYNE.—Mrs. Everitt will give sances for a few days. Mr. Thos. Everitt will lecture on Sunday evening, Sept. 7. Alderman Barkas will preside.

OLDHAM.—Saturday, September 13, a tea party, promoted by Mrs. Buckley and other ladies, will be held at the Temple. After tea a special entertainment will be given, in which Mr. F. Hepworth, of Leeds (character vocalist), will take part.

OPENSRAW.—Important Notice. The committee would feel obliged if all members of this society would endeavour to attend the meetings. On 7th September business of importance will be brought forward.

OPENSRAW.—We wish to remind our friends of the meeting after the service on Sunday evening; also Sunday, Sept. 28, is the Harvest Festival. All are invited to take part in this, and so that it may be a success, flowers, plants, fruit, and vegetables for the occasion will be thankfully received by the committee.—J. G.

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.

SOCIETIES desiring to avail themselves of Mr. and Mrs. Everitt's long experience, should communicate at once with Mr. Everitt, Lilian Villa, Hendon, London, N.W.

SLAITHWAITE.—Sept. 14, service of song, "Marching Onwards."

LONDON. Open Air Work.—Meetings for this month will be held as follows: September 7, Victoria Park, at 11-0 a.m., Messrs. Utber Goddard and Emms; Hyde Park, at 3-30 p.m., Messrs. A. M. Rodger, Cannon, and Percy Smyth; Battersea Park, at 3-30 p.m., Messrs. Veitch and Utber Goddard. Debate with Christadelphians—"Spiritualism as an absolute fact and proof of the certainty of a Future State." Sept. 14, Victoria Park, at 11-0 a.m., Messrs. Cannon and Emms; Hyde Park, at 3-30 p.m., Messrs. Bullock, Drake, and Percy Smyth; Battersea Park, at 3-30 p.m., Messrs. Emms and Goddard. Sept. 21, Mass meeting in Hyde Park: speakers, Mrs. Yeeles, and Messrs. Emms, Drake, Utber Goddard, Bullock, Cannon, McKenzie, Veitch, Smyth, Rodger, and others. Sept. 28, Mass Meeting in Victoria Park, same speakers.—P. S.

Mr. J. S. SCHUTT desires us to state that he is prepared to fulfil such of his engagements in 1890 as have not been cancelled. All letters should be addressed to him at 1, Lark St., Highfield, Keighley.

Mr. W. V. WYLDEN has only a few vacant dates in 1891. (See advt. for address.)

WANTED a Respectable Young Person as Good General Servant. Comfortable Home. G. S., 2, Wallace Road, Canonbury, London, N.

Mr. J. J. MORSE desires to inform the secretaries of societies that he has but four vacant Sundays prior to January, 1892. He will accept engagements for those dates in order of application. He requests that early communication may be made to him at 16, Stanley Street, Fairfield, Liverpool.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A LIST OF NAMES AND ADDRESSES OF SECRETARIES has been called for frequently of late. We will make arrangements to print the list on Friday, Sept. 19. Secretaries should supply us at once with the necessary particulars.

DECAYING THEOLOGY.—At the Wesleyan Reform Union Annual Meeting, held at Wombwell, as reported in the *Mexborough and Swinton Times*, the report presented showed a decrease of 274 members and 29 preachers; two churches had become defunct.

Mr. G. H. CLEGG, of Heckmondwike, writes in respect to the report of the Thomas Street Society, published in our last issue, in which Mr. Woolley said that the control did not speak grammatically. Mr. Clegg and some others thought the language used was very good.

Mr. ANDREW CROSS, who was well known in Glasgow, and was the first chairman for any spiritualist society in Leeds, where he took the chair for Mrs. Tappan twelve or fifteen years ago, has been living in the United States for some years, and has become quite a popular lecturer and elocutionist. He is about to visit this country, and is prepared to lecture for his expenses, and whatever societies can give him in addition. American papers speak very highly of his abilities, and reported his lectures in full. Letters for him should be addressed to Mr. J. Lingford, Brunswick Terrace, Leeds.

"LUX MUNDI:" ANOTHER SIGN OF THE DECAY OF DOGMA AND THE COMING STRUGGLE.—A valued correspondent writes: "I am surprised you have never mentioned 'Lux Mundi' in the *Two Worlds*, the book which is creating such a dispute in the Church of England. It has been written by about a dozen Churchmen in high office—tutors and principals of colleges at Oxford—and is an attempt to reconcile science and religion, and, in so doing, they admit that all the first five books attributed to Moses are mythological and legendary, and not to be depended on. Inspiration and other matters are discussed, and the whole book is most extraordinary, coming from men shortly to be bishops. Canon Liddon went down to Oxford to denounce it a few weeks back, and it has already gone through ten editions, and will undermine the foundations of orthodoxy more than anything that has ever happened."

REAL SAINTS.—The black and bloody records of religious history reveal the fact, that of all despotisms, those in the name of religion, are the most absolute, terrible, and far-reaching; while a natural and pure religion suffers extinction by mystic glamour. Future generations may find Cardinal Newman's name emblazoned on Roman calendars, and the memories of his remarkable life supplementing the grand galaxy

of sainthood; but are voluntary asceticism and solitude the most sanative soul-saviours? In this world of struggle and endeavour, to my way of thinking, the real heroes and saints who merit the sweetest heaven are the noble workers of both sexes whose spotless lives, through great tribulations, have won a spiritual kingdom. Such samples of angelhood we can each day jostle in our streets, marts, mines and factories.—W. H. Robinson.

PASSED TO THE HIGHER LIFE.—The Angel of Death has again visited us, and called away our esteemed friend and co-worker, Mr. William Andrew Eskdale, of North Shields, in his sixty-ninth year. The event took place on August 21st, rather suddenly. For upwards of two years his health has been gradually declining, and the loss of his excellent wife two and a half years ago, seemed to weigh him very much down. The interment took place on Sunday afternoon, at South Preston Cemetery. A large number of spiritualists and friends attended to show their last tribute of respect. The guides of Mr. J. G. Grey officiated, and made a good impression.

"There is no Death; the Father calls us home;
In tender, loving tones he calls us home;
Away from earth—away from every care,—
To higher, better life—to scenes more fair."

A VICAR AND CHURCHWARDEN FIGHT, at Camden Town, yet of such is the kingdom of heaven. The people's churchwarden, Mr. Vears, engaged two men to do some work in the church grounds, and after some difficulty with the vicar, set them to work. About 5 p.m. Mr. Vears went to pay the men some money on account, but found that the men had been locked in the whole day, not having had anything to eat or drink. The vicar refused the key to let them out. Upon this the churchwarden went towards the house, where he knew the keys were kept. The rev. gentleman followed him quickly, and attempted to push past him. Mr. Vears seized the vicar by his coat collar, and they both came down the steps on to the lawn. A scuffle ensued and blows were exchanged, the parson getting the worst of it. The men had to climb over the walls, after which the vicar opened the gate.—*Daily Chronicle*.

LIBERTY OF SPEECH IN THE NINETEENTH CENTURY.

To the Sub-Editor of "The Two Worlds."

DEAR SIR,—For several Sunday evenings the Barrow spiritualists have been holding outdoor meetings at the "Fountain," a place allowed by the authorities for public speaking. A rough band of blue ribbon gospelites have interrupted their proceedings, but last night (Aug. 31) it culminated in their keeping up a continual roar by singing gospel hymns, with the avowed object of drowning the voice of any spiritualist who attempted to speak. I essayed to speak for nearly a quarter of an hour, but it was utterly impossible to be heard, save a few interjected sentences at the close of each line. Bible and hymn book in hand, these loving representatives of the meek and lowly Master, who taught them to love their enemies, forced their way into our midst and loudly sang "Jesus died for me." I retorted, "But He never died for you to interrupt and insult your neighbour who differed from you in opinion." "Jesus died to set me free." "Yes, but never to set you free to speak and to force us to be silent." They held up their bibles and shook them in our faces. I told them "That if I could not behave myself more like a son of humanity—let alone Christianity—I should be ashamed to carry a bible, or to practise Christianity of that kind, for the less we had of it and the better it would be for the world." They shouted, "You preach the doctrine of devils." A poor man in the crowd replied, "Why man, you have got the devil under your hat, or you would not show such malice to others who have done you no harm—who have a right to speak whatever they think." Rest assured, that the remarks from our opponents were as hot as the hell fire; they wanted to preach to the people, and our pithy replies were sometimes pointed and suitable. After quoting "Pray for them which despitefully use you and persecute you," I instinctively added, from the depths of my heart, "Lord, save all these singing sinners." Many of crowd responded, "Amen." Ultimately a policeman, who had witnessed all this, stepped up to our chief leading and noisy opponent, and told him that he could not allow this to proceed—several in the crowd cried out, "Away with him; take him to the lock-up." "No," cried one, "take him to everlasting glory, out of the way." If I had not witnessed all this, it would have been incredible that men and women professing to have the Grace of God in their hearts (but the devil in their lives) should, in the nineteenth century, sing themselves hoarse in order to drown the voice of an honest expositor of spiritualism. To their honour, be it said—so far as I could judge—the bulk of the crowd, by their expressions and jostling of our opponents, sympathized with us, even if they did not approve of all our views. I could fill several sheets with a record of this manifestation of Christian bigotry, but must desist.—Yours truly,
JNO. AINSWORTH.

WOMAN IN RUSSIA.—An article in the *Fortnightly Review*, by Mr. E. B. Lanin, depicts in very dark colours "Sexual Morality in Russia." "The social position of women," says the writer, "is admittedly the key-note of a nation's civilisation. The great bulk of Russian women now, as in the eleventh century, are drudges first and mere females afterwards. The Ustav of Yaroslav the Great puts women upon a level with the blind, the lame, the mendicant poor, the crippled, and deformed humanity. The Orthodox Church has shown itself to be as great a misogynist as the Koran. You can almost count on the fingers of one hand the women whom it has admitted to the rank of saints. The views thus authoritatively put forward by Church and State are scrupulously acted upon by the docile people whose proverbs on the subject are at least terse and expressive. 'A hen is not a bird, nor is a woman a human being,' is a doctrine seldom belied in practice. Wife-beating has often been looked upon as a sign of genuine attachment, though in Russian proverbial philosophy it figures mainly as a condition of the happiness of the husband. 'He is not drunk who drinks not wine, nor is he happy who beats not his wife.' There need be no fear of her powers of endurance, for a 'wife is not a pea—you cannot crush her,' and she evidently needs to be constantly reminded of her duties, for 'A girl's memory and her sense of shame last only to the threshold of the door.'"

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