

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 100.—VOL. II. [Registered as a Newspaper.] FRIDAY, OCTOBER 11, 1889.

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TWO NIGHTS' DEBATE AT LEEDS.

June 5: Mr. Grinstead affirmed "Spiritualism Worthless and Wicked." Mr. Wallis denied.

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

This pamphlet will be an arsenal of fact, illustration, and argument, from which spiritualists can quote, and should be purchased by every spiritualist, and placed in the hands of enquirers. Mr. Wallis's speeches contain some of the most powerful and conclusive testimony from Messrs. Crookes, A. R. Wallace, Varley, and the Dialectical Society's report. It gives a digest of the Wesley phenomena, and parallels modern manifestations from biblical records and the testimony to spontaneous manifestations before the origin of modern spiritualism. It gives the testimony of many materialists, who have been convinced by spiritual phenomena that materialism is false. Objections are answered, and the impregnable position of the spiritualist who builds with facts is shown by the utter failure of Mr. Grinstead to attack the testimony or weaken the force of the facts.

SPIRIT RETURN IS ACTUALLY ADMITTED by Mr. Grinstead, but he argues that they are evil spirits who do manifest.

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SERVICES FOR SUNDAY, OCTOBER 13, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Britten.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mrs. Ingham.
Batley.—Wellington Street, at 2-30 and 6: Mr. Rowling.
Beeston.—Conservative Club, Town St., at 2-30 and 6.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. E. W. Wallis.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mrs. Hellier.
Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Miss Walker.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Newell.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Schutt, and on Monday.
 Otley Road, at 2-30 and 6: Mrs. Butler.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Riley.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. and Mrs. Carr.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Armitage. Harvest Festival.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mrs. Beardshall. Tuesday, at 8.
 Bankfoot.—Bentley's Yard, at 2-30 and 6: Mrs. Clough.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Whiteoak. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. W. Johnson.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Miss Musgrave.
 Trafalgar Street, at 2-30 and 6-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mrs. Peters.
Churwell.—Low Fold, at 2-30 and 6: Miss Tetley.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Mr. Milner.
Colns.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. A. D. Wilson.
Cowms.—Asquith Buildings, 2-30 and 6: Mrs. Taylor.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mrs. Crossley. Monday, Public Meeting, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Miss S. J. Myers.
Eccester.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Westgarth.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mrs. Wade, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. E. Bush. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, Market Street, at 2-30 and 6-15: Mrs. Yarwood.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Postlethwaite.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mr. Swindlehurst.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. C. Sims.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Hepworth.
Lancaster.—Athensium, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mr. Hopwood.
 Institute, 23, Cookridge St., at 2-30 and 6-30: Miss Keeves, and on Monday.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45, Mrs. Barnes; at 6-30.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mrs. Wallis.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Road, at 6-30. Wednesday, at 7.
Olapham Junction.—295, Lavender Hill, Wandsworth Road, at 11, Quiet chats for earnest people; at 7, Mr. Barker; Lyceum, at 8. Wednesday, at 8.
Edgware Road.—Carlyle Hall, Church Street, at 7: Mr. Iver MacDonnell, "The New Religion."
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7.
Holborn.—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—Wellington Hall, Upper St., at 7.
Kenish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Sells, "God;" at 6-45, Captain Pfoundes, "Theosophy: Its Follies and Fallacies." Wednesdays, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 8, Lyceum; at 7, Mrs. Bell. Monday, Social Meeting. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont St., at 7: Mr. Burns and Miss Marsh.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 11 and 3; at 7, Messrs. Veitch and Towna.
Peckham.—Winchester Hall, 38, High St., at 11, Mr. J. Veitch, "What is Theosophy?" at 8, Lyceum; at 6-30, Spiritual Address; at 8-30, Quarterly General Meeting. 99, Hill St.,

Sunday, at 8-15, Members. Wednesday at 8-15, Séance, Mrs. Spring; strangers invited. Saturday, 8-15, Members' Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mrs. W. Stanley.
Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.
 Collyhurst Road, at 2-30 and 6-30: Local.
Mexborough.—Ridgills' Rooms, at 2-30 and 6: Mrs. Dickenson.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. R. Bailey.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. J. Morse, and on Monday. Open-air (weather permitting), Quay Side, at 11.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15.
 41, Borough Rd., at 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mr. Wyldes.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Craven, and on Monday.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30, 2-30, and 6: Miss Gartside.
Parkegate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. S. Featherstone.
Pendleton.—Cobden Street (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. W. H. Wheeler.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Tetlow.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; 2-30 and 6-30: Mr. Crutchley. Monday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6: Mr. and Mrs. Marshall.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithewaite.—Laith Lane, at 2-30 and 6: Miss Patefield.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Lashbrooke. Wednesday, at 7-30, Mrs. Young. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Green.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Kempster. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Mr. J. Hurst.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. W. Stansfield.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Lewis and Miss Capstick. Mondays, at 7-30.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeales.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

TALMAGE, THE CHRISTIAN LIGHT OF THE AGE, ON PRAYER AND THE BIBLE.

In a recent number of the *Pittsburgh Gazette* is a long report of a sermon by the above great authority, on the following words, "A Bad Boil cured by Prayer." In the course of his lucid ramblings the preacher said:—

"In the age of discovery, when men know so much it almost kills them, and write so wisely it almost kills us, it has been found out that prayer is a dead failure. All things are arranged according to inexorable law. There is no use in praying to God for rain in time of drought. The whole nation in prayer before God would not bring down a single drop. I am not now speaking of an imaginary theory, but of that which is believed by ten thousand men.

"Men and women of God, at this point the great battle of Christianity is to be fought. The great foe of Christianity to-day is rationalism, that comes out from our schools and universities to scoff at Bible truth and caricature the old religion of Jesus. Development is the word. The Garden of Eden is a fairy story, and no more to be believed than 'Gulliver's Travels.' We all started as baboons, and are blood relations to that monkey squirming about on the top of that hand-organ.

"What is still more alarming is that there is not one Christian man in five that can, unblanched, stand in the presence of all this raillery, saying, 'I believe in the whole Bible and in every single statement that it makes.' Christian men try to soften the Bible down to suit the sceptics. The sceptics sneer at the dividing of the Red Sea, and the Christian goes to explaining that the wind blew a hurricane from one direction until all the water piled up; and besides that, it was low water anyhow, and so the Israelites went through without any trouble. Why not be frank and say, 'I believe the Lord God Almighty came to the brink of the Red Sea, and with his right arm swung back the billows on the right side, and with his left arm swung back the billows on the left side, and the abashed waters stood up hundreds of feet high, while through their glassy wall the sea monsters gazed with affrighted eyes on the passing Israelites?' The rationalist comes to you saying, 'How about Jonah and the whale? Do you really believe that fish story?' A sceptic tells you that Jonah would have been killed in the process, and that he could not, anyhow, have lived three days in such close quarters. How the good Christians immediately try to explain the whole thing by natural laws, so as to please the rationalists, and say that a whale is an air-breathing fish; that every little while it comes to the surface, and that the whale that swallowed Jonah did the same thing, and thus got a supply for itself and for the prophet! Why not rather say that God can do anything, and he could take Jonah through the whale's throat, although the throat would not have been half large enough ordinarily to let him pass, and could have kept him alive in the whale five years without any air if he had chosen to? Who made the whale? God. Who made Jonah? God. Then he could do anything he pleased with either of them.

"The moment you begin to explain away the miraculous and supernatural you surrender the Bible. Take the supernatural out of the Bible and you make it a collection of lies and humbugs, in preference to which I choose Æsop's Fables. But if, after all that the Bible declares, Jesus is not God, and Lazarus was not raised from the dead, and the water was not turned into wine, and the Red Sea was not divided, and in answer to prayer Hezekiah's boil did not get well, then the Bible is the worst fraud ever perpetrated in God's universe.

"Does God hear and answer prayer, or does he not? Hezekiah was sick unto death; he prayed for his life; God heard him, and added fifteen years to that lifetime. The prayer saved him—the lump of figs applied being merely the God-appointed human instrumentality.

"I want to tell you that prayer is the mightiest of all remedies. Here are two cases of sickness precisely alike; the same kind of medicine is given to both of them, and in the same quantities. The one patient recovers and the other does not. Why? God blesses the one remedy and does not bless the other. There is such a thing as Gospel hygiene, as Christian pharmacy, as divine materia medica. That is a foolish man who, in case of sickness, goes only to human resources. Let the apothecary send the poultice, but God makes it draw. Oh, I am glad to have a doctor who knows how to pray! God send salvation to all the doctors! Sickness would be oftener balked, death would be oftener hurled back from the door sill if medical men came into the sick-room with a prescription in their hands and the word of the Lord in their mouths. . . .

[As if to illustrate the utter imbecility of the hour's talk, in which this "blind leading the blind" had been vaunting the efficacy of prayer, he follows up his long tirade, of which we have only given a brief sample, with the following manifest contradictions:—]

"Another lesson of the subject is, that prayers must always be accompanied by means. King Hezekiah had disorders which broke out in a carbuncle. The Lord told him he must die; he did not want to die. He turned his face to the wall, so that his prayer would not be interrupted, and cried to God for his life. God heard the prayer and answered it, saying: 'Behold, I will heal thee!' But there was human instrumentality to be employed. This carbuncle needed a 'cataplasm,' which is a poultice. Your old mother, who doctored her own children in the time when physicians were not as plenty as they are now, will tell you that the very best poultice is a fig, and that was what was used upon the carbuncle of King Hezekiah. The power of God, accompanied by this human instrumentality, cured the King . . . It is an outrage to ask God to do a thing while we sit indolent. We must work while we pray. We must use means as well as supplication. If a man has evening 'prayers' asking for health, and then sits down to a full supper of indigestibles at 11 o'clock at night, his prayer is a mockery. The Christian man, reckless about his health, ought not to expect the same answer to his prayer as the Christian man expects who retires regularly at 10 o'clock at night and takes his morning bath, with the appendix of a Turkish towel.

"That God answers prayers offered in the right spirit, seconded by our own effort, is the first and the last lesson of this text, and it is a lesson that this age needs to learn."

Then the preacher winds up, as is his custom, with the following piece of *divine* declamation:—"Prayer impotent! If I dared to think there was no force in prayer, methinks God would strike me dead. Prayer impotent! Why it is the mightiest force in the universe. Lightning has no speed, the Alpine avalanche has no power compared with it."

Comment upon this sensational stuff is unnecessary. We have, however, still another item to give on modern sermonizing. It is a fact patent, in the present age, that the generality of the sermons preached do not "draw." Now and then only do we find any exception to this universal complaint, and then it is evident that the exceptions belong to the class who, like Spurgeon, draw "pen pictures" of a veritable fire and brimstone hell, or, like Talmage—irreverently styled by a large number of pleasure-seeking New Yorkers "the clown of the theological ring"—who can literalize the Munchausen stories of the Bible, and swear to Jonah and the whale, Samson and the foxes, Elisha and the two bears, &c., &c., &c., and then, after a long discourse on the efficacy of prayer, and its superiority to calomel and black draught, he winds up by the same style of recommendation as that so often attributed to wise old Marshal Blucher, "Put your trust in God, my men, *but keep your powder dry.*" The fact is, these two theological gymnasts *amuse* the people, and that is what about nine-tenths of their congregations go for. Meantime, as it might be difficult to imitate the lugubrious horrors of a Spurgeon, or the comic sensationalism of a Talmage, we give a model sermon on a new version of an oft told and pleasing tale, that may not unaptly be claimed as combining the tragedy of the one and the comedy of the other, and yet it does justice to the modern style of preaching, from St. Paul's to the Seringapatam mission.—

A MODERN SERMON.

"BRETHREN, the words of my text are—

"Old Mother Hubbard, she went to the cupboard
To get her poor dog a bone;
But when she got there the cupboard was bare,
And so the poor dog had none."

"These beautiful words, dear friends, carry with them a solemn lesson. I propose this evening to analyse their meaning, and to attempt to apply it, lofty as it may be, to our everyday life.

"Old Mother Hubbard, she went to the cupboard
To get her poor dog a bone."

"Mother Hubbard you see was old; there being no mention of others, we may presume she was alone: a widow—a friendless, old, solitary widow. Yet did she despair? Did she sit down and weep, or read a novel, or wring her hands? No! *she went to the cupboard.* And here observe that she *went* to the cupboard. She did not hop, or skip, or run, or jump, or use any other peripatetic artifice; she solely and merely *went* to the cupboard.

"We have seen that she was old and lonely, and we now further see that she was poor. For mark, the words are '*the cupboard.*' Not '*one of the cupboards,*' or the '*right-hand cupboard,*' or the '*left-hand cupboard,*' or the one above, or the one below, or the one under the floor, but just *the cupboard.* The one humble little cupboard the poor widow possessed. And why did she go to the cupboard? Was it to bring forth golden goblets or glittering precious stones, or costly apparel, or feasts, or any other attributes of wealth? *It was to get her poor dog a bone!* Not only was the widow poor, but her dog, the sole prop of her age, was poor too. We can imagine the scene. The poor dog crouching in a corner, looking wistfully at the solitary cupboard, and the widow going to that cupboard—in expectation may be—to open it, although we are not distinctly told that it was not half open or ajar, to open it for that poor dog.

"But when she got there the cupboard was bare,
And so the poor dog had none."

"When she got there!" You see, dear brethren, what perseverance is. You see the beauty of persistence in doing right. *She got there.* There were no turnings and twistings, no slippings and sldings, no leaning to the right or falterings to the left. With glorious simplicity we are told *she got there.*

"And how was her noble effort rewarded?

"The cupboard was bare!" It was bare! There were to be found neither apples, nor oranges, nor cheesecakes, nor penny buns, nor gingerbread, nor crackers, nor lucifer matches. The cupboard was bare! There was but one, only one solitary cupboard in the whole of that cottage, and that one, the sole hope of the widow, and the glorious lodestar of the poor dog, was bare! Had there been a leg of mutton, a loin of lamb, a fillet of veal, even an ice from Gunter's, the case would have been different, the incident would have been otherwise. But it was bare, my brethren—bare as a bald head—bare as an infant without a caul.

"Many of you will probably say, with all the pride of worldly sophistry—"The widow, no doubt, went out and bought a dog-biscuit." Ah, no! Far removed from these earthly ideas, these mundane desires, poor Mother Hubbard, the widow whom many thoughtless wordlings would despise, in that she only owned one cupboard, perceived—or I might even say, saw—at once the relentless logic of the situation, and yielded to it with all the heroism of that nature which had enabled her without deviation to reach the barren cupboard. She did not attempt, like the stiff-necked scoffers of this generation, to war against the inevitable; she did not try, like the so-called men of science, to explain what she did not understand. She did nothing. 'The poor dog had none!' And then at this point our information ceases. But do we not know sufficient? Are we not cognisant of enough?

"Who would dare to pierce the veil that shrouds the ulterior fate of old Mother Hubbard—her poor dog—the cupboard—or the bone that was not there? Must we imagine her still standing at the open cupboard door, depict to ourselves the dog drooping his disappointed tail upon the floor, the sought-for-bone remaining somewhere else? Ah! no, my dear brethren, we are not so permitted to attempt to read the future. Suffice it for us to glean from this beautiful story its many lessons; suffice it for us to apply them, to study them as far as in us lies, and, bearing in mind the natural frailty of our nature, to avoid being widows; to shun the patronymic of Hubbard; to have, if our means afford it, more than one cupboard in the house; and to keep stores in them all. And, oh! dear friends, keeping in recollection what we have learned this day, let us avoid keeping dogs that are fond of bones. But, brethren, if we do; if fate has ordained that we should do any of these things, let us then go, as Mother Hubbard did, straight, without curvetting or prancing, to our cupboard, empty though it be—let us, like her, accept the inevitable with calm steadfastness; and should we, like her, ever be left with a hungry dog and an empty cupboard, may future chroniclers be able to write also of us, in the beautiful words of our text—

"And so the poor dog had none."

—From "*Specimens of Modern Preaching*" in the "*New Zealand Echo.*"

A CANINE PHILANTHROPIST.—HAD NOT THIS ANIMAL A SOUL?

A TRUE STORY.

Written by Emma Hardinge Britten, many years ago, for the "*Alta California.*"

THE Editor of this paper once had a friendly discussion with Professor Hitchcock, a learned American scientist, and an adherent of the spiritual philosophy, concerning the Editor's firm belief in the immortality of the animal, as well as of the human spirit. One of the Professor's arguments *against* this theory was: That *instinct* in the animal taught it to be loving to those that were kind to it, and *grateful only for favours received.* As a climax to this gentleman's arguments, he asked: "When has any animal been known to perform the act of *good* cited in the New Testament of *the Good Samaritan?*"

The Editor, in reply, besides citing a number of minor cases of *animal benevolence*, referred to an incident in the history of California—one so well known that the Editor *was paid* by the *Alta California*, once the leading paper of San Francisco, to write the article which we herewith republish; the aim will be found to show that a *dog*, as well as a *man*, can be "a good Samaritan," hence, according to Scripture, an heir of immortality:—

LAZARUS AND BUMMER, OR, THE CELEBRATED SAMARITAN DOG OF SAN FRANCISCO.

We are assured upon the faith of what the Christian World calls "Holy Writ"—that of Faith, Hope, and Charity, the highest of all Christian graces, "the greatest of these is charity." If this be so, those who read the following true story, taken from canine life by an eye witness (*ergo*, myself), must either increase their charity, or be prepared to acknowledge that this first of Christian graces may be found in a more flourishing and abundant measure in some dogs than in other some men.

I love dogs in general, regarding them as representatives in the animal kingdom of some of those nobler qualities of fidelity, gratitude, and affection which should be the crowning characteristics of the human family. But when, as in the following history, I discover traits of those peculiar character-

istics which are assumed to represent man's highest religious nature, namely, charity, I confess to loving the dog I am about to write of in particular, with a love which I cannot conveniently call into exercise for those small specimens of humanity we call very selfish people. My canine hero is a dog whose acquaintance I first made in San Francisco, California, and his name was "Bummer."

Bummer had been brought to California, at much expense, by the owner of a large sheep ranche, under the delusive impression that he was of the celebrated Scotch breed called Shepherd's dogs. Unfortunately Bummer, who was a kind of mastiff, with no other particular breed about him, was of totally opposite tendencies to the animal for which he was mistaken, and the first night of his residence on his new master's ranche witnessed the destruction of over fifty sheep, in whose violent death it was said Bummer had a larger share than the wolves, against which he was expected to be a protection rather than an ally.

The next day after this unshepherd-like feat, Bummer was dismissed from the ranche, carried to San Francisco, and there left to his fate, and the development of those peculiar qualities for which he obtained his name.

For the enlightenment of those who do not know the exact signification of this euphonious sobriquet, I must state that in San Francisco there are a large number of persons who, for want of a more creditable employment, live "by their wits;" that is, they get a breakfast at the expense of one person, and a dinner from another. They always manage to just drop in as their acquaintances are going to meals, and never fail to make somebody else pay their scores at restaurants. These hangers-on at society's table are called, in contempt of their notoriously mean habit of living at other people's expense, "Bummers," and to this class our poor sheep dog attached himself.

Being homeless, masterless, and friendless, the poor fellow had no other means of getting an honest living than by "bumming;" and as that which was despicable in a man was perfectly justifiable in a dog, the frequenters of the various restaurants, as they became familiar with the poor Bummer plying his rounds for daily bread, recognized, patronized, and finally regularly sustained him.

One day a party of gentlemen, who were curiously watching the intelligent animal as he was waiting patiently to be served at one of his regular boarding places, observed a most forlorn and miserable looking dog covered with sores, set upon by a fierce party of inhospitable canines, who were, by force of might and numbers, wresting from him an already well-gnawed bone. To the admiration and amusement of the observers, they saw Bummer arouse himself from his attitude of waiting, bravely putting into the fray, unmistakably taking the part of the abused canine, and finally succeeding in driving off the whole of the combatants, after which the gallant victor complaisantly greeted the sick dog, and sociably wagging his tail by way of compliment, contentedly lay down by the side of his protégé until the disputed bone was worried bare, when the two dogs trotted off together, evidently in friendly companionship; and from that day forth Bummer was never seen alone. Always by his side, and always the subject of his fierce protection and careful guardianship, his poor scarecrow protégé meekly trotted along, literally fed by the generous animal, who shared with him the bones and scraps thrown to him, and protected him from the assaults of other dogs whilst he ate.

From his miserable appearance, the observers of this strange drama had named the sick dog Lazarus; but the cause of this significant title soon ceased, as Lazarus, under the healthful companionship and good feeding of his enterprising friend, soon grew as fat and well-favoured as Bummer himself. And thus the two dogs lived, trotted through life's highways, boarded on public benevolence, and kept together on the public streets, Lazarus coiled up close to Bummer's head, with his great sheltering paws thrown over his companion, protecting him even in slumber from the assaults of his enemies.

Tradition asserts that Lazarus, depressed probably by the memory of recent tragical encounters whilst in his enfeebled condition, was a remarkably cowardly dog; but if this were true, his brave protector amply supplied his deficiency in courage, for fierce and ever triumphant were the battles that Bummer fought in defence of his friend, whose crouching body might, on such occasions, have been seen sheltered behind the portly form of his protector, who feared not to face a whole legion of canines of all sizes and breeds; in fact, Bummer was a hero, Lazarus a coward;

Bummer a perfect quartermaster in the victualling department, Lazarus a mere aristocrat waiting to have the bone put into his very jaws. And so Bummer trotted Lazarus through life with a devotion so strange, unselfish, brave, and self-sacrificing, that the affectionate companionship of these two homeless beings became the town talk, and was quoted as constantly, and with fully as much truth and meaning, as the association of the far-famed Damon and Pythias. When an order in council was issued that all the dogs in San Francisco, during the much-dreaded hydrophobia season, should not be permitted to go abroad without a muzzle, so deep a hold on the admiring affection of the citizens had these poor animals gained, that a petition was got up to the Mayor, numerously signed, and that, too, by the most prominent gentlemen of the city, praying that Bummer and Lazarus, as the pride and ornament of the city, a noble example of good faith and good citizenship, should be permitted still to wander through life's sunny pathways exempt from the obnoxious muzzle. To this petition his Honour the Mayor not only yielded a cheerful assent, but actually subscribed his own name to the list of Bummer's and Lazarus' admiring friends.

Whether that inveterate enemy to the course of true love, that ever contrives to put spokes in its wheel, was equally antagonistic to the course of true friendship, we know not, but certain it is that one fatal morning the devoted friends were missed from their accustomed place, and instead of poor Lazarus sitting patiently round the corner, whilst the enterprising Bummer wriggled and fidgeted and finally clamoured for his plate of bones, which he invariably first submitted to his friend, standing by to growl and snap off evivious interlopers, ere he touched a morsel himself; instead of this touching and devoted proof of unselfish friendship in the noble dog, his piteous wails drew to the spot a crowd of sympathizers, to behold him alternately howling in perfect human despair, and then frantically striving to restore by caresses, in which his great tongue played the most emphatic part, the vital spark to the lifeless body of his poor friend Lazarus. But all was in vain. Lazarus was dead; poisoned, as every San Franciscan hoped, by accident. Had it been otherwise, I think there would have been more mourning friends than poor Bummer ready to avenge his untimely fate.

I am not able to state, upon any reliable authority, how or in what spot the ashes of poor Lazarus found a resting place, but I know that they were honourably committed to an appropriate and comfortable grave; while Bummer, led by a string of black crape, with sullen, downcast mien, and drooping ears and tail, unmistakably the saddest, as all allowed him to be the wisest, dog in California, pitifully following the poor remains to their last, long home.

For many days the wretched Bummer disappeared from public gaze, and mourned his loss in the retirement of some unknown haunt. As he gradually emerged at last from his gloomy solitude, it would have melted less sympathizing hearts than the kind San Franciscans to have watched the lonely creature in his evident bereavement. He was thin, hollow-eyed, and sullen. He sat him down doggedly on the steps of the restaurants, where he had been accustomed to fly so briskly for his lost one's meals, evidently indifferent whether he was supplied with food or not. He seemed to trot slowly and sadly through his old familiar rounds, as a matter of course, but no more with hope or interest in his work. Kind hands threw him down many a nice morsel, which his presence, but no longer his manner, seemed to solicit. He sometimes regarded these dainties in silent abstraction, and when he did sullenly arouse himself to partake of them, he turned them over, ate a portion, was sometimes seen to carry a choice bit a little way in his mouth, as in olden times he had carried such delicacies to Lazarus, then would drop it, trot on and stand and look, now this way and now that, always "watching for some one who never came again."

I have seen him of a night, his huge paws stretched out before him, making his bed as usual on the stones of the street whither he would; but now to the pitying ejaculation, "Poor old Bummer!" he only raised his sullen head a moment, and gazing in one's face with those earnest, wistful eyes that told the history of his deep despair and loneliness, poor old Bummer laid down his head again, and some who best could interpret the meaning of that despairing glance, would answer his with moistened eyes, as they softly murmured, passing on, "He still mourns for Lazarus."

I scarcely know whether I may not destroy any gleams of sympathy my story may have awakened for its shaggy

hero by relating the sequel; but as it is a picture of *real* life, and not a fiction, I will trust to the truth to do old Bummer justice.

When, some six months or so after the death of Lazarus, I was about to quit the golden shores of California for the East, one of the San Francisco street *habitués* pointed out to me Bummer plying his ancient trade, and accustomed rounds, in close and most affectionate companionship *with another dog*, a little short-haired black and tan terrier, not one half the size of his defunct friend, nor a quarter as big as himself.

How this new acquaintance was struck up I could not learn. It was a fixed fact, however, and for several weeks little black and tan had trotted along with Bummer to all his favourite haunts, and once more the brave old fellow had carried the choice morsels out in his mouth to lay before his new friend.

They lived, ate, slept, and ran together. Bummer growled at the dogs who even looked on black and tan, and stood and watched him eat the morsel that he brought him, as if he had been his *mother*, let alone his father.

The last time that my mortal eyes rested on Bummer, he was stretched out as usual for his midnight repose on the sidewalk stones, laid out like a huge door mat; and there, closely tucked in by his great fore paws, and pillowing its little smooth, sharp head on Bummer's shaggy neck, lay little black and tan, his pretty slender paws extended over Bummer's back as far as they could go.

They slept as I sleep. They will awake as I do, until the hour shall come when they and I shall "sleep the sleep that knows no waking." Aye, but such a sleep only closes my body's eyes. When these are dull and glazed, my spirit's vision will be glancing over lands of light, lit by the beams of a never setting sun.

But, then, *I have a spirit*, "while dogs have none"—so say the orthodox; but I *deny it*—and insist, that Bummer and Lazarus have just as much spirit as their poor, shaggy little forms can carry; something less in volume than mine, to be sure, not quite so fully trained in logical subtleties or human schoolcraft; but as to quality, why, if generosity, fidelity, forgiveness of wrongs and memory of kindnesses, with sweet loving charity (in Bummer at least) superadded, if these do not make up an essence as divine as any that animates the nobler form, but not nobler soul of humanity, then I don't know what spirit is.

Believing that all these sweet attributes are the imperishable part of soul, the good which is eternal, the beautiful which never dies, let us try to cultivate them, assured that wherever we find them they are the foundations of the ETERNAL KINGDOM, and, whether in men or dogs, I know they will live for ever; and so, somewhere in a brighter and better sphere than earth, I expect to find the arisen and glorified spirits of Bummer and Lazarus ascending those eternal heights of progress whose course is onward and upward for ever.

THE EARTH BOUND SPIRIT.

A NEW born spirit, shut from realms of light,
Was groping through the mists of earth, along,
Seeking the hosts of saints, in armour bright;
The plumed angels, harping holy song,
Before the great white throne, he had been taught,
That held the king of all the hosts of heaven;
And earth-bound still (although he knew it not),
He lingered round the minster, where at even,
The acolytes were chanting, for he said,
"Here shall I see the Lord, now I am dead."

But empty still the gorgeous minster stood;
No wings, save those in pictures, fanned the air,
And all alone that earth-bound spirit stood,
Day after day, until, in his despair,
He cried aloud, "God's mercy! Can it be
That I have followed error, all my life!
Where is the heaven the priests have promised me,
The saviour wiping out my every sin?
Why does that heaven seem from me to flee,
And leave me nothing but a hell within!"

Long did he wait, till terror and despair
Seized the poor spirit, and he cried in woe,
"Oh, can it be there is no God to care
Whither or whence his children come or go?
Is there, indeed, no breath from heaven's clime?
And where is that innumerable host?
And must I wander through an endless time,
Alone, alone, irrevocably lost?
I'll hie me to the far, far East away,
The Moslem's God will hear me when I pray!"

"Allah El Akbar!" peals the solemn cry,
O'er the white dome, thro' evening shadows slanted,
From storeyed minarets that pierced the sky,
Like Arab lances, round the low tents planted.
The solemn chant has hushed the thronged bazaar;
And rich and poor beside each other kneeling,
List to that music falling from afar,
Sweeter than sweetest chimes, o'er meadows stealing.
"Sure," said the spirit, "God *must* answer where
So many people bow in earnest prayer."

The distant desert, like a furnace glows,
Far to the West of Ghizeh's pyramid;
The lion maid, in passionless repose,
Keeps her long vigil o'er the secret hid.
The Arab mother bathes her babe by day,
Down where the lotus blooms, beside the Nile,
Where Moussa's self in floating cradle lay,
And thinks it blessed by Allah's special smile.
Yet, spite of prayer to greet the even star,
That earth-bound spirit found God still afar.

He wandered on to India's gilded piles,
Where jewelled Brahmas brandished six-fold arms;
Or placid Buddha's never-ending smiles,
Promised a negative Nirvana's charms.
He found man everywhere, at praise and prayer,
From log-adoring savages in caves
To marble palaces for priesthoods, where
Religion shades the births and makes the graves;
And everywhere he found the heaven they taught
To be the thing he knew that it was not.

Wearied at last, and giving up the task,
The lonely spirit raised his eyes above,
And cried in torture, "Is there none to ask?
No friend to help? No creature left to love?
Oh God of Nature, who made every star;
Oh God, who *must* be—or how came I here?
Thy wandering child he calls to thee afar,
To send one friend, however humble *here*,
Oh God of Nature, crying in the night,
I give up all my creeds, and pray for light."

That very instant came a blinding ray,
Flooding the place with radiance as from heaven,
Rolling the mists that gathered cold and grey,
About the spirit, so long tempest-driven.
He saw the throngs that make the so-called dead,
Busied in labour, 'mid the haunts of men;
Where honest purpose struggles not for bread,
Alone, but helps a brother in his pain.
He listened, and a clarion sounded clear,
Voicing the angels' chorus, "God is *here*!"

Yon spirit with the jewels in his crown,
That flash their radiance, e'en thro' heaven's light;
Whose chastened smile proclaims that he has won
His place at last, thro' many a stubborn fight;
Once earth-bound, now within the highest sphere,
Yet knows himself no nearer God in heaven,
Will smile and tell you, "God is always near.
As much to you as me his face is given.
He comes to *souls*, in whatsoever state,
That *work* their prayers, not *say* them while they wait."
I. O. N.

SPIRITUAL FRAGMENTS.

"Gather them up."

The following pungent reasons are assigned by J. W. Dennis, Esq., a popular and brilliant writer for the American spiritual papers, why he will not admit of any "sliding scale compromise" between

CHRISTIANITY AND SPIRITUALISM.

The Christian believes in a mythical Saviour.
The Spiritualist knows that he is his own Saviour.
The Christian believes in a Personal Devil.
The Spiritualist knows of no Personal Devil.
The Christian believes in Hell as a place of torment.
The Spiritualist knows that a condition makes a Hell.
The Christian believes in Heaven as a place.
The Spiritualist knows that condition makes a Heaven.
The Christian believes that a belief in Jesus will save him.
The Spiritualist knows that he must save himself.
The Christian believes in a God of Vengeance.
The Spiritualist knows no God of Vengeance.
The Christian believes in a Son of God.
The Spiritualist knows that we are all sons of God, and that nature is our mother.
The Christian believes in a vicarious atonement, a sort of a bankrupt court through which he can pass and sing, "Jesus died and paid it all, paid all the debt I owe."
The Spiritualist knows that for every bad act or bad deed done on earth he must repay, and repay well, all the debt he owes, and that none can take his place at the bar of Justice in the realms of the great beyond, but that he

must stand up to the rack and redeem himself before he can take a step up the great ladder of progression in spirit life.

No, I cannot mix the matter. I am an out and out Spiritualist. No mongrel breed in me; and as such I shall be born into the new life eternal.

I know of spirit communion and the grand and living truths taught through that source. I know that my Redeemer liveth within my own body. I know of the Christ within man, the God in man, the manhood within. Upon these shall I depend. Knowing all this, upon this Rock I take my stand.

Buffalo, N. Y.

J. W. DENNIS.

Mr. EGBERT LYON, of Burlington, Connecticut, has a pair of three-year-old steers, with which, a local paper says, he can give an exhibition of an hour's duration without repeating any manoeuvre. Among the results of his peculiar tact in teaching, these steers, after five months' training, will stand on three legs, kneel, lie down, sit in low chairs, walk on their knees, leap over or pass under each other, jump through hoops covered with paper, "teeter" on the ends of a twenty-two feet see-saw, and perform many other edifying feats. Have animals no souls?—*Journal of Man.*

VISIONS OF SCENES AND PEOPLE IN THE LIFE HEREAFTER.

It will be remarked by the experienced spiritualist that different mediumistic persons see with different eyes, and appear to have some organic tendency to perceive certain phases of spiritual life only; very few amongst even the best seers being able to perceive clearly and definitely more than such phases of spiritual existence as fit their peculiar endowments. One powerful seeress known to the Editor can visit only the dark spheres, and is informed that her mission on her first transition to spirit life will be to preach to those "spirits in prison." Another sees only allegorical pictures of spiritual states; and still another, the spheres of little children. Amongst the seers who behold both special and instructive representations of spirit life is Mr. Peacock, of Northampton, some of whose visions we have published in earlier numbers. Mr. Peacock's perceptions are in strict harmony with the teachings of many noble and exalted spirits—namely, that *colour* as well as *tone* in spirit life is a direct revelation as well as a delineation of moral states. Many spirits affirm that here on earth every individual in the mortal form gives off an aura of different colours, clearly discernible by spirits, and clearly illustrative of the moral and spiritual states of those who give off this aura. This is a delineation in which the Editor has had much experience; and, up to the present time, almost every stranger who approaches her whilst under control by spirit attendants, displays to her vision an aura or sphere external to themselves, the colour and nature of which is a *never-failing indication of the real character* of the person it surrounds. When this aura is *seen*, the effect may be termed "clairvoyance"; when it is *felt by touch*, it is "psychometry." Both methods are *soul meters*, and their revelations in the case of good mediums are infallible. Having said thus much, our readers may be better prepared to apprehend the deep significance of Mr. Peacock's visions when viewing the divers hues of atmospheres and conditions in spirit life. Our seer sets apart certain periods for the purpose of spirit control, and the following visions, narrated in his own simple language, are produced when he—like the seers of old—is "in the spirit," and attended by spirit guides. Having explained this, and to avoid reiteration, we shall give the visions as he describes them, omitting his repeated descriptions of the conditions in which he sits for visions, save to add that they are beheld in trance states only, and subsequently remembered and noted down.

"May 5th, 1889.—Sitting as usual for spirit communion, I soon became clairvoyant, and beheld, in the midst of an atmosphere of the purest white, a noble-looking male spirit of the same colour, clothed in a loose white robe, with a superior look of intelligence. He was tall and very graceful; but he seemed to be a long distance from me, though I saw him most distinctly. Then, nearer to me, I saw a grey female spirit in an atmosphere of the same colour. She had a string of flowers and foliage, and three wreaths entwined round her right arm. Then there came another female spirit, very close to me. Her colour was a little darker than the

other, and so was the atmosphere around her; but at the same time she looked happy. Thus, I could see three distinct shades of light, and three distinct degrees of spirit progress, all at one time. The brighter the spirits, the farther they seem to be away from the earth and me. Then the bright male spirit gave some directions to the spirit nearest to him, when she took one of the wreaths from her arm and gave it to the spirit next to me, and that spirit came and held it over my head for a few seconds; then the second spirit repeated the same with third or darkest spirit, and then they said to me, that one of those wreaths might be mine, but I should have to work for it. Then they all disappeared."

[The seer has correctly described the meaning of the three shades of colour corresponding to states of spiritual progress. The varying distances from earth and himself, also implied the greater density of the darkest spirit, and the high sublimation of the farthest off—brightest. The wreaths signified SPIRITUAL GIFTS, and the charge to work for it, meant the necessity of observing strict moral and pure physical conditions.]

"June 10th, 1889.—Conditions as usual. I beheld what appeared to be a sea of vast dimensions, of which the splendour would be impossible to describe. The atmosphere was clear, but most brilliant and glorious. At the extreme end of the ocean was a mighty globe, of the appearance of a most radiant and magnificent sunset, which filled the entire atmosphere with a brilliant golden hue, and shed its rays of light all over the vast ocean. The whole scene was wonderful and beautiful to behold. In this place I saw only one spirit, and he was clothed in a garment of the most dazzling white. He wore a scarf passing from the left shoulder, and fastened on the right side. This emblem of dignity and authority seemed to be composed of something like splendid lace, but glittered all over as if studded with brilliants. Then I heard a voice, delightful and far distant, yet near and clear, saying: 'We want you to help us in our work, if you will.' I answered, 'I would do so, if they would only instruct and direct me.' They spoke again, and said they would bring earth-bound spirits to me, those who could not hear or understand the spirits of spheres far above them, but who could be taught and elevated through earthly mediums. I was told these spirits could see me, and yet would not believe it possible to communicate with me. If they could but once prove that, it would be the first step to their spiritual advancement. As I willingly accepted this mission, bright spirits have brought many dark-looking, degraded beings, to whom I have spoken as I was inspired. As yet, they have listened but not responded. I am encouraged to believe I shall be able to commune with them, and they with me, in a short time.

[Our present space does not admit of any more recitals of these visions. We reserve, therefore, the concluding narratives for our next number. We may add, however, that in the early days of American spiritualism, when circles were far more frequent, and investigators far more faithful and steadfast in their researches than at present, many circles were devoted to the sole purpose of communing with and endeavouring to reform and elevate ignorant, criminal, and earth-bound spirits. Good and wise spirits requested this course to be observed by certain media—organized and controlled the sittings, and brought or impelled the attendance of unhappy undeveloped spirits. They claimed that they could be reached more readily from earth than by spirits of the higher spheres; and the mediums for this class of manifestations, as well as the sitters, all bore testimony to the immense good that was wrought in praying with, teaching, instructing, and ultimately elevating these earth-bound spirits. Such circles became an actual school of morals, and the attendant spirits became reformed, passed away from the earth into higher spheres, and themselves in turn have become teachers and ministering spirits to the earth-bound whom they once resembled. Mr. Peacock seems to be struggling forward without the aid, sympathy, and experience that the American spiritualists enjoyed; nevertheless, the manifestations which he describes fully corroborate those of which he has never even heard, showing that truth is one, though its recipients may be as wide apart as the poles.]

(To be concluded in our next number.)

No one can tell where the warmth and radiance that a generous heart casts around it stops. He might as well attempt to measure a sunbeam, or mark the place where it falls.—*Greenwell.*

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FRIDAY, OCTOBER 11, 1889.

"CHRISTIANITES" IN AMERICA.

A BATCH OF RELIGIOUS IMPOSTORS.

SOME weeks ago the *Chicago Tribune* gave an account of the appearance in south-eastern Georgia of a white man named Du Pont, who claimed that he was the Messiah, and had come for the purpose of saving the blacks, whose salvation had been neglected. That part of Georgia where this impostor made his appearance is on the ocean, and the blacks, who far outnumber the whites, are much more ignorant than their city brethren. Du Pont found an accomplice in a man whom he introduced as the Prophet Elijah, and between them they swindled the coloured men out of considerable money.

The authorities laid hands on these fellows, but the religious excitement which they had started raged unabated, passing, however, from the hands of white into those of coloured leaders, who, being a little more sincere than their predecessors, were more dangerous. A black man named James, a Georgia negro, announced that he and not Du Pont was the true Christ, and soon gathered a large body of followers. When any one questioned his divinity, he said that that individual was possessed by a devil, and ordered that he be beaten with clubs till the evil spirit was driven out of him. This form of exorcising worked well. Few were the devils which did not flee dismayed after a sound drubbing.

James was soon arrested, but when he was in jail, another coloured man told the disconsolate Jamesites that he was King Solomon, and that for the time being he would take charge of them. Some of them were a little surprised that a man whom they had known for years as Shadrach Walthour should have been a king in disguise, but they took him for what he said he was, and Solomon began to collect a lot of wives and concubines. A female relative of James laid claim to the title of Queen of Sheba, and the women took her at her word and proceeded to worship her. Another coloured man announced that he was Nebuchadnezzar, and, to act the part to the life, fell down on all fours from time to time and ate some grass. The whites of Camden County, however, have been irreverent enough to put King Solomon, the Queen of Sheba, and Nebuchadnezzar into jail, the first time so many prominent characters were ever looked up together.

But there is no likelihood that the matter will stop here. It will not be many days before Daniel, Elisha, Esther, Ahasuerus, Moses and Aaron, and other Old Testament worthies now preaching in the Camden woods will be in the Camden jail. The blacks are suffering from religious hysteria just as the whites have thousands of times from the days of the Flagellants down to the present age. The Millerites were no more in the possession of their senses than

these illiterate, impressionable Georgia blacks. The coloured preachers have done the best they could to stay this tide of insanity, but with little success. Their flocks have deserted them for strange gods, and the ministers have had to appeal to the civil authorities to lock up all the Messiahs, kings, queens, and prophets whom they find loose around. But it is like cutting off the head of the hydra. Whenever an Old Testament worthy is captured two or three new ones rise up to take his place. It is a fever which must run its course. They have settled that the world is to come to an end about November. When they see that it does not they will get over their foolishness, as many deluded whites have done before them, pick up their hoes, and go to work. They will ask the churches they have abandoned to take them back on probation. They will be forgiven, and the old order of things will soon be restored. The whites must have patience and tolerance. Some of them must have lived long enough to have seen the jerks and other phenomena at white folks' camp meetings towards the commencement of the century.—*Chicago Tribune*.

We call attention to still another account of these half-crazed Christianites, as reported in the calm, common-sense columns of Dr. Buchanan's *Journal of Man* :—

THE NEGRO JESUS.

Schweinfurth has a rival in Georgia. A letter to the *New York World* gives the following account of him :—

"A few weeks ago a negro suddenly appeared in Liberty County, and collecting the negroes of the neighbourhood about him, proclaimed that he was Jesus Christ, and had just descended to earth in a cloud. In the centre of his hands are a couple of scars. Exhibiting these he announced that they were made when he was nailed to the cross, eighteen centuries ago. One of the more superstitious of his hearers wanted to see the marks on his feet, and those left by the crown of thorns. Pulling off his shoes he showed the marks claimed to have been left by the soldiers of Pontius Pilate.

"This was all the corroboration the negroes needed. They accepted every word of his story as true, and fell down at his feet and worshipped him. The scene is said to have beggared description. Men, women, and children lay prostrate on the ground, praying, shouting, and singing hymns. Scores of negroes pressed forward to kiss his hands and feet. Others declared themselves unworthy to touch him, and contented themselves with kissing the 'hem of his garment.' Half a dozen negresses procured sweet oil and anointed him, and others wiped it off with the hair of their heads.

"Taking up a staff, he waved it about him, and commanded the people to follow him, leave everything behind, as the Lord would provide for all without need of purse or raiment. Cows were turned into the vegetable patches, and houses were abandoned, the occupants not even closing the doors, and in many cases leaving their dinners to boil over the open fireplaces. The false Christ began his march through the country, and three or four hundred negroes at his back. At every settlement the same scene was repeated, and at last two thousand blacks were on the journey.

"Then the white people began to grow alarmed. Work on the plantations, and, in fact, everywhere, was at a standstill. Rumours flew fast that the pseudo-Christ was teaching communism and annihilation of the whites. It was decided to arrest him, or force him to leave the county. Accordingly, two preachers swore out warrants charging the new comer with vagrancy.

"He had prophesied that he would be arrested, and when the officer with the warrant arrived the false Messiah's followers were ready to tear the law guardian to pieces. The women were more frenzied than the men, and many of them were armed with guns. The black Messiah assured them, however, that no harm would befall him, and asked them not to be guilty of any violence. This pacified them, and they permitted him to be taken to jail, confident that angels would appear in the night and cut the bars asunder.

"When arrested, the black Messiah gave his name as Edward Bell, and said that he was from Ohio, but had been in Florida last spring. Thomas M. Norwood, ex-Congressman from this district, has been engaged to prosecute the accused, though it is doubtful whether the charge of vagrancy can be substantiated, as he is known to have money. Bell says he is going to lead his people through the Land of Canaan to Jerusalem, but the exact date has not yet been fixed by God, though it will be soon. Bell, however,

seems to have a little doubt as to his identity, as he said in a sermon that he was Adam, then that he was Noah, and again that he was Abraham. He said this is his third visit to earth, and that he comes once every thousand years. He added that when he was here a thousand years ago he died in the body of St. James.

"As the charge of vagrancy will probably prove insufficient, Bell was released from jail on his own recognizances, but will be tried for lunacy. Bell is a tall, poorly clad negro. His hair is black and long, falling over his shoulders somewhat in the style of that of Christ as represented in pictures. He lives among the negroes, and is very unpretentious except as to his belief that he is Christ. His wonderful familiarity with the Old and New Testaments greatly aids him in holding sway over his followers, twelve of whom he has chosen as disciples."

NOTE.—These are not the whole of the "Sons of Men" and Messiahs now rampaging over the earth. We are already in possession of the records of at least half a dozen more of them, and we want to know on what plea the set of adventurers headed by their now wealthy self-made *General*—the man Booth—once a needy, poverty-stricken fellow, seeking whom and what he might devour, now grown rich on the people's pennies, is not served like the *salvationists* of free America, and either arrested for obtaining money under false pretences, or at least stopped from drumming, trumpeting, and raving through the streets on a Sunday, disturbing other people's religious services, and pretending to sell passports to heaven and grant immunity from punishment hereafter to wicked sinners, on condition of believing in the stuff they preach, and the payment of contributions into their treasury, the chief part of which goes to support the Booths in luxury, and dress up servant girls in what they call *the livery of Heaven and salvation from hell fire!!* Wherein consists the difference between the maniacs who are now going about prophesying the end of the world coming and the cunning adventurers who set up *Booths* for the sale of pennyworths of salvation, and the poor, ignorant fanatics above described, we are at a loss to discover—save, that the order-loving people of the United States put the Messiahs in prison until they recover their senses, and the people of England let them continue to annoy the Sunday services of quiet worshippers, and reap a rich harvest from the sale of passports to the special heaven of sinners and wrongdoers.

THE DUCHESS DE POMAR ON THE PARIS CONGRESS.

La Revue Spirite for September 13th contains a full and elaborate account of the Paris Spiritual Congress, and although we regret that we now receive it *too late* to transcribe any of the speeches, or cite the names of the many distinguished personages who represented the various Continental centres there, we still feel much pleasure in quoting the kind and encouraging words of the Duchesse de Pomar, one of the honorary presidents of the Congress; and we do this were it only as a contrast to the rude, uncalled for, and wholly unchristian remarks with which the French and English Press in general have thought proper to insult a gathering of ladies and gentlemen, for no other reason than because their religious opinions differed from those of the said Press writers.

The Duchesse de Pomar (Countess of Caithness), in a private letter to the Editor, says: ". . . I wish I had time at my disposal to have written you a full report with my own hand, and the facile pen of a clever writer like—to do it justice; for though I feel my incapacity to render you a complete account, or even to give it in my own *Review* [*L'Aurore*, edited by the Countess of Caithness] as I would like to have done, yet, in my opinion, so far from being 'a decided failure,' it was a very great success, particularly for the spiritualists of Spain and France, who were most ably represented.

"The president was a most happy choice, far better for the purpose than if he had been a spiritualist; and I must say he conducted the two last meetings—which were crowded, and most exciting, as well as interesting—in a truly brilliant manner, and was applauded to the echo, all those who surrounded him at the presidential table warmly shaking hands with him at the close of his last excellent address. . . . "I am now very busy writing my report for *L'Aurore* of next month. . . ." There are many other eulogistic phrases concerning the Congress and its supporters in this lady's letter which we cannot find space for—and, indeed,

apologize heartily for quoting any part of what was only intended for the Editor's private perusal. Of course, it would be superfluous to remind a thoughtful or educated reader that religion is *heresy* or *divinity* according to the condition of the mind by which it is judged.

Presuming that most, if not all, the writers who have adorned the columns of their papers with sneers at the Paris Congress, are followers of the *meek and lowly Nazarene*, it might be worth their while to turn to a certain apostle's view of Christianity in the twelfth century. To the apostle in question this faith was *Divine*; the only true, the only really authoritative religion ever revealed to man. To the learned Greeks it was "foolishness;" to the Jews, to whom it came direct, it was "a stumbling block." Times are changed now, but human nature is the same in all ages, and sectarian bigotry would be just as ready to choose Barabbas and crucify Jesus in the nineteenth century as in the first century, were he to come proving his commission by performing *mighty spiritual works*, and lacked the glamour of eighteen centuries of idolatrous worship.

WOMAN AND WORK.

Miss Hinman and Miss Ames, two Illinois teachers, have gone to South Pasadena, Cal., and established a "Woman's Fruit Preserving Union." They conduct the business themselves, and have been very successful, shipping their goods to Philadelphia, Chicago, and other large cities.

Rev. Ellen Runkle has just been granted papers from the Probate Court of Wayne County, Ohio, authorizing her to perform the marriage ceremony. She is believed to be the first woman in Ohio so licensed. Mrs. Runkle is a well-known and well-to-do farmer. She is also a regularly ordained minister of the United Brethren denomination, and preaches regularly to two charges. The statute in regard to the right to perform marriages reads in the masculine gender throughout, but the judge applied to this another statute, which says that in statutes where the masculine gender is used the feminine gender may also be applied.

Miss McLaughlin, of Cincinnati, was the founder of the Rockwood pottery, and the discoveries made by her in glazing were first adopted there. She is president of the Cincinnati Pottery Club, which has twenty members, all women. Two are professional decorators, Miss Laura Fry being the best known. Others are prominent society women.

Mrs. Fry, in responding to the address of welcome at the Texas State W.C.T.U. Convention recently, said: "Men and women must stand side by side in the home, in the church, professions, business, and in the government. The cry of help, help! is going up to God in a thousand different pleas. Oppressed women, drunkards' wives, women in houses of ill-fame, the poor starving sewing-women, the prisoners, slaves in vice, are all bound by the chains of sin and shame, which can only be broken by the energy and zeal of true men and honest women. We want men and women to stand side by side for good."

There is some sign of a crusade against lady-clerks. It has begun in America, where women are largely employed in that capacity, and is likely to be carried on with more or less vigour here. The *Hospital* says on the subject: "For our own part we think that women, with their earnest and excitable natures, are less fitted for routine duties, such as those of a clerk, than for work that brings their energy and imagination into play." We don't agree with our contemporary at all. Our experience of woman is that they are far less excitable than men, have infinitely more patience, are more orderly, and willing to stick to their work more consistently. We think for many classes of office work (certainly not for all) women are better fitted than men, and we shall, therefore, champion the lady-clerks whenever we have an opportunity.—*Catholic World*.

INTERESTING MANIFESTATIONS AT A MINING TOWN.

THE manifestations at our new mining town of Foster, situated twenty miles south-west from Ottumwa, continue with unabated interest. The miners hold their circle two or three times a week, and the manifestations are quite wonderful. Mr. Phillips stated to me that one night one of

the sitters was taken up bodily in his chair, and both placed on top of the table, around which they were sitting. Mr. P. then requested the spirits to place him back in his former position, which was immediately complied with, to the great relief of the gentleman who was so unceremoniously elevated above his companions. Bells were rung, keeping time to the music of the violin. I received two messages in independent pencil writing. The table was lifted bodily above our heads. Both the sound of drumming and dancing were heard upon the table; some of the sitters were slapped on the shoulder, or other parts of the body, the sound of which could be heard all over the room. Raps in answer to questions were constantly being given, loud and distinct. Beautiful lights were seen in our midst, and many other manifestations of force and intelligence. The one who does most of the writing is Mr. Phillips' daughter "Orra," who passed to spirit life in her eighteenth year. She has written many affectionate messages to her father, and has also given him some facts in regard to his business affairs, which were unknown to him at the time, but which upon investigation proved to be true. The following, one of her last messages, may prove interesting:—

"DEAR PAPA,—The greatest objections to the philosophy are these: Why do we not reveal information otherwise impossible to obtain? Why do we not interfere in behalf of mortals? How can we as purely spiritual beings exert physical force? etc. The answer to all the above will be found in the fact that in order to communicate with you we are obliged to abandon our spiritual nature and assume your limited capabilities. It is possible for you to become so much spiritualized that we can to a slight extent draw upon our spiritual condition. It is not a spiritual force we employ when we lift the table or sound the violin, but one purely physical, and borrowed from you. We cannot reveal the unknowable to you because we bring our intelligence and work within range of your faculties, which are of course limited to the laws of the natural."

Ottumwa, Iowa.

B. A. CLEVELAND.

—*Religio Philosophical Journal.*

The simple yet rational philosophy given in the above letter penned by a spirit, one in the experience of what she writes, is especially commended to the reader's attention.

A VERY OLD MIRACLE RE-HASHED.

AN EXTRAORDINARY SERVICE.

IN May last, an extraordinary service was witnessed in the great Buddhist temple at Ikegami, Japan. It seems that nearly twenty years ago the United States ship Oneida was sunk on the Japanese coast; and recently, in the raising of the vessel, the remains of many officers and sailors who were drowned were recovered. The Japanese conceived the idea, out of respect to the memories of the men thus lost, of holding a memorial service after the Buddhistic rites. They therefore made elaborate arrangements, and the ceremony is said to have been as imposing as any religious service ever witnessed by foreigners in Japan. Seventy-six priests, in full canonicals, took part, and there was a large attendance of natives as well as foreigners. The admiral of the American flagship, with his contingent from the United States man-of-war, was present. An address in English was given by a Japanese (Mr. Amenomori), who, it seems, was neither a Buddhist nor a Christian, but an agnostic. The *Japan Mail* says that the best parallel of this singular arrangement would be the burial of Japanese sailors, wrecked on our coast, by Americans, who should go to a Catholic church, and there celebrate high mass, with a funeral oration delivered by Robert G. Ingersoll. From the address of Mr. Amenomori—in which he frankly acknowledged that he was not a Buddhist, but declared that he would seek to speak from a Buddhist's point of view—we learn that the service which was held was called a *segaki*, or "a feast for hungry spirits." The origin of the ceremony, he said, is derived from an incident in the life of Ananda, a contemporary and disciple of Gautama. This man, being alone at one time, was told by a hungry spirit in a horrible form that he should die within three days, and be numbered among the hungry spirits. Ananda asked how he could escape such a horrible condition, and the spirit replied, "If thou givest freely one measure of food and drink to each one of the hungry spirits, which are as numerous as the myriads of sands of the Ganges, and to each one of the millions of Brahmans, and if thou doest homage to Buddha, the priests, and the law, on my behalf, thou wilt escape from the impending pain, and I also shall be born in heaven."

The impossibility of accomplishing this task overwhelmed Ananda, and he went to his master, Gautama, to see what could be done. He was told that there was a way to feed this multitude. "I shall teach thee a sutran. If thou offerest some drink and food, and repeatest this sutran, there shall be given to each spirit and Brahman seven measures sevenfold of the drink and food." By this simple method he succeeded in pacifying the hungry spirits, and thus obtained his own release. Such is the story; and with such a fable as this the modern Japanese Buddhists sought to provide for the dead American sailors who were drowned near their shores. The kindly spirit which led to the act is certainly to be recognized. That they could believe that in this way the souls of the departed were to be relieved is certainly astonishing.—*Missionary Herald.*

Why more "astonishing" than feeding a multitude of 5,000 persons with "five loaves and two small fishes"? If the Buddhist record had not occurred many centuries before this miracle of feeding the multitude in Palestine, pious Christians would have said the *Buddhists had copied from their records.* As it is—which is the original, and which the copy? To find out this, upon undoubted authority, read "The Faiths, Facts, and Frauds of Religious History."

LYCEUM JOTTINGS.

GOLDEN CHAIN RECITATIONS.

BY W. H. WHEELER, OLDHAM.

THE conductor, in the two following chain recitations, repeats the questions, and drills the lyceum in the memorizing of the answers until they become proficient in them. The replies are not meant to be taught as dogmatic, but as suggestive of right thought and conduct.

I.—WORKING FOR TRUTH.

Conductor.—What is truth?

Lyceum.—All that which is proved by fact, experience, and common sense.

C.—What is generally understood by religious truth?

L.—Teachings concerning man's spiritual nature, the difference between right and wrong, and the conditions of life hereafter.

C.—Are all such teachings true?

L.—No, not unless they can be proved by experience, and shown to be rational.

C.—How can we work for truth?

L.—By searching for it, by living it in actual life, and then by striving to let all mankind be acquainted with it.

C.—What is our first duty, and why?

L.—Self-development; because in consequence of it we are better able to teach truth, and to be better examples of it ourselves.

C.—What is our next step?

L.—Not to be ashamed of truth; not to be turned aside by scorn or ridicule; but to be brave-hearted, and extend to all persons that sympathy and justice which we claim for ourselves.

C.—Why should we work for truth?

L.—Because truth is allied to our noblest thoughts and actions, and if truly understood and practised would reform the world.

C.—How shall we prepare ourselves for this great work?

L.—By earnest efforts to become healthy, mental culture, determined self-control, and zealous cultivation of all that makes us honest, pure, brave, and true.

C.—What, then is our motto?

L.—Kindness and justice to all, a never-ending pursuit of spiritual gifts and graces, and the constant practice of all that we know as truth.

II.—BEHAVIOUR.

C.—Why do we hold lyceum sessions?

L.—That we may become stronger in body, and more spiritual in mind.

C.—What observances are of first importance?

L.—Punctual attendance and right behaviour.

C.—Can you suggest any aids to their realization?

L.—It is our own fault if we are late, so that we must try to come soon. Our behaviour also depends on ourselves, therefore if each one decides to behave rightly, the difficulty will be overcome.

C.—Why must each one decide in this way?

L.—Because it is impossible for other people to reform us. We must do it ourselves.

C.—What is right behaviour?

L.—Being orderly, responding correctly, and taking part in all the exercises.

C.—What should stimulate us to do this?

L.—A desire to increase in goodness and usefulness.

C.—Can you suggest a sign of earnest desire to do right?

L.—A ready obedience to those in authority.

C.—What are the results of true behaviour?

L.—Increased progress, greater happiness, and the delightful knowledge that we have done our best.

TRUTH is the bond of union and the basis of human happiness; without this virtue there is no reliance upon language, no confidence in friendship, no security in promises and oaths.—*Jeremy Collier.*

EVERY utterance creates some kind of an impression.

CHRONICLE OF SOCIETARY WORK.

ACORINGTON.—A pleasant day with Mr. Newell, who gave interesting discourses on subjects from the audience. Questions well answered after each.

BANKFOOT. Bentley Yard.—A good day, many strangers present. Mr. Broomfield's guides gave good addresses. Mrs. Metcalf was successful with tests and clairvoyance. This lady is a good healing medium.

BIRMINGHAM. Oozell Street.—Mrs. Groom lectured on "Spiritualism, its facts and philosophy," to a large audience of attentive listeners. Monday: Our first social meeting was held, and we had double the number to tea that we had expected. Mrs. George opened the entertainment by making some very appropriate remarks. Mr. Gray recited twice, and Mr. Jennings sang two songs. Mrs. Groom gave clairvoyant descriptions, all to strangers. Mr. East and Mr. Williams recited. Mrs. Groom sang a solo, and "Auld Lang Syne" concluded a happy evening.

BOWLING.—On Wednesday, Mr. G. A. Wright gave a lecture explaining many knotty points in connection with spiritualism. He strongly advised us to lead a pure life, in order that spirits of a pure nature may guide and sustain us. A good audience, who enjoyed the lecture. Good clairvoyance. We are thankful for Mr. Wright's help.

BOLTON. Bridgeman Street Baths.—Afternoon, Mr. Brown's subject was "The position of Spiritualism." Evening, "Spiritualism a humanitarian religion," showing its object to be the uplifting of humanity, that all might behold the grandeur that awaits those who strive to clothe themselves while upon the earth with noble aspirations and sublime thoughts, and make more beautiful the surroundings that shall be theirs in the future existence.—J. P.

BRADFORD. Otley Road.—Mrs. Craven's guide spoke on "The soul that sinneth shall surely die." Evening, subjects from the audience—"If predestination is not a fact how can the future be foretold?" "Is man a fallen creature?" "An appeal for Spiritualism." All ably treated.—F. M.

BRADFORD. Ripley Street.—Afternoon: Mr. Hopwood's lecture on "Odds and Ends," was very amusing. Mr. Boocock concluded by clairvoyant descriptions. Evening: Mr. Hopwood's guides discoursed on "Naaman the Leper." Miss Parker's guides gave clairvoyant descriptions, mostly recognized. This was a most enjoyable day, all expressing their thankfulness for the grand truths of spiritualism.

BRIGHTON.—In the absence of Mrs. Connell we had Mrs. Hoyle, whose subject was, "Yea, they hover around us." Dealt with in a satisfactory way. Evening lesson, on "The angels appearing in olden time." Mrs. Hoyle said her guide was an African, so we must expect the language to be a little broken. The guide spoke from the lesson, and gave a good discourse.—D. R.

BURNLEY. Trafalgar Street.—If the opening of our room, on Saturday, is any criterion as to the future, success is certain for the Progressive Spiritual Society. Over 80 friends partook of a first-class tea generously contributed by the members. After tea a nice selection of songs, readings, and recitations was given by Misses Husband, Vysick, Hoole, and Timms, and Messrs. Blackledge, Langley, Croasdale, and Ohisham. Sunday, two good services were held, and addresses on "Spiritualism: what it is?" and "Progression." Excellent clairvoyance and phrenological delineations were given by Mrs. Shulver (a local medium) and Mr. Blackledge, from Nelson, the writer occupying the chair. Everybody seemed pleased at the opening of the room, as supplying a long felt want. We have arranged for week-night services on Mondays and Thursdays, at 7-30 p.m., in addition to Sundays.—W. P. Chisham, Hon. Sec.

BYKER.—The guides of Mr. Wm. Davidson lectured on "Weighed in the balance and found wanting," to the satisfaction of an interested audience. Clairvoyant delineations mostly recognized.

BURNLEY. Hammerton Street.—The vacancy caused by the indisposition of Mrs. Bailey was ably filled by Mr. Lomax, of Darwen, whose guides gave two very forcible discourses. Afternoon, "One by one;" evening, "The unknown God." Good clairvoyance. Meetings very harmonious. Mr. Lomax was with us on Monday.—J. H.

COLNE.—Miss Jones gave good lectures. Afternoon: "Sowing and Harvest Time." Evening: "There shall be a new heaven and a new earth." Her psychometric delineations were very successful. Good audiences.—J. W. C.

CLECKHEATON. Oddfellows' Hall.—A pleasant day with Mrs. Bentley. Afternoon: the control giving her experience in earth-life and the spirit-land, much appreciated. Evening subject, "What, and where is God, and how shall we find him?" An excellent address. We heartily thank all mediums and friends for their help and presence. Very good psychometry.

CRUMFORD AND HIGH PEAK.—"True worship and its response from the spirit world." Man's nature compels him to press forward to comprehend the causes working in and around him, and by the efforts so made, man had realized the spirit working within and without. Good deeds done outlast all others. In the past, as now, men built an ideal and worshipped it, and this would ever be so. The past was replete with ideal deities, all indicative of the state of the mind and education of the people who formed them. Worship was, for the most part, selfish. Those who prayed did not act their own part to work out their desires; when this became otherwise, true worship would be attained. The spirits teach worship by work—love one another. Evening: "God's beauties in nature, and how to find them." How could the untrained eye and undeveloped mind see the beauties, the nature of God offered to man? There is nothing new as a basis, yet the past realized not the things now seen. The change is not in nature, but in man. The Church does not follow her own teaching, and knock for nature's secrets to be opened. Man selfishly patents every thing he discovers, as the Church, who taught him patented religion. Change the latter and the former will follow, and beauties in nature not yet discovered are ready for the benefit of man.—W. W.

DARWEN.—Afternoon: Mr. Sutcliffe, of Rochdale, spoke well on "Duty." Evening subject, "Why do Spiritualists Denounce the Teachings of Christianity?" Successful psychometric delineations.

DEWBURY.—A good day with Mr. D. Milner, who gave discourses to attentive audiences. Afternoon, "The Grand Reality"; evening, "Man, know thyself!" followed by successful clairvoyance.

DENHOLME.—The guides of Mrs. Woolley gave good clairvoyant tests, almost all recognized.—C. P.

FELLING.—Mrs. Peters gave a good address, "There is no death," followed by clairvoyant tests, which gave satisfaction to a large audience.

GLASGOW.—Oct. 8rd: Mr. J. Griffin discoursed on "The Quickening Influence of Spirit," giving evidence of its power in psychometry, maintaining that all, to a greater or less degree, possessed it. Opportunity, faith, and belief were open doors to its manifestation. Several young mediums gave evidence of spirit control. These meetings are useful to enquirers. Oct. 6th: Morning, Mr. D. Duguid narrated his experiences in mediumship and spiritualism. How, at first, he was sceptical, and felt no interest or desire to be present at the séance; but, somehow, when the time came, he found himself drawn there by a peculiar influence. After a time friends told him what he had said in trance; and the teaching being opposed to his own beliefs of the Evangelical Union, caused him to consider the phenomena. Since then he had passed through almost every phase of mediumship. He had spoken and written in Greek, Hebrew, Persian, Dutch, and other languages. He was clairaudient, and held communications with the spirits at all times and places. He, by having a stone given to him, had seen, psychometrically, scenes and events that had transpired many years ago, and pointed out the particular places where camps had been stationed. Materializations, physical manifestations, painting and sketching had been given under strict test conditions, witnessed by reporters, doctors, scientists, and others who admitted the reality of the facts. The fire-test had been often given by his controls, and explained that by causing a strong current of air to pass between the hot coals and the hand of the medium the effect of the heat was carried away with it, and did not touch the medium. Much interest was felt in his delivery. Evening, Mr. J. Robertson gave an eloquent paper, on "The Grand Truths of Spiritualism," giving the principles and teachings of Jesus in a new light. That which was said to make him a God, was shown by spiritualism to belong to man. Now, as then, the populace decried the spiritual influence that moved him to act and preach. "An eye for an eye, a tooth for a tooth," were the teachings of the old prophets. Jesus changed the tone, and gave a new life to spiritual thought, so spiritualism will draw God to man into closer relationship—man realizing that he must be his own saviour, have faith in himself, and trust in God. Spiritualism was the voice of the angel, speaking direct to man. The paper was masterly, full, and complete.—J. G.

HALIFAX.—Mr. Armitage delivered excellent discourses on subjects from the audience. In the afternoon he spoke sympathetically for a short time on the passing away of a young lyceum scholar.—J. L.

HECKMONDWIKE.—A pleasant day with Miss Tetley, who gave interesting discourses to good audiences.—J. C.

HEYWOOD.—Mr. Ormrod's subjects: Afternoon, "Language." Evening, "Death." The controls spoke very impressively on the passing on of our former secretary, and showing his was the grand certainty there is no death.—S. H.

HUDDERSFIELD. Brook Street.—A very profitable day with our friend Mrs. Wallis. Splendid addresses and excellent clairvoyance have delighted our audience. Subjects, "Can good come from evil?" and "Spiritual states."—J. B.

JARROW. Mechanics' Hall.—Evening, Mr. Burnett delivered a beautiful invocation, and a good address on "Life beyond the grave from two points of view." Listened to very attentively, and much appreciated by a large audience. Questions were answered in an able manner.—J. W.

LEICESTER.—Morning, about 100 members of the Mutual Improvement Class assembled to investigate the phenomena of spiritualism, satisfactory results were obtained. Evening, Professor Timson gave an excellent address on "Spiritualism: or is life a failure?"; showing how to obtain the best results, by living lives of purity, and doing what we know is right and just, summing up with "do unto others," &c.—J. P.

LIVERPOOL. Daulby Hall.—Mrs. Hardinge Britten occupied the platform on Sunday last, morning and evening, speaking to good audiences, especially in the evening, when the fine hall was crowded. The lecturer dealt with sixteen subjects submitted by the audience, the utmost interest and enthusiasm being manifested throughout. Mr. Chiswell, who has long and earnestly been advocating the formation of a spiritual Lyceum at Daulby Hall, succeeded in commencing this desirable object last Sunday afternoon, and during the session, and whilst the teachers and leaders were earnestly engaged in endeavouring to instruct the children assembled in the principles of good and truth, and showing how surely the Kingdom of Heaven was only to be found within the pure soul, a party of *Christian Ladies* entered the hall, and commenced a tirade of abuse against Mr. Chiswell for leading the souls of the children "to the devil"!!

LONDON. King's Cross.—Morning, the discussion which followed Mr. Hopcroft's lecture was brought to a close. Many interesting points have been dealt with and much interest evoked. We were glad of Mr. Hopcroft's presence at the conclusion of the subject. For evening service see Federation report.—S. T. R.

LONDON SPIRITUALIST FEDERATION.—The first meeting of the above Federation in connection with the Sunday services of the affiliated Societies was held at King's Cross. Mr. Long, one of the appointed speakers was unavoidably absent, owing to the demand of his secretarial duties at Peckham. Messrs. Rodger, Hopcroft, Everitt, Towns, Mason, and Mrs. Bell discoursed upon the spreading of spiritualism and the work of the Federation therein. There was a good attendance, including members of nearly all the societies in London. The collection was devoted to the funds of the Federation. The next meeting is to be held at Marylebone, on Nov. 8rd, and to be addressed by Messrs. Daly, Hopcroft, and Long. Business meeting was held at the close, minutes of last council meeting were read and confirmed, and arrangements for future work were decided upon.—S. T. R.

LONDON. 295, Lavender Hill, S.W.—Truth-seekers' Association. Evening: A paper was read by Mr. Yates on "The Dangers and Blessings of Spiritualism Involving Power of Will." As was anticipated, it proved a very able and thoughtful one, eliciting many queries; and, as a result of them, Mr. Barker has promised to read a paper next Sunday in answer to one of the questions.

LONDON. Peckham: Winchester Hall.—October 2nd: Our first social gathering was a decided success, between sixty and seventy mem-

bers and friends participating in a happy evening's enjoyment. As usual, much of the success was due to the musical efforts of Mr. W. and Miss Waters and friends, who provided us with an excellent "band." Dances, games, and songs by Miss Bell, Mrs. Major, Mrs. Sadler, Mrs. Longworth, &c., made up our programme, which was brought to a conclusion at the midnight hour.

LONDON. Marylebone: Harcourt Street.—6th: Mr. Drake gave an excellent and interesting address on "Home Spiritualism"—experiences in his own family through the mediumship of his children.—C. I. H.

LONDON. Notting Hill Gate. 9, Bedford Gardens, Silver Street.—The guides of Mr. W. E. Walker delivered a splendid address on "Materialization," a subject chosen by the audience, a number of exceedingly interesting and instructive questions being asked and satisfactorily answered. Mr. Milligan took the chair. Next Sunday this Hall will be open, morning, at 11 o'clock, afternoon, at 3 o'clock, evening, at 7 o'clock. Lectures, &c., by Mr. J. Veitch and Mr. Towns.

LONDON. Kensington and Notting Hill Spiritualist Association.—Rumour has it, that this association's hall (Zephyr Hall) will shortly be closed, but I beg to give notice that there is no foundation whatever for the report, and can assign no reason for its having been spread. We are in a more flourishing position than we have ever before been, up to the present.—Percy Smyth, Hon. Sec. 68, Cornwall Road, Bayswater, W.

MACCLESFIELD.—Sept. 29th: Afternoon. Mr. Walsh, subject, "Man's place in the universe." Evening subject, "Evidences of Spiritualism." A good lecture, full of spiritual thought. Mr. J. C. Macdonald, chairman, in lieu of the reading, spoke on "Mediumship." Good, practical knowledge could be gathered therefrom. Successful clairvoyance at each service. Oct. 6th, Mrs. Gregg's afternoon subject, "The use of Prophecy." Mr. Fisher and Miss Dickens sang a duet. An excellent lecture, some good ideas being given, and seemingly appreciated. Clairvoyant descriptions, mostly recognized. Evening subject, "A haven of rest." One of the best addresses we have had. Clairvoyance followed, but not so successful as usual. Good audience.—H. P.

MANCHESTER. Tipping Street.—Afternoon: Mr. J. B. Tetlow answered questions. Evening subject, "Food and Employment of the Spirits." A grand lecture, listened to by a large and appreciative audience. Several psychometric readings gave great satisfaction.—W. H.

MANCHESTER. Geoffrey Street Hall.—Monday evening, Sept. 30th, Mr. B. Plant gave a good address, "Where are the dead?" for about twenty minutes, and then 29 clairvoyant descriptions, 26 recognized. We hold circles, Sunday mornings at 10-30 for 11, and Tuesday evenings at 8, for the public, also Thursday evenings, for spiritualists only. Admission to each meeting, twopence.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mr. Standish's controls spoke on "Truth," all being advised to search diligently for it, and then use their utmost endeavours to spread it. Psychometric readings successfully given. Evening: "The Mystic Veil" was ably sung by Mr. A. Smith and choir. The title formed the subject for discourse. With the spread of spiritualism the veil was cast aside, revealing powers hitherto unknown. Numerous clairvoyant descriptions were given, almost all recognized.—J. H. H.

MONKWEARMOUTH.—Mr. Charlton, of Hetton, gave psychometric delineations, mostly recognized, to a large audience.—G. E.

NELSON. Leeds Road.—Pleasant day with Mr. Walsh. Subject (afternoon and evening): "Spirit Power," admirably treated. Appreciative audiences. Successful clairvoyance after each lecture.—F. H.

NEWCASTLE.—The ancient Hebrew idiom, "That as iron sharpeneth iron, so doth the countenance of a man his friends," was abundantly fulfilled by the presence of a large attendance of friends to see and hear Mr. J. J. Morse. Many faces from the surrounding districts were present both morning and evening; on the latter occasion the hall was filled to repletion, notwithstanding a silver fee for admission. From a phrenological survey of the audience, the finest intellectual elements of northern spiritualism were ponderated. The lectures, "Spiritualism a creed or a cause?" and "The modern man," occupied about an hour and a quarter each in delivery, and from a fair judgment whether for constructive power, analytical skill, wealth of word-painting or depth of thought, they may be considered as a signal success. The Transatlantic experiences of Mr. Morse and his inspirers have contributed an augmentation of power and beauty to his style of public work, which each of his listeners observed and certified. We anticipate an immense crowd to hear him on October 18th, and those who desire to do so must be there in time. Spiritualists, like other sections of the British public, enjoy gifted oratory, and so long as the rostrum is our instrument of mental and spiritual education, societies will ensure the attention of good audiences.—W. H. R.

NORTHAMPTON.—Mr. Sainsbury's afternoon subject was "The God and Devil of the Christians." Evening: Three subjects from the audience. The guides were happy in each discourse, and made a good impression. We have secured his promise for two more services this year.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. Armstrong gave his experience in spiritualism, which was very interesting. Mrs. H. Davison's guides successfully and minutely described a large number of spirit friends.

NOTTINGHAM.—Morning: Mrs. Barnes' controls spoke to a dozen. Our medium feels it keenly that so few turn up as a rule. Afternoon: About forty-five friends took tea with Bro. Finch. At night a good audience assembled, among them some old friends of our brother's. The controls, seeing several strangers in the room, took the opportunity to give a concise reply to the question, "What is Spiritualism?" They alluded to the good work of Bro. Finch. Mr. Ashworth then presented an illuminated address, expressing the high opinion of our brother and his services, and the regret felt at his departure for America. Mr. Burrell presented him with a purse from the members and friends. Mrs. Barnes testified to the unselfish devotion our brother had shown to the cause. Mr. Walker also spoke a few words. Bro. Finch replied: He felt very much the kindness shown to him. He should look forward anxiously to hear of the progress of the cause among us, and what would please him best would be to see others throw themselves heartily into the work. Our brother's departure will indeed be a loss. His presence was always a help to good conditions. We wish him God-speed. We indeed hope that some workers will come forward and swell our ranks.—J. W. B.

OLDHAM.—Thursday: Mr. E. W. Wallis on "The Origin and Meaning of Christian Symbols," on behalf of our funds. It is to be regretted that more did not avail themselves of hearing this splendid lecture, and at the same time helping our funds. The audience testified by their hearty applause and vote of thanks their appreciation of Mr. Wallis' efforts. Oct. 6th: Mr. Wm. Johnson's guides answered questions in the afternoon. Evening: Subject, "Spiritualism and Social Reform." A grand discourse, a report of which will be sent to *The Two Worlds*.—J. S. G.

OLDHAM. Mutual Improvement Association.—The first meeting of the session opened with a social party, which was well relished. After tea we had an entertainment of a good character well rendered and appreciated. The following took part: overtures by Master R. N. Winrow; songs by Mr. Parker, Mrs. Partington, Mrs. Showell, and the Misses Winrow; accompanist, Miss E. Fitton; recitations by Misses Saxon and Horrocks; readings, Messrs. Barker, Thorpe, and Mitton. This class proved a success in every point last session, and we mean to make it a greater success this. The essayists have come forth well, and we have a good syllabus, both for variety and for valuable information. The subjects will supply much spiritual food. Mr. O. Thorpe will give the first essay next Thursday, subject, "Odds and Ends." We meet every Thursday at 8 o'clock. All are welcome.—N. S.

PARKGATE.—Mr. S. Featherstone gave a good address, subjects from the audiences—"The best way to promote Spiritualism," and "The spirit of man: what is it, and what are its capabilities?"—T. D.

PENDLETON.—The Spiritual Hall of Progress, Cobden Street, was opened. Morning, about forty children attended the lyceum. Mrs. Green gave an address full of good advice. 1-30, fifty children present. 2-45, Mrs. Green spoke well on "Can a soul progress in spirit life?" 6-30, "The world of spirit." All four meetings well attended, and the lectures much appreciated. Twenty clairvoyant descriptions given, fifteen recognized. Mrs. Green gave a solo after the evening lecture. Monday, Mrs. Green lectured on "How to obtain healthy bodies."

RAWTENSTALL.—Pleasant services. Afternoon, Mr. G. Smith's controls dealt with subject from the audience, "What has the world gained from unbelief?" A very good address. Evening, seven questions treated in a very interesting manner. The evening service closed with psychometry.

SALFORD. Southport Street.—Mr. Stewart being absent, the guides of Mr. Hirst (Rochdale) spoke from the subject, "Why do spirits return to earth?" The lecture was very instructive, showing man makes his own conditions. Evening, "The battle between light, life, and death," explaining what death meant in a very effective way. Strangers were strongly advised to investigate for themselves, that to seek truth and truth only would benefit all. Poems and psychometry at both services, well received.—D. J. C.

SALFORD. Southport Street, Cross Lane.—The first of a series of winter concerts was held on Saturday, October 5th, when a good tea was provided, followed by a concert. Chairman and conductor, Mr. J. Clegg. Recitations by Master W. Cockens, Miss E. Barrow, K. Cowburn, M. E. Nicklin, A. Tyldesley, E. A. Barrow, A. Bridge. Solos by Misses L. Cockens, A. Race, A. Tyldesley. A solo on the mouth organ by Mr. H. Nicklin (encored). Recitation, Mr. A. Walker; reading, Mr. J. Moorey; duet, the Sisters Cockens. A number of glees by the choir. On Saturday, 12th, the Nightingale troupe will perform. Admission 1d. each.—D. J. C.

SHIPLEY.—Afternoon. Mr. Marsden's guides lectured on "Speak gently; it is better far." Evening: "The so-called hell," being very nicely propounded for one so young in the cause. Clairvoyance very good, by Mr. Marsden and Mrs. Webster. These being the first clairvoyants that have been with us since our opening the services were much enjoyed. Many strangers present.

SMETHWICK.—An eloquent discourse by Mrs. Haughton's controls—"Is Spiritualism Anti-Christian?" A review was given of the Great Teacher. His teachings were opposed to the orthodoxy of his day. His denunciations of the Pharisees are applicable to the same class of the present day. His mediumistic gifts and self-sacrificing spirit were dwelt upon. Spiritualists were not opposed to the teachings of Jesus, or any other religious reformer, but to the elevation of Jesus to the position of a God. Pictures were vividly portrayed of the vicious surroundings of many poor souls in this world, who, it would appear, could never make advancement unless helped; and, on the other hand, numbers who attended church services with, in many cases, the accompaniment of pomp and vanity, and never gave a thought to their suffering and needy brethren. "How long, O Lord, shall this be?" We must do our part, and leave the world better than we found it. To worship God in spirit and in truth—this was true religion. We are making steady progress—"God and the right" is our battle-cry.—D. F.

SOWERBY BRIDGE.—Mr. Lees read a short poem from *The Two Worlds*. After a touching invocation Mr. Ringrose delivered a good and profitable discourse on "Nature's Lessons," in a masterly manner, showing how dependent we were on the produce of nature, both with regard to health and nourishment. A good and interested audience. The following officers were elected for the next six months: President, Mr. Lees; vice, Messrs. J. Sutcliffe, T. Thorp, H. Robinson, and Mrs. Greenwood; financial secretary, Mr. A. E. Sutcliffe; corresponding secretary, Mr. L. Dixon; treasurer, Mr. H. Robinson; musical directors, Messrs. W. Greenwood and H. Gaukrodger. The committee were re-elected with slight additions.—L. D.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Turnbull offered invocation. Mr. Fiddler (from Gothenburg, Sweden) delivered an interesting lecture on "The Advantages of Spiritualism," giving many instances how it benefits one in the time of trouble; likewise giving a short description of his travels, the exploits through the rapids, and the number of spiritualists he met with in Russia, Norway, Sweden, and elsewhere; stating that in Russia they are not allowed to publish any paper pertaining to spiritualism. The address was very interesting and instructive, and gave great pleasure.—G. W.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, fair audience, when the guides of Mr. Young gave some good clairvoyant descriptions. We expect Mr. Young again on October 9th, when we hope for a full house. October 6th, evening, the guides of Mr. Grey spoke on "Man's adaptability to immortality," in an eloquent manner to a large audience; we also had a beautiful poem on "Mother's love and harbour

lights." Our opponent, the Rev. Mr. Ashcroft, does not seem to have done us any harm with his visit to South Shields; the assemblies are all that could be desired.

WALSALL.—A very interesting discourse by the guides of Mr. Tibbett, of Walsall. Subject, "Time shall be no longer, v. evolution." Mrs. Allen, of West Bromwich, gave clairvoyant descriptions, several recognized. A very good audience and hearty singing.—J. A.

WESTHOUGHTON.—Miss Gartside, afternoon, "By love serve ye one another." Evening, Miss Gartside not being well, and our esteemed friend Mr. Mayoh being present, he gave the discourse, speaking on "The new electric light," tracing the history of psychology, hypnotism, and mesmerism through their different stages, and showing that though they may be called by different names, still they all come from the same source—spiritualism, the new electric light. Miss Gartside gave clairvoyant descriptions at the close. Now that the winter has set in our audiences are beginning to be so large that we can scarcely find room for them. Country people seem to be somewhat ashamed to come in the daylight.—J. P.

WEST VALE.—Afternoon: Mrs. Crossley gave us a nice address, followed by good clairvoyance. In the evening our room was crowded, numbers being unable to gain admittance. Subject, "Is there progress after death?" The control showed, by his own experience, that progress after death was a fact, he having passed on when six years of age, and was now able to control a medium. Clairvoyance very good, every description being recognized.—A. S.

WIBSEY.—Mrs. Ellis gave a short address on "Having more faith in God." Mrs. Roberts gave five clairvoyant descriptions, all recognized. Evening, Mrs. Roberts occupied the platform for the first time by herself. Subject, "Was Jesus a medium when upon earth?" and she spoke well to a good audience. Twelve descriptions, eleven recognized.

WISBECH.—Mrs. Yeeles' guides took a subject from the audience, which they dealt with in their usual style. Clairvoyant delineations, all recognized. Miss Bella Yeeles rendered a solo very nicely. A good audience. The following officers and committee were elected for the next six months: President, Mr. R. Weaver; vice-president, Mr. W. Oswin; treasurer, Mr. W. Hill; financial secretary, Mr. H. Cobley; corresponding secretary, Mr. W. Upcroft; choir master, Mr. W. R. Yeeles; organist, Miss Nelly Addison. Committee: Messrs. J. Whitehead, J. T. Stawser, T. Threadgill, G. H. Tomlinson, and J. Waling. Ladies' Committee: Mrs. Yeeles, Mrs. Upcroft, Mrs. Smythe, Mrs. Weaver, Mrs. Whitehead, Mrs. Oswin, Mrs. Addison, and Mrs. Threadgill. The corresponding secretary read the committee report for the last half-year. The society is now in good working order, the treasurer having a balance of £1 7s. 7d. in hand.—Wm. Upcroft, cor. sec., 30, Norwich Road.

LATE.—Openshaw: Miss Walton lectured morning and evening. Each discourse was very interesting.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Another excellent day. Mr. George Hartley, our new conductor, gave every indication of filling the office most creditably. Usual programme. Gertrude Pawson, quite a little girl, won the esteem of all by an able recitation. Miss L. Mortimer gave a select reading, with such pathos that many eyes were wet with tears. Our conductor favoured us with a piece from *The Two Worlds*; duet by the Misses Mortimer; Liberty group, conversational lesson on "Does God inflict suffering?" One maintained that, seeing that God had framed certain laws, which, if broken, brought suffering on the violator, then he must inflict the suffering. Another thought that God did not inflict the suffering; that pain was self-incurred by disobedience, either ignorantly or knowingly, and it was set up as deterrent to disobedience. Another recited the verse, "If pining sickness waste away," &c., and remarked that he could not feel such to be true; that God never intended his children to waste away, but be happy in health and strength, that they might learn the lessons of life. Quite a number concurred in these sentiments, which suggested another question—viz., "Whence arose the pining sickness?" which suggested yet another subject—viz., "Heredity." In conclusion, the leader thanked them for the opinions expressed, and recommended them to give it further thought. Other groups had appropriate lessons. We were pleased to notice the children closely gathered round their leaders, which is a sure sign of deep interest. Afternoon equally good and instructive.—A. K.

BLACKBURN. Exchange Hall.—About 70 present. Usual programme and ordinary course of teaching usual classes. The senior class taught by Mr. Fred Shorrocks. Subject, "The dignity of labour," which caused a large amount of interesting discussion. Next Sunday, Mr. William Haworth is expected to give a lesson on "Immortality," given through the medium by a spirit-guide. We expect all friends to come and hear it.—E. C.

BRIGHOUSE.—Mr. Blackburn opened, attendance 40. Reading by Miss M. Wood, marching and calisthenics done very well, conducted by Mr. Shillitoe, afterwards formed into classes, closed as usual.—Oct. 5th, Entertainment by lyceumists and friends, programme consisted of solos, songs, readings, and dialogues. Moderately attended. A very pleasant evening.—J. H.

BURNLEY.—Our monthly gathering was a success, the recitations were few but of good quality, we had a splendid dialogue by Miss Ridley and five scholars, which was well given, the members would do well to take note of it. Presentations to two of the boys for good conduct and regular attendance. A few remarks from conductor closed a good session. Number large.—W. Mason, conductor.

CLOCKHEATON.—Invocation by Mr. Hodgson, marching and calisthenics conducted by Misses C. Denham and M. A. Nuttall, Messrs. W. Blackburn, H. and J. T. Nuttall. After marching to our places we had a lesson from Mr. Kitson's book. Recitations by Misses M. A. Nuttall and Firth, Messrs. H. Nuttall, W. Blackburn, and R. Hodgson. To encourage the children we are offering a book prize for the best and most recitations. Scholars 25, officers 4, visitor 1.—W. H.

GLASGOW.—We resumed our lyceum after a long vacation. The attendance was only fair. After prayer the conductor addressed the scholars on "Perseverance." Solos were sung by Mr. and Mrs. Anderson. Mr. Anderson also spoke cheerfully. Mrs. Paterson was speaking on the benefits of the lyceum when one of her controls, Eppie, put in an appearance, and in her own quaint Scotch way cheered the lads and

lasses on to better ways. With Eppie's consent we enrolled her as a teacher. The text book will be "The Manual," Kitson's spiritualism and musical supplement, tonic sol-fa. Parents, see that your children are sent in good time, lyceum begins at 4-45.—T. W.

HECKMONDWIKE.—Present: 23 members, 6 officers. Usual programme. Recitation by Master Thomas Stirling. We spent much of the time in marching and did not form classes. We should be glad if scholars would try to attend more regularly. We want the officers to show the children a good example. Benediction by Mr. F. O. Eurate.

HUDDERSFIELD. Brook Street.—The lyceum had a very successful session, when we had an increased attendance. The usual programme was gone through and classes formed.—J. B.

HUDDERSFIELD. John Street.—A very good attendance. Usual programme. Recitation by Miss Millyard, and a beautiful poem by a visitor (Miss Midgley), both rendered in capital style. Marching dispensed with, owing to room being decorated beautifully for floral service. In the afternoon and evening, classes for lessons.—E. A.

LONDON. 24, Harcourt Street, Marylebone.—Usual programme gone through. Attendance: 14 children, 12 visitors. Recitation by Janie White, Lizzie Mason, Martha and Anne Cobb. We were pleased to receive Mr. Lewis, a spiritualist from Manchester, who kindly gave us several lessons in the chain and other marches, which the children enjoyed thoroughly. He has promised us his help, for which we are grateful.—C. W.

LONDON. Winchester Hall, Peckham.—Attendance 35, leaders and children. Shorter time in the opening exercises left ample opportunity to engross the children's attention on instructive topics in group formation, the only regret being the time was too short. A collection in aid of the benevolent fund was made by the children, amounting to 3s. 1½d., for which we thank them on behalf of those who unfortunately require the aid. We hold it is our duty to help those near at hand, and as commendable as the sending of bibles to the Hindoos, from whom we, perhaps, could learn a useful lesson.

MACCLESFIELD.—Tuesday, Oct. 1st: 64 of us were entertained on the Skating Rink, through the kindness of Mr. Worsley. (Would that the same number would "turn up" at the sessions.) Games were heartily indulged in till 5 o'clock, when we adjourned, and full justice was done to the excellent repast prepared by our friend. Games and skating were resumed until 9 o'clock, when marching and calisthenics were led by Mr. Challinor, but which, I regret to say, fell short. A hearty vote of thanks was given to Mr. Worsley for his hospitality. Mr. Worsley thanked the Lyceumists, and expressed the pleasure it had given him to see the children enjoy themselves. It had been one of the most enjoyable days he had experienced and it was done without intoxicants. He strongly urged every one to shun the evils of drink and tobacco; he had touched neither for 50 years, and was now feeling the benefit of abstinence. We separated after three hearty cheers for Mr. Worsley. Wednesday, October 2nd: a very successful entertainment, between 200 and 300 present. Rev. A. Rushton presided up to the interval, after which Mr. Rogers undertook the duty. Miss Lovett, musical conductor, acquitted herself with her usual ability. Songs were well given by Misses Dickens, Hayes, Nellie Hayes, Beems, Mr. S. Hayes and Mr. Hodgkinson, and two recitations by Miss Maggie Burgess. A humorous song by Messrs. C. and W. Challinor, J. and P. Hooley, Potts and Benison, was encored. Two representations were performed, the first "Sudden Thoughts," being personated by Messrs. C. Challinor, Bennison, J. and P. Hooley and Pimblott, and the Misses Burgess and Bennison. The other, "An Irish Dragoon," was characterised by Messrs. C. and W. Challinor, Potts, J. and P. Hooley, and Misses Lovett, Dickens and Pimblott. The general opinion was that the entertainment was perfect, but we kept them too late. This will be rectified another time. The profits will be for the furtherance of the Lyceum cause. Oct. 6th: present, 35. Conductor, Miss Dickens. Recitations by Miss Pimblott and Miss Nellie Hayes, and reading by Mr. W. Albinson. Marching and calisthenics not up to the mark. Mrs. Gregg spoke a few words. She was much pleased with the perfect order which the children kept whilst the mental and physical exercises were performed, the want of this was a great drawback at some Lyceums. All present were urged to pay more attention to the manner in which they read the responses. I wish again to point out the necessity of starting before 10-30, or promptly at that time. Lyceumists and leaders have got into a very loose way. Let us be more punctual. Next Sunday afternoon, in place of the Lyceum session, the annual meeting and election of officers will take place, at 2-30 prompt.—W. P.

MANCHESTER. Psychological Hall.—Attendance moderate. Usual programme; recitations well given. We had a friendly visit from Mr. Chadwick, of Oldham, who made a few very appropriate and critical remarks, which will, no doubt, have a beneficial result. We are always pleased to see friends of the cause who can visit us.—T. T., conductor.

NEWCASTLE-ON-TYNE.—A good attendance. Usual programme. Masters T. White and F. Ward gave select readings, and Miss Ada Ellison played a pianoforte solo. Instead of lessons Mr. J. J. Morse kindly gave a short address about the American Lyceums. He also displayed a beautiful banner, which had been presented to him by a young lady in the Cleveland Lyceum, U.S.A.

NOTTINGHAM.—Present 34 and five visitors. As no recitations were forthcoming Mr. Burrell read from *The Two Worlds*. Our marching was better than usual. Mr. Burrell addressed the Lyceum on "Goose Fair," the great event of the week. We get worse as regards punctuality. Why do not the leaders do something in this matter? Our spiritualists must think little of their cause, if they do not take the trouble to instil its teachings into the minds of their children. We want more energy. Let us work together. We are a long way from A. J. Davis's Harmonial system. We cannot complain if friends send their children to Sunday Schools when they learn nothing at our own.

OLDHAM.—Morning, good attendance, usual programme, classes formed, young men's class subject, "What advantage has Spiritualism over Christianity?" Claimed that it had many advantages, inasmuch as it substituted for faith—fact, on which to build a future existence. Recitations by Master F. Shaw, Mr. Wheeler, Misses P. Horrocks and Horsman. Afternoon, good attendance, conductor Mr. Macentivy. Recitations by Misses P. Horrocks and L. A. Drinkwater, readings by Messrs. W. H. Taylor and A. Savage.—N. S.

PENDLETON.—We had a most favourable and encouraging opening

session, enjoyed alike by the children and adults. We heartily thank Mrs. Green, Mr. Ellison, of the Salford Society; Mr. Stanistreet, and two other friends from Collyhurst Road, for giving us our first lesson, and valuable help in opening above lyceum, which we hope will, with a little good stiff work, soon be amongst the first of its kind. Invocation by Mr. Ellison; musical readings, recitations, marching and calisthenics. The guides of Mrs. Green gave a short and encouraging address. Present: 43 scholars, 14 visitors. Conductor, Mr. Ellison; leader, Mr. A. Stanistreet. Afternoon, 1-30: Invocation by Mr. Ellison. The usual marching and calisthenics were gone through, conducted by Mr. A. Stanistreet; leader, Mr. Ellison. Present: 50 scholars, 20 visitors. A most profitable and long to be remembered day.—H. J. D.

SALFORD. Southport Street.—Morning: Mr. W. Bacon conducted. Miss Barrow's control opened and closed with prayer, and in the afternoon marching and calisthenics. Phrenology class as usual. Nine officers, 38 children, 3 visitors. Afternoon: Musical readings read by Mr. W. Bacon. Recitations by A. Tyldesley, A. Cockens (2), M. A. Hunt, K. Cowburn, and Walter Cockens. Oct. 1: A band of hope was opened by Mr. J. Clegg. The following officers were elected:—President, Mr. J. Clegg; vice-president, Mr. D. Arlott; secretary, Miss E. A. Barrow; treasurer, Miss H. Hunt; organist, Miss A. A. Cockens; door-keeper, Mr. H. Nicklin. Forty-four members were enrolled. Recitations were given by Miss A. Tyldesley, E. Clegg, and A. Rowbotham. Address by Mr. D. Arlott. Readings by Miss L. Cockens and A. Cockens. The committee would be pleased to see those who do not attend any other Band of Hope.—D. J. C.

SLAITHWAITE.—Present: 28 members, 5 leaders. Conductor, Mr. J. Sutcliffe. Usual programme. Recitations by Master Thomas H. Bassindale, Miss Edith Meal, Miss Emma Sutcliffe, Mr. John Meal. Calisthenics conducted by Miss S. M. Meal. Groups. Mr. Tiffany took Liberty group, and gave instructive lessons on phrenology. Miss E. Sutcliffe took Lake group and taught them a hymn. A happy session. Good harmony. Officers for the ensuing quarter were appointed.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 36 children, 7 officers, and 9 visitors. Committed a verse to memory; well done. Marching and calisthenics satisfactorily performed. Recitation by L. Pinkney. Solo by Mr. Burnett. Duet by lady visitors. A pleasant afternoon. We shall have a coffee supper and entertainment on Saturday, October 19th.—F. P.

WESTHOUGHTON.—Attendance 17. Singing, marching, and calisthenics well gone through. Closed with singing. Conductor, Mr. R. J. Rigby.—T. H.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. St. James'.—Harvest Festival, Sunday, October 13th, at 2-30 and 6-30, Mr. J. Armitage.

BRADFORD (Milton Rooms).—Oct. 20: Mr. E. W. Wallis. 2-30, "What for?" 6-30, "The New Salvation." Monday, 7-45, "Is it Right?"

BRADFORD (Obley Rd.).—Anniversary services, Sunday, Oct. 20; Miss Keeves, speaker. We hope to receive the help of all old and new friends. J. Burchell, sec.

CLEOKHEATON.—Oct. 20: Harvest Festival. All friends welcome.

FELLING.—Friday, Oct. 18: Mr. J. J. Morse, in the Royal Lecture Hall, at 7-30; subject, "King Alcohol." Admission 2d. All friends invited.

HEYWOOD.—Oct. 13: Floral Services. Mrs. Yarwood.

LONDON. Assembly Rooms, Beaumont Street, Mile End, E.—Under the auspices of the Mile End Spiritualist Society, on Monday, October 14th, Mr. Veitch will deliver an address upon "What is Theosophy?" Chair to be taken at eight o'clock prompt. Admission free by ticket. Tickets to be obtained at the door, or of Mr. Marsh, 218, Jubilee Street, Mile End, E.

LONDON. Marylebone Lyceum.—The children and leaders will meet Friday evening, at 7-30 for 8 o'clock, October 18th, to practise chain marches and singing, when we expect to have the assistance of Mr. Lewis.—C. W.

LONDON. Marylebone Association of Spiritualists, 24, Harcourt Street.—An entertainment, with dissolving views, illustrating the facts of spiritualism, followed by the most popular readings of the day, will be given by A. Maltby, Esq., in aid of above Association, at Carlyle Hall, Church Street (3 doors from Edgware Road), on Wednesday, October 16th, 1889. Admission 6d., Reserved seats 1s. Tickets may be had from Miss Peddle, 113, Lisson Grove; Mrs. Hawkins, 195, Euston Road; Miss Smythe, 44, Tavistock Crescent; Mr. Goddard, 14, Prince's Mews, Bayswater, and at 24, Harcourt Street.—C. I. H.

LONDON OCCULT SOCIETY. Carlyle Hall, Church Street, Edgware Road.—We have secured the above hall for Sunday evening lectures. It is capable of holding 350. We shall commence the session on October 13, with a lecture on "The New Religion," by our old friend, Mr. Iver Macdonnell.

LONDON.—The Kensington and Notting Hill Spiritualist Association have pleasure to give notice that the secretary will gladly receive the names of any persons who are wishing to help forward the spiritual movement by becoming members. Address—Secretary, 68, Cornwall Rd., Bayswater, W.

MANCHESTER. Tipping Street.—Sunday, Oct. 27th: Lyceum open session and Harvest Thanksgiving. There will be three services, viz., 10-30 a.m., 2-30, and 6-30 p.m. Mrs. Green will conduct the services, morning and evening, and the afternoon will be devoted to the children going through their exercises. Further notice later.—W. W. H., sec.

NEWCASTLE.—October 13th and 14th. Mr. J. J. Morse. Subjects, morning and evening, *vide City Press*.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—Mr. J. J. Morse will lecture under the auspices of the Federation as follows: Tuesday, October 15th, South Shields; Wednesday, 16th, Jarrow; Thursday, 17th, North Shields; Friday, 18th, Felling-on-Tyne.—F. S.

OPENSHAW.—Mechanics' Institute, Pottery Lane.—A public tea party, entertainment, and ball, on October 12th. Tickets, 1s. each; children under twelve, half-price, may be had from the committee or members of the society. We shall be pleased to have the support of friends of other societies in the districts.—J. G.

OLDHAM.—A public reception to Mr. J. J. Morse, and re-union of

Lancashire Spiritualists will be held in the Spiritual Temple, off Union Street, on Saturday, November 9th. Tea on the tables at 4-30 prompt. Tickets, 1/- (sandwich), under twelve, 8d. each; after tea, 6d. each. Mr. Wallis, Mrs. Green, Mr. W. Johnson, and others are expected to be present. Mr. Morse will lecture on the following Sunday, at 2-30 and 6-30 p.m., also on Monday evening, at 7-30. Tea will be provided on Sunday for friends coming a distance, at 6d. each.

PENDLETON.—October 13th, Mr. W. H. Wheeler, 2-45 and 6-30. Subjects, afternoon, "God, man, and devil." Evening, "Our lives for truth."

SOUTH SHIELDS. 19, Cambridge Street.—Coffee supper and entertainment, on Saturday, October 19th, at 7 p.m. Admission, 6d.

YEADON. People's Hall.—Two lectures by Mr. G. A. Wright, on Sunday, October 13th. Subjects: "Spiritualism—the need of the age," and "Spiritualism—the religion for all." All welcome.

Mr. J. Swindlehurst, of 25, Hammond Street, Preston, has Sundays Nov. 3rd and 24th, and Dec. 15th vacant, owing to societies failing to keep their engagements. We trust he will soon be engaged for the above dates.

PASSING EVENTS AND COMMENTS.

PASSED ON AT BRADFORD.—Edith Whiteoke, in her 17th year, on October 1st. By her own desire, her remains were interred by the spiritualists. Before leaving the door we sang Hymn 160, "Spiritual Lyre," and Mr. Lusby offered an invocation, which much affected our Christian friends. At the cemetery, by the grave-side, Mr. Lusby gently and solemnly conducted an inspirational service. We thank the many spiritualist friends who attended, numbering about 200. In the evening there was a sympathetic meeting held for relatives and friends.

NORTH AND SOUTH SHIELDS have been fairly alive with spiritualism, the local press having devoted considerable space to the subject, pro and con, and many excellent letters have appeared. This advertisement of the cause has resulted from the efforts of the showman. Good must accrue if spiritualists are faithful, and earnestly endeavour to live up to their high principles, and by their conduct disprove the charges made against them. We hope the friends will endeavour to maintain the high and hopeful tone, and represent the truth *at its best* in the meetings, and privately. Let happy hearts and homes be the fruit of the spiritual philosophy, and the tree will be known to be a good one.

PASSED TO THE HIGHER LIFE.—On Wednesday, October 2nd, our former secretary, Mr. E. H. Duckworth, and was interred on Friday, by Mrs. Green, whose guides spoke in a very impressive manner. Many of the relatives and friends, although they were not spiritualists, acknowledged that Mrs. Green spoke well. On Wednesday evening, at the circle, a collection was made, and a beautiful wreath was bought to be placed on the grave as a token of respect.—Mrs. Horrocks, Heywood.

At Peckham, last Sunday evening, a gratuitous advertisement was given to the meeting by an opponent, who distributed pamphlets outside, headed "Beware of Spiritualism." Naturally people went inside to see what they had to be afraid of, and packed the meeting.

THE RECEPTION TO MR. MORSE in the North-Eastern district promoted by the Federation was a very enjoyable and happy affair. A large company partook of a first-rate tea, and an excellent programme was rendered by several talented artistes, whose efforts were much appreciated. Mr. G. Wilson (the chairman), in the name of the Federation, tendered Mr. Morse a warm welcome back to Tyneside. Mr. Kersey (Newcastle), Mr. Walker (North Shields), Mr. Wilkinson (South Shields), Mr. Grey (Gateshead), and a friend from Felling, whose name escaped us, spoke in turn, heartily testifying to the good accomplished by Mr. Morse and his inspirers in the past, and expressing sincere pleasure in seeing him once more in the field strong and fit for work. Mr. Wallis, in the name of the workers, fully endorsed all the kind things which had been said. Mr. Morse in well chosen words made a happy reply, and related some most interesting experiences, and concluded by unfurling the American flag, which had been presented to him, and expressing the hope that it symbolised the closer union of the two countries.

WEST VALE.—The anniversary services on Sept. 29th, were exceedingly pleasant. The musical portion of the service was excellently well rendered, the singing being good, expressive, and nicely modulated; the string band, by their skilful playing, making the whole very effective. We are very pleased that increasing attention is being paid to this important portion of the work.

Mr. J. Armitage, of Dewsbury, the deservedly popular medium and speaker, writes: "I see by your last issue that the Rochdale Societies are doing what I have longed to see done with other places, viz.: uniting their forces, which means strength and economy, with more brotherly love than petty jealousies, as seems to be the pervading spirit with so many places, that cannot join hand and heart together simply because all cannot be at the top, or the first trace horse. I only hope the example set by them will be followed by other places, and I, for one, will give them my services for the first day they have at liberty, if they will let me know a little time beforehand. I really feel that I should like to be at their first gathering, to help them to join hands and hearts with one another, to help on the cause of progress, and the truths of spirit communion."

PASSED TO THE HIGHER LIFE.—At 4 a.m., Sept. 30th: Miss Eliza Roberts, aged 24 years, and was interred on Thursday, October 3rd, at the Southern Cemetery; also, the infant son of our financial secretary, Mr. Sims, aged 19 days. On Sunday next, we intend holding a floral service, to commemorate the passing away of our sister and brother, when Mrs. Groom will conduct the services. Donations of flowers from friends will be thankfully received by W. H., cor. sec., 89, Exeter Street, Hyde Road, Manchester.

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The above is the first portion of a larger and more comprehensive work, now ready, entitled, *The Magnetic and Botanic Family Physician and Practice of Natural Medicine*, a Demy 8vo. vol. of 584 pages, price 10s. 6d., including plain diagnosis of all ordinary diseases and how to treat them by safe Botanic remedies and Magnetism. Also careful directions for the preparation of various Botanic medicines, tinctures, oils, liniments, salves, powders, pills, poultices, baths, toilet requisites, and other sanitary appliances. Also a description of the medicinal properties of all the herbs used. To be had of the Sub-Editor of this paper, and all Booksellers. Published by E. W. ALLEN, 4, Ave Maria Lane, London.

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