

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, JULY 5, 1889.

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A L O F A S

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SERVICES FOR SUNDAY, JULY 7, 1889.

Accrington.—28, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Venables.
Ashington.—Mechanics Hall, at 6 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30, 6-30: Mr. G. Smith.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Burchell.
Batley.—Wellington Street, at 2-30 and 6: Mr. A. Smith.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Thresh.
Beiper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Britten, Lyceum Anniversary.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Boocock.
Birmingham.—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.
Board School, Ouzelle Street, at 6-30. Monday, at 8.
Bishop Auckland.—Mr. J. Lambert's, 41, Black Boy, at 2-30 and 6.
Blackburn.—Exchange Hall, at 9-30, Lyceum; 2-30 and 6-30: Mr. John Pemberton.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Newall.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Russell.
Otley Road, at 2-30 and 6: Mr. Hepworth.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Beardshall.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mrs. Wade.
St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Midgley. Mondays, at 7-30.
Ripley St., Manchester Rd., at 2-30 and 6.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 12-30 and 6.
21, Rooley Lane, Bankfoot, at 6-30: Mrs. Denning, Miss Crowther.
6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Miss Patefield.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Lyceum Gathering.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30: Mr. Dewsbury, Mr. Cairns, Clairvoyant.
Byker.—Back Wilfred Street, at 6-30: Mr. Wilson.
Cleckheaton.—Oddfellows' Hall, 2-30, 6: Messrs. Bentley and Pickles.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30.
Onoma.—Lepton Board School, at 2-30 and 6.
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: Mr. Armitage (tea provided at 3d. each). Monday, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mrs. Peters.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halsfax.—1, Winding Rd., 2-30 and 6: Mrs. Connell.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Harrison.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 6: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Taft.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. Rowling.
Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Walker.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Clarke.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. Newton.
Leicester.—Silver St., at 10-30, Lyceum; at 8 and 6-30: Professor Timson.
Leigh.—Railway Road, at 10-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. and Mrs. Wallis.
London—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—18A, Margaret St., at 11. Wednesday, 2 till 5.
Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Wandsworth Road, at 6-30; Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. Veitch.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—309, Essex Road, Garden Hall, at 6-30: Mr. Walker. Wednesday, Séance, at 8.
Islington.—Wellington Hall, Upper St., at 7.
Kentish 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.—184, Copenhagen St., at 10-45, Mr. Battell, "How best to spread Spiritualism;" at 12, Open-air, outside hall. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., 6th, at 8-15, Séance, Mr. Matthews; 7th, at 3, Lyceum, at 7, Members' Meeting, and friends; 8th, at 8-30, Social Meeting, all invited; 10th, Séance. Sunday, 14th, Mr. Hoperoff.
Mile End Road.—Hayfield Coffee Palace, opposite St. Peter's Rd., 7.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Mr. Lees; Open-air at 3, at Hyde Park, opposite the Marble

Arch, Mr. Lees and others. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.
Peckham.—Winchester Hall, 88, High Street, at 11 and 6-30, Mrs. Yeates; Lyceum at 2-30. 99, Hill St., Saturday, 6th, at 8, Miss Davy. Sunday, at 8-30, Members. Tuesday, at 8-15, Members' General Meeting. Wednesday, at 8, Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. Drake.
Wanstead.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30 and 2-30; at 6-30.
Manchester.—Temperance Hall, Tipping St., Lyceum; at 2-45, 6-30. Oolihurst Road, at 2-30 and 6-30: Mr. Standish.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. B. Plant.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Alderman Barkas. Replies to written questions.
Granville Rooms, Newport Road, at 10-30 and 6-30.
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., 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Lees.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Walton (of Keighley).
Onwaldtwille.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. S. Featherstone.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. Swindlehurst.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Stansfield.
Rochdale.—Regent Hall, at 2-30 and 6: Circle, Miss Cropper and Mrs. Warwick. Thursday, at 7-45, Public Circles.
Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
28, Blackwater St., 2-30 and 6: Mrs. Craven. Wednesday, 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltsath.—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: Mr. W. V. Wyldes, and on Wednesday.
19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. J. G. Grey. Wednesdays, 7-30. Developing on Fridays, 7-30.
14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Huey.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. A. D. Wilson.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centro House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Messrs. Ashton and Armstrong. Wednesday, at 7-30.
Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Turnbull.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30: Mr. Knight.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. Bush.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mr. Oswin.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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FRIDAY, JULY 5, 1889.

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THE ROSTRUM.

FRAGMENTS OF "A TRUE STORY,"—COLLATED BY SIRIUS.

NOTE.—Since the first part of this remarkable work appeared last week, we have been fairly deluged with letters confirmatory of the views presented in the extracts from Froude's article, and amongst other contributions has been sent the following extract from "Notes and Queries" (U.S.A.), containing statements by the learned Hebrew, Rabbi Schindler, which speak for themselves.—[Ed. T.W.]

THE SENTENCE OF JESUS. Rabbi Solomon Schindler, of Boston, has the following communication in a recent issue of the Boston *Herald* in reply to "The Sentence of Jesus," published in the same paper:—

"I shall at present not deny the statement of your correspondent that a plate dating back to the twelfth century, and containing what purports to be 'the death sentence of Jesus,' has been discovered in some library, but even from the translation which your correspondent publishes it can be seen that the document is a *forgery*, one of those *pious frauds* which so frequently occurred during the dark ages. I wish, therefore, to point out to my orthodox Christian friends who may have read the article in the *Herald*, some passages in the translation which will prove that the document is a forgery, and not a very clever one.

"1. Pilate would never have called Jerusalem 'the most holy city of Jerusalem,' especially not in an official document. This passage alone betrays the hand of some Christian forger.

"2. The grounds upon which he passed the sentence would have been ridiculous in the eyes of any Roman. They are in fact copied from the gospel, which he must have anticipated. If Jesus was crucified at all, Pilate removed him without trial or sentence, on the suspicion that he might create a revolt on the Passover festival.

"3. It must have been purely accidental that Jesus was executed in common with two robbers. Whether they were Jews or Gentiles, even, the gospels do not tell. The pious forger of the twelfth century, however, carries this accident into the death sentence, making Pilate decree what was a pure coincidence. Now, according to the gospel narrative, the whole transaction, trial and all, passed off in less time than it could be duplicated. How could Pilate have strengthened his sentence in such a manner as to order that he should be crucified between two robbers? Were there commonly robbers at his disposal to be executed at so short a notice? Did he ever make use of them as a means of thus still more humiliating an offender?

"4. The most laughable part of the forgery are the signatures attached to the document. The first witness signs himself as Daniel Robani, pharisee. It takes all the Christian ignorance of the twelfth century both to fabricate and swallow such a signature. The word pharisee was no official title that any person could or would assume; it was a nickname, which nobody ever thought of placing behind his name, as little as any witness, to some legal document, to-day, would subscribe his name as J. Jones, 'know nothing mugwump,' or any other nickname.

"5. The document is said to be written in Hebrew, whilst the Romans never made use of any other language in their official documents than Latin. If Pilate *did* make use of the Hebrew idiom, he should also have had a Hebrew *and not a Roman date*.....As a piece of evidence to prove the truth of the gospel stories, such a plate is not only worthless but utterly destructive. *Solomon Schindler, Rabbi, Temple Adath Israel.*"

Whether should the above, and not a few more, now in our profession, be called "pious" or "impious frauds?"

Ed. T. W.

ORIGEN AND CELSUS.

[EXTRACTS FROM A RARE PAPER BY J. A. FROUDE.]

PART II.

Containing the only existing historical accounts taken from the antagonists of early Christianity, concerning its rise, progress, and the central character of the mighty drama, entitled "Jesus of Nazareth."

HITHERTO in my first extracts I have represented only the language supposed to have been addressed to Jesus and his immediate followers, by a personage introduced to give effect to the arraignment of the Christians and their founder, by the wisdom and intelligence of the time. I now proceed to quote some of the arguments of Celsus, as stated by Origen.—He says, speaking for himself, and what the Greek sages alleged against the Christians of the first and second centuries:—

"The Jews were a tribe of Egyptians who revolted from the established religion. The Christians have revolted in turn from them, and the cause in both cases has been the same—a seditious and revolutionary temper. So long as the Christians were few, there was tolerable agreement among them. As their numbers extended the mutinous spirit displayed itself.

"Sect has formed after sect, each condemning the other, till they have little left but the name in common. Their faith rests on nothing but their hopes and fears. God forbid that they, or I, or any man, should cease to believe that wicked men will be punished hereafter and good men rewarded. But the Christians have taken this ancient doctrine, and distorted its meaning, and now howl it out like the Corybantes, as if no one had ever heard of it before. Their creed preserves its original Egyptian stamp—grand and impressive without, and within ridiculous. The Greeks say that the heroes became gods. The Christians will not believe in the heroes, but insist that Christ was seen after death by his friends, and they are angry with us if we in turn decline to believe them. The evidence is as good for one as the other. Hundreds of Greeks are to be found to this day who maintain that they have often seen the god Esculapius busy about sick beds. Aristæus of Proconnesus disappeared mysteriously again and again, and started up in all quarters of the world. Abaris travelled on an arrow. Hermotimus of Clazomenæ could leave his body and return to it. Cleomedes was locked into a box, and when the box was opened he was gone. Men once living and now deified have their temples everywhere. There are the Emperor Adrian's lovers. Antinous works miracles daily at Antinopolis. These we are to call fables; yet what we are told of Jesus we are expected to believe. Those only can believe it who have determined that it shall be regarded as true, and forbid inquiry and investigation. The Christian teachers have no power over men of education, knowledge, and learning. They call human wisdom folly. The qualifications for conversion are ignorance and childish timidity. Their orators gather crowds about them in the market places, but you see no sensible person there; you see only boys, slaves, and the common materials of a city mob. Weavers or cobblers will make their way into private houses: so long as the heads of the family are present they say nothing; when they have the field to themselves they catch hold of the children and women, and then produce their marvels. Fathers and tutors are not listened to. Fathers and tutors, they say, are mad or blind, unable to understand or do any good thing, given over to vain imaginations. The weavers and cobblers only are wise, they only have the secret of life, they only can show the way to peace and happiness. If father and tutor come back and find them there, they cease their instructions. They whisper in the children's ears that till they are alone they can teach

them no more. They slink away with them into the women's apartment, or bid them come and learn the ways of perfection in their own workshops.

"I speak bitterly about this (says Celsus), because I feel bitterly. When we are invited to the Mysteries, the masters use another tone. They say, 'Come to us, ye who are of clean hands and pure speech, ye who are unstained by crime, who have a good conscience towards God, who have done justly and lived uprightly.' The Christians say, 'Come to us, ye who are sinners, fools, or children, and ye shall enter into the kingdom of heaven.' The rogue, the thief, the burglar, the poisoner, the spoiler of temples and tombs, these are their proselytes. Christ, they say, was sent to *save sinners*; was he not sent to help those who have kept themselves free from sin? They pretend that God will *save* the unjust man if he repents and humbles himself. The just man, who has held steady from the cradle in the ways of virtue, He will not look upon. We are to confess ourselves to be sinners, and to pray and sob for pardon. The magistrate judges by the truth, he does not listen to tears and lamentations. Can God require such attitudes? Why are sinners to have the preference with Him? Surely those who are doing their best are those who best deserve help from above. It is pretended, that well-conducted people are led astray by self-conceit, and will not listen to reproof. But the Christians do not address the well-conducted. They address the ignorance of the multitude; they are like the drunkards who accuse the sober of being drunk, or the half blind who tell those with eyes that they cannot see.

"You say (Celsus goes on, as if personally addressing the converts) that God must come down to earth to judge mankind. The Jews say that He will come. The Christians, that He has come already. But why should God come down to learn what mankind are doing? He already knows all things. Was it to set right what was amiss? The everlasting order of the universe does not need to be set right. No link of it is broken or can be broken.

"Do you suppose that for all these ages God had left man alone, and only now at last has remembered and visited him? You tell us nothing of God with any savour of truth in it. You terrify fools by pictures of the horrors which await the unbeliever, pictures like spectres and phantasms.

"You have gathered a doctrine out of the Greek legends which you have not understood about cataclysms and conflagrations. The Greeks discovered that elemental catastrophes might be looked for in recurring solar and sidereal cycles.

"The last deluge was Deucalion's: now you think that it is the turn of fire, and that God will come upon the earth as a consuming flame.

"God, my friends, is all-perfect and all-blessed. If He leaves His present state, and comes down as a man among men, He must pass from blessedness to unblessedness, from perfection to imperfection, from good to bad, and no such change is possible with him. Change is the condition of mortality. The immortal remains the same for ever. He cannot change without ceasing to be Himself.

"You Jews say, that when the world was full of vice and violence, God sent His angels and destroyed it in the first Deluge. You Christians say that the Son of God was sent on account of the Jews' sins; that the Jews crucified Him, and incurred heavier wrath than before. You are like so many ants creeping out of their anthill, or frogs sitting round a pond, or a congregation of worms on a mud-heap, discussing among themselves which have sinned, and all claiming to have had the secrets of God revealed to them. For us, they say, He has left the circuit of the sky. Our interests only he considers, forgetting all other created things. To us He sends messenger after messenger, and thinks only how to attach us to Himself. We are God's children, and are made in His likeness. For us, earth, water, air, and stars, were created to be our ministers. But some of us have sinned, and now God must come, or send His Son, to burn up the offenders, and give the rest of us eternal life. Such language would be less monstrous from the frogs than from those who now use it.

"What are the Jews that they claim such high privileges? They were a colony of revolted Egyptian slaves who settled in a corner of Palestine. In their account of themselves they pretend that at the beginning God made a man with His hands, and breathed life into him. He then put him to sleep, took out one of his ribs, and of the rib made a woman. Having thus created these two, He gave them certain orders, which the serpent tempted them to disobey,

and thus crossed God's purpose and got the better of Him. God having thus failed to make His creatures loyal to Himself, after a time proposed to destroy them. There was a Deluge, and a marvellous ark, in which all kinds of living things were inclosed, with a dove and a raven to act as messengers. The history of the Patriarchs follows—children singularly horn; brothers quarrelling; mothers plotting; a youth cheating his father-in-law; a story of Lot and his daughters, worse than the banquet of Thyestes. One of the lads goes to Egypt, where he interprets a dream, and becomes ruler of the country. His family join him and settle there. The Jews and Christians explain these legends into allegory, but it is all illusion together. The evil which men speak of is a necessary condition of the universe. It is not in God. It is in matter; its energy lies in corruption; and life and death succeed each other with an unchanging law of uniform succession. The world was not made for man alone, each organised creature is born and perishes for the sake of the whole *κόσμος*. That which to you seems evil may not be evil in itself. To some other being, or to the universe, it may possibly be good."

(To be continued.)

THE GHOST'S WAY.

A WELL-KNOWN AMERICAN MUSICIAN'S STORY.

PART II.

I DID not then take in exactly what my friend meant, but after a cold bath, a good breakfast, and a stroll with Ivans, that matter-of-fact pounder of sheepskin—as he called himself—put a notion into my head which never would have evolved itself out of my own consciousness.

To express in a few words what it took him an hour or more to explain to me, he convinced me that this strange possession, be it what it might, had made me a magnificent pianist. His idea was that I should test this power a week or more, see if it remained with me, and then launch out on the sea of public life, and give concerts. It is needless to say that I flatly refused to do anything of the sort, and that I parted with Ivans in no very good humour.

After dinner, as I was smoking a cigar in my room, to my surprise I was honoured by a visit from Skab, a favour never before vouchsafed me, who in his blunt way told me that he had been wonderfully struck by my playing the night before, and he wanted to know, "Why I had kept it all to myself?" I am not going to repeat much of Skab's talk, only I must say that in spite of his profanity and roughness, he was about the shrewdest manager I ever knew, and a man who understood when and where to take the theatrical opportunity by the forelock, and, in his own words, "work it for all it was worth." A good deal of talk wound up by Skab's insisting on my playing for him, and I startled him not a little by the vehemence of my refusal. It ended, however, just as I feared it would, and in spite of my horror and reluctance I found myself at the piano.

Here let me say that from the first time I felt this strange possession, power, or whatever it was, until it departed from me, I never approached a piano without a terror and shrinking fear that I cannot explain. I grew hot and cold, shuddered, trembled, and though I have played over two hundred times before immense audiences, my sense of fear never left me from the time I approached the piano until I knew from the falling of my hands that I could play no longer. If it were possible to introduce into the veins of each foot about ten pounds of the smallest sized shot frozen, to let the cold pellets run rapidly up the veins and hunt along the arteries until the whole body was tingling with cold and motion, and then to let every one of these shot rush up through the head and out at the tips of each hair, then it might be possible to feel as I felt when this awful thing overshadowed me. First I felt my arms grow cold, next they grew hot, and upon each hand I felt the pressure of an icy hand; the fingers crept along my fingers, the thumb pressed my thumb, and with a grip of steel I felt these hands close down on mine, then I surrendered entirely to their possession, and played what they played. As far as my individuality was concerned I was a block of marble, with hands and fingers moved by machinery. After I had played an hour or so, the hands lifted from mine, sometimes quickly, sometimes rather slowly, giving my hands a sort of caress—if I may so call it—which frightened me more than a blow would have done.

I felt all these sensations when I sat down at the piano to play for Skab, and I played, or rather my hands played,

for an hour. The music executed was of a varied character. An arrangement of Schubert's first, then a potpourri of popular airs, then one of Mendelssohn's "Lieder ohne Worte," and lastly a merry little bit from "Il Mondo della Luna."

Skab's amazement was very great, and his praises would have put me to blush had I been the actual performer of the music played. He then made the same suggestion Ivans had in the morning, only putting it in a business shape, and offering to "manage" me. He proposed that I should commence by giving a concert at his theatre, then try some of the smaller towns, and eventually Philadelphia. If I made a success there, then New York, Boston, the South, West, and Europe. He took my breath away with the auguries of future greatness and his rapid speech. I was carried away with dreams of ambition, and ere he left me I had promised to consider the matter and give him an answer in a week.

That week was the most feverish of my existence. I could not, of course, tell how long my ghost powers would last. I feared they might leave me in the middle of a performance, and I knew I could not finish as the audience had heard me begin. The prospect of being hooted off the stage was not agreeable, and that of being compelled to go through the sensations I have described was almost as bad. I sent for Tommy Ivans; I domesticated him in my room, and played every night. Sunday, by invitation, I played at mass in St. Patrick's Cathedral Church, and found that on the organ my fingers were controlled even as on the piano.

Monday, I signed a contract with Skab for a six months' engagement, he to bear all expenses, and to receive half the profits. Tommy Ivans, I stipulated, was to be employed in some capacity so as to be with me, and my first concert was fixed for the 12th day of November. Skab's willingness to risk money on me, and my desire to prevent his losing anything reconciled me more than anything else to the ordeal I had to undergo, but I suffered tortures in the intervals between the day I signed the contract and the night of the 12th of November.

I will not attempt to describe that night. My success was phenomenal. Encore after encore, wild applause and unbounded enthusiasm greeted the performance, and I woke up the next morning to find myself famous, and the possessor of \$650 net proceeds of my ghost's handiwork.

Just here I will explain a want the papers complained of—namely, that I gave out no programme of my performance, and the audience had to guess at what I played. I never knew myself what was going to be played, and to be honest, once or twice I played pieces the names of which I did not and never did know. After one or two concerts I mended matters by stationing Ivans on the stage, and telling him the name of the piece after I got well into it. He thereupon sang it out in a stentorian voice. If it happened—as it did more than once—that I myself did not know the name of the piece, I whispered, "A fugue of Tartini's," or "A sonata of Scarlatti's;" and Ivans roared it out, and the audiences were perfectly satisfied.

I am not going to attempt describing my six months' tour, nor my wonderful success. If I mentioned the name under which I played, you could yourself write out the history of my engagements. Suffice it to say that the morning after my first concert in New York, R. G. White pronounced me the finest pianist America had ever heard, and I do believe he was right, only he ought to have written "my hands," instead of my name.

I played steadily along—starring, as they call it, through half a dozen States, and by the end of the next May had invested \$10,000 in U.S. bonds, and \$10,000 more in the bank. Tommy Ivans was gorgeous on a salary of \$100 a week, and had eschewed the bottle and drinking.

At a little city in Massachusetts the first incident of any note occurred, and it was the beginning of the end.

About midway in the concert a very excellent performance of one of Spohr's was encored, and I attempted to repeat it. Of course I failed, and my hands glided into one of my "unknown's."

What possessed me I cannot tell, but I whispered to Tommy, "Original arrangement: Love's Question," and he shouted it out.

The piece was listened to in the profoundest silence, and well did it merit attention. It commenced in a kind of scherzo, and then glided into the most pathetic music I have ever heard. The whole arrangement was one grand question. It was the cry of a soul to a soul, "Do you love me?" It said in music what Shelley only could say in words, and so

strangely did it affect me that tears trickled down my cheeks as I played.

All of a sudden I was conscious of a human eye piercing me through and through. I looked in the dress circle, and on the front row of seats a dark-eyed, grey bearded man was contemplating me with a look in which wonder and fear were so blended that I caught something of each. In the midst of the most delicate and tender movement of the piece my hands were violently lifted up at my throat, and then dashed down so violently on the keys that I heard the strings of the piano snap, and heard and saw nothing more until I awoke to consciousness in the green-room, Skab standing over me wringing his hands and swearing like a trooper.

Finding that I had only been out a moment, I insisted on going back, for to tell the truth I was in an agony, fearing that my power had left me. Such, however, was not the case. The ghostly hands still exercised their sway, and I finished the concert. Once I lifted my eyes to the dress circle, but the man I had seen had left his seat.

It appeared to me—it may have been fancy, but it certainly seemed to me—that the cold fingers on mine trembled, and that the execution was not as vigorous as usual.

Next morning, about ten, a visitor to see me was announced. I told the bell boy to usher him into my apartment, and so fully convinced was I of who the stranger was that my pulse did not beat one whit the faster, and I was cool and collected when the man whose glance had terrified me so the night before came into my room.

After the usual civilities, a kind inquiry after my health, and a few compliments on my matchless playing, as he styled it, the stranger, begging my pardon for what might seem an impertinent query, asked me if I had ever taken lessons from or known Rudolph Aronsonheim. I answered promptly and truthfully that not only had I never known him, but that I then for the first time heard the name.

"Strange, sir," said my visitor, half musingly. "Your touch, your execution, everything about your playing, even down to your rather peculiar fingering, is Aronsonheim's. And stranger still, that beautiful concert piece you played was written by him. I never knew that anyone but myself had even as much as seen the score. I have it with me. It is unfinished, and ends in a confused scratching of pencil marks, just where you were so unfortunate as to have a fit last night." As he spoke he drew several stained pieces of music paper from his pocket, and extended his hand holding them towards me.

"You must excuse the dirty appearance of the sheets," said he, in the same musing tone of voice. "The poor fellow cut his throat just before he finished the score, and that is his life-blood on the paper."

"Gracious God!" I exclaimed, starting from my seat and waving back the music. "I tell you I never heard of him before. Where I learned that horrible music I do not know. I said it was original only because I could not locate it. Take it away from me."

"Pardon me," said the stranger, rising, "I fear I have been impertinent," and he started as if to go.

"Pardon me," I replied, "but I cannot permit you to leave without giving me some information as to this unfortunate man, whose music I seem unwittingly to have appropriated."

"With pleasure, sir," he replied, "if it can be a pleasure to rehearse so melancholy a history."

"Aronsonheim was born in Bavaria, educated in Munich. Before he was sixteen he was considered one of the finest pianists in Germany. Allured by flattering hopes held out to him by relatives in this country, he came to New York and gave a few concerts. He was very unfortunate in his selections; for he had an insane admiration for early Italian and German masters, and would play their compositions. Grand as they are to the true musician, they were *caviare* to the public.

"Aronsonheim earned applause and admiration from artists, but the people only came to hear him once or twice. Chagrined and heartsick he came to my native town with letters to me, and boarded in my house. In a month's time he was desperately in love with a beautiful girl in our village, the daughter of a wealthy manufacturer. An honest, open-hearted gentleman, he declined to tell his love until he had the parent's permission, and with a frank manliness that deserved at least recognition, he went to her father asking leave to address the daughter, who he believed was not indifferent to him. The usual result followed. Cursed as a beggarly 'Dutchman,' he was ordered out of the house, for-

bidden to speak to the woman he loved, and insulted as a snob only can insult a sensitive soul.

"I met him at the door. His face frightened me. He rushed by me into his room, locked himself up there for a time, and then came out a broken man.

"He tried for a week to get a single word with his love. He was denied admittance. The letters he wrote were returned unopened. He believed that the young lady loved him, and would fly with him, could he only tell her of his love; but no opportunity was afforded him to see her.

"At last he confided to me his scheme: 'I will give a concert. I know she will come. I will play her Gluck's "Orfeo," and then I will ask her in music to be mine. *Ach, Gott!* I know she will be mine.'

"Nothing could dissuade him from his scheme. His concert was advertised far and wide for the 2nd day of October, two years ago. He sat up from half-past ten the night of the 21st—I gave a convulsive start as the stranger said this, the reader can guess why—"to daybreak the next morning. Just before breakfast I entered his room and found him, wild-eyed and haggard, writing the score I now hold in my hand. He would not come to breakfast nor dinner despite my entreaties. I went up to his room about four in the evening, and just as I put my hand on the door I heard him give a despairing cry, 'I cannot do it; it will not come to me.' I threw the door open, but too late. He had cut his throat from ear to ear, and his life-blood ran out on this score, which I have kept by me ever since, but never heard rendered until you played it last night. May I beg you to accept it?"

(To be continued.)

CONGRESS OF SPIRITUALISTS.

To the Editor of "The Two Worlds."

Madame,—The second Spiritualistic Congress will be held in September of this year in Paris, the first having taken place in Barcelona. To the forthcoming Congress I beg to invite the Spiritualists of England. The question of Reincarnation will not be raised, and no matters will be brought before the Congress but such as those in which we are all agreed: 1st, The belief in the immortality of the soul; 2nd, The possibility of communion with those who have passed on to the spirit life; 3rd, Our responsibility for all our thoughts and deeds; 4th, That we have a spiritual body as well as a natural body. We wish it to be known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that spiritualism is not a religion of forms and ceremonies, but a science established on irrefutable facts, which scientific men are not justified in ignoring; and that we have on our side many of the leaders both in the intellectual and in the social world. This Congress should be a fraternal union of spiritualists from all parts of the world. "*Concordiâ res parvæ crescunt, discordiâ vel maximæ labuntur.*"

I take it for granted that many Englishmen will take part in the Congress, all information respecting which may be obtained from Herr Gabriel Delaune, editor of *Spiritisme*, 38, Rue Dalayrac, Paris.

LUCIAN PUSCH, Czenstochau, Russian Poland.

On April 24th, 1889, eighty delegates, representing over thirty-four groups or societies (Spiritist, Spiritualist, Theosophist, Kabbalist, Philosophic, Swedenborgian, Theophilanthropist, Magnetist), met together to constitute an Executive Commission to organise the Spiritist and Spiritualist Congress which will take place in Paris on September 9th, 1889, and end on the 15th.

Fourteen Spiritist and Spiritualist reviews and papers have already lent their adhesion to the Executive Commission.

All questions that divide us will be set aside.

We wish to prove in the said Congress that we are progressive, friends of truth, of free research, who recognise in man an immortal element, absolutely contrary to the annihilation doctrines.

That element is the fundamental basis on which to establish the union of all Spiritists, Spiritualists, Philosophers, Theosophists, Swedenborgians, Theophilanthropists, &c.

We make an urgent call to all Spiritists and Spiritualists, to all organisations, groups or societies, papers, reviews, devoted to our cause—to give the greatest publicity to this

address, asking them to send us, as soon as possible, their adhesion, addressed to the office of the Commission, 1, Rue Chabanais, Paris.

We pray them also to transmit to the Executive Commission all documents and remarks relative to the questions which may interest the Congress, at a date prior to August 15th next, the final date for receiving.

All managers and editors of Spiritist or Spiritualist papers belong to the Executive Commission by right, also delegates from all groups, who will have given their names prior to August 15th.

The Board named by the Commission consists of Dr. Charin, president; Messrs. P. G. Leymarie and Arnould, vice-presidents; Messrs. Delaune, Papis, and Caminade, secretaries; M. Mongin, recording secretary; M. C. Chaigneau, treasurer; Messrs. Baissac, Warschawsky, J. Smyth, and Henry Lacroix, translators and interpreters.

We can add nothing to the broad and unconservative spirit in which the Paris committee on the proposed Congress make their announcements. The questions open for discussion are of vital interest to every human being, whilst the promise that *all questions that divide us will be set aside* is worthy of any nation, and manifests that genuine spirit of fraternal kindness and forbearance that constitutes the very essence of true practical religion.

As far as English Spiritualists are concerned it only remains for the Editor of this paper (one of their number) to ask, Are you going to do nothing or take no part in this great world-wide gathering as a representative body of believers?

We have no doubt but that many English spiritualists will attend that Congress alone—in the seclusion of their own family relations, but what we would ask is, will you still remain palsied by tyrannical and unwarrantable denunciations from a few individuals who cry out for their own purposes against organization, or will you awake to the realization of the sacred duty you owe to the spirit world; and let your light shine before men, and in return for the noble revelation of truth and consolation you have received, testify your obligation to God and angels in this world-wide gathering of those who have been similarly favoured with yourselves? The spiritualists of England should long since have held great and influential annual gatherings, had it only been in the shape of anniversaries. They have hitherto failed in this, and lost power and influence in *that failure*. Now another opportunity, and one conducted on the broadest and most unobjectionable lines, opens up before them. It is needless to expect working people of small means to undertake the cost, and give the time necessary for personal attendance; but cannot societies unite, and individuals favourable to such an idea, aid in sending to the Congress a given number of delegates from different sections, who, by their presence and addresses from some of their number, shall testify to their interest in this the common cause of humanity, and what must yet become the common religion of humanity? Spiritualists of Great Britain, awake! Shake off the unworthy fear of being abused, berated, or scolded like children, for doing whatever you may deem to be your individual duty, and come boldly and bravely to the front in this hour, when your faith and whatever you may deem it worth, is on trial. Let none who read these lines be possessed with the idea that the writer thereof has any selfish or personal aim to gratify. Her course and duties are already defined, and she pleads now only for the uprising of that noble and devoted recognition of the grand truth that is in our midst, which seems to demand some expression from British spiritualists, if, indeed, they would be found worthy of their cause. We shall be happy to print any suggestions that may be offered from individuals or societies to effect the representation above proposed.—Ed. T. W.

THE "JARROW GUARDIAN" ON SPIRITUALISM.

SOME few weeks ago the editor of the above paper published a series of unworthy remarks on Mr. Victor Wyldes' lectures in the north, and spiritualism generally.

The editor of this paper being asked by friends in the locality of Jarrow to reply to this attack did so, but preferred publishing her remarks in the columns of *The Two Worlds* to attempting to meet the style and tone of the attack in the organ of which its language was evidently a representative.

The editor of the *Guardian* has, with candour and fairness, published the replies of both Mrs. Britten and others writing on this subject, but as Mrs. Britten has been challenged to show what spiritualism is, i.e., that it was anything besides "platform fortune-telling" or dark séance tricks, she has deemed it her duty to close the correspondence by the following letter. Several spiritualist friends in the north, deeming that the definitions of what spiritual tests really consist in would be useful to a far wider area of *interested* persons than those who might see the *Jarrow Guardian*, have solicited the editor to re-publish the article in these columns. We now comply with this request, and cordially commend the said definitions to the reader's attention.—[ED. *T. W.*]

THE CONTROVERSY OF SPIRITUALISM.—LETTER FROM
MRS. BRITTEN.

To the Editor of the "*Jarrow Guardian*."

Sir,—I do not feel that I either honour myself or the thousands of respectable persons who, like me, acknowledge spiritualism to be our religion when I again answer the writers of a paper that uses such language against us as that of "Tynesider."

Assuming that I have been misinformed in the statement that "Tynesider's Talk" is the editor's own lucubrations, and for the sake of the many worthy spiritualists who may find it expedient to seek for news in your journal, I deem it my duty to notice and reply to the following paragraph in your issue of May 3rd:—

"Last week, at the close of a most temperately-worded article, in which we commented at length upon Mrs. Britten's practical withdrawal of spiritualism's superhuman claims, we respectfully asked her 'to inform us for our enlightenment, and for the enlightenment of by far the greater proportion of our readers, upon what ground spiritualism *does* base its claims on the consideration of reasoning humanity.' This, we would remind her, she has not yet done. Our request may have escaped her attention. Accordingly we repeat it. An answer, of course, we have no right to demand; but, were such forthcoming, it would be some proof that Mrs. Britten has not purposely adopted the stale device of entering into small acrimonies and side arguments with intent to confound, or escape the inconvenient discussion of, the vital question at issue."

To this demand, I beg to answer that the acceptance of spiritualism as a truth by millions of persons all over the civilized world—and that from the highest to the humblest grades of society—has been based chiefly on the *supermundane intelligence* rendered through its phenomena, not upon the phenomena alone. The intelligence in question is considered supermundane when it is of such a character as could only proceed from the spirits of those the world calls "dead." In this category we include the tests of names, dates, events, the last words of the dying, and other special communications given to enquirers through the mediumship of total strangers; also, statements of circumstances given to recipients which they could only verify by subsequent enquiry; spontaneous and unlooked-for tests of identity; correct clairvoyant descriptions of spirits by strangers; warnings of approaching dangers or events; correct descriptions of scenes, persons, or places known only to spirits and not to the seer; divers foreign languages spoken through uneducated persons; writings, poems, trance addresses, &c., given through children and persons incapable of their production in normal states; music produced sometimes by spirits, sometimes by inspiration through unstudied performers; drawings, paintings, and photographs of deceased persons, also portraits of spirits, sometimes produced by spirits without human intervention, sometimes by inspiration, sometimes by mediums blindfolded; writings and various communications; sometimes produced by spirits themselves, sometimes through writing mediums. These are *some*, and only a part, of the *test* facts that by the millions are recorded in our literature, and thoroughly attested by men and women of characters beyond reproach, and persons of all ranks, including doctors, lawyers, magistrates, statesmen, authors, &c., &c. And it is to all these, and not a few princes and potentates to boot, that your well-bred and charitably-minded contributor, or editor, addresses the following language: "Faugh! Away, spiritualists! Get thee into strait waistcoats or perchance the more appropriate prison garb!" On such "talk," any comment on my part would be as unnecessary as degrading. I have only to add that all the above-named forms of intelligence constitute the chief part of the proof upon which spiritualism has been accepted, nor do I believe without such evidences any merely physical phenomena, however remarkable, would have been received as proofs of spirit agency by any considerable number of careful investigators, or well informed persons.

Trusting, 'sir, that, however rudely my name, standing, and belief may be sneered at or insulted by your contributor, I shall no longer be held amenable to the charge of evading the editor's demand,—I am, faithfully yours,
Manchester, June 6th, 1889. EMMA H. BRITTEN.

CORRESPONDENCE.

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

Dear Madame,—The earnest and stirring letter of "Wayfarer," appearing recently, must have been read by all spiritualists with benefit and appreciation. May I, however, be permitted to say a mollifying word or two?

We may divide spiritualists into two classes: the first, consisting of public workers and thinkers; and the second, of private workers and thinkers. We are rather too inclined to define the spread and progress of spiritualism by the numbers and the efforts of the former class, and forget—or know little of—the valuable aid being secretly rendered by the latter class. Many enthusiastic, true and earnest workers spend their time and labour in spiritually converting but two individuals, or perhaps one, whose ignorance they endeavour to enlighten with a dauntless persistency, patience, and determination that does them infinite credit and that seldom results in failure. Thus, in a year or two, scores of fresh souls, laden with fresh powers and diverse experiences, are quietly ushered into the vineyard of spiritualism, and as time goes on, become teachers and workers too. We are little aware of the real rapidity with which spiritual truth is being diffused. There are doubtless numbers of homes which, could we behold them, are veritable points of light to pilgrims groping their way in the dark.

Although, as "Wayfarer" touchingly says, apathy and indifference do exist in this most vital and potential cause of ours, yet the wide, noticeable progress spiritualism has made within the last few years, and is making now, does not speak so very badly for either class of spiritualists, and must, when taken into consideration, gladden the hearts of "Wayfarer" and every sincere working spiritualist.—Yours faithfully,

MARIE GIFFORD.

8, Manor Road, Forest Hill, S.E.,

June 15th, 1889.

NOTE.—Whilst thanking Miss Gifford for her timely and always welcome remarks, we must remind her that she has herself laid down the axiom that there are two classes of spiritualists in the field—to wit, both public and private workers, or, in other words, associations which get up and conduct the public gatherings, wherein the philosophy, doctrine, and ethics of spiritualism are presented, and workers in the home, whose influence, whether collectively or singly, is probably no less powerful—it may be even more so—than that of the press or rostrum.

Let our esteemed contributor remember, however, that the gentleman who writes under the *nom de plume* of "Wayfarer" only speaks of one section of one class, and that the coldly apathetic, who do not sufficiently well sustain the public meetings in which the world at large, rather than the spiritualists themselves, would be benefited, were they better sustained, held in more appropriate places, and conducted in what seems to "Wayfarer" to be a more liberal, faithful, and devoted spirit. Shakspeare most truly defines your position, dear madame, in the familiar lines—

"Let the galled jade wince,
Our withers are unwrung."

There are hosts of noble, generous, and earnest workers in both public and private; but there are also hosts of *spiritists* not worthy the honoured name of *spiritualists*, who regard the movement only for the sake of the personal gratification they can derive from it, and I am quite sure it is of such that "Wayfarer" complains. Had we *no cause for rebuke* in our midst, I feel confident no such letters as "Wayfarer's" would have ever appeared. Having cause, let those who realize the truth remember *in time* they have been admonished.

I am quite satisfied, dear madame, from the nature of your experiences, and the work you have done, and are still trying to accomplish, you can afford to take to yourself the same motto that for many long years the spirits of the good and true have applied to me, when the world was hard upon me, man ungrateful, and the heavens seemed darkened,—
"What is that to thee? follow thou me!"—ED. *T. W.*

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THE TWO WORLDS.

Editor:

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BRIEF SKETCH OF THE LIFE OF GIORDANO BRUNO.

F. M. HOLLAND.

FEW men have been so worthy of a statue as Bruno. This martyr for science was born in 1548, at Naples, and became a Dominican monk at fifteen, but was forced, in 1576, by his doubts about transubstantiation and the trinity, to flee from the cloister and leave Italy. He had been hooted out of Toulouse for attacking Aristotle, and driven from Montpellier for praising Paracelsus, and had refused a Parisian professorship because he would not go to mass, before he came to Oxford, where we find him defending the Copernican theory in a public discussion on June 10, 1583. He called himself "the Awakener of Sleepy Souls," and was eager to instruct women as well as men. He published a series of Italian dialogues, commencing with an argument for the earth's motion, entitled an "Ash Wednesday Symposium." Other dialogues maintained that the sun, moon and stars are of the same materials as our earth; that these worlds have inhabitants; and that the First Cause, or Universal Substance, is utterly incomprehensible, so that it may equally well be called material as immaterial, and no system can possibly be a finality. His "Expulsion of the Triumphant Beast" he wrote "to hasten the time when good actions shall no longer be thought destitute of religious merit or blind faith honoured as the highest wisdom." In this allegory he says, "Jupiter tells the other gods that they have placed so many records of their wickedness and personifications of vice among the stars that worship is passing out of use. So they agree that Truth, the foundation of all virtues, shall henceforth be the pole-star; while Taurus shall give place to Tolerance, and Capricorn to Intellectual Liberty. The Northern Crown is promised to the destroyer of that pernicious sect which teaches that sin is foreordained, and that no man can be saved by good works. Riches and Poverty contend in vain for a place among virtues. Indolence is sent to hell; and her appeal to the Golden Age is set aside, because men were then merely animals, and only through labour can they become divine. Aquarius is sent back to earth to say there never could have been a universal deluge. In derision of the doctrine that two natures are one in Jesus, Chiron, the Centaur, is said to have been perfect man and perfect horse." There is also a daring allusion to him who knew how to walk on the water and work other miracles, and thus was able to make people think that white is black and black white; that human reason is mere folly, and ignorance true wisdom. Nothing is said against natural religion, however; and it is urged that only those laws which promote human welfare are just, and that property ought not to be so unequally distributed, that some feast while others starve. In 1585, appeared his "Herpic Enthu-

siasm," showing that nothing ennobles the soul like love of scientific and philosophic truth. That same year was published a satire on the expectation of Christians to be saved by credulity, which he derides in a poem.

After this he returned to Paris, but was banished in 1586 for placing Copernicus above Aristotle. While wandering through Germany, he published his last works—Latin poems, more theistic than the Italian dialogues, and containing an explanation of the nature of comets and an argument for the rotation of the sun. Ill-success among Protestants made him fancy that he might be better off in the shadow of the mother church. So he ventured to Venice, where a nobleman had asked to be shown the way to knowledge invented by Raymond Lully. Perhaps Mocenigo hoped to learn sorcery and alchemy. His dissatisfaction finally led him to betray his teacher and guest to the Inquisition, and Bruno was arrested as he was about to take flight across the Alps. Among the charges at his trial, in 1592, were disbelief in the Trinity and transubstantiation and assertion of an infinity of worlds. This last view he admitted, as well as having been troubled by doubts ever since he was eighteen; but he professed to be otherwise orthodox, and desirous to reconcile himself with the church. On June 3 he offered to recant whatever in his teachings she condemned. This saved him for the time from the stake; but he was kept in the dungeons of the Inquisition, first for a year at Venice, and then for six more at Rome, whither he was removed with his own consent. Impossibility of release seems to have made him desperate; for, at a second trial, December 21, 1599, we find him declaring that he would not recant, and ought not to. On this his judges condemned him to be burned alive; but he said, "Perhaps you pronounce this doom with greater fear than I receive it." A week was given him to reconsider, but he was firm; and on Thursday, February 17, 1600, he perished in the flames, without uttering even a moan. His last act was to turn away his face from the crucifix. The more clearly we realize how much of error and servility there was three hundred years ago, the more we shall honour Giordano Bruno for showing so much courage and teaching so much truth. His death was simply the penalty for having advanced beyond his age and having refused to go back. Nobody reads his books now: they have become antiquated through the establishment of those ideas for which he died.—*Religio-Philosophical Journal*.

GRAND AND GLORIOUS MARTYR!

His only fault was that of living and teaching three hundred years before his time, and enunciating, as if by inspiration from the realm of true knowledge and divine wisdom, the very ideas which are now accepted as the purest of religious doctrine, and the grandest of scientific truths.

Grand and glorious martyr! See how his name is redeemed from all the darkness that murderous bigotry has hurled against it, how magnificently his fate is avenged, as the sun of Rome now shines upon the spot where Bruno suffered a cruel and agonizing death, and lights up the splendid statue of the martyr before which thousands of heads are uncovered, and upon which thousands of eyes gaze with reverend and admiring delight. As a corollary to this brief and imperfect sketch of the man who was done to death at Rome, in 1600, as the worst of heretics, and who is being honoured at Rome as the best of saints, and the wisest of revelators in 1889, we subjoin the following significant extracts from the London papers:—

"Rome now possesses its statue of Giordano Bruno. It stands in the Piazza Campo di Fiori—on the very spot where the friar was burnt, and was unveiled on Saturday. The scene which attended the unveiling was extraordinary. Perhaps no similar demonstration has been witnessed in Rome since Victor Emmanuel's funeral."

AN IMPOSING CEREMONIAL.

At the head of the procession, which was so striking a feature of the day's proceedings, came the Garibaldians in their picturesque uniforms. On their appearance they were greeted with vociferous cheers. Then followed the students of the University of Rome, and of the other Universities in Italy, which had sent deputations, and they naturally made their presence known by their youthful enthusiasm. Association after association then followed, while bands of music played patriotic airs. The whole *cortège* took more than an hour and a half to pass. Before the end of the procession had arrived at the Campo di Fiori, the statue of Giordano Bruno was unveiled in the presence of the Syndic,

Marchese Guiccioli, the deputation from the Chambers, and many senators, who assisted individually at the ceremony. Signor Bovio then pronounced a short speech. A part of the *cortège* afterwards proceeded to the Capitol to a Garibaldi meeting. That day has been a signal success for the supporters of freedom of thought and speech. Admirable order was maintained during the whole ceremony.

"ONE OF THE SADDEST DAYS IN THE POPE'S LIFE.—Some clerical families—so the *Daily News* Correspondent says—left Rome in sign of protest, and the Pope himself was very much depressed by the demonstrations. The *Daily News* Correspondent declares that his Holiness's friends say it has been one of the saddest days in his life."

"The Pope considers yesterday the darkest day which Rome has known since 1870. Freethinking and Liberal Rome, which means nine-tenths of the population of the Eternal City, has embittered the old man's life by unveiling their statue of the arch-heretic Bruno, on the very spot where the ex-monk is supposed to have been burnt by order of the Papal Inquisition, in February, 1600. The Pope kept in sulking for three days behind locked doors, fancying himself in prison. In his long life of 79 years, this affair of the Bruno statue is one of the events which have afflicted him most."

"The Pope is maintaining an extraordinary privacy. For three days he would see no one, no longer went into his garden, but remained absorbed in prayer in his private chapel. His Court ecclesiastics, as well as laymen, tried in vain to see his Holiness. He thanked them all, but refused to admit anybody, begging them only to join him in prayer. He is said to fear an attack to destroy 'the only power left to the Papacy—its moral influence.'"

"Hitherto the Pope has enjoyed the privilege of conferring the glories of sanctification on names centuries after their owners became dust; and so the bright roll of saints has increased from age to age. Now it appears that peoples and popular Governments are resolved to confer a similar, if not a brighter, glory on the martyrs of science and the apostles of civilisation."

On Saturday, June 8th, 1889, there was uncovered in Rome a statue erected to commemorate the name of Giordano Bruno, who fell a victim to Papal tyranny some four centuries ago. The centuries have gone and left Bruno's name bright and ineffaceable. That name, in spite of Papal frowns, is now enshrined for ever in the memory of mankind. Bruno was conquered in his life; but by his death became a conqueror for all time to come. And thus over the statue of Bruno, rising triumphantly above the scene of his martyrdom, and in the chamber of the bigoted old man, who would fain roll back the last three hundred years of civilisation, the angels of light and darkness appear, each striving for victory. How the contest has ended, the statue itself declares—as the multitudes who doff their hats before it cry, "Let there be light," and the heavens unite with suns, stars, earth, and people to shout, "AND THERE SHALL BE LIGHT!"

LABOURERS' DWELLINGS.

[NOTE BY ED. T. W.]

WHILST revising a lecture of the Editor's, previous to going to press, on the subject of "*The Palace and the Tenement House*," a paper entitled *Modern Thought* loomed up from our desk. Always preferring to give the ideas of others to forcing the Editor's opinions too prominently before the reader, we give place to a few extracts from our esteemed contemporary, and earnestly beseech of those who take this paper in hand to

READ! READ!! READ!!!

and after comparing these extracts with the accounts of the splendid fêtes, feasts, and entertainments constantly recorded of the rich and—so-called—*noble* of the earth, let the reader answer to our demand, Is this the fruits of 1889 years of CHRISTIAN teaching, and a specimen of CHRISTIAN civilization?

THE LABOURING MAN'S HOUSE.

"THE question of cheap homes for labouring men is just now the order of the day. In this year's Great International Exposition at Paris, a section, the 11th, is consecrated to dwellings for the working classes. Numerous specimens of these habitations will be exhibited there, and at the same time all the documents relating to the subject. It will not be out of place, at this moment when the public is occupying itself with the matter, to show where the question is, and indicate the phases through which it has passed.

"The problem of lodging the working man has been a grave one, since the day when great agglomerations of labourers have been formed around manufactories, in the centres of production. It goes on complicating itself more and more in proportion to the measure in which industry develops itself, and employs more arms; it has its summum of intensity in the manufacturing countries, where the existence of population is more artificial than in others. London has acquired in this regard a sad celebrity, and notwithstanding the efforts which they have recently made to ameliorate the situation, it is still growing worse. Misery clothes herself there in a character more hideous than elsewhere, and this is comprehensible. There exists in London

the most considerable agglomeration which is to be found upon the globe. The population augments each year 70,000 souls, and the crowding becomes frightful in the quarters inhabited by the miserable. Nothing can equal the sinister aspect of those alleys where the houses almost touch, where the air never penetrates. A mephitic atmosphere, an odour of mould and damp is exhaled from these little low houses, where the filth is heaped on the rotting stairways. Whether it is dry or rainy the soil is always mud. A sort of mist escapes from these infected little streets, upon which the low and sombre sky of that country weighs. The sordid slovenliness of these lodgings, where successive generations have piled up their detritus, pass all that one can imagine. Never has a stroke with a broom been given. The one opening which is decorated with the name of window is stuffed with rags, or covered with boards to keep out the wind and rain. Each chamber shelters a family and sometimes two. At an inquest only recently held in White-chapel, one of the witnesses, a health inspector, stated he found in a cellar a man, a woman, their four children and three hogs. Further on, seven persons in an underground kitchen, with the corpse of a little child in their midst. In another place he found a widow, three living children, and a fourth dead, which had lain already thirteen days. In the poisonous sewers, some honest working men live with their families among robbers, assassins, and public women: morality and decency are unknown. Few of the people are married, and no one cares about it. Free union triumphs, and incest comes often to associate itself thereto. It must not be supposed that these details are borrowed from Dickens' romances, or even from the sensational brochures of Sims, or of the Reverend Mearnes. I have copied them, word for word, from a quite recent book, from the work of an economist, Mr. Arthur Raffalovich, who consecrates his life to the study of these questions, and who travels through the world to collect information, on the very spot, for his own enlightenment.

"In Germany the situation is no better, but it presents itself under a particular aspect. A promiscuousness, of quite a special order, introduces into the poor families still another cause of disorder and unhealthiness. The German workmen have a great tendency to lodge themselves with comrades who have families, either for the night or entirely. In Silesia, in Rhenish Prussia, in Westphalia, these habits are general. It is not rare to see these lodgers sleeping in the same room with the family who lodges them, even when the latter count grown girls among its children. Sometimes the one room contains but a single bed for husband, wife, children and boarder.

"In Berlin 100,000 person live in cellars.

"I could continue this sad review and show that, in all the capitals of Europe, things are about in the same condition, and that the large cities of America themselves offer a similar spectacle, notwithstanding their recent construction, their expansion which nothing can hinder, and the wonderful prosperity of the new country in the midst of which they are rising; but I have said enough to demonstrate the two things which I intended to establish in beginning this; the first is, that France is not the country where the working class have most to complain of; and the second is, that the problem of cheap dwellings is one of those which is forcing itself with the most authority upon the attention of economists.

"Under whatever aspect one views it, says M. Picot, one feels that the problem of dwellings, is the knot of the social question. No good sentiment can germinate in a hole such as those of which I have spoken. The family feeling is lost there. The workman never enters it except with disgust and quits it as soon as he can, to go to the pothouse, where he forgets his misery. The women and children desert it equally, or waste away there in the promiscuousness of infection and vice, because vice and crime equally seek refuge in the pest holes, in the dark and dirty streets. They grow there like mushrooms on a compost heap. Idleness and drunkenness develop there with them and complete the hideous circle in which the family of the labourer finds itself enclosed.

"It is not alone the poor classes which this state of things menaces: it compromises the health and security of the whole world. Epidemics which are born in these 'courts of miracles,' go out to spread themselves over the entire city, affirming the close union which joins all the inhabitants, and the sufferings which they endure there are exhaled under the form of menaces and maledictions. 'It is not virtue only,'

says Dr. Du Mesnil, 'it is heroism which the world needs, in order not to contract, in these holes, a hate of society.' The honest and laborious workingman, feeling that he cannot raise his family under the influence of such surroundings, revolts against a social state of which he believes himself a victim, and the explosion of his fierce hate, becomes only an affair of circumstances.

"I have studied," said Blanquie, 'with a religious solicitude, the private life of working families, and I dare to affirm that insalubrity of the dwelling is the point of departure for all the miseries, all the vices, all the calamities of their social state. There is no reform which merits to a higher degree the attention and devotion of the friends of humanity. After having shown to some extent the evil condition, it is well to speak of the efforts which are being made to mitigate it.'

"The above statement of facts from a high class periodical, *Revue Des Deux Mondes*, is worthy all attention. England began in 1841 building some homes for this class; and George Peabody, the American banker, whose splendid deeds guided by so much intelligence are well known, and who died in England in 1869, after having consecrated to the poor in repeated donations, a sum of \$2,500,000 to create for them economical and healthy homes. The administrators of this legacy have built in the centre of London groups of houses which contain 4,551 apartments, sheltering 18,000 persons. And from the interest of 4 per cent on the capital engaged, they had already spent in 1884 \$6,055,000 in constructions. They have carried out the wishes of the donor, expressed in the following manner, in his will, which bears the date of May 30th, 1869. 'My hope is, that, in a century, provided the renters have reached such a number, that there will not be, in London, a single poor and laborious workman, who cannot obtain a comfortable and healthy lodging for his family at an expense corresponding to his feeble salary.'"—*Modern Thought*.

If anyone questions the truth of these statements let them procure the last few issues of the *Manchester Sunday Chronicle*, and reading therein, whole pages of that large and progressive journal, on the horrors, shame, and degradation of the slums of the great rich city of Manchester—dubbed by royalty on its recent visit "The Modern Athens!"—a city of more churches and wealth, dirt and misery, crime and wretchedness than any other in the kingdom, let the reader reiterate our opening questions.—Is this then the fruit of 18 centuries of Christian teaching and the culmination of Christian civilization?—[Ed. T. W.]

HE GIVETH HIS BELOVED SLEEP.

NIGHT drops her mantle from the skies,
And from her home of peace above,
She watches with her starry eyes,
As with a tender mother's love.
The sounds of toil and strife are stilled,
And in the silence, calm and deep,
The word of promise is fulfilled—
"He giveth his beloved sleep."

The weary soul, oppressed with care,
The young, the old, the strong, the weak,
The rich, the poor, the brave, the fair,
Alike the common blessing seek.
The child sleeps on its mother's breast,
The broken-hearted cease to weep,
For, answering to the prayer for rest,
"He giveth his beloved sleep."

Beneath the churchyard's sod there lies
Full many a weary form at rest,
With death's calm slumber in the eyes,
And pale hands folded on the breast.
O ye, who bend above the sod,
And tears of silent anguish weep,
Lean with a firmer faith on God—
"He giveth his beloved sleep"—

Sleep for the eye whose light has fled,
Sleep for the weary heart and hand;
But not the sleep of those who tread
The green hills of the "better land."
No restless nights of pain are theirs,
No weary watch for morn they keep,
But through release from mortal cares,
"He giveth his beloved sleep."

Theirs is that sweet, exceeding peace,
Where love makes every duty blest;
Where anxious cares and longings cease,
And labour in itself is rest.
O, we will trust the power above
The treasures of our hearts to keep,
Safe folded in his arms of love,
"He giveth our beloved sleep."

L. Doten.

LYCEUM JOTTINGS.

MAN'S OBLIGATIONS TO THE ANIMAL WORLD.

THE dominion which man acquired at the period of his creation over the animal world has been turned by him to his own benefit and advantage in every age and country, and in multifarious ways. His condition would have proved very different from what it is if the beasts of the field, the fowls of the air, and the fish of the sea had never existed at all. It is only by trying to consider how he could have managed to get on without them, that he is enabled fully to realise the importance of the place they hold, and the purposes they fulfil. While several distinct species minister to his necessities in the matter of food and clothing, others are trained to yield him essential service in carrying on the affairs of life. Without the cow and the sheep, the horse and the dog, he would feel himself in a helpless state. The mythical centaur may be regarded as fitly figuring, in its hybrid formation, the indebtedness of mankind to the indispensable horse. To conjure up panoramic pictures of howdah-bearing army elephants striding on the war-path, heavily laden camels toiling across the desert, four-in-hand teams of horses going at full pace, pack-burdened mules and llamas straining up the rough ascents of Spanish sierras and Andean cordilleras, reindeers careering with sledges in their wake over wastes of frozen snow, and harnessed donkeys wearily dragging costermongers' carts, is to form some idea of the services that different species of quadrupeds are called upon to perform. Manufactures and commerce are better sustained by what animals yield than by the fruits of the earth or the minerals and ores that are dug from underground. Hides and skins, fleeces and furs, hair and bristle, horns and tusks furnish material for many industries, and give employment to many hands. The hides and skins, which pass through different processes of tanning, currying, and dressing before being fashioned into useful articles, vary in dimensions in accordance with the relative size of the animals from which they are taken, comprising such contrasts as the hippopotamus and squirrel, buffalo and badger, bear and beaver, or camel and chinchilla. The extent of the commerce in the fleeces of sheep and hair of goats is shown by the amazing amount of work that goes on in the woollen and worsted manufactories of Yorkshire. Bradford and Saltaire manufacture the mohair and alpaca fabrics, for which they are so famous, from the fine silky wool of the Andes llama and the Angora goat. The ermine, though only a stoat, about a third larger than the weasel, has the distinction of supplying the soft white fur of close texture for the state-robcs of sovereigns and nobles. The skins and black-tipped tails, arranged in quincunx order, form the distinctive character of these state-robcs as well as of crowns and coronets. What would upholsterers do without the horsehair which, in its two forms of the short curly and the long straight, is used for stuffing chairs and sofas, and forming hair-cloth? Brushmakers, saddlers, and shoemakers would find some difficulty in providing proper substitutes for the hog and wild boar bristles they use, which are entirely imported, in large quantities, from different parts of Asia and Europe, on account of the improved breed of British pig being destitute of hair, which makes them look more nude than any other animal. Just as the texture of Merino wool is finer than the texture of Cheviot wool, the quality of the ivory in the tusks of African elephants is better than that in the tusks of Indian elephants, and the trade is accordingly brisker in African ivory, which is much sought after by the Arabs, who make raiding incursions into the central districts for the capture of slaves. The tusks of the walrus, like those of the hippopotamus, furnish a hard ivory for dental purposes, and Russian ivory turners make much use of the fossilised tusks of mammoths, which are found in great abundance on the northern coast of Siberia. Ivory, which bears much the same relation to ordinary bone that marble does to ordinary stone, is chiefly used in the making of knife handles, chessmen, billiard balls, and certain parts of mathematical and musical instruments. In the production of artistic ivory-work, Chinese turners and carvers excel the experts of all other nations. The horns of various animals furnish material for the construction of numerous useful articles; and as our native supply is limited, large importations are made from America, Australia, and India. In addition to the eggs derived from domestic fowls which form nutritious articles of food, and figure so largely in trade transactions, we are under obligations in various ways to many of the feathered tribes. Swans and eider-ducks are the chief supplies of the down that gives soothing rest to aching heads and weary limbs. Feather beds suffice for those who cannot afford the luxury of downbeds, and they form an important branch of manufacture. Ostrich feathers and the ocellated tail-feathers of the peacock are extensively used for decorative and other purposes. In the East the peacock's feather adorns the cap of the Chinese mandarin, and in the West the ostrich feather does duty as a military plume. From the sweet notes of the singing birds—as the caging of them shows—much solace and good cheer is derived. If man is not indebted for food to the whale, which is the largest denizen of the deep, he derives from it abundance of oil, and of a bone which, on account of its pliancy, is found useful for a variety of purposes. The seal, a Polar companion of the whale, is valuable for its skin as well as for its oil. Even the skin of that ferocious fish, the shark, is used by native workmen in India for polishing wood and ivory, and in Astrakan it is made into shagreen. An oil is extracted from the liver of the shark which is considered to possess curative and strengthening qualities, like cod-liver oil. Among the treasures of the deep are included pearl oysters, which are found in widely-separated parts of the world, the finest being those obtained by the fishermen of Ceylon. Though insects are commonly regarded as pests, it would be unpardonable—even in the most cursory survey of the subject under consideration—to forget what we owe to the busy bee, whose honey and wax form a provision of sweetness and light in close combination.—*The Cornubian*.

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Circle. Numerous spirit hands were seen on the table, bright lights were observed floating in the room, and our lady medium's musical guide returned, but had to contend with another spirit, who desired to control also. Office bearers were elected for the quarter. We expect soon to have our circle considerably augmented by enquiring friends.—J. C.

ACCINGTON AND CHURCH. 26, China Street.—Mrs. Best gave good clairvoyant descriptions, both afternoon and evening, to large and appreciative audiences, nearly all being recognized. A few strangers seemed well satisfied.

BACUP. Princess Street.—Mr. H. Pryce gave trance addresses. Afternoon subject: "Where are the dead?" Evening: "The Antiquity of Man in relationship between the Scriptures and Science."—A. H. W.

BARROW-IN-FURNESS.—Mr. Swindlehurst discoursed on "The Dawn of a Better Day," and "Samson, the Mighty Fox Hunter." In the first lecture he dwelt on the past, with its heroes who dared to speak and act outside the priesthood, churches, and crowned heads; on the present hopes of those who dared to think for themselves, illustrated by the movements of the Secularists, Socialists, Nihilists, Home Rulers, &c. He thought all had good in them, though he deprecated the line of argument of the Socialists. He contended they were somewhat similar to the priesthood—they wanted to take man outside of himself to Jesus, and so the Socialists wanted to take the people to the State—everything was to be done for them by the State! The State would be found to have contaminated statesmen, which would reduce the purity of the whole in degree. The only way to solve the problem was for man to know and cultivate himself before he could work satisfactorily for others. His evening lecture bore on the teachers of religion, and Samson's exploits as carried out by the aid of "the spirit of the Lord"; and how revenge was executed on the innocent, the guilty going free. Modern spiritualism was more moral and just than the stories found in the Bible. Would they allow ministers to teach the young such tales in the name of religion? No! The scientists should be more prominent on your school boards, and the parsonic community would have to stand down; but they would die hard ere they would let go of the children.

BOLTON. Bridgeman Street Baths.—Afternoon, Mr. P. Lee lectured on "How best to form a scheme for the purpose of getting up a confederation of Lancashire spiritualists," in a very intelligent and able manner. Discussion of points brought out was entered into very warmly by members, but no definite results being arrived at, the same was left open for further discussion in committee, when the results will be made known in *The Two Worlds*. Evening subject was, "The temptation of the devil and the ministry of angels." The devil is a familiar term, it has struck terror into the hearts of many. He is supposed to dwell somewhere below. The only hell that can be, if we look at it from a rational point of view, is formed by wrong doing. We require spiritual culture. Only in so far as we cast off selfishness and work for the good of others as well as ourselves, can devilishness be overcome. By so doing we perform angels' work, and become like those who at this time enjoy the happiness and comforts of Heaven.—J. P.

BLACKBURN. Exchange Lecture Hall.—Afternoon: Mrs. Green's guides discoursed to a moderate audience, on "The Home of the Angels." They explained that the home was made by their actions, and advised the audience to try to live more in harmony with God's laws, and not be deceived into spending their time in evil pleasures, for if nature's laws are broken we must suffer the penalty; it would not be just for anyone to suffer for us. When persons know and feel that they alone are responsible for the sins they commit there will be less wrong doing. Why do you weep for the departed? they are not dead nor lost! You need not clothe yourself in crape, nor make yourself and others miserable; your friends live, and you can hold communion with them in your own homes. God speed all who go through the streets bringing in the outcasts, to raise them from their low moral condition, as all are children of the self-same God. Eight clairvoyant tests were given, six correct. Evening: A large audience. Subject, "Spiritual power." The guides showed that God is ever the same, and everyone must work out their own salvation and not rest on being saved by another's work. Nine clairvoyant descriptions, seven acknowledged as correct. A pleasant and successful day, hoping to soon have her again.

BRADFORD. Little Horton.—Afternoon: Miss Wilson's guides named two children, performing the ceremony in nice style to the satisfaction of all, who went away comparing the orthodox way with that of the spiritualist.

BRIGHOUSE.—Mrs. Gregg gave a very interesting address in the afternoon, subject "Revelations from the spirit world." In the evening the controls selected for their discourse, "The Spirits' Mission," which was interesting throughout. Clairvoyance followed each discourse, and was much appreciated.—S. B.

BURNLEY. Hammerton Street.—Mrs. Craven gave an excellent discourse in the afternoon on, "Train up a child in the way it should go, and when it is old it will not depart from it." Evening, subjects chosen by the audience, "Does the Bible teach spiritualism, if so explain how and where?" "Life, its use and abuse," "Is there any difference between soul and spirit, if there be what is the difference?" also "Where are the so-called spiritual spheres located?" Each of these subjects was treated in a clear and telling manner to a very attentive and appreciative audience.—R. J.

BURNSLEY. June 23rd.—Mrs. Wright's guides gave an interesting discourse from the line of a hymn, "There is a state unknown, unseen," urging the great necessity of a pure and blameless life to enable us to enjoy the grand realities of that state. June 30th, a good and instructive address from the guides of Mr. Blundell, subject, chosen by the audience, "The logic and philosophy of the continuity of life," which gave great satisfaction.

BYKER. Back Wilfred Street.—Mr. Green gave his first lecture, on "Origin and growth of religion," which he handled very ably, to a good audience.—Mrs. H.

CLECKHEATON. Oddfellows' Hall.—Mrs. Russell disappointed us, so three of our members, Messrs. Blackburn, Pearson, and Nuttall, volunteered as substitutes. Mr. Blackburn gave a touching address

"How I became a spiritualist." Many times in his discourse he was overcome with emotion; the audience had great sympathy with our brother. Mr. Pearson gave a few remarks from the lesson. Mr. Nuttall, clairvoyance, very good. Evening, Mrs. Clough officiated, and her guides spoke on "Hand in hand with angels," and we thank her very much. Mr. Pearson gave psychometric delineations.—W. H. N.

COLNE.—Mr. Postlethwaite, speaker. Afternoon: two questions from the audience were chosen and answered satisfactorily. Evening subject, "Temples of the World, its Art of Worship." Two questions answered. Psychometrical delineations after each discourse.—J. W. C.

DARWEN.—Mr. Featherstone, of Parkgate, gave two very good discourses. Afternoon, "What is the difference between religion and science?" Evening, "Do the teachings of spiritualism and geology agree?"—T. H.

FELLING.—Mr. J. Hall gave a short but good address on "The spirit of persecution," which was highly appreciated by a fair audience. The officers were elected for the ensuing six months as follows:—President, Mr. John Willson; vice-president, Mr. Joseph Hall; secretaries, Mr. Robt. Peters (financial), Mr. John Dobson (cor.); treasurer, Mr. William Winlow; committee: members of society.—G. L.

FOLESHILL.—Mr. Young, a medium from Leicester, delivered trance addresses. The evening subject was "Spiritual darkness and spiritual light." The controlling spirits maintained that, notwithstanding all past teaching, and all the religious systems, man is to-day, speaking generally, in a state of spiritual darkness. His aspirations after higher things had been curbed by tyrants and priests, interested in maintaining a supremacy for their creeds and dogmas. There was nothing within the compass of material research that would satisfy the longings of the soul, and the current religious teachings were only a mockery, bidding human beings look forward in faith to a life beyond the grave, and yet advancing no proof of such an existence. It had always been the desire and intention of the priesthood to destroy the light at its birth, as when men and women endowed with spiritual gifts were burnt as witches. Now, however, again the spiritual light was dawning in the form of modern spiritualism, giving to the soul the consciousness and certainty of a future life. It asserted that, so far from the grave being the end of existence, and the death of hope, man lived beyond the grave, and there were everlasting grades of progression. They asked that this light should be the guiding star of life, to guide humanity over the wilderness of earth to the heavenly spheres. Mr. Young afterwards gave some of his experiences in spiritualism, and was followed by Mr. W. Lloyd.

GLASGOW. June 23rd.—Morning:—Mr. J. Robertson read a paper by T. Shorter, on "Spiritualism." A discussion by the members followed. Evening: Mr. J. Griffin discoursed on "The distinctive difference between Christian doctrines and Spiritualism." Thursday, 20th June, J. Griffin's controls gave an address on "Purity, Justice, and Righteousness being essential to man's true nobleness." Also gave a number of psychometrical readings, friends and events, all of which were admitted to be true. Mrs. Waddington gave clairvoyant descriptions, and a most enjoyable evening was spent.—J. G.

HALIFAX. Mechanics' Hall.—Mrs. E. H. Britten spoke in the afternoon on "The coming questions of the day." In the evening six subjects were sent up. We feel it a treat to have this noble speaker on our platform, and the eloquent and instructive lectures, with sound logic and stern facts, were listened to with rapt attention.—J. L.

HECKMONDWIKE. Church Street.—Afternoon: the guides of Miss Tetley gave interesting discourses, "Catch the sweets of fairy land." Evening: "The teachings of Orthodoxy as compared with those of Spiritualism." Thin audiences.—J. C.

HKYWOOD.—Good audiences, owing to the visit of Miss Yarwood the previous week. Miss Sutcliffe spoke well, and was listened to attentively. Clairvoyance very good.

HUDDERSFIELD. Brook Street.—Mr. Schutt has taken questions from the audience, answering them in his usual effective style. Audiences only moderate.

JARROW. Mechanics' Hall.—Evening. The guides of Mr. Charles Campbell gave a beautiful invocation. Mr. Dinsdale gave, to an appreciative audience, a scientific reading on "Great men, and their testimony on behalf of Spiritualism," which was very instructive. This being the first attempt of Mr. Dinsdale on the public platform, I recommend societies to give him a trial. His address is, 47, Northumberland St., Sunderland.

LIVERSEDGE.—A cottage meeting was held on Sunday evening at the house of Mrs. Todd, South Street, about a dozen present, to whom Mrs. Kendall gave a good address on "The schoolhouse of time," followed by over twenty clairvoyant descriptions, all except one readily recognized.—E. F.

LONDON. Spiritualist Federation.—June 30th: The meetings in connection with the above, to receive reports of work during the last six months, were held in Goswell Hall. The general secretary gave in a satisfactory statement as to work done, and hoped, by a better union with the societies, to extend it during the ensuing year. No report was received from the financial secretary, he being absent and not having forwarded one. The meeting resolved, by a majority vote, that in future the council should consist of delegates from societies only, in the proportion of 1 to 25 members, and it is now hoped that all the societies will avail themselves of this method and send delegates to the first meeting, which will be held at Lockhart's, 109, Fleet Street, at 8-15 p.m., on the 18th July. A very successful evening meeting was held, which was addressed by Miss Young, Mr. Everett, Dr. Daly, Mr. Rodgers, and others. Dr. Daly and Mr. F. T. A. Davies ably presided at the afternoon and evening meetings.—J. Veitch, sec., 44, Coleman Road, Peckham.

LONDON. Notice. 28, Devonshire Road, Forest Hill, S.E.—Captain Pfoundes gave us a lecture on "Oriental Religions," which proved exceedingly instructive and interesting. Unfortunately, the audience was a small one, owing to the heat of the weather.—M. G.

LONDON. Peckham: 130, Crofton Road.—Singing class as usual. Went through the matter of previous lessons; and, taking into consideration the amount of ground gone over in the short time, we have made considerable progress. We practised hymns for the evening service. The class will for the next six months be closed, and no other children will be admitted, as it is our wish to perfect present members before introducing others.—F. V.

LONDON. Peckham. Winchester Hall, High Street.—A good morning with members and friends, whose testimonies to spirit communion were very encouraging and well calculated to make sceptics inquirers. The friends here are beginning to throw aside the great reserve which has existed, and to boldly declare what they "know." Evening, our first children's service was a great success. Hymns were sung by the little ones, which thrilled the hearts of many adults, and forcibly reminded them of their young days. We would earnestly appeal to spiritualists to attend and support the Lyceum work more. Appropriate addresses were given by Miss Blenman, Mr. Humphries, and others. In aid of the children's outing a collection of £1 12s. 8d. was made, for which we are thankful, as the expenses incurred are heavy. We would remind friends that the election of officers for the ensuing half-year will take place at the Society's rooms, on Tuesday next, at 8-15.

MACCLESFIELD.—Mr. R. A. Brown spoke in the afternoon on "Spiritualism, the pioneer of liberty." When the historian writes the closing epoch of the nineteenth century experiences he will give unmistakable credit to the so much abused spiritualists of to-day for the discoveries they have made and presented to the world. Evening, "Spiritualism, a religion for the masses." It was shown in comprehensive language that the Christian religion was a failure and that spiritualism was the need of the age. A poem was afterwards given. This is Mr. Brown's first visit for about five years, and I feel sure that I am expressing the wishes of the spiritualists of Macclesfield collectively when I say that we trust these visits will be increased to a much larger extent.—W. P.

MANCHESTER.—Mr. W. Wallace, the pioneer missionary medium, delivered very interesting trance addresses to fair audiences on Sunday and Monday. His venerable appearance is very attractive, and his interesting experiences and instructive addresses should do much good. We wish him success in his work.

MIDDLESBROUGH-ON-TEES.—Mr. E. W. Wallis lectured to fair audiences on Sunday and Monday to the manifest pleasure of his auditors. [We hope all spiritualists will rally round and sustain the workers and promote the work in the spirit of brotherhood and love.—E. W. W.]

MONKWEARMOUTH. 3, Ravensworth Terrace.—Mr. Harms gave an address on healing, in the absence of Mr. Gardner, who disappointed us.

NORTHAMPTON.—One meeting only—6-30. The guides of our local medium (Mrs. Walker) gave a beautiful discourse on "Buy the truth, and sell it not." It was the best we have had through her—full of earnestness and good advice.—T. H.

NEWCASTLE.—"Is spiritualism in harmony with modern thought?" was the text for an eloquent exposition by Mr. James Clare. The lecture was a series of destructive criticisms of sectarian creeds. Reason, according to Mr. Clare, was the only test which could be applied in correct estimate of the value of any form of thought. Born and educated in the Church of England, our young friend became a student of the Platonic Philosophy—the French and German school of transcendentalists. These studies formed the prelude to other thought arcana. Evolutionary ideas were examined, and spiritualism as it is taught from our platforms was the next terminus. Mr. Clare, therefore, comes before the world as an evolutionary philosophical spiritualist. His style is clear, language cultured, chaste and pictorial. If he remains faithful to the cause of his adoption he will make a "man of war" of the first class. I trust the societies in the district will keep him well in harness.—W. H. R.

NOTTINGHAM.—Mr. Hopercroft's presence drew good audiences as usual. Addresses of considerable force were given. The evening discourse on "Seducing Spirits" had many good points, and a large mixture of sarcasm, which, though cutting, would hardly win the strange listener. Clairvoyant descriptions were also given.—J. W. B.

NORTH SHIELDS. 41, Borough Road.—Mr. T. W. Henderson spoke on "Temptation" in a praiseworthy manner. Questions were answered at the close.

OLDHAM.—June 30th: Mr. Hepworth, of Leeds, paid us his first visit. Afternoon subject: "The Utility of Prayer." The prayer book was criticised, and also the more formal and sometimes foolish appeals such as prayer for rain, the success of our army, &c. The real prayer was that of action. Evening: "Spiritualism: its usefulness." As the subject embraced a knowledge of the whole of man's nature, it could not possibly be treated upon fully in a single discourse. It was shown how clairvoyance and psychometry might be of use to the scientists in solving some of the problems which they are interested in. Afterwards a members' meeting was held for the election of a committee, when the following were elected and afterwards appointed to the several sub-committees and offices—Finance: Mr. Britland, vice-pres.; Mr. Raynor, president; Mr. Rushworth, treasurer; general purposes: Mr. Thorpe, vice-pres.; Mr. Gibson, cor. sec.; Mr. Meekin, hall; Mr. Wheeler, vice-pres.; Mr. Spencer, ast. sec.; and Mr. Mills, librarian.

OPENSHAW.—A pleasant day with Miss Gartside, whose controls spoke at night on "Practical Spiritualism," showing that spirit always had been in existence. The material had come into existence, but how or whence no one knew. As years rolled on man had learned more of himself, yet there were those who sought to rob their fellows of their just rights and inheritance; and creedalism robbed man of his thinking powers, but to-day men and women dared come forward to proclaim that which would uplift us, and show that it was not just or right to expect another to stand in our stead for wrongs committed by us, concluding with a splendid exhortation to all, to brighten the future by work and not faith. Clairvoyance brought each service to a close.—J. A.

PARKGATE.—Mr. Plant discoursed from subjects chosen by the audience. Afternoon: "Your plan of salvation," and "The evolution of man." Evening, "The formation of the earth," and "Protestantism and its results," which were handled in a good, practical, and satisfactory manner.—J. C.

PENDLETON. Co-operative Hall.—The guides of Mrs. Wallis gave two splendid addresses. 2-30: subject, "Concerning Angels." 6-30: "The New Gospel." Several clairvoyant descriptions were given; and some, although not recognized at the time, were afterwards, and the friends came forward to let me know. Very good attendance at the evening service.—T. C.

RAWTENSTALL.—Three pleasant services with Mr. Tetlow, afterwards

the controls dealt with questions from the audience in a satisfactory manner. This gentleman's controls seem to have a thorough grasp of almost any subject submitted to them, and the oftener heard they are better liked. 5-30: We opened an out-door meeting against the public lamp. Mr. Tetlow gave a nice discourse until six o'clock, to a large and very orderly audience; the people seemed to be very interested. A Salvationist interrupted, with the words "It's a lie." Just like them, they are so wise that there is nothing knowable but what they know. Six o'clock, in the meeting-room, subject "Spiritualism—the need of the age," a really splendid discourse, delivered in very clear and distinct terms, giving satisfaction to a large audience. Each in-door service closed with psychometry. We intend to continue the out-door services when we have capable mediums, and thus take spiritualism to those who will not come to our room.—W. P.

SHEFFIELD. Central Board School.—Mr. W. E. Inman's guides; afternoon, "Spiritualism the need of the day." Evening, "Salvation here and hereafter." Both well handled. Clairvoyance followed each address, mostly recognized.

SOUTH SHIELDS. 19, Cambridge Street.—June 26th: Clairvoyant delineations, by the controls of Mrs. Walker, very successful. Friday's developing circle, good results. 30th: Morning, a good discussion on "The best means to promote the cause of spiritualism." Evening: Mr. Westgarth's guides got rapt attention to the subject, "Light through darkness, and how best to obtain it," showing how the mind, untrammelled by past teachings, soon grasps the ray of light brought to it by truth, but the mind chained down by creeds and dogmas having a fixed goal cannot, or must not inquire into the many and various worlds around it, refusing the light of truth, preferring to rely on theological darkness.—D. P.

SOUTH SHIELDS. 14, Stanhope Road.—Evening: Mr. Corry gave a discourse on the "Laws that Regulate Life, are they Good or Evil?" The subject was expressed with much thought, and drew forth a little discussion at the close. There was a fair audience.

SOWERBY BRIDGE.—A visit from our old friend and worker. Mr. Johnson, who dealt with two subjects; one taken from the audience was "Matter, Spirit, and Ethics—the difference and relation between the three," which was dealt with very ably, though the explanation may perhaps have been rather confusing to those who could not view it in the same light. The guides' subject was "Spiritualism a comforter," comparing with great effect the various creedal forms and ceremonies termed religion, with spiritualism, showing how little the empty and vague theories of our opponents would weigh in the balance with the grand truth of spiritualism, which was most valuable as a solace and comfort to the bereaved. His visit was greatly enjoyed by the thinkers.—L. D.

SUNDERLAND. Silksworth Row.—Mr. Bowmaker gave a short address on "Social History," which was greatly appreciated. Mrs. Peters gave delineations and tests, mostly recognized, to a large and harmonious audience.—G. W.

SUNDERLAND.—Mr. Ellison gave a séance for the organ fund, which was well attended. He has our best thanks for his services; and I hope the next séance will be a success with the same phenomena.

WEST VALE.—Mr. Butler's afternoon subject, "God is Love," showing how God's love is manifest throughout nature, and that by living in accord with nature's laws, we realize more and more God's boundless love. Evening subject, "He is not here, he is risen," showing the fallacy of the physical resurrection theory. Good attendance.

WISBECH.—The guides of Mrs. Yeeles took a subject from the audience, "Christianity tested by the Irish question." Although objecting to it for a Sunday subject, they spoke ably upon the political, social, and spiritual aspects of Christianity, which was weighed in the balance and found wanting. Afterwards Mr. J. C. MacDonald, of Manchester, spoke eloquently upon "Is life worth living?"

WISKEY. Hardy Street.—Mrs. Ellis's controls spoke in their usual able style on "Sow in the morn thy seed." If ye sow well ye shall reap well in the bright spheres beyond. Evening subject: "Ye shall gather at the river," which was dwelt with in a masterly manner. A number of psychometric readings were correct.—J. E.

RECEIVED LATE. [Reports should reach us on Tuesday morning.] Bradford: Milton Rooms. Our old friend, Mr. Rowling, lectured on "The Use and Abuse of the Tongue." Evening: "Unconscious influence," very efficiently. Fair audiences. Successful psychometric readings.—E. K. London: Harcourt Street, Marylebone. Evening: Harmonious meeting. Mr. Matthews gave satisfactory descriptions of friends in spirit-life. Afternoon: The first Lyceum meeting; encouraging. Parents and friends, send your children, and Mr. White will be glad of assistance. 8 o'clock. London: Notting Hill Gate. Mrs. Treadwell gave an interesting address to an appreciative audience. Her Indian control (Sophie) answered questions satisfactorily. Sheffield: 19, Ellen Street. Mr. Tatlow's guides addressed an attentive and satisfied audience. Monday, psychometry and clairvoyant descriptions (chiefly to strangers) were given, with remarkable accuracy; all recognized.—W. B. Westhoughton: The Rev. W. Reynolds, of Ainsworth, gave an interesting address on "The Religion of the Age." He said a great reform must take place. Religious systems will have to be reasonable, humane, progressive, scientific, and catholic.

OPEN-AIR WORK.

BRADFORD. St. James.—A good meeting at 2-30, Mr. T. Espley's guides gave an instructive address, followed by Miss Capstick with clairvoyance. At 6-30 we had a large attendance, every one seemed interested and listened patiently to Mr. T. Espley's guides. Many of the audience seemed to feel and see clearly that they had been wrongly taught about their father God and their duty to him. The subject was "Spiritualism and what it teaches." We shall hold another open-air meeting next Sunday in the same place, 2-30 and 6-30.

BRADFORD.—The meeting on Ripley Fields was a great success. A grand concourse of people assembled to hear the glorious truths of our noble religion. Many willing workers came forward to help scatter seed corn amongst the multitude. The morning and afternoon meetings were conducted by our worthy friend, G. A. Wright, whose guides spoke with all their wonted strength, vigour and earnestness, explaining the Bible by the light of spiritualism. Evening: Mr. A. D. Wilson gave a grand lecture on "The Gospel of Spiritualism," which went straight

home to the hearts of the people. We were helped a great deal by the Choir of Ripley Street Society, who led the singing. There was some opposition to which our friends ably replied. We trust that the seed sown will make the people think and investigate.—T. T.

GLASGOW.—A splendid and most attentive audience listened to us at Jail Square. On Sunday last we had a good platform. Mr. Robertson, our president, showed what a sensitive but loving heart can do. Mr. T. H. Hunt, of London, spoke with animation, and drew forth applause by a fine impromptu poem on the "Misery of the Poor," dictated, no doubt, by some care-worn hearts in the crowd, and Mr. Harper rolled out his practical thoughts in buring eloquence on "How the working man could better his fellows." Tracts and spiritual papers were distributed free, costlier pamphlets and books were well sold. Sister Societies of England, try open-air meetings. You will arrest thoughtful minds that would not at first care to enter your halls. This meeting brought out two delightful facts. Mr. Robertson and Mr. T. H. Hunt, our professional brother medium, up to yesterday, believed and feared to face an open-air meeting. But these gentlemen made gratifying speeches, and now their usefulness will become more extended. Come on, Glasgow Spiritualists, do not be ashamed of your religion, and give the few a helping hand.—T. W.

LONDON. Finsbury Park, near the Band Stand, 3 p.m.—A large and orderly meeting assembled, addressed by Messrs. Darby and Harris. At the close questions asked and replied to. Next Sunday, same hour and place. The presence and support of friends in the neighbourhood solicited.

NEWCASTLE-ON-TYNE.—Our hopes and expectation to-day were doomed to disappointment; the "labourers were few" in the open; we will hope they were working somewhere "under cover." The audiences were all that could be desired for punctuality, attention, and respectful attitude towards our utterances. The subject of Healing was to the front, well spoken to by Bro. Gibson, and readings by the writer gave additional interest to all whose serious "earnest heed" to the "things spoken" seemed to make up in some degree for the paucity of the speakers.—W. B.

NEWCASTLE-ON-TYNE. Spiritualist picnic at Jesmond Dene.—A very enjoyable afternoon, on Thursday, June 27th, was spent in this lonely spot. Contingents were received from the outlying districts. In the absence of a definite programme, through late arrivals of concurrence by neighbouring societies, we were left pretty much to do as we liked. After inhaling the fresh air, and drinking in the inspiration of the enchanting scenery, the whole party ascended to a beautiful field (used by permission of Lord Armstrong), commanding a charming prospect, where refreshments were had; and as no amusements were arranged (a little disappointment to the young), we held a meeting, and for a couple of hours proceeded with songs, recitations, readings, and speeches, &c., ending with a collection to buy tracts; two shillings already invested, and part distributed, with a promise to arrange better next year.—B. H.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: A memorable session; not merely on account of variety of programme, but the strong spiritual influence that prevailed. After hymn and invocation we had musical reading, three s.-c. r's., and one g.-c. r.; a song by Miss Mortimer, who made a few appropriate remarks, showing how the individual nature and powers were aroused and drawn out in the lyceum. Miss L. Mortimer ably read a selection from *The Two Worlds*. Miss Black, from Newcastle, rendered, in a sweet, pathetic voice, "When we hear the music ringing," which filled both hearts and eyes. Master N. Kitson gave a select reading. After marching and calisthenics, Miss Lobly ably rendered a song. Miss Keeves graphically described her experiences as a Sunday school teacher, and some of its fruits. Miss Black described the progress of the Newcastle Lyceum, which was highly interesting. Mr. Hartley said that lyceum teachers needed a deeper insight and greater grasp of things in general than the ordinary Sunday school teacher. The old theological notions had been barriers in his path, but one by one he had surmounted them, and he hoped ultimately to overcome them all. The conductor welcomed the friends from Newcastle. Afternoon's session. The s.-c. r's. were good. Miss L. Mortimer sang, and Miss Cora Mortimer (Newcastle) favoured us with a recitation, brimful of spiritualism. Mr. Hartley gave a nice reading, and Miss Black's spirit guide sang a sweet song; one, we are informed, the singer sung last on earth. Little Floe delighted the children by singing a little ditty, through the same medium. The following officers were elected for the quarter: Conductor, Mr. A. Kitson; guardian of groups, Mr. J. Kitson; assistant guardian of groups, Mr. G. W. Arron; Miss Mortimer, sec., 55, Dark Lane, Batley; Miss Wilcock, treasurer; guards, Messrs. Hartley, Art, Brooke, and Arron; leaders, Messrs. Hartley, Kitson, and Arron, Misses Mortimer, Stansfield, and W. L. Armitage.—A. K.

BLACKBURN. Exchange Lecture Hall.—9.30 a.m.: Invocation by Mr. E. Campbell. The scholars were separated into two classes—the adults being advised as to the Descent of the Holy Ghost, whilst the juniors received an important lesson on Noble Lives from Mr. E. Campbell. Present: 50 scholars, 6 officers, and 4 visitors.

BRIGHTON.—Prayer by Mr. Shillitoe. Marching and calisthenics done very well, conductors, Mr. Shillitoe and Miss E. Brearly. Recitations by the following: Misses F. Sheppard, E. Sheppard, Wood, and Roebuck. Mr. and Misses Gommersall, of Heckmondwike, also gave recitations. A very pleasant morning.—J. H.

BURNLEY. Hammerton Street.—Attendance, 97 members, 16 officers, 2 visitors. Programme as usual, s.- and g.-c.-r's, recitations, musical readings, marching and calisthenics, &c.—H. W.

COLNE.—June 23: Attendance, officers and scholars, 81. Programme as usual. June 30: Attendance, officers and scholars, 78, and 7 visitors. Recitations nicely rendered by Miss Coles and Master Bean.

HECKMONDWIKE.—Present: 27 members, 5 officers. Prayer, musical readings, and g.-c.-r's. Cleckheaton friends came down and we practised our anniversary hymns. Marching and exercises gone through as usual. An enjoyable morning.—W. C.

LANCASTER.—Saturday, June 29th, will be long remembered as a red letter day, for we then had our first summer outing. The party of 98 members, 11 officers, and 32 friends (total 141), were conveyed in

eight wagonettes to the Heysham Strawberry Gardens, a distance of six miles, and as the children were furnished with a good number of flags they presented a gay appearance and attracted a great deal of attention. The children on arrival, at 3 p.m., betook themselves to the swing boats. At 4 o'clock they were marshalled for a walk through the grounds, which were in splendid condition, the flowers being in full bloom. After these had been inspected tea was served, and, after the ramping about the gardens, all were prepared for this part of the programme. Each child was presented with a bag full of confectionery. Sports followed, such as flat racing, sack racing, potato race, jingling match, skipping rope contest, &c., for which small money prizes were given. The sack racing and jingling match created much amusement. There was also a married women's race and married men's race. Shortly before eight the children were assembled for the return, each one being presented with an orange before leaving. Lancaster was reached about nine, all agreeing they had spent a most enjoyable afternoon. On Sunday morning each member was presented with a packet of sweets and nuts, and a hearty vote of thanks was carried by the members for those friends who so kindly furnished the means for the treat.—A. B.

LONDON. Peckham, 33, High Street.—Afternoon session, lyceum practised hymns for service and mastered them very quickly.—W. T. O.

MACCLESFIELD.—Barnaby Wednesday, June 28th, we journeyed to Gawsworth, a nice country village about three miles from the lyceum, for our annual field treat. Many members of the society also took advantage of the favourable opportunity, and with these we made a respectable number and spent a very enjoyable afternoon. Buns, with milk, were provided for the younger lyceumists and the elder ones had tea. About thirty of the scholars went through the exercises and calisthenics, for the gratification of the elder friends, and as they had no leader to instruct them, all credit must be given for the efficiency with which they performed the same. Cricket, rounders, and other games were indulged in until about nine o'clock when we retraced our steps. Sunday, June 30th: Conductor, Mr. Rogers. Usual programme. Readings by Mr. Hayes and Mr. Challinor, solos by Mr. Fisher and Miss Dickens. The last two being possessed of this gift should, I think, exercise it a little more as it adds harmony to the session. Exercises were well led by the guardian, Mr. Challinor. Groups. There being no essay in the first, we read for the first time "Spiritualism for the young," and I have no hesitation in saying that it should be in every lyceum in the country.—W. P.

MANCHESTER. Tipping Street.—10 a.m.: Number of scholars, 24; and seven officers. Invocation by Mrs. Hall. S.- and g.-c. rec., and musical readings. Recitations by Miss Longstaffe and P. Lamb. Marching and calisthenics. Benediction by Mr. Jones. 2 p.m.: Invocation by Mr. Jones. Twenty-four scholars and eight officers. S.-c.-r., and g.-c.-r. Marched to seats for service.—J. S.

MIDDLESBROUGH. Spiritual Hall.—Usual programme; g.-c.-recs. The marching and calisthenics were well executed. Lessons. Fountain group, led by Mr. Gibson; Ocean group, led by David King; River group, led by Mr. G. Davies; Excelsior group, led by Master B. Everitt. There was only a small attendance of adults. Benediction by the guardian, W. Shirley. Attendance: 40 children, 8 adults, and 2 visitors.

NEWCASTLE.—Have to record another good attendance generally, possibly owing to the bright weather. The various distinguishing features were performed creditably and with ease. The members' weekly contributions were also listened to attentively. Nothing new or startling to relate.

OLDHAM.—Morning, good attendance. Conductor, Mr. W. H. Wheeler; songs, g.-c. r's. gone through, recitations very good, marching and calisthenics, groups, and young men's discussion class. Subject: "The Definition of Spiritists versus Spiritualists;" very debatable. Election of officers for the next half-year: Conductor, Mr. W. H. Wheeler; assistants, Mr. Meekin, M'Entivy, and Standish; two guardians for groups, musical director, organist, secretary, treasurer, committee, and teachers to work as a whole. Afternoon, fair attendance; conductor, Mr. Wheeler. Usual programme gone through.—N. S.

SOUTH SHIELDS. 19, Cambridge Street.—Present, 39 children, 4 officers, and 2 visitors. Invocation by the assistant conductor. S.- and g.-c.-r's and musical readings were well performed. The marching and calisthenics greatly improved. Songs by Arthur O'Connor and Sarah Whitehead. Trio by Sarah Whitehead, B. Lowery, and L. E. Pinkney. Hymn.—L. E. P.

SOUTH SHIELDS. Stanhope Street.—Opened in the usual manner. G.- and s.-recitations gone through in a pleasing manner. Good attendance and one visitor.—J. G.

PROSPECTIVE ARRANGEMENTS.

The Dawn of Day Spiritual Society, will hold their fifth social gathering, on Sunday evening, 7th July, 1889. All sympathetic friends are welcome. There will be some good music, and Mr. Scott has kindly consented to recite "Shamus O'Brien."

NOTICE.—Mrs. C. Spring begs to give notice that the sésances held on Friday evenings, at Warwick House, South End Green, Hampstead, will be discontinued during the summer months. Due notice will be given when they are resumed.

Mr. W. V. Wyldes has Sunday, July 14th at liberty, and will be glad of an engagement. (For address, see "Card.")

Mr. J. J. Vango writes: I shall feel pleasure in giving the following sésances on behalf of Mrs. Harvey, of Nottingham. She is in great suffering, and has been so for the last two years. As she has been one of our pioneer mediums I think all spiritualists should endeavour to do their best on her behalf. Thursday, 4th July, at 8 p.m., Mr. Wilkins, 57, St. Mark's Road, North Kensington. Wednesday, July 10th, at 8 p.m., Mrs. Clarke, 102, Camberwell Road, Camberwell. Sunday, July 14th, at 6.30, Mr. Goldard, 295, Lavender Hill, Clapham Junction.

BRIGHTON.—July 7th: We shall hold services in the Oddfellows' Hall, when we hope to see the seats all occupied as of yore. Miss Patefield will be the speaker for the opening services.

HECKMONDWIKE. Thomas Street.—Sunday, July 14th, the Lyceum will hold its second annual anniversary in the above place. Morning: Mr. Kitson will give an address to parents and children. Mr. Bush and Mrs. Ingham, of Bradford, will also give addresses. Special anniversary hymns will be sung by the lyceum children. We give all a hearty in-

vitiation. A tea will be provided for friends from a distance at 6d. each. The committee thank all friends who have so liberally helped us in the past, and hope they will continue their good work. A hearty invitation to all to our lyceum on Sundays, at 10-15 a.m. Will all friends who read the above, make it well known, as we don't intend going to any expense in printing—funds low.—J. C.

LONDON. Regent's Park, near the Zoo.—July 7th, at 6-30, Mr. Yeates.

LONDON.—Dawn of Day Society. For particulars apply to Mrs. Rorke, sec., 7, Claremont Road, W., Kilburn, by letter.

LONDON SPIRITUALIST FEDERATION.—In connection with the Federation, the following combined open-air meetings will be held: July 7th, at 3 p.m., in Victoria Park (near the Fountain), Mr. Wortley, chairman; Messrs. Rodgers, Emms, and Veitch will speak. July 21st, Peckham Rye, 3 p.m., Messrs. Rodgers, Lees and Long will speak. July 28th, Battersea Park, near Band Stand, 3 p.m., Messrs. Goddard, Rodgers, and Long will speak. The annual outing to Epping Forest will probably take place on August 14th. We earnestly invite all our friends to assist us at these meetings.—J. V.

MANCHESTER. Psychological Hall.—We intend having a picnic to Buxton on Saturday afternoon, July 13th. The route will be by train to Buxton, thence a very beautiful walk by the river side to Miller's Dale. Should friends from other societies be desirous of joining, we shall be happy for them to do so. This, we expect, will be the first of a series.—J. H. H.

MANCHESTER. Psychological Hall.—Two dramatic sketches will be given in the above hall on Saturday and Monday evenings, July 6th and 8th, entitled "The Lottery Ticket," and "All for Love," the latter being published by A. Heywood & Son. Doors open at 7, to commence at 7-30. Admission, 3d. each.—J. H. H.

Mr. W. WALLACE, the pioneer medium, is open for engagements for Sundays, and also for assisting inquirers, forming circles, developing mediums, and giving advice on health, etc., for week evenings. He is booked for June 30th at Manchester; July 14th, at Brook Street, Huddersfield, and July 28th, at Liverpool. His address until then, will be care of Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—6-30, July 7th. Alderman T. P. Barkas, F.G.S., will reply to written questions on spiritualism and psychology.

NOTTINGHAM.—Anniversary services Sunday next, July 7th. Mrs. Barnes, speaker. Public cordially invited. Lyceum session, 2-30. Come and bring friends. Collections in aid of children's treat, on July 11th in Alderman Gilpin's grounds, generously lent for the occasion. Tickets 9d. each. Secure early.

NOTTINGHAM.—Anniversary, July 7th. Lyceum treat, July 11th.

OPENSHAW SOCIETY.—Mr. J. Ainsworth writes: Speakers and societies will please note that my term of office has expired, and communications for the above society should be addressed to Mr. Garbett, 17, Pink Bank Cottages, Gorton, Manchester.

PENDLETON. Co-operative Hall. Mr Swindlehurst at 2-30 and 6-30 prompt. We expect good audiences, as Mr. Swindlehurst is an effective speaker, well worth hearing.

ROCHDALE. Regent Hall.—Public circle, July 7, conducted by Miss Cropper and Mrs. Warwick (née Miss Schofield).

SOWERBY BRIDGE.—July 14th: Anniversary services at 2-15 and 6-30. Mrs. Wallis, speaker. Friends, rally round and make these services a big success.

The Burnley Lyceum will have its monthly gathering on Sunday next, July 7th. We intend to have a happy time of singing, reciting, and thoughts and aspirations from the children, and many things that are good for our development. All welcome to come. Collection for the Lyceum.—W. M., con.

WEST VALE.—Lyceum anniversary services, July 14th; Mrs Green, of Heywood, speaker.

YORKSHIRE FEDERATION ANNUAL MEETING.—Temperance Hall, Bradford, Saturday, July 13th, at 3 o'clock. Mr. Craven will read a paper on "How to consolidate the movement." Discussion to follow. All societies are earnestly invited to send representatives, and express their views, so that we may form a strong and united body, prepared at any time to take united action. In connection with the above there will be a public tea and meeting, when addresses will be delivered by Messrs. Swindlehurst, Bradbury, Bush, and Rowling, interspersed with songs and recitations, by Mr. A. D. Wilson, Mr. Beardsworth, Miss Goldsbrough, and other friends. Mr. Armitage will preside. Tea on the tables at 4-30, meeting to commence at 7. Tickets: Adults, 9d. each; Children, 4d.

PASSING EVENTS.

AN IMPORTANT SUGGESTION!

THIS CONCERNS YOU! DON'T MISS THIS PARAGRAPH! HELP US TO LET THE LIGHT SHINE.

The Directors of *The Two Worlds* have decided to appeal to the generous supporters of the cause, to assist them in an endeavour to reach a larger constituency than is afforded through the ordinary channels open to a spiritual journal. A very large number of readers could be secured if a copy of our paper were found in the reading rooms of every Free Library in the land, and also on the tables of the political clubs and co-operative societies. To do this, and *continue it*, would involve us in a much larger outlay than we can afford, and yet it *should* be, nay, *ought* to be done at once. We propose therefore to raise a fund for this purpose, and invite our friends to contribute according to their sympathies and means, to enable us to carry out this plan.

In aid of the fund for the above-named excellent purpose, the Editor begs to acknowledge with many thanks the receipt of 5s. from M. G., Forest Hill; and many promises are made from sympathising friends to follow this lady's generous example.—[Ed. *T. W.*]

If every reader of this paper will decide to *take it regularly*, and give an order to their newsagent, or to the agent at the Society's meetings where they attend, we shall thank them for their co-operation.

LONDON FEDERATION.—We are glad the meetings on Sunday were successful, and think a right step has been taken in forming the council of delegates from the societies, making it really representative. We trust the societies will take a live interest in the work, and carry it forward to success, by unity and goodwill.

To INVESTORS desirous of doing good and enriching themselves. Write to the undermentioned inventor and patentee of a most useful article (required in every house) who seeks alliance with capital, to introduce and launch it on every civilized country.—Bevan Harris, Newcastle-on-Tyne.

Secretaries will oblige by sending in their lists of speakers so that we can keep the list of Sunday Services as complete and accurate a guide as possible. Correct any errors you may see in it, please. Mr. Lees is down for Northampton and London for Sunday. Who's to blame? *Reports should reach us Tuesday morning.*

Mr. and Mrs. Joseph Skipsey, of Newcastle, have been appointed custodians of Shakespeare's birth-place, at Stratford-on-Avon. Mr. Skipsey has been known in the North for years as a seer and inspirational poet.

We notice that the question of "The Best Means to Promote Spiritual Work" is being discussed in several places. Our opinion is that the best means is work first, second, and lastly. Willing work. United work. Earnest work.

Mr. K. F. Lawson, of Netherton, Dudley, writes: "Are there no spiritualists in Dudley or Oldbury with push and energy sufficient to start a 'meeting' in either town? For many months now I have perused your paper thinking to find some indication of activity, but none ever appears. These towns are certainly dark spots, but with all other faiths being represented, surely some one will step out to give 'light' to the path. I trust this insertion will arouse some dormant spiritualist."

Mr. J. Campion writes: "Feeling that a great work can be done in the open air, I have commenced to do it. I had a good time on Woodhouse Moor on June 2nd, after I had done with the platform at Leeds. On the 16th in the square at Bingley, the friends turned out splendidly after the services, and were delighted with the result. Last Sunday, at Keighley, I was surprised to find that I was the first open air speaker they have ever had, although the oldest place.

"To make a better mark 'hymn sheets' to lend or give are needed, and some leaflets to give away would be a grand thing. We are arranging for a big meeting on the Moor, at Leeds, next Sunday afternoon. I am having some musicians, and expect a crowd."

We rejoice to notice the activity in this work in London, Newcastle, Bradford, and Leeds. Mr. W. Johnson has taken it up in Oldham, Bacup, Openshaw, and Colne. Mr. Lees at Northampton, and others elsewhere.

GONE HOME.—On June 17th, Elizabeth Ann Dews, beloved wife of George Dews, of Churwell, near Leeds, age 37. A hymn was sung at the house, and prayer offered by Mr. S. Newton, who also conducted the service in the Morley cemetery chapel. Mrs. Craven spoke at the graveside, two hymns being sung. About 150 persons attended. Several strangers expressed their appreciation. At a meeting afterwards, Mrs. Dickenson was controlled by Mrs. Dews and spoke, but very feebly. A meeting room will be opened for Sunday. Services at 2-30 and 6-30.—G. N.

Mr. J. Wilson, of Durham, writes a lengthy report of the Jesmond Dene gathering, complaining of the non-attendance of the officers of the Federation, and the failure to arrange a programme. It appears that parties from various places wandered about for a considerable time, unable to meet with others, owing to the fact that there are several entrances. However, meetings were eventually held near to the Dene, Mr. Grey, chairman, Mr. Lamb, Mr. Stephenson, Mr. J. Wilson, Mr. Forrester, Capt. Ranton, Mr. Burnett, Mr. Harris, and others taking part. We trust there will be greater care and precision in making arrangements next year. Friends from Byker, North and South Shields, Felling, Jarrow, Hebburn, and Newcastle were present.

THE LONDON FEDERATION FUNDS.—Mr. W. E. Long writes: "As it may appear strange that no financial statement was given at the Federation Meeting at Goswell Hall, on Sunday last, as financial secretary, permit me to say that as I was unable to be present (owing to my duties as secretary of the South London Society demanding my attendance at Peckham), I therefore forwarded the financial statement to the recording secretary (Mr. U. W. Goddard), with a request that he would present the same and state the reason of my absence. Taking the address from the nearest available source (the current issue of *The Two Worlds*), I wrote to Wandsworth Road, 295, when it should have been '295, Lavender Hill, Wandsworth Road; hence the absence of the Report. I may say that the London Federation, after meeting expenses incurred, have a balance of £1 3s. 5d."

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114. Is it knowledge, or is it ignorance, which gives lords many and gods many to the heathen?

115. Do not the heathen, as they become enlightened, reduce the number of their deities to three hundred, to thirty, or to ten?

116. Many Christians insist that the number cannot be reduced to less than a trinity. Is not this a relic of heathenism?

117. May not all the phenomena of nature be referred to one Supreme Being?

118. Are not all the ways of Providence within the interpretation of one absolute Governing Power?

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Mr. G. Walrond, Trance & Clairvoyant, America. Address to follow.

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