

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 97.—VOL. II. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 20, 1889.

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◀ J O L ▶

[SEE BACK PAGE

SERVICES FOR SUNDAY, SEPTEMBER 22, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. G. Smith.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Mr. Johnson.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Baileys Carr.—Town St., Lyceum, at 10 and 2; at 6-30.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Craven.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. W. Stansfield.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. C. Mason.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mr. Boocock.
Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, 9-30, Lyceum; at 2-30 and 6-30: Mr. J. B. Tetlow.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Bradshaw.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Russell.
 Otley Road, at 2-30 and 6: Mrs. Wade.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. and Mrs. Carr.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Hepworth.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. W. V. Wyldes.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mrs. J. M. Smith, and on Monday.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker Street, at 10-30, at 2-30 and 6: Mrs. Mercer. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 Bentley Yard, Bankfoot, 2-30 and 6: Mr. Louis and Miss Capstick. 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. A. D. Wilson.
Burnley.—Hammerton St., Lyceum, at 9-30; 2-30 and 6-30: Mr. C. A. Holmes.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Wilson.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Menmuir.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mr. Parker.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mrs. Bailey.
Cooms.—Asquith Buildings, 2-30 and 6: Mr. Milner.
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.
Deesbury.—Vulcan Road, at 2-30 and 6: Mr. H. Crossley. Monday, Public Meeting, at 7-30.
Eccleashill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Bentley.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. McKellar.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Mrs. Groom.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Miss Keeves, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Postlethwaite. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Mayoh.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mrs. Green.
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. H. Taylor.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. G. Wilson.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mr. Campion.
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Beanland.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst.
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. Bush.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45, Mr. J. Potter; at 6-30, Mr. Hodson.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Canning Town.—27, Leslie Road, at 6-30: Mr. Walker. Wednesday, at 7, Mr. Vango.
Cavendish Square.—13a, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road. 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. W. Wallace.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—809, Essex Rd., Garden Hall. 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.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Mr. Hopcroft; at 6-45, Mr. B. Daly. Fridays, at 8, Séance.
Marylebone.—24, Harcourt St., at 8, Lyceum; at 7, Mr. J. Burns (?) Monday, 23rd, Social Meeting. Mr. Dale, Friday evenings.
Mile End.—Assembly Rooms, Beaumont St., at 7: Mr. J. Burns (?)
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, Flower Service. Mrs. Treadwell, Messrs. Hopcroft, Butcher, and others. Open-air 8, at Hyde Park, opposite the Marble Arch.

Peckham.—Winchester Hall, 33 High St. at 11 and 6-30, Mr. W. Walker, Address and Clairvoyance; at 3, Open-air, on Peckham Rye; at 3, Lyceum. 99, Hill St., Sunday, at 8-30, Members only. Wednesday at 8, Séance, Miss Davy; inquirers welcome. Saturday, at 8, Members' Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mrs. W. Stanley.
Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.
Lincolnton.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30 and 2-30; at 6-30: Local.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. Allanson.
 Collyhurst Road, at 2-30 and 6-30: Miss Gartside.
Maxborough.—Ridgills' Rooms, at 2-30 and 6: Mr. Armitage.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Hellier.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. Stevenson and other local speakers. Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. Westgarth. 41, Borough Rd., at 6-30: Mrs. J. White, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Veitch.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.
Otham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Gregg.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mrs. Dickenson.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. S. Featherstone.
Pendleton.—Assembly Rooms, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mrs. Smith.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Wallis.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Marble Works, 3, 6-30: Miss Sutcliffe. Saturdays, at 6-30, Healing.
 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: Miss Walker. Wednesday, at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6-30: Mr. E. Bush.
Skewmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mrs. Crossley.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. and Mrs. Kempster. Wednesday, 7-30, Mrs. Young. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6: Mr. Campbell.
Swerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Britten.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, 2-30 and 6-30: Mr. Moorey.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Charlton. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Hoey.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., 2-30 and 6.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10; 2-30 and 6-30, Mrs. Stansfield.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Berry.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Widsey.—Hardy St., at 2-30 and 6: Mesdames Ellis and Roberts. Mondays, at 7-30.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

SECRET SINS.

Notable Extracts from a Sermon preached in the Metropolitan Tabernacle, London, and published in the "Christian Herald" of June 17th, 1889.

It is commonly supposed—or, at any rate, *assumed*—by a goodly number of professing Christians, that the doctrines of "Hell fire" and eternal torture, &c., &c., are gone out of fashion. For the behoof of those who cherish such heterodox notions, we herewith give a few extracts from the discourse of one of the most popular and highly-esteemed preachers of the day. As the entire discourse, moreover, is published only about two months ago, and that in one of the representative journals of the Christian faith, it is fair to assume that it is endorsed as well by its publisher, as by that large portion of the community who hang with admiring reverence on the utterances of the Rev. C. H. Spurgeon. Here are his views of our Heavenly Father and His dealings with His earthly children:—

SECRET SINS AWFULLY PUNISHED.

BY THE REV. C. H. SPURGEON.

"I WILL NO MORE carry thee away into captivity," Daughter of Zion. Thou art sorrowing on account of sin, but thou *art* now forgiven—not thou *shalt* be, but thou *art*; all the wrath was laid on Christ; there is none remaining upon thee; thou shalt go through

THE JORDAN OF A SAVIOUR'S BLOOD,

and then thou shalt enter into Canaan and rest, for "we that have believed do enter into rest." All thy hell is past; Tophet burns not for thee, neither can the pit shut its mouth upon thee. All that thou deservest of the wrath of God, Christ hath endured, and there is not a drop remaining for thee. Ah, how changed from what it once was. 'Twas full, and foul, and black; each drop was Tophet, and the whole of it eternal misery. Christ drained it; to the very dregs He drained it. Turning it upside down, he said, "It is finished!" and not a drop was left. Come thou, I say to it, for it is full again, full to the brim and overflowing with love unsearchable, eternal, divine.

Daughter of Edom! Thus saith the Lord unto thee, "I will visit thine iniquity." Unbeliever, thou who hast never felt thy need of Christ, and never fled to Him, to thee He says, "I will visit thine iniquity." His justice tarries, but it is sure. His axe seems rusty, but it is sharp. The sins of the past are not buried, or if they be, they shall have a resurrection. Thy thoughts, thy words, thy deeds, shall all return in terror on thy head. Thou shalt begin, even in this life, to feel some of this punishment. On thy dying bed thy frail tenement shall creak, and thou shalt see the blazings of the furnace of fire through the rifts of thy crumbling cottage. When thou shalt lie a-dying, then shall the messengers of the Emperor of heaven stand about thy bed and summon thee to judgment. Thy cheek shall blanch, however brazen may now be thy brow. Then, strong man, thou shalt feel His hand, even though thou wert girt about with bars of brass or triple steel. And thy death shall be the foretaste of the second death. Thy soul descends into the pit amongst thy kindred; and thou beginnest to feel what God can do against the men who laughed, despised, and defied Him. Then shall the trumpet ring, "Awake! Awake! ye

dead and come to judgment!" From sea and land they start to live again. Thy soul *comes back to its body* which was its partner in guilt. I see you, and the multitudes like you, standing there, while the great white throne is lifted up on high; the righteous have been gathered out from among the crowd and you remain; and, now, hark ye!

A VOICE MORE DREAD THAN THUNDER—

"Bind them up in bundles to burn them!—the drunkard with the drunkard; the swearer with the swearer; the careless, the proud, the self-righteous, each with each, and cast them into the furnace of fire." It is done, and where art thou now, sinner? Beware, O careless soul, beware of forgetting God, lest He tear thee in pieces, and there be none to deliver thee. I have heavy tidings indeed from the Lord to thee.

There is a holy joy which belongs unto the people of God; there is an unholy mirth which is a sure sign of a graceless state. You say from day to day, "How shall we amuse ourselves? What next gaiety; and what new levity? With what new liquor shall we fill the bowl of merriment? What shall we eat? What shall we drink? Wherewithal shall we be clothed? Let us eat and drink, for to-morrow we die."

PLEASURE IS YOUR LIFE,

your only thought. Ah, Daughter of Edom, there is sackcloth for thy fine linen, there are ashes for all thine ornaments; thine earrings shall give place to everlasting tear-drops, and all thy beauty shall turn to rottenness and decay! "Thus saith the Lord; say, a sword, a sword is sharpened and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter; should we then make mirth?" Do you not hear even the wise men say, "Ah! These drivelling hypocrites, whining about sin? Why, it is only a peccadillo, a mere trifle!" "Look," says one, "I am a man of the world; I know nothing of these women's fears and childlike tremblings; why do you sit and hear a man talk to you like this, and tell you of hell and of judgment—do you believe it? No," says this man, "I know nothing of your care; I despise the narrow spirits that believe in justice and in wrath to come!" O, haughty beaster, as the Lord my God liveth, the day shall come when thou shalt be trodden as ashes under the soles of our feet. Beware ye, for

WHEN THE AVENGER COMETH FORTH

a great ransom shall not deliver you! I see the floods bursting forth on the earth. Noah, the preacher of righteousness, has been laughed at, and called an old hypocrite for talking of God's destroying nations. He is safely shut in yonder ark; and what think ye now of the prophet? what think ye now of the preacher of righteousness? Ye are swept away! The mighty waves have covered you; a few of your strong ones climb to the tops of the hills, but the all-devouring waters reach you even there. I hear your last shriek of awful anguish; there is not a single note of unbelief in it now. As you go down, and the gurgling waters cover you, your last verdict is that the prophet is right and you were fools.

DREADFUL SHALL BE THE DAY

when, with sound of trumpet, every secret iniquity shall be published in the house-tops. The day cometh when, as Achan stood guilty before Joshua, so shall every man hear it said, "Be sure your sin will find you out." This is thy portion, Daughter of Edom. Thy secret sins shall all be punished in the light of the sun, for God will surely visit thee!

What is the reason why there are these different messages? The reason why I have had to publish a message of mercy

to the Daughter of Zion is *sovereign grace*. The Daughter of Zion had no right to pardon; *she had done nothing to deserve it, but God had chosen her*, and had entered into covenant with Abraham concerning her, that He would not leave nor forsake her. Everlasting love preserved deliverance for the beloved city. Our God had kindled in her heart thoughts of repentance, and in His sovereignty, because *He will have mercy on whom He will have mercy*, He sent her the gracious message of full remission by

AN ACCOMPLISHED PUNISHMENT.

But why was the second message sent to the Daughter of Edom? He sent it *because the Daughter of Edom deserved it*. Sinner, when God says He will punish sin, thou mayest kick against it if thou wilt, but thy conscience tells thee thou deservest to be punished. God will not smite thee more than thou deservest, but let Him only give thee as much, and wrath will come upon thee to the uttermost. . . .

WHAT CLAIMS HAVE THESE MESSAGES

to our faith? I know we live in a day when some venture to impugn plenary inspiration. Do not attach too much importance to this new attack. It has no novelty in it; it is an old enemy, long since wounded to the heart, which now attempts a revival of its force. We have been alarmed at a man of straw, and a deal of noise has been made about nothing. Let even the young children and the old women in the streets of Zion laugh at the adversary! We believe still, and I hope that ever in this Christian land, and from this pulpit, I may always say that

WE BELIEVE THIS BOOK

to be the Word of God. Well, then, you to whom the first message is sent, believe it. Do not say, "I will try and believe it," but believe it. Do not say, "I hope it is true;" *it is true*; believe it, and walk out of this house full of joy, saying in thy spirit, "My punishment was borne by Christ; *being justified by faith*, I have peace with God through Jesus Christ my Lord; I am accepted, I am forgiven." Praise Him every day now that His anger has past away. As for the second message, again I say this Book is God's Word, and it is true. Believe it. "Oh," says one, "but if I believed it, I should be full of awful anguish." Would to God you were! The schoolmasters in the old Greek times were such cruel fellows, that no boys would go to school voluntarily; so they had a pedagogue, who, with a stick, went regularly round to the parents' houses and whipped the boys to school. Now, we are

SO AFRAID TO COME TO CHRIST,

though He is a good and tender Master, that He employs the law to go round to our houses to whip us to Himself, His peace, His great salvation. Ah! I would I could drive you to the Saviour! for these thunders of to-day are meant to bring you to Jesus Christ alone. Oh, Daughter of Edom, careless and proud, thy doom is certain! The wrath of God is sure. Oh, that thou wouldst but believe this, and that thy heart were broken! for then we might come to thee again, and say, "Thus saith the Lord, I have blotted out like a cloud thine iniquities, and like a thick cloud thy sins."

[The prayers of the readers of this Journal are requested for the blessing of God upon its Editors, and those whose sermons, articles, or labours for Christ are printed in it. Mr. Spurgeon and Dr. Talmage specially request prayer on behalf of their labours.]

To make any comment on this horrible talk, or on the no less horrible presumption that asks the blessing of God on the *Editors who publish it*, would be an insult alike to our reverence to the Supreme Being, common sense, and our duty to God and man. In the next article of this paper we have an account from Australia of how a good, honest, sane man was put into a lunatic asylum solely on the ground that he said the spirits of beloved friends were around, and still watching over and protecting him. Such an one, and for no other cause, is declared unfit to go at large by the verdict of two professional doctors. And yet the ravings of this religious maniac are printed and sent abroad as *Christianity*, and the man that prints them begs the world's blessing on his work!!!

DE LUNATICO INQUIRENDO.

THE Harbinger of Light (Melbourne, Australia), in its June issue, mentions, under the above heading, a case of alleged lunacy, which it deems should be looked into—that of a man, admittedly *sane in all other respects*, having been sent to a lunatic asylum because he believed in spirit influence. The victim of this ill-founded judgment was Charles Robinson, said to be "a bright-looking, respectable bushman." Dr. M'Lean stated to the Bench that he believed him to be a lunatic,

basing his opinion on the admission of Robinson that he was a spiritualist, and his declaration that spirits came to him when engaged in his avocation in the bush. Dr. Bryant testified similarly, admitting that in other respects he seemed to be sane. Robinson then addressed the Bench, and said he was perfectly sane, and was surprised at the doctors. *The Bench replied that he might be of perfectly sound mind, but they would have to go by the doctors' evidence!* Very naturally and reasonably Robinson became incensed by such a mockery of justice, and said he would see that the Home Government took the case up, emphatically declaring that he was sane, and it was a shame that he was subjected to such treatment.

H. J. Browne wrote to *The Herald*, the day after the case was reported in its columns, regarding it, saying: "It is not stated that this unfortunate bushman was dangerous to be at large, or even unable to take care of himself, but simply, that he believed in spiritualism."

FOR THE PEOPLE.

We are the hewers and delvers who toil for another's gain,
The common clods and the rabble, stunted of brow and brain.
What do we want, the gleaners, of the harvest we have reaped?
What do we want, the neuters, of the honey we have heaped?

We want the drones to be driven away from our golden hoard;
We want to share in the harvest; we want to sit at the board;
We want what sword and suffrage has never yet won for man,
The fruits of his toil God promised when the curse of toil began.

Ye have tried the sword and sceptre, the cross and the sacred word,
In all these years, and the kingdom is not yet here of the Lord.
We are tired of useless waiting; we are tired of fruitless prayers,
Soldier, and churchman, and lawyer—the failure, is it not theirs?

Ye have tried and failed to rule us; in vain to direct have tried,
Not wholly the fault of the ruler; not utterly blind the guide;
Mayhap there needs not a ruler; mayhap we can find the way.
At least ye have ruled to ruin; at least ye have led astray.

What matter if king or consul, or president holds the rein,
If crime and poverty ever be links in the bondman's chain?
What careth the burden-bearer that Liberty poked his load,
If Hunger presses behind him with a sharp and ready goad?

There's a serf whose chains are of paper, there's a king with a parchment crown;
There are robber-knights and brigands in factory, field, and town.
But the vassal pays his tribute to a lord of wage and rent;
And the baron's toll is Shylock's, with a flesh-and-blood per cent.

The seamstress bends to her labour all night in a narrow room;
The child, defrauded of childhood, tiptoes all day at the loom;
The soul must starve, for the body can barely on husks be fed;
And the loaded dice of the gambler settles the price of bread.

Ye have shorn and bound the Samson, and robbed him of learning's light;
But his sluggish brain is moving; his sinews have all their might.
Look well to your gates of Gaza, your privilege, pride, and caste!
The giant is blind but thinking, and his locks are growing fast.

—James Jeffrey Roche, in the "New York Independent."

SKETCHES FROM MEN AND NATURE.

BY REV. ADAM RUSHTON.

(First published in the "Macclesfield Chronicle.")

No. I.

LIFE IN WINDERMERE.

PARADISE is not lost to such favoured mortals as dwell in Windermere and the region round about. The bowers of this modern Eden bloom as richly, we think, as did the bowers of the Eden of yore. The thoughtful and devout may here delightfully walk and talk with God in the cool of the day. Serpents there may be lurking somewhere about which probably may be able to sting, but we don't think there are any that can talk. Nowhere is there any intimation of cherubims or flaming sword guarding any entrance gate to this sanatorium, or preventing any wayfarer from entering in and finding rest and health and peace. No, indeed, that dismal idea of a closed gate to the life-giving gardens of God comes from a long, lurid, awful dream of the past. The brighter dream of to-day is of a wide, open gate, of a paradise found, gained, and secured for ever. Our great poet prophet of the "Larger Hope," inspired by glowing visions of future good for all, grandly exclaims—

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;
That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void
When God hath made His pile complete.

Entering the Elleray Woods the traveller is at once charmed with the various pathways opening before him. Selecting an ascending and serpentine walk he will reach one plateau and then another, each presenting some new vista of delight. Perseveringly pursuing his upward way he will at length reach Orrest Head, when one of the most lovely landscapes will burst upon his view. Here he may rest and gaze and dream to his heart's content. Over the extreme left of Windermere Lake he will perceive Morecambe Bay, with its water gleaming like a sea of glass, which may suggest to him visions like, or very different from, the Apocalypse of Saint John.

The sight in front and over the lake may be described by the well-known lines—

Sweet fields beyond the swelling flood
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between.

If at this point the gazer's eye should have become like that of "the poet's eye, in a fine frenzy rolling," which "Doth glance from heaven to earth, from earth to heaven," then he may recall, and possibly adopt, the sentiment of that other stanza, which says—

Could I but stand where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright me from the shore.

If then, waking up a moment from his reverie, he should question himself as to the exact application of the poet's sentiment to his experience, what would be the response? Well, quite as applicable in my case, he might be inclined to say, as in the case of thousands who have joined in singing those lines in enraptured strains. Prompted still further to give an honest personal reply, he might frankly say, "Go thy way for this time, O rhapsodical poet and saint, and let honest, and plain-spoken Charles Lamb speak my exact thoughts." "I care not (says he) to be carried with the tide that smoothly bears human life to eternity. I am in love with this green earth—this unspeakable rural solitude. I would set up my tabernacle here. This intolerable disinclination to dying—to give it its mildest name—does especially haunt and beset me." To the right hand, and over and beyond the head of the lake, rise in hoary grandeur the mountain ranges of this wonderful region. Well in front are Nab Scar and Loughrigg Fell. Just beyond are the singularly rugged and pointed and well-defined Langdale Pikes. Then in the far distance appears the lofty summit of Scawfell, the king of the whole range, and but little short of the height of Snowdon, in Wales. Of course our local traveller might be reminded by the worldwide traveller that these mountains sink into insignificance in comparison with the Alps, and Apennines, and Andes. Just so, and the same disparaging remarks might be applied to the Sinaitic mountains in the Arabian desert. But by another and better mode of comparison the disparagement is swept away.

The history of fact and fiction, of truth and legend, found in the Bible narrative—including the account of the law by Moses—confer an interest and glory on Sinai not found in connection with the highest mountains in the world. And has not Scawfell its prophet as well as Sinai itself? Did Moses write out God's law somewhere amongst the rocky cliffs of Horeb's mountains? And has not Wordsworth proclaimed God's law from the solitudes of Helvellyn and Loughrigg Fell? Yea, verily, and not only law, but Gospel too. If anyone has not perceived so much from his casual reading of the poet, let him turn to the exposition of Wordsworth's loving disciple, Stopford Brooke, and then judge for himself. Surely to the reverential pilgrims at the foot of Scawfell, as solemnly as to the reverential shepherd in front of Horeb's awful form, comes forth a voice from heaven, saying "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Descending from Orrest Head to the woodlands beneath, how shall their varied beauty be described? Only by comparison and suggestion and association can our ideas and impressions be at all expressed. Hardly more beautiful, we think, could have been the renowned groves of ancient Athens than these in which we walk; except from the added beauty of the unrivalled sculpture which they contained. In those ancient groves it was that enthusiasm was awakened for the beautiful and good by the philosophers and poets who so frequently walked and so eloquently talked there. And just the same noble enthusiasm is needed now, and just here is one of the favoured spots where it might easily be invoked and cherished. If, in their ardent pursuit of intellectual

and moral elevation, the ancient Peripatetics felt the glow of a lofty inspiration, might not here a modern Society of Peripatetics, with a similar aim, become animated with the same noble flame? If in the Grecian solitudes the pointed shafts of Aristotelian logic were continually sharpened and polished until they were able to pierce all specious shams and pretences, so might the same valuable weapons be fittingly polished and sharpened here. Nor are these weapons less needed now, but much more so than then. Nor less needed is the intuitive—but not uncultivated—platonian insight into the heart and nature of things. Nor, alas! would a modern Diogenes have less labour than his distinguished prototype in searching for an honest man; especially if he turned in the direction of certain Savings Bank managers and benches of magistrates in certain towns which might be named. But a far better method of procedure than that of Diogenes was the method of Socrates. Diogenes wasted his time vainly searching for an honest man. Socrates spent his time nobly in endeavouring to make men wiser and better than he found them. By his ever-memorable method of interrogation he enabled his disciples to distinguish clearly between the true and the false, between the real and the seeming, between the right and the wrong, and between the good and the bad. From his untiring and life-long labours, whether in the groves or market-place of Athens, Socrates richly merits the eulogium passed upon him by the eminent poet, Lewis Morris—

That white soul clothed with a satyr's form,
Which shone beneath the laurels day by day;
And fired by burning faith in God and Right
Doubted men's doubts away.

While leisurely and musingly walking in the Elleray Woods, we came in sight of what seemed to be a small chapel or some kind of meeting-house. Seeing no inscription of any kind we called at the solitary house adjoining to make inquiry. "Oh," said the venerable elderly-looking lady of the house, "this is the ladies' meeting hall." "Who are the ladies?" "They come from Windermere, and from gentlemen's houses and farmhouses round about." "What do they come for?" "Mrs. Heywood, of Elleray House, lectures to them and teaches them many useful things." "Do many ladies come so far to attend?" "Yes, sometimes as many as a hundred have been present." "Who built the hall?" "Mr. Heywood." "Did he build that other hall near the entrance of the woods?" "Yes, that is a meeting for both males and females. Lectures are given and Bible readings are given." "What special denomination has the management?" "Mr. Heywood has built it for all denominations alike." Very pleasing information was all this, and we could not help expressing a wish that more wealthy persons could be found acting in the same generous, and large-minded, and tolerant way.

(To be continued.)

INTERNATIONAL MAGNETIC CONGRESS.

THIS Congress, for the Study of the Applications of Human Magnetism for the Relief and Healing of Diseases, will sit in Paris from the 21st to the 27th of October. The most powerful means possessed by humanity for the relief and healing of its ills is human magnetism. The knowledge and use of it are but little diffused. To further extend it would be to diminish the amount of suffering which presses so heavily here below upon all, and would retard for more than one, the moment of death, and dry up the flow of tears from their very source. Such is the end proposed by the organizers of the Congress, and to attain this they ask the attendance:

1. Of magnetizers of all nations.
2. Of patients who, having themselves experienced the benefits of magnetism, could not better pay their debt of gratitude than in aiding others to a knowledge of the same.
3. Of all those who are not indifferent to the ills of the human race.

CONDITIONS OF ADMISSION.

The subscription price of admission for members of the Congress is fixed at ten francs. Every member will have the right:

1. To be present at every session.
2. To present his views, and to take part in all discussions under the direction of the bureau.
3. To receive a copy of the proceedings of the Congress.

PROGRAMME.

The history of magnetism—should it be confounded with hypnotism?

Magnetic procedure. The laying on of hands. Passes. Insufflation. Action of the will without any exterior motion. Action at a distance.

Magnetized objects. Magnetized water.

Therapeutic applications. Acute maladies—can they be eradicated from the starting point even in the gravest cases? Chronic maladies. Duration of treatment.

The relief and healing which supervene after magnetic treatment—are they attributable in most cases to anything else than suggestion? Are they produced very frequently in other than hysterical disorders? and, consequently, do they differ from those ameliorations more or less unexpected that are observed in cases of hysteria?

Magnetic sleep—should it be confounded with a hypnotic condition? Is there danger in it? Is it necessary for treatment? Should it be induced?

Somnambulist lucidness—its varieties, degrees, and advantages.

Suggestions—its immediate and remote effects. Therapeutic applications; possible abuses. Are all subjects receptive to suggestion? Is it true, as has been pretended, that suggestion destroys free will?

Lethargy, catalepsy, fascination, and other curious effects of magnetic sleep. Can the magnetizer allow experiments to be made upon his patients relative to these different effects?

Public séances with experiments—are they useful or damaging to the cause of curative magnetism?

Auto-magnetization.

Electro-magnetism. Can we successfully combine the action of electricity with that of human magnetism?

Magnetism and the medical fraternity. Have there always been—at least, since Mesmer—physicians who have regarded magnetism as a curative agent of most marvellous power? Why have such physicians not been more numerous?

Professional practice of curative magnetism; the facilities or obstacles it meets with in different countries. Reports in connection with legislation, and especially in France, with the law of the 19th of Ventose, year XI. Is it desirable that this law should be modified? What shall we think of a law that would interdict the practice of magnetism by any one who is not an M.D. or health officer?

The present programme is not at all restrictive; and any matter pertaining to the object the Congress has in view, or even outside of the questions herein stated, will be thankfully received.

Members of the Congress are particularly invited to send to the general secretary accounts of all remarkable cases of healing which may not already have been published.

No paper will be discussed in Congress unless it shall have been submitted to the Bureau before the 1st of October, and accepted by the same.

Notices of adherence, memorials, testimonials, and other documents, should be addressed to M. Millien, secrétaire général du Congrès, Place de la Nation, 13, Paris.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

Mlle. Marie Pierre, who has just taken the degree of M.D. in Paris, was a very brilliant student, accomplishing in four years what most men take six, eight, and sometimes ten years to go through. She is said to be very popular with the hospital patients, because of her care and gentleness, and she is also noted for her kindness to animals. She is expected to be a strong recruit to the anti-vivisection party.

"NEARER, MY GOD, TO THEE."—M. L. Hall, of Owensboro, Kentucky, who arrived near Johnstown, shortly after dark on the night of the flood, tells the following pathetic incident of the night of death in the valley of the Cone-maugh: "The sights and sounds we heard that night were the most painful, I believe, that human beings were ever called upon to endure. In the darkness we could distinguish human beings floating by the town on housetops and rafts. Some were crying for help, others were praying aloud for mercy, and a few were even singing as if to keep up their courage. About nine o'clock a big raft swept by the village within one hundred yards of the shore. There was an entire family on it, and they were singing 'Nearer, my God, to Thee.' In the midst of their song the raft struck a large tree and went to splinters. There were one or two wild cries and then silence. The horror of that time is with me day and night. It would have driven a weak-minded person crazy."—*R. P. Journal*.

"We have many gods," said the Chinaman to a Denver reporter, "a great many; every river has its god: there is one for the Yellow River, and these gods have their likes, so we find these out and do things to please them. We have a god of theatres, a god of grasshoppers, a god of snakes, of tea, of gold, of silver, of snow, of strength, and in fact of almost everything. Then there is Wang Papa, before whose image is placed a list of lost or stolen goods. There are gods for each of the three hundred and sixty trades; there is a monkey god, a fish god, a god of cruelty, a god of revenge, and also the gods of Hen and Ha, who are gods of storms and rains. Every tree has its god, and when a tree is to be cut down every body about is told of it so that they can be near their own gods and the tree god who has lost his home cannot harm them. And there are gods for the different parts of the man's body, for the hair, neck, tongue, and the other parts."

A CONFESSED FRAUD.—A. Bentley Worthington, the "soul-mate" of Mrs. Plunkett, and the editor of the *Christian Science Magazine*, has been hunted down by the *World*, and confesses himself to be Samuel Oakley Crauford, Eugene Bouvie, Walton, Major Bouvier, E. T. Sannerton, M. Benna-teur, Major Horace Oakley, Arthur Wood, Arlington Buckingham Wadsworth, and General A. B. Ward, under which names he has been marrying and robbing women and swindling men in England and America during the past 20 years. He has hitherto succeeded in avoiding arrest, but charges of bigamy, forgery, and robbery are now pending against him. He impudently professes to have been converted to "the truth" by Christian science, and proclaims the crimes of which he has been so long suspected.

BUDDHISM IN PARIS.—A Buddhist temple is to be opened in Paris shortly. The rites are to be performed by nine bonzes who have just arrived there. The special branch of Buddhism represented by the new pagoda is that which prevails in Annam and Tonquin. The number of Buddhists now in Paris is about 300, including, of course, the strong contingent at the Exhibition, near which the temple is situated. The service will be performed privately, but visitors will be admitted to the building and allowed to inspect the idols and paintings. The latter have been executed by a native artist, and represent the whole symbolism of the religion of Buddha. M. Gustave Dumoutier, the Government official who takes charge of the Annam and Tonquin sections of the French protectorate at the Exhibition, has promised to present the idols and other appurtenances of the temple to the Guimet Museum after the close of the exhibition. The bonzes are now in the Annamite village, where they are treated by the natives with every outward show of reverence. In a day or two they will live at the pagoda and follow a kind of monastic rule.

LADY DILKE.—The Trades Unions of the eastern districts of Scotland meet at Dundee early next month, and the Women's Trades Unions Provident League is to be represented there by Lady Dilke, who has been invited to speak for that association. There are over 5,000 women in the leagues at Dundee, which, with the exception of the district about Glasgow and Greenock, is the largest manufacturing community in Scotland. The women are strong politicians, and take a keen interest in all labour questions. After having spoken at Dundee Lady Dilke will go to Glasgow, also to discourse on the same subject.

TWO PHASES OF MODERN SOCIETY.

THE New York *Sun* estimates that there are 40,000 working women receiving wages so low that they must embrace vice, apply for charity, or starve.

And yet, one church society is erecting a cathedral to cost \$7,000,000. The Rev. Dr. Dix, pastor of Trinity Church, receives \$20,000 per year for preaching the gospel. His church society owns several millions of dollars worth of brick blocks and other business property. A few years ago, when Dio Lewis organized his Female Temperance Crusade, it was found that forty saloons and gambling dens were renting Trinity Church property, and this property was all exempt from taxation. 40,000 women, at the point of starvation, must embrace vice, apply for charity, or starve! What are such "Christians" as Rev. Dix doing to help those girls? Not much, we fear. Several months ago he publicly sneered at Mrs. Cady Stanton and other female philanthropists, and preached one of the most vindictive and unchristian discourses reflecting on women that we have read for a long time.

The Christianity of the Dr. Dix stripe is the heartless, puffed-up, egotistical, and bogus sort. If Jesus and his fishermen-disciples were on earth, and stepped into one of those fashionable churches alluded to, they would hardly be allowed a seat, and they would be in great danger of being arrested as vagrants. We say all honour to those Christians who are feeding the hungry, clothing the naked, visiting the sick and afflicted, and doing what they can to create better conditions for not only those 40,000 poor women in New York, but for the oppressed and unfortunate classes everywhere. Noble, consistent, Christian men and women there are in all parts of our country, but they are the practical kind. They do more for home than for foreign missions; they care more for kindly deeds and good lives than for the doubled and twisted dogmas of theology. They believe that "he that doeth righteously is righteous." It is a national crime that 40,000 working women get such low wages that they must go into prostitution or the poor house to prevent starving; that women are disfranchised by law, and hampered by false and senseless customs of society, while corporations, trusts, and monopolies, filch countless millions from the industrial classes. Legislatures vote away large sums of money under the dictation of political demagogues, and magnificent cathedrals, costing millions of dollars, are being erected to gratify the pious vanity of a favoured few. "Ye shall know a tree by its fruits" applies to nations as well as to individuals.—*The Denver Eye*.

"THE TWO WORLDS" QUESTION DEPARTMENT.

THIS department, which we did intend and still propose to make a specialty in this paper, has been postponed, to make room for the many other requirements of our numerous contributors. One class pleads for the "delightful stories, or narratives," with which the last few numbers have been interspersed; another correspondent insists that "Theosophy and Occultism" are "the only subjects of importance, now uppermost in the realm of thought;" still, another asks that our stirring articles on "Social Reform," be made the prominent feature of the paper—while another suggests that the question "Was Jesus a Medium?" (although he is supposed to have flourished two thousand years ago) is the most important one of the present day. And, again, the majority of one set of would-be editors claim that reports of phenomena, or the utterances of platform mediums, are *all* that are worth reading.

Not alone in view of the letter which we here subjoin, but because a few of the brighter and more far-reaching minds of the higher world advise such a course, we propose to resume THE QUESTION DEPARTMENT, always insisting that we depend for the answers to problems far beyond our own power to solve, on the higher and more far-seeing wisdom of our ever present spirit friends; those who have conducted the Editor through a long and phenomenally wonderful life, and who still inspire her efforts to bless and enlighten humanity, through the higher light of the spirit spheres.

QUESTIONS.

To the Editor of "The Two Worlds."

MADAME,—Being a young student of spiritual science, I have observed with regret that the "Question Department," which was inaugurated by *The Two Worlds* a few months ago, has no longer a place in your journal, as I consider question and answer to be the best method of eliciting important information, especially upon occult subjects. In one of your recent numbers, Mr. Smith (Burnsbury), asked: "Do you believe in predestination?" Your answer conveyed to the present writer the impression that you consider all things are known to Deity from all time. Does this not seem to indicate that all things are pre-ordained? and yet, such a supposition is directly opposed to the doctrine of "Personal Responsibility," upon which all spiritualists are agreed. Of course I cannot consider this to be the position of *The Two Worlds*, and would like to see the subject elaborated. A. J. Davis said "The future is as certain as the past," and there are many authenticated cases of foretelling, but is predestination the proper explanation of them? It has been hinted that all events take place in an *interior state* before they are enacted on the physical plane, and that finely-developed persons can reach this state, and are thus enabled to prophesy. What think your readers? Another query: "How and where does thought originate?" I ask this question with the subject of "Inspiration" in my mind. Third

query: "Has matter any existence of itself (*i.e.*), apart from mind or spirit?" Berkeley, the immaterialist, maintains that the eternal world is but the creation of the mind. If you could devote a little more space to the consideration of these and cognate subjects, I venture to think your paper would be rendered increasingly attractive to many, including
31st August, 1889.
CRUX REGIS.

ANSWERS.

No. I.—MATTER is bound by eternal, fore-ordained, or predestined laws. Every atom of matter must work out certain results, and no power can change those results, except when *spirit* alters the arrangements or molecular disposition of the material atoms. Spirit is free; except as far as it is bound or influenced by matter. If spirits knew their own potential powers, there would be "nothing impossible with man," any more than with *God the Spirit*. Matter binds, hinders, and as far as bonds are necessary for the growth, development, and instruction of spirit, fetters spirit power, and it is this recognition that man is both bound and free—bound as being an incarnate being, and free as being a spiritual one—that creates the continual and ever unresolved problem of whether man is bound by predestination, or free as a responsible being. Being both, he is only bound as far as ignorance of his spiritual possibilities makes him so; being free he is only responsible as far as his recognition of his spiritual freedom triumphs over the influences of matter.

II.—Prophecy comes principally from the inspiration of the spirit world. Those spirits who know man, or the individuals of whom they are the guardians, stand on the Mount of Vision; see resultant effects from known causes; perceive how far the spirit in man can triumph over those causes; endeavour to awaken spiritual perceptions as far as they can by impression; and where they fail, the knowledge of the future they possess is communicated by induction, as it were, or by contact with their subjects. Sometimes, though more rarely, the spirit vision of human beings is temporarily opened, and then they see the panorama of physical movements for themselves. Both states—(*i.e.*) those of spiritual impression and spiritual perception—may account for prophecy, but both relate only to the movements of the material world, and involve results in which spiritual powers cannot triumph over material motions and laws.

III.—THOUGHT originates in dual action. First, from impressions caused by external influences, sometimes from spirit, and sometimes from material influences; and secondly, from the receptivity of the spirit within, to impressions, memories, or powers of observation. When thought is stimulated by spirit influence, it is *inspiration*; when by external causes, or memories, it is observation, education, or material instruction.

As to the query which is really the fourth, not the third, "Has matter any existence of itself?" &c., &c., we respond now, as we have done hundreds of times under the most urgent spirit influence. We consider there are three original, eternal, and uncreated elements in existence, of which man is the triune representative, namely, *Matter, Force, and Spirit*. We consider matter as real as force, yet it is not force—and force as real as spirit, yet it is not spirit. The attributes of matter are indestructibility, extension, divisibility, and inertia. Its states are solid, fluid, gaseous, and ethereal. *Force* is *motion, per se*, and *life* in special forms. It has but two attributes, namely, attraction and repulsion, though it is called by many names, as "life, force, magnetism, electricity, &c." It is the life of all things and beings.

SPIRIT has but one attribute, (*i.e.*) INTELLIGENCE. Mind, will, thought; God the totality, animated beings the parts; all are spirit in essence. The trinity of these three primordial uncreated elements is MAN, on earth and in a material body. The duality is man at death, when he sheds his material body, and becomes SOUL. The unity is the celestial being *we expect to be*. Pure spirit, all love, wisdom, and power, even as what we vaguely conceive, though, as mortals, we cannot know, as God, "the Alpha and Omega."

WE poor mortals, who can but raise our heads some six feet from the earth towards the firmament of stars, can nevertheless raise ourselves into the inner celestial world on which the material universe floats, like foam on a river of that pure water; in the inner world we can hear the music of the eternities, can learn the full richness of the celestial powers that surround us, and perceive the complementary parts of all that seems broken and futile and fragmentary on earth.

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

TERMS TO SOCIETIES.

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THE TWO WORLDS.

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FRIDAY, SEPTEMBER 20, 1889.

THE LIVERPOOL POST ON SPIRITUALISM

WHEN Modern Spiritualism first appeared, converting the supernatural into the natural, the magic of the dark ages and the "miracles" of all time into a simple comprehensive system of telegraphy between spirits yet in the mortal form and spirits passed on to the realms of immortal life, it became inevitable that certain crafts—especially those which had vested interests in popular ignorance—should be disturbed, and that the modern "lightbringer" should once more re-awaken the old Ephesian cry of image makers and image worshippers, "Great is Diana of the Ephesians!" Considering that the spiritual communicants, who are the chief operators in the modern telegraphy, were once human beings, and hence, too familiar with the selfishness and bigotry of their former associates, to be baffled or surprised in their operations, it is no wonder that they persisted until they successfully, and even triumphantly, established their lines of communication all over the world, and that, despite the virulent opposition of the two sets of craftsmen most injuriously interfered with. These, of course, were the clergy, who with their favourite weapon of superstitious fear, strove to scare off investigation by screaming, "'Ware Devil," and the more subservient and venal portions of the Press, who for fear of offending their special patrons have sneered at the spiritualists, called them ugly names, pertinaciously opened their columns to the bitterest opponents of the faith, and equally determinedly closed them against the other side. Any scandal that could be hunted up, any opposing articles, no matter what might be their untruth, or the venom that prompted them, have been retailed and dilated upon by those journals of the peculiar character above described, with such unmistakeable aims as proves the satisfaction with which the said Press have used any weapon which might help to crush out the obnoxious thing. Meantime, all the records of marvels, in the form of healing, phenomenal powers, and revelations for good here and hereafter—with which spiritualism abounds—although they have multiplied by the tens of thousands, filling whole libraries, and occupying the pens of magistrates, lawyers, doctors, professors, schoolmen, princes and nobles, are all ignored, and with a few honourable exceptions in this and other countries, not a line of our wonderful records, philosophy, or moral and religious teachings, are allowed a place in these *unchristian* and one-sided columns. To show how desperate this Press antagonism still is, and how eagerly it seizes upon any old worn-out charge against spiritualism, we quote the following leading article which appeared in the *Liverpool Post* of August the 20th.

Despite the number of hard knocks on the head that spiritualism has received, it does not appear to have been altogether killed yet. The announcement is made that an "International Congress of Spiritualists" is shortly to be held in the gay city of Paris, and mediums, clairvoyants, and the more barefaced tricksters of the trade are expected to flock there from all parts of the world. The congress promises to be of a lively nature, and will doubtless have some surprising outcomes. The credulous people on the earth are innumerable, and most probably the congress will be largely attended. Spiritualism appears to thrive in certain quarters in spite of repeated exposures. Perhaps the most crushing exposure of the "higher life communication" was that accomplished by the Seybert Commission. In the United States, a few years ago, spiritualism "caught on" wonderfully, and a Mr. Henry Seybert endowed a chair of philosophy at Philadelphia University, on the terms that the phenomena of spiritualism should be made an object of research by an independent and impartial body nominated by the Senate and professors of the University. In 1884 a commission was accordingly appointed. It was composed of scientific Americans of undoubted ability and high standing, and the investigations were directed by a professed spiritualist. The commission sat for over three years, and in a voluminous report declared the object of their research an unmitigated fraud. The professional mediums were described as "liars and thieves," and the whole "cult" was unsparingly unmasked. If the impending congress in Paris does nothing else, it ought at least to afford some amusement.

To those of our readers who may have had their attention drawn to this editor's ribald and scoffing remarks, we have a few words to say. For full three years after Mr. Seybert's decease and bequest, the University faculty above referred to never deemed it worth their while to undertake any systematic investigation of spiritualism at all. On the contrary, they went on coolly, letting the matter drop, evidently with the intention that it *should drop*, until the lapsed legacy *dropped* into more satisfactory University use than that of founding a chair connected with occult subjects. When at last the friends of the late Mr. Seybert insisted upon the required disposal of the legacy, a committee of investigation was appointed, every member of which was known to be bitterly hostile to spiritualism. Good mediums were summoned at the instance of one of Mr. Seybert's old friends, but bad conditions were thrust upon them. What they *could* do surrounded by antagonistic psychological influences was shamefully misrepresented by the committee, and what they could not do was triumphantly applied to all the vast sum of phenomena that has planted spiritualism in every country of the earth, and won acceptance from many of the noblest and most learned men and women of the age. And then, to cap the climax, this committee published their garbled and most unfair report to the world, and so—spiritualism was *supposed to have been killed* at the hands of half a dozen bigots in the name of a Seybert Commission.

That it was not so killed, neither is it diminished in interest or wide-spread acceptance, even the rude and uncalled for abuse that the *Liverpool Post* editor pours out against it, bears witness of. But to this writer, and all of that ilk, we would venture to propound the following questions: When you undertook to express amazement that spiritualism was not "killed yet"—even though the Seybert Commission had declared against it—has it ever occurred to you that in forming a judgment on any case it is customary to hear both sides of the question? Have you ever read the reports on the other side? There are plenty of them; scores of spiritual papers, dozens of tracts, pamphlets, and counter reports. Have you, who pronounce so confidently upon the one side, ever studied any of these same counter reports on the other? We can scarcely think you have, otherwise you would have learned *a priori*, that what was put forth by the Commission was not a final report, but a merely *preliminary one*; you would have learned that the Commission did *not* sit for three years, but that it was only *after* three years, with no sittings, no investigations, and no disposition to investigate, that they were *forced* to do so by the remonstrances of Mr. Seybert's friends, and that all those who did belong to the Commission were, as before urged, bitterly hostile to the subject of spiritualism, whilst the only spiritualist who was allowed to advise them was an octogenarian of eighty years, the last person on the face of the earth whom any well-informed spiritualist would have set up as a referee in any case. If the author of the paragraph quoted above *has* investigated the other side, and read any of the numerous *exposés* of the *unfair and wholly unjustifiable words* which the "preliminary report" of the Seybert Commission put forth, he will know that the members of that Commission far better deserved the title of "*liars and thieves*" than the mediums whom they denounced. If they have not read any of those counter reports, they are in no position boldly to announce their one-sided opinions of the *cult* in any respectable paper. To show those who dare to judge *righteous*, and not partial judgment, the character of the counter reports with which American literature has been

flooded, and that too by reputable persons, some even of a *little higher* standing than the members of the Commission themselves, we take from a mass of similar publications, one brief sample extract. It is from a pamphlet put forth in the form of "Letters to the Seybert Commission," by General Francis J. Lippitt, of the U.S. Army. On page 24, General Lippitt says (Letter 2nd):—

GENTLEMEN OF THE SEYBERT COMMISSION,—

The result of your investigation of the phenomena occurring through Keeler was merely your gratuitous assumption that all the manifestations witnessed *might have been* produced by the medium himself. But your duty did not end there. The question before your commission was not how the so-called spirit phenomena *may be*, but how they *are* produced. The trust you accepted was to make a "thorough" as well as an impartial investigation of Modern Spiritualism. Your belief that the manifestations witnessed at that one séance of Keeler's *might have been* produced by the medium, even had it been well founded, did not satisfy this requirement, or dispense with all further investigation. Any equity lawyer will tell you that such an execution of such a trust annexed to a gift would be held to be what is technically termed "illusory," entitling the heirs of the donor to recover it back. It is true, you call your report a "preliminary" one, but let me observe that it is virtually a final one. For you cannot expect to obtain any more séances from mediums, public or private, who all now believe that however honest they may be, and however palpably genuine the manifestations occurring through them, NO FAIR report of them can be expected at your hands. But by what authority have you published a "preliminary" report? The pecuniary gift imposed upon you the duty of a "thorough" investigation, and certainly no report could have been contemplated of an investigation just begun, and therefore imperfect, and so, unreliable and probably misleading. Your duty plainly was to follow it up to some positive result. Such a result you would have obtained even at the one séance of Keeler's that you report, had you chosen to adopt such mode of inquiry as common fairness and common sense dictated; and any one who shall read my foregoing letters to you and the statement I am about to present will be justified in asserting that one séance more with Keeler ought to have sufficed to settle definitively the question whether the phenomena occurring through him, at least, are of mundane or of extramundane origin.

General Lippitt then goes on to show by careful diagrams and measurements of indisputable correctness, the utter impossibility of Keeler's, or any other human being's agency, in the production of the phenomena even of the one circle and one medium he writes of, much less of the supermundane character of the writings, intelligence, and remarkable phenomena rendered through the other mediums examined. And General Lippitt's pamphlet is but one out of scores of others, written chiefly by lawyers and men of high social standing, who boldly denounce "the Commission"—not in the choice terms of "thieves and liars," but in equally *expressive*, though more elegant *synonymous* terms. In a word, instead of "unmasking the cult," the flood of replies that the said *preliminary* report called forth only served to unmask "the Commission," and show that Mr. Henry Seybert had unhappily left his trust in very bad hands. In the meantime, to the Liverpool editor's sneering suggestion that "lively times," "surprising outcomes," and "amusement" may be derived from a visit to the Paris Spiritual Congress, we have a counter suggestion to make, and that is—that instead of going so far to hear a set of thoughtful earnest *ladies and gentlemen* (not yet graduated into thieves and liars) discussing in decent language high metaphysical questions, he should go to the Kennington Tabernacle, and if he is not particularly afraid of hearing language which sounds in the ears of spiritualists, at least, very like horrid blasphemy, let him derive *amusement* from the renowned popular preacher, a specimen of whose ravings will be found in the first page of this present issue.

We don't wish to retaliate, or we could furnish a whole library of such stuff. We don't desire to promote controversy, or we might question of this Liverpool editor—Who are all the thieves, liars, and criminals of still deeper dye, who fill the gaols, penitentiaries, and police courts of this land, to say nothing of the reports of his own paper? Are the spiritualists there, pray, Mr. Editor? Oh yes. *Now and then, of course*; one perhaps in a thousand, or considering the great rarity of such spiritualistic appearances, say one in ten thousand! True it is that the tidings of a spiritualist's appearance at a police court would be such a theme of rejoicing to certain branches of the Press and Pulpit that any one case of spiritualistic shortcomings would outweigh in wide-spread notoriety that of ten thousand other backsliders, and we suppose that is the reason why the Liverpool press magnate finds the necessity of raking up an old worn-out and very questionable *preliminary* report against spiritualism. Supposing in place of the American Seybert Commission report, professing to brand spiritualism as all fraud, the Liverpool editor were to take the London Dialectical Society's report, declaring the phenomena, communica-

tions, &c., &c., to be all true! Is not the home report as good as the foreign one, and as well worth quoting? Granted this, and the Paris Spiritual Congress might not be quite so ridiculous an affair after all, and the millions of respectable believers in spiritualism, from the thrones of monarchs to the camps of miners, might not be all "thieves and liars," or fit objects for the *Liverpool Post* editor's insolent denunciations.

IN MEMORIAM.

MRS. J. M. JACKSON BUCK.

THE ranks of American spiritualism have just lost another of their earliest and most faithful workers in the person of the above dear lady, who passed to the higher life at a ripe old age, on the 30th of July last, at Brooklyn, New York. The life of this good pioneer was one of unceasing devotion to the cause of spiritualism from its first development in New York to the latest hours of her good, self-sacrificing life. The spiritual papers will miss the philosophic contributions which fell from her fluent pen, and the wanderers who in such multitudes have been called upon to dispense their mediumistic gifts, in traversing the world far and wide, will still more sorrowfully miss the kind face, cheery welcome, and ever open doors of one of the kindest and most hospitable friends the cause of spiritualism has known in New York. Many a loving wish and fond hope of reunion will follow Mrs. Jackson Buck to her home in the higher world, not the least affectionate of which will be breathed by her life-long friend, EMMA HARDINGE BRITTEN.

THE PARIS SPIRITUAL CONGRESS.

THE following brief notice of the above gathering, reported in the London *Daily Telegraph*, is all that has at present reached us, save that our esteemed friends Mr. and Mrs. Everitt, of London, were present at the opening ceremony, Mr. Everitt having been appointed to represent the London Spiritualist Alliance. We hope to receive a full account of the transactions of the meetings, which will be published as soon as possible.

"There is little to be noted about the opening of the Congress of Spiritualists, which has just taken place in the Hall of the Grand Orient, where the Freemasons generally assemble. About 150 spiritualists of both sexes and of various nationalities met together, England being strongly represented. The Duchesse de Pomar, Lady Caithness, known for her theosophical writings, was elected one of the honorary presidents of the Congress, and a strong-minded lady, who protested against masculine preponderance in the committee or *bureau*, was invited to step up and join it herself, which she did. As a matter of fact, nearly all the members form part of the *bureau*, and as many will thus have some official employment in the Congress, there will be very few outsiders to look on and applaud. The inaugural address was delivered by a leading spiritualist, who invoked the names of Allan Kardec and of Joan of Arc, so that it will be easily seen how vast and retrospective a scope will be given to the 'other world' experiences of the Congress. The members are divided into four sections, which embrace Spiritualism Proper, Philosophy, Occultism, and Soul-saving by means of spiritualistic doctrines. Unfortunately, like common human institutions, the assembly of spiritualists now in Paris includes schismatics and mutineers in its bosom, but it is understood that during the continuance of the Congress all tomahawks are to be temporarily buried."

BOOK REVIEW.

"REST AT LAST," SERVICE OF SONG, WRITTEN AND ARRANGED BY MISS S. ASHWORTH, AND PUBLISHED BY E. W. WALLIS.

ONE of the great desiderata in all popular movements is the addition of good music, and in no form of public or social gatherings is this requirement more felt than in our spiritual meetings, both public and social. It is true we can generally command good congregational singing, and this is always effective and inspiring; but congregational singing can only be given by joining together in old familiar hymns and worn out psalm tunes, whilst the pleasant lyceum songs and musical readings of our children are seldom available except at lyceum gatherings. Mr. E. W. Wallis has done excellent service in collecting together and publishing some of the best and most effective songs and solos that have been

popularized at the American spiritual meetings, and in the work under consideration, in addition to some of the choicest poems selected from Mr. Wallis's popular song book, we have a most touching and charmingly written novelette by Miss Ashworth combined with teachings and pleasing definition of the spiritual philosophy, which renders the publication quite as instructive, and far more pleasing, than the best dry abstract essay that could be produced. In all respects we may confidently and conscientiously recommend this admirable little *brochure*, the merely nominal price of which is only fourpence.

Lyceums or schools are supplied with one dozen copies for 3/6, post free, 30 for 6/6, &c., &c.

For sale by Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester, OFFICE OF *The Two Worlds*.

A BLACK MESSIAH.

AN American contemporary says: "The crop of Christs looks promising. Mr. Schweinfurth has an imitator in a South Carolina evangelist, who calls himself Jesus Christ, and has won the faith of hundreds of negroes who have heard him preach. He goes through the country crying, 'Give up everything and follow me. Let your crops go; turn your cattle in the patches; the Lord will provide for you.' And, obeying him, hundreds of negroes have quitted work. Their crops have grown up with weeds; the planters have been deserted by their labourers; the turpentine manufacturers and the saw-mill men have difficulty in getting help enough to continue operations. To such an extent has the craze spread that the intelligent coloured people and the whites joined in discussing some plan to put a stop to it. It was decided to arrest the crank, or send him out of the country. Some were ready to lynch him. When the officers went to arrest him no resistance was offered, but a large crowd soon joined the disciples about him. They were ready to tear the officers to pieces, but, at their prophet's request, they suffered him to be taken quietly away. He shows scars in his hands which he says were made by nails when he was crucified on Calvary. His hair and beard are long and shaggy. The negroes fall down and worship him, and kiss his hands and feet, and anoint him. At his bidding, women have left their husbands, and men their families, to follow him. His familiarity with the Scriptures is exceptional. He has told the people that he will go back to heaven in a chariot of fire at an early date; but the chances are that he will go to an insane asylum, so little do the Christians of to-day believe in what they solemnly assert took place eighteen hundred and odd years ago. If you want a Christian to believe in a real solid impossibility, you must date it back a few centuries."

As Artemus Ward was on one occasion sitting next in the railway car to a man wrapped up in a rug, he found it very difficult at first to get a word out of him. At length, however, his efforts succeeded, when he began directly to question him. "Have you seen the last thing of Horace Greeley's?" he asked. "Greeley! Greeley!" interrogated the man in return; "who's he?" This silenced Artemus for a few seconds, when he made another attempt. "George Francis Train has been kicking up a rare dust in the country. What do you think they will do with him; put him in a bastle?" "Train! Train! George Francis Train! never heard of him!" This silenced the questioner for five minutes, when he tried a third time. "What do you think of Grant's chance for the presidency?" he now inquired. "Grant! Grant! why, hang it, man, you seem to know more people than I ever heard of!" This exasperated him, and glaring round upon his fellow-passenger, he exclaimed, "You confounded ignoramus! did you ever hear of Adam?" "What's his other name?" asked the man coolly.

LYCEUM JOTTINGS.

THE SPIRIT VOICE.

(LYCEUM SONG.)

Oh! tender and sweet is the spirit voice,
Which comes to me o'er and o'er,
It bids me bear up in this world of toil,
Press on to the evergreen shore.

CHORUS—Here I will sing of my Father, God, King,
And watch till the night is o'er,
For loved ones are there, they visit me here,
They come from the spirit shore.

My Father hath said no tears shall be shed;
There sorrow and pain is unknown;
We shall live, yes, for ever, and be at rest
With loved ones who have gone before.—Chorus.

Oh! thrice happy thought, when the hour comes
When my Father will call me home,
I shall bid farewell to earthly scenes
As I enter the spirit throne.—Chorus.

Eliza Richardson.

GROWING OLD TOGETHER.

Do you know, I am thinking, to-morrow
We shall pass—on our journey through life—
One more of the milestones that bring us
Still nearer the goal, my dear wife?
The glad anniversary morning
Of our wedding-day cometh once more;
And its evening will find us still waiting,
Who had thought to have gone long before.

We are old, wife, I know by the furrows
Time has ploughed on your brow, once so fair;
I know by the crown of bright silver
He has left for your once raven hair;
I know by the frost on the flowers
That brightened our life at its dawn;
I know by the graves in the churchyard,
Where we counted our dead yesternorn.

Your way has been humble and toil-worn,
Your guest has been trouble, good wife—
Part sunshine, more trials and sorrows,
Have made up your record through life;
But may the thought cheer you, my dear one;
Your patience and sweet clinging love
Have made for me here such a heaven,
I have asked, "Is there brighter above?"

In life's winter, sweet wife, we are living,
But its storms all unheeded will fall.
What care we, who have love and each other,
Who have proved, each to each, all in all?
Hand-in-hand, we await the night's coming,
Giving thanks, down the valley we go;
For to love and to grow old together
Is the highest bliss mortals can know.

Some children are still left to bless us,
And lighten our hearts day by day;
If hope is not always fruition,
We will strive to keep in the right way.
We have sowed and reaped, but the harvest
That garners the world we await,
And happily, at last we may enter
Together the beautiful gate.

THE CHURCH SPIDER.

Two spiders, so the story goes,
Upon a living bent,
Entered the meeting-house one day,
And hopefully were heard to say;
"Here we shall have, at least, fair play,
With nothing to prevent."

Each chose his place and went to work;
The light webs grew apace.
One on the altar spun his thread,
But shortly came the sexton dread
And swept him off, and so half dead,
He sought another place.

"I'll try the pulpit next," said he,
"There surely is a prize.
The desk appears so neat and clean,
I'm sure no spider there has been;
Besides, how often have I seen
The pastor brushing flies."

He tried the pulpit, but alas!
His hopes proved visionary;
With dusting brush the sexton came,
And spoiled his geometric game,
Nor gave him time or space to claim
The right of sanctuary.

At length, half starved and weak and lean,
He sought his former neighbour,
Who now had grown so sleek and round
He weighed a fraction of a pound,
And looked as if the art he'd found
Of living without labour.

"How is it, friend," he asked, "that I
Endure such thumps and knocks,
While you have grown so very gross?"
"Tis plain," he answered, "not a loss
I've met since first I spun across
The contribution-box."

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. Armitage gave eloquent discourses, dealing with subjects from the audiences in a manner which gave evident satisfaction. Afternoon, "The Faiths, Frauds, and Follies of Early Christianity." Evening, "What is the Soul of Man?" "Who was the Son of God?" and "Will God be our Judge?"—J. H.

BLACKBURN.—Dr. J. Blackburn delivered two capital addresses on "What is Man?" and "The Higher Aspects of Man." His definitions were clear and forcible, and, no doubt, set his hearers thinking.—R. B.

BOLTON. Bridgeman Street Baths.—Miss Blake's afternoon subject was, "Spiritual Gifts"; and evening, "Sow in the morn thy seed." The man who is content with the dogmas of others, with a creed or book he cannot understand, is far from the glorious standard of a man. But when man desires to teach himself that he may benefit others, he is sowing the seed in the morn of his life. Clairvoyance and psychometric tests very good indeed.—J. P.

BRADFORD. Bentley Yard.—Mrs. Bentley's guides gave instructive addresses and good clairvoyant descriptions of friends and guides, followed by psychometry, many of the audience being highly satisfied.

BRIGHOUSE.—Mr. T. Postlethwaite's afternoon lecture on "The Humanity of Jesus" was most interesting, and was well received, followed by psychometrical delineations. Evening: A good audience. The guides' subject, "Has Man a Soul?" was admirably treated. The false position of some scientists was exposed, and the position of the spiritualists was fully sustained throughout. Three psychometrical delineations recognized.—S. B.

CLOCKHEATON. Oddfellows' Hall.—A good day with Mr. Bush. Afternoon subject, "When the mists have rolled away." Much appreciated. Evening, a very good audience; "Immortality proved" was the theme chosen. One fact is worth a thousand theories, and it was time people obtained knowledge. Spiritualism proved immortality by its facts. We wish people to come amongst us in large numbers, it will benefit them in the future.—W. H. N.

COLNE.—Mrs. Hellier gave good addresses. Afternoon: "There is beauty all around when there's love at home." Evening: "Does spiritualism meet the requirements of man?" Clairvoyance after each, 28 given, 14 recognized. Good audiences.—J. W. C.

CROMFORD AND HIGH PEAK.—Good meetings. Our company almost exceeds our accommodation. These are signs of the times. The spirit of inquiry is abroad, and although those who profess to hold the reins over the people do not like our progress, they fail to offer them the food they require. Spiritualism speaks to man as of old, crying out in the wilderness of creeds and dogmas, "Be ye cheered; do right; be true to the laws of your being, for the casket contains a gem which must be polished and set in diadems of truth and love. Now is your day of salvation, and by knowledge shall you banish fear and ignorance. Get clear of the priest, and worship God in truth and in spirit." Subjects were chosen by the audience, and questions followed.—W. W.

DARWEN.—Afternoon, the guides of Mr. J. Walsh spoke on "Man's place in the universe." Evening, "Evidences of Spiritualism" were set forth in a masterly manner. Clairvoyance very good.—T. H.

DEWSBURY. Vulcan Road.—A good day with Mrs. Dickinson. A nice company in the afternoon. Evening, a full room. We are glad to see friends rallying round in such goodly numbers.

FELLING.—Mr. J. Coxen's subject was, "What is the want in your midst?" which he handled in good style to an intelligent audience. On Saturday, 21st, we shall present Mrs. R. Peters with a suitable testimonial for her services during nine years. There will be a tea at 5 p.m., and concert afterwards—adults 9d., children half price. We expect Mr. Grey, of Gateshead, and Mr. W. H. Robinson, of Newcastle, to give short addresses.

FOLKSHILL.—A promising young medium, Mr. W. Taylor, of Bedworth, delivered two addresses. The first was by his chief guide. "Some of the inconsistencies of the so-called Word of God" were pointed out, discrediting the teaching of orthodoxy. The second control purported to be Colonel Burnaby. He spoke of the evils and horrors of war, and advised young men not to be captivated into enlisting, but to do their utmost to promote peace on earth and good will to men. The usual lyceum session was held in the morning.

GLASGOW.—Mr. Morse read the poem, "The good time now," and gave a telling discourse on "The times and their teachings." The logic and eloquence was thrilling. It was an intellectual treat. Evening, Mr. Morse read a poem, "Good in all," and lectured on "The bridge of fact across the gulf of fear." He proved that spiritualism had removed all doubt and disarmed all fear, and given us a certain degree of satisfaction, that as we spend life here, so shall we make our home hereafter. The discourse was complete, and all felt the effect of its power. Monday, Mr. J. J. Morse answered questions submitted by the audience.—J. G.

HALIFAX.—Mrs. Wallis's guides gave interesting lectures afternoon and evening, which were greatly appreciated. Four clairvoyant descriptions, all recognized.—J. L.

HEYWOOD.—Mr. Hirst and his daughter conducted the services. Afternoon subject, "The Golden Cord"; evening, "The Past, Present, and Future of Spiritualism." Well treated, to large audiences. Good clairvoyance.

LEICESTER.—Harvest Festival, Sunday and Monday. Mrs. Barnes's guides' morning subject was "Whatsoever man soweth that shall he also reap." A good audience listened with rapt attention. Evening subject: "The harvest is plentiful, but the labourers are few." Crowded room, some had to stand. Splendid singing under our new conductor, and the audience was delighted with the lecture. Good collections all day. Afternoon, the Lyceum children on the platform led the singing. Miss Wesley's guides (a local medium), gave an address on "What shall the harvest be?" Full of good advice, so that all may reap a good spiritual harvest. A splendid show of flowers, fruit, and vegetables. Monday evening, excellent addresses by Mrs. Barnes, Miss Carpenter, and Mr. Bent.

LONDON. King's Cross: Pentonville Hill.—An animated debate followed Mr. Mackenzie's discourse on "Pythagoras." In the evening, Mr. Wallace gave an excellent address. The romantic story of the various versions of the Bible was retailed, followed by questions, which

were satisfactorily answered. Mr. Wallace is a fine, genial old patriarch, full of knowledge. His memory embraces all the stirring events connected with spiritualism in this country. He knew Elliottson, Ashburner, Dupotet, and all the leading lights who figured in the movement. Societies will act wisely in securing his services.—J. B. D.

LONDON. Notting Hill Gate: 9, Bedford Gardens.—Mr. J. A. Butcher drew a good audience. Subject, "Where are the Dead?" He said death was merely a change, and departed spirits were still striving to get real truth, and likewise to influence their friends on earth. There were several strangers; and one, who said he came quite by accident, related his experience of a spirit manifestation. He appeared to know practically nothing of spiritualism, and his narrative was quite interesting.—P. S.

LONDON. Open-air Work.—A large audience in Hyde Park (near Marble Arch). Addresses by Mr. W. O. Drake, Mr. Hopcroft, and others, who engaged the profound attention of a large assembly. The subject treated was "Mediumship," especially Mr. Eglinton (slate-writing). Several influential authorities were quoted from *Light*, &c. Next Sunday, at 3-30 p.m., Mr. Hopcroft will bring some proofs of phenomena obtained through himself. Mr. Rodgers will be here. Over 250 of *The Two Worlds* and other papers distributed. I am pleased to acknowledge 200 copies of *The Two Worlds*, for free distribution, from the London Federation (per Mr. Long, sec.), and 100 of the same from the Marylebone Association. The Kensington and Notting Hill Spiritualist Association is open to receive persons as members on payment of a subscription. Percy Smyth, hon. sec.

LONDON. Marylebone. Harcourt Street.—Mrs. Stanley lectured to a full and appreciative audience, clearly pointing out and emphasizing the fact that spiritualism did not consist merely in attending séances, to see strange phenomena, &c., but in the living of a good, honest, earnest, truthful, and spiritual life, and affectionately urged her hearers to stand fast in the truth, and to rejoice in the gospel of light and love revealed to us to-day.—C. I. H.

LONDON. Stratford.—Mr. Lambert presided, and read a lesson from *The Medium* on "The Rich Man and Lazarus." Mr. Rodgers also read a lesson on "Conscience," and gave an address on "Knowledge, Truth, and Freedom" to a full and harmonious meeting.

LONDON. 160, Mile End.—Mr. Veitch lectured eloquently to an attentive audience on "Man's Belief in Immortality," giving a brief review of the progress of the idea of immortality from the earliest times, dwelling strongly on the sustaining influence of a belief in a life beyond the grave, which he declared to be part and parcel of our nature, since ages of oppression and degradation had been unable to eradicate it.

LONDON. Peckham. Winchester Hall.—A good spiritual discourse by Mr. Joseph Humphries, illustrative of the "Spheres of Life Beyond the Tomb." As a seer, our friend has had many opportunities of holding sweet communion with those gone before, which is a constant blessing to him. Audience somewhat scanty, as also at the evening service, when Mr. W. E. Long took a glance backward at the gradual growth and development of our modern spiritual movement, replying to a large number of questions at the close. Mrs. Major's solo was much enjoyed.

LONGTON. Boardman's Buildings, Stafford Street.—The control of Mr. Blundell spoke on "What God is." Showing God is goodness, greatness, and love, as seen in the mightiest and minutest of creation, whose presence is manifested in his children by kindly words and deeds of love. Audience highly satisfied.

MACCLESFIELD.—Afternoon: Mrs. Groom discoursed on "Sin; its cause and cure." Clairvoyant delineations all recognized. Miss Dickens sang a solo. Evening subject: "The New Jerusalem." Its walls shall be made of thoughts taking form and colour never to be effaced. Its foundations shall rest upon truth, never to be destroyed. Its pillars shall be formed by every nation and religion, bounded round by the glory of those who dare to suffer for truth's sake. Its dome shall consist of the glorious and eternal harmony of the soul-power of man blended into liberty, union, and progress, whose motto is the symbolization of God who created us. Seventeen clairvoyant delineations, sixteen recognized.

MANCHESTER. Psychological Hall.—Afternoon: Mrs. Stansfield's controls ably dealt with "The search for happiness," being contained in the words "Love one another." Evening: "Spiritualism; its advantages over Christianity," showing that hell or heaven are created by our own actions, and not attained by faith in a Mediator. Each individual must do all the good possible, which will relate them to brighter surroundings, and benefit them accordingly.—J. H. H.

MANCHESTER. Tipping Street.—Mr. Schutt delivered splendid lectures. Afternoon subjects taken from the audience, amongst others, "Is there life beyond the grave?" and "What is the music in the spirit land?" Mr. Schutt gave a very clear and conclusive exposition of each but the fifth, which he incorporated in his evening address on "Pyramids and their Builders," which was clear and forcible. The evening audience was large as usual.—W. H.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stoop Road.—Circles, Sunday at 10-30 a.m. and Tuesday at 8 p.m., for the public. Thursday, at 8 p.m., for spiritualists only. Sunday morning, the controls of Miss McMeekin gave a splendid invocation. Mr. W. Lamb's control gave a good address on "Mediumship." Several clairvoyant tests. Mr. Jos. Lamb gave clairvoyant tests, recognized. We are progressing. Come and help us.—W. H.

MONKWEARMOUTH.—Mr. Clair gave an eloquent address on "Man's gain from unbelief," which was well appreciated by a large audience. Mr. Clair has a grand delivery.—G. E.

NELSON. Leeds Road.—Mr. Bailey gave two good addresses to fair audiences. Sept. 14th, Mr. G. Smith, of Colne, gave his services for the benefit of Mr. Coppock, who is leaving for America. The chairman made a few remarks on the past services of our dear friend Mr. Coppock. Mr. Whitaker, who had opportunities of witnessing his untiring efforts for the welfare of others, especially in the developing circle, gave a short address, reviewing and relating incidents in the life of Mr. Coppock. Mr. Pooley spoke to the benefits he and others had received from Mr. Coppock. Mr. Smith gave one of his usual stirring addresses. Mr. Coppock replied very appropriately. We wish him health and strength in his new sphere of labour.

NEWCASTLE.—"Humanity's gain through unbelief" was reviewed from a spiritual standpoint by local gentlemen connected with the society. Such is the last of the great debate in this city by Charles Bradlaugh, M. P., and Rev. Marsden Gibson, B.A.—W. H. R.

NORTHAMPTON.—Mr. Johnson's guides gave a beautiful discourse at 2-30 on "The teachings of Spiritualism." At 6-30, six subjects were handled, including "Pilgrimage from Christianity to Spiritualism," in which the guide seemed perfectly at home, and placed Christianity gently on a back seat. Each subject was a masterpiece.—T. H.

NORTH SHIELDS. 41, Borough Road.—"Spiritualism compared with Christianity" was the subject dealt with by Mr. Henderson very ably. Mr. Henderson thought it very appropriate, owing to the Showman coming to our neighbourhood to expose spiritualism (?).

NORTH SHIELDS. Camden Street.—Morning: Mr. E. Ornsby's guides discoursed on "Is Physical Man Perfect?" and "Is Spiritual Man Imperfect?" which were dealt with scientifically, and well appreciated. Large audience at night.

NOTTINGHAM.—Morning: Mr. Plant's controls selected their own theme. The remarks were general and disconnected, and few, I fear, would be any wiser. Evening: Three subjects were sent from the audience. I considered the medium treated most unfairly by his guides: for, having entranced him, they delivered the most aimless address it has ever been my lot to listen to. The subjects were not touched at all, and forty-five minutes were occupied by a continuous stream of misquotations, unmeaning references to "Science, Christianity, chemistry, and geology," repeated over and over again. The position of chairman was the most trying ordeal I have ever passed through. When Mr. Plant was himself giving clairvoyant descriptions he was doing much more valuable work. It was remarkable to notice the change effected on him by the various spirits, while he was describing them. Several were recognized, and I venture to suggest that if Mr. P. devoted himself to clairvoyance, and studied how to express himself better, he would be valuable in this work. As corresponding secretary I feel it a painful duty to thus refer to a worker, but as I listened on Sunday and thought of the harm such talk would do (for a *verbatim* reporter or an intelligent sceptic could have made us all feel very much ashamed by their criticism), I resolved that my report should be a faithful one. Societies ought to have these things before them to guide them. I trust these remarks will help to effect the object of the writer, viz.—to make our platform worthy of our cause.—J. W. B.

OLDHAM.—Harvest Festival. The platform was very prettily adorned with a choice selection of fruit, flowers, vegetables, &c., contributed by friends. Mr. Wallis gave able lectures of "Seed Sowing" and "The Harvest Home." The collections amounted to £3 2s. 7d. Fruit banquet on Monday evening, enjoyed by all.—J. S. G.

PENDLETON. Assembly Hall, Cobden Street.—Mrs. Gregg's controls gave two very instructive lectures. Afternoon: "After death, what?" Nine clairvoyant descriptions, six recognized. Evening: "When, where, and whom do we worship?" Thirteen descriptions, nine recognized. A spirit was described as standing with its hand on the left shoulder of a young man named Evans, Mrs. Gregg gave both name and age. Mr. Evans called upon me on Monday and said, "It is the best test I have had of spirit return, the young man only passed away on Thursday, September 12th." His body was interred September 16th.—T. O.

RAWTENSTALL.—A red letter day with Mrs. Warwick (Miss Gartside was ill). Afternoon: Prizes were given to the lyceum children for good conduct and attendance by Mr. Palmer, president, in a suitable manner. Mrs. Warwick's guide gave beautiful poems. Packed meeting. Evening: Clairvoyance to strangers, recognized. Our dear sister, Mrs. Long, who passed to higher life Sept. 3rd, controlled and gave good advice to her daughters. She said she was not dead but still near to help and bless.

SOWERBY BRIDGE.—Mrs. Crossley was welcomed as one of our own mediums. Her address on "What is Spiritualism?" was very good. Goodness in thought, word, and deed was shown to be essential to salvation. Sometimes homely words find a place where deeper truths cannot penetrate, thus each help one another. Clairvoyance was exceptionally good. Nine spirits described and acknowledged, principally to strangers. Mrs. Britten next Sunday. Her visits are always looked forward to eagerly.

STOCKPORT.—Afternoon, Mr. Bradshaw's controls spoke on "The Great Unknown." Evening subject, "The Lights of the World." Both subjects were dealt with in an able and satisfactory manner. Very successful tests of clairvoyance.—J. A.

SUNDERLAND. Centre House.—Mr. Hall gave an interesting lecture on "The Invisible," which seemed to greatly satisfy all. We hope he will be with us again soon.—G. W.

SOUTH SHIELDS. 19, Cambridge Street.—Sept. 11: An interesting experience meeting. Sept. 13: Development circle. Sunday, at 6, Mr. Murray's guides explained how the spirit phenomena recorded in the Bible are the same as we have amongst us now. Jesus and the disciples he spoke of as good mediums. No wonder we have unsuccessful sances at times. Jesus could not succeed owing to unbelief. He urged spiritualists to live worthy of the name, that people may see it is neither farce nor fraud. The chairman made a few remarks on the visit of our opponent. Mr. Murray gave twelve clairvoyant descriptions, nine recognized.

TYLDESLEY.—Sept. 8: Miss Gartside gave good addresses and good clairvoyance. 15th: Mr. R. Whittle's afternoon subject, "Man, know thyself." Evening: "Man's inhumanity to man makes countless thousands mourn." Both were ably dealt with.—A. M.

WESTHOUGHTON.—Afternoon, Mr. Mayoh spoke on "Why do men starve?" Because every one tries to have his way, no matter who is trampled under foot. Evening subject, "Where are the world's great heroes gone?" dealing with the orthodox and theosophical systems. When our spiritual vision is cleared we shall behold them close beside us.—J. P.

WIGBORNE.—Mr. Addison dealt with "Individuality." Spiritualists should seek a higher sphere for their development, to prepare for the spirit home instead of dwelling on the earth-plane.—W. U.

WIBAX.—Afternoon, Mrs. Ellis's guides spoke on "Honour thy father and mother." Mrs. Roberts' guides gave clairvoyant descriptions—recognized. Evening, Mrs. Benison's guide dealt with "I and

my father are one." The remarks were well appreciated by a good audience. Fourteen clairvoyant descriptions, seven recognized. Monday night meetings are doing a deal of good.

ROBEY LANE.—Openshaw: Mrs. Green (a favourite here) lectured on "Health," advocating right living; less flesh and more fruit-eating. She advised several sick persons. Evening subject, "There is no Death," which was aptly illustrated, and much enjoyed. Successful clairvoyance.—Huddersfield: Mr. Tetlow spoke well to numerous audiences on "Is Marriage a Failure?" and "Building of Homes in Spirit-Land." Both addresses were fraught with information, and won close attention. Extremely successful psychometric tests.—Heckmondwike (lyceum): Usual programme and groups. Reading by Mr. J. Dutton.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Attendance very good. Calisthenics led by Mr. Brindle well done. Groups were taught by Messrs. Campbell, Weston, and T. Haworth, Miss Holden, and Miss Grace Holden.—R. B.

BRIGHOUSE.—Invocation by Mr. Shillitoe. Attendance, 50. Visitors, 4. Marching and calisthenics moderately good. Recitation by Miss M. A. Hall. Reading by Master G. Widdop. Groups formed. Closed as usual.—J. H.

BURNLEY.—Attendance, 96; officers, 9; visitors, 4. Marching and calisthenics led by W. Dean. Groups formed for lessons. Benediction by Mr. Mason.—A. J. W.

CLECKHEATON.—Invocation by Mr. Hodgson. Usual programme. The girls have not the courage to mount the platform to perform the exercises as the boys do. We should like them to come more to the front. A good lesson from Mr. Kitson's book. Short addresses by Messrs. Hodgson, Blackburn, and Nuttall. Recitation by Miss Audsley. Closing prayer by Mr. Hodgson. Scholars, 26; officers, 5; visitors, 2.

LONDON. 24, Harcourt Street, W.—Twenty-six present, including visitors. Usual programme. We hope parents and friends interested in progression will aid and endeavour by coming among us. By the exchange of ideas all would be benefited. Recitations by Lizzie March, Anne Goddard, Anne and Martha J. Cobb, M. J. and T. C. White.

LONDON. Peckham. Winchester Hall.—Attendance 35. Some good recitations were given, and a song, sweetly sang by a little cherub of five summers, formed an interesting item. Chain march practised, but we have little room, as our numbers are increasing. That the children feel interested is evidenced by the fact that they are disinclined to break up their groups. The leaders manifest the same interest, and a pleasant and profitable time is passed.

MACCLESFIELD.—Fair attendance. Conductor, Mr. Hayes. Solos by Mr. Bennison and Miss Dickens (the lyceum taking up the chorus); duet, the Misses Hayes; readings, Messrs. W. Albinson, C. and G. Challinor, and conductor; recitation, Miss N. Hayes. Marching and calisthenics led by Mr. Challinor.—W. P.

MANCHESTER. Psychological Hall.—About 60 present. The exercises were ably gone through, including recital by Miss F. Dean—well rendered. Mr. Rickards, from the Isle of Man, gave a few remarks as to the progress they are making in the Island. They are desirous to introduce the principles of lyceum teaching there, and are sanguine of success. Groups concluded a good session. We wish to impress upon all officers the necessity of punctuality.

NOTTINGHAM.—Thirty-two present and 1 visitor. Two recitations well done. The marching improved. We tried singing to the chain march. Groups. Mr. Jackson closed with invocation. Members please bear in mind the lyceum commences at 2-30, not 2-45.—E. J. O.

OLDHAM. Temple.—Morning: Good attendance. Conductor, Mr. Meekin. Usual programme. Short but instructive addresses by Messrs. Meekin, Savage, and Fitton; recitations by Masters F. Shaw, Meekin, and G. Emmott, Misses Halkyard, Gould, and Calvarley; readings, Messrs. Savage and Spencer. Afternoon: Fair attendance. Instruction from the Manual, and song by Master F. Shaw.—N. S.

RAWTENSTALL.—Attendance 42, officers 7. Two visitors from Rochdale, one from Cloughfold. Marching and calisthenics led by Mr. Entwistle. Choirmaster, Mr. Horsefield. All passed off well. Lyceum anniversary, September 22nd, Mrs. Wallis. On account of the smallness of the room, a charge of 3d. will be made.—John Barnes, 19, Rosevale Cottages, Cloughfold.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 35 children, 6 officers, and 4 leaders. Mr. Bowen explained why we should be kind to each other. Mr. Pascoe told about a boy who was determined to be a great man. His hopes were blighted, as his father died. The few things they had were soon eaten up. The boy wrote a letter, containing the full particulars, and addressed it to "God" in "Heaven." The postmaster picked it out, and it was read to a large audience. An old lady sent the lad to school, fed and clothed him, and he was afterwards put at the head of a large army. Mr. Murray also told us a story. An interesting afternoon.—F. P.

SOWERBY BRIDGE.—Conductor, Miss Thorpe. Classes led by Mrs. Greenwood, Mr. Sutcliffe, Miss Thorpe, and Miss Lees. Calisthenics, Mr. C. Rowson. Afternoon, a fair attendance. A circle was formed, three strangers present. Our president spoke on the thoughts a young man's control had given. A young friend visitor gave his thoughts about resisting control. Our president replied, providing an excuse for the bashful ones. The first Sunday in every month will be set apart for recitations, solos, &c.—S. S. L.

WESTHOUGHTON.—Conductor, Mr. R. J. Rigby. Reading, marching, calisthenics, and singing. Mr. J. Pilkington, organist. On September 29th, Mr. J. W. Boulton will give an address.—J. H.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. No. 1, Spicer Street, Little Horton Lane.—A tea party, Sept. 14th. Tickets, adults, 9d. each; children, 4d. each. Tea at 5 p.m. Entertainment after.

THE COLNE Spiritualists are forming a library in connection with their Society, and are open to purchase spiritualistic literature, either new or secondhand, at low prices.—Address, T. Foulds, 26, Hope Terrace, Walton Street, Colne.

FOLESHILL.—Sept. 22nd: Mrs. Groom, morning and evening.

LIVERPOOL. Daulby Hall.—Quarterly tea party and concert on

Tuesday, October 1st. We hope to have Mr. J. J. Morse with us. Tickets, 6d. Members and friends invited.

LONDON. Mile End.—The meetings will in future be held in the Assembly Rooms, Beaumont St. Mr. J. Burns is expected Sept. 22nd, at 7.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Kensington.—A flower service on Sunday, 22nd instant.

LONDON. Peckham: Winchester Hall.—Tuesday, October 1st. The first monthly soiree will take place at 8-15. We hope for a good attendance of London spiritualists. An attractive programme of dances, songs, games, &c. Tickets 6d. each.

LONDON. King's Cross. 253, Pentonville Hill.—Social meetings every Wednesday at 8-30. Young friends especially invited.

MR. J. J. MORSE'S APPOINTMENTS FOR 1889.—Liverpool: Sept. 22, 23, 29, and 30; October 20 and 21, November 17 and 18, December 22 and 23. Newcastle: October 6, 7, 13, and 14; December 29 and 30; North-East Federation, October 15 to 18 inclusive, and December 31; Huddersfield: October 27 and 28, November 24 and 25; Keighley: November 3; Oldham: November 10 and 11; Blackburn: December 15. Sundays, December 1 and 8 are only vacant dates for this year. Early application for dates in next year is advisable, as but few Sundays are vacant. For address, see Mr. Morse's advertisement.

MACCLESFIELD.—On Wakes Tuesday, October 1st, Mr. Worsley will give the Lyceum a treat on the Skating Rink, commence from 2 to 3 o'clock. Games will be indulged in, and marching and calisthenics performed. Wednesday, October 2nd, an entertainment will be held, proceeds for the benefit of the Lyceum, commence at 7-30. Tickets 3d. and 6d. each. Songs, recitations, &c., will be rendered. Also two representations by the Lyceumists.—W. P.

MANCHESTER. Collyhurst Rd.—Saturday the 28th, and Monday the 30th inst.: We shall hold a couple of dramatic entertainments, for the benefit of the society. Doors open on Saturday, 7; commence 7-30. Monday—doors open 7-30; commence 8 o'clock. Admission 3d.

NEWCASTLE-ON-TYNE.—Sept. 22: Mr. E. W. Wallis, at 10-45; subject, "What for?" At 6-30: "Spiritualism, a revelation but no mystery." Monday, at 7-30: Subject, "The origin and meaning of Christian symbols and dogmas," illustrated by diagrams. Questions answered.

NOTTINGHAM.—Friends will kindly bear in mind Mrs. Groom's visit on Sep. 29, when we intend holding a harvest festival. Plants or flowers will be thankfully received.

OLDHAM.—Saturday, Sept. 21st, at 7-30, Mrs. Gregg will give Character Readings and Spiritual Surroundings. Wednesday, Oct. 2nd, at 7-45, Mr. E. W. Wallis will lecture on "The Origin and Meaning of Christian Symbols." The proceeds each evening will go to the beautifying fund.—J. L. G.

OPENSHAW Harvest Thanksgiving on the 29th inst. The services will be held at 10-30, 2-30, and 6 o'clock. The committee will be obliged to all friends interested for anything in the shape of fruit, flowers, plants, or any other kind of decoration they may think fit to send.—J. G.

PENDLETON.—Sep. 22: Mrs. Smith, of Leeds. 2-30, subject, "What is our Mission Here?" 6-30, "Is Man a Responsible Being?"

Mr. T. Postlethwaite has Oct. 6th vacant. Write him at 45, Albert Street, Rochdale.

MR. W. TOWNS removes on September 21st to 124, Portobello Road, Notting Hill, five minutes' walk from Notting Hill station, where he will conduct his Tuesday evening seance as usual.

Owing to the failure of a society to keep to its engagements, Mr. E. W. Wallis has Sunday, Oct. 6th, 1889, vacant. He will be glad to hear from any society which can book him for that date.

RAWTENSTALL.—Anniversary services, September 22nd. Mrs. Wallis, speaker, at 2-30 and 6. Admission 3d. each.

SHIPLEY.—The Liberal Club lecture hall will be opened Sunday, September 22nd, by the spiritualists, when addresses will be given by Mr. C. Bush, of Bradford, at 2-30 and 6 p.m. Subjects, afternoon, "Spiritualism in harmony with the Bible." Evening, "Have revelations ceased?" Mr. Goldsbrough, of Bradford, has kindly promised to take the chair. This is new ground, and we hope we shall be able to hold our own and do good. Will friends come and help us?—T. S.

SOUTH SHIELDS. 19, Cambridge Street.—September 21st: Mr. G. Bowen will give a physical seance in the hall, admission 6d., strangers 1s.

WEST VALE anniversary services, Sept. 29th. Mr. E. W. Wallis will lecture at 2-30 on "Spiritualism, a gospel for all;" and at 6, "Spiritualism, a revelation of life after death."

Mrs. WADE wishes to inform the secretaries that she has removed from Braithwaite Edge to 33, Lustre Street, Keighley.

SPEAKERS AND SECRETARIES please note that I have been appointed secretary for the Stockport Society in place of Mr. Rooke.—J. Ainsworth, 31, School St., Cheadle Heath, Stockport.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

LIST OF SPEAKERS' NAMES AND ADDRESSES.—We shall next week publish the list of names and addresses of speakers. Will those who have changed their residence since March 15th, kindly forward their new address on or before Tuesday next, that we may have it correct?

Enquirer desires to meet with spiritualists residing in Wolverhampton. Address—Mr. G. E. Aldridge, 52, Waterloo Road (S.), Wolverhampton.

THEOLOGICAL NUTS TO CRACK.

142. Christ suffered, leaving us an example. What is an example of vicarious virtue? (1 Peter ii., 19-21; iii., 14-18).

143. Are not imputed sin and imputed righteousness alike monstrous and impossible?

144. The Lord will not impute trespasses to the penitent. Does not this mean that He will not upbraid them with past offences?

145. Does not the father's treatment of the returning prodigal illustrate the non-imputation of sin?

Rev. A. C. Thomas.

TO CORRESPONDENTS.

NOTE.—We beg distinctly to state that we do not hold ourselves in any way answerable for the opinions of our correspondents.—Ed. T. W.

To the Editor of "The Two Worlds."

May I ask your permission to call attention through your columns to the lack of devotion and reverence observable at Spiritualistic meetings.

I had the privilege to listen to a very instructive address recently, which the chairman deemed fitting to supplement with some very silly and inappropriate remarks.

Surely, if chairmen must be had to conduct these services, those only should be chosen who have some idea of the fitness of things.

Spiritualists are not attracted by such misconduct, and anti-spiritualists are provided with excellent material for ridicule.

WORSHIPPER.

[To the above remarks we desire to state that from a wide experience of spiritualistic gatherings in this country and others, in which the Editor in her capacity of Speaker has travelled and lectured during many past years, we deem our correspondent's complaint applies *only* to one or two isolated cases, and not to the entire of the Sunday Spiritual meetings, which are generally conducted on methods as quiet, reverential, and inspiring as the most devotional "worshipper" could desire. As this Journal is pledged to avoid personalities, we have omitted the names and places, that might lead to unkind notice, but we do not hesitate to say, we know of at least two spiritual meetings in this country, held in most unfit localities, and such surroundings as cannot fail to drive away, rather than invite, the public, especially those of a religious turn of mind—wretched seats, bad management, Lyceum children acting like a juvenile mob, and mismanagement in general, characterize the one place of which "worshipper" complains. Still we know of no other, where similar causes prevail, and whilst the society at fault should read its own lesson in scant attendance, and universal dissatisfaction, we emphatically declare that the place in question, is the exception, and not the rule, of the English Spiritual meetings. A totally unfit scene, drives away the respectable persons who might preside reverently at the meetings. Ill-educated, ignorant, and half-developed speakers, who can be had for little or nothing, are placed on the platforms, and *anybody* fit or unfit, who is willing to serve, is placed in the post of president. What can be expected from such a system? Nothing, but that which now appears. Scant audiences, and those falling off constantly. The ruling spirit of fitness, decency, and order is sacrificed to a paltry system of parsimony, and the results are worthy of the spirit in which the meetings are *mis*-conducted. Nevertheless, spiritualism is a grand and superhuman FACT. It may for a time fall into bad hands, and be misrepresented. Like all mighty reforms, it has to struggle in its inception with the weaknesses, errors, and shortcomings of human nature. To all and each of our complainants, and for the one meeting in especial (of which those complainants names are legion), we can only say, Are YOU prepared to help us do better? If so, communicate with us at once—if not—to you, and all who *cannot* help, we say: spiritualism has come to stay. Do you, your duty as far as you are able, in reference to that cause. For the rest, 'There's a good time coming,' 'Wait a little longer.'—Ed. T. W.]

RENDEZVOUS.—Capt. C. Pfoundes, of 57, Spring Gardens, London, S.W., writes, "I desire to make known to your increasing number of Metropolitan readers, that I am endeavouring to establish a rendezvous in a central locality, easily accessible by residents in the various parts of London. It is proposed to keep open every evening, a reading-room, where English, American, &c., literature could be seen, exchanged, and borrowed; also as a place of meeting for students and inquirers. I will be glad to communicate with ladies and gentlemen interested in this object."

Honey is frequently recommended for use in the making up of herbal medicines, and as an article of food is pleasant and beneficial. We can heartily recommend the honey advertised by Mr. Jelfs. (See card.)

PASSED TO THE HIGHER LIFE.—Frank, the beloved son of Mr. and Mrs. Riley, of Halifax, who passed away on September 4th, aged eight months. His remains were interred at Christ Church, Mount Pellon. We sympathise with our friends in their trial.

THE MAYBRICK EPISODE, AND ONE OF ITS LESSONS.—Amid the stupendous excitement, and the many startling problems this trial has presented, after the safety and liberty of the poor woman, perhaps the next is the extraordinary offer of some half-dozen men and women to "die for her." Involuntarily Bible readers will think of the words, "For, scarcely for a righteous man will one die, but peradventure for a good man some would even dare to die." Of course I set up no hypothesis of Florence Maybrick's innocence from this source, but it is certainly significant of a feeling towards her unparalleled in modern times. Why could not the Home Secretary substitute that labouring man (whose life perhaps had little of joy in it) for one whose continued life would so brighten and help her children and mother? If he had power to change the sentence, why not the victim? The voluntariness of the offer does not help us. He could not do it, because it would be an outrage on every righteous principle; and although many of our laws are a disgrace to the statute book, there is not one so offensive, so repellant to justice, reason, and righteousness, as would be the infliction of punishment on the innocent deserved by the transgressor. And yet, listen, oh, earth! and be astonished, oh, heaven! for the promulgation of this fatal delusion, this stupendous immorality, *we build our churches, and gild the roadway of our bishops, priests, and parsons.*—B. H.

PASSED TO THE HIGHER LIFE.—Mrs. Sarah Dawber, of Park Road, Aston, Birmingham, widow of the late John Dawber, on Sept. 4th. The interment took place on Sunday, Sept. 8th, at the Witton Cemetery. Mr. J. W. Mahoney officiated and delivered a forcible and spiritual address, which was much appreciated by the friends and relatives present. The writer introduced our grand philosophy and religion of spiritualism to Mr. Dawber some 18 years ago, who remained a true spiritualist to the

last, and passed to the world of spirits four years ago. His beloved partner passed away a true spiritualist. She was a kind, gentle and true woman, and will be much missed by her family and friends, but they know their loss is her gain.—N. S.

PASSED ON.—Mr. W. Wallace writes: "Another old acquaintance was buried at Finchley, Sept. 12th—Mr. Wm. Wisner, aged 72. He was a mesmerist, the first operator employed at the Mesmeric Infirmary, in London. He cured a lady of dropsy after she had been tapped 52 times. I knew all her family, and can vouch for this wonderful cure by mesmerism. He would leave his bed to mesmerise anyone in pain. He was the first rapping medium I met with."

SUCCESSFUL SEANCE.—Mrs. E. Taylor, of Whitehall Road, Walsall, writes: Mrs. Smith of Leeds, was at Mrs. Roberts', 8, Mount Street, on the 2nd instant. Several of the sitters had never attended a séance before. The control gave delineations of character, spiritual gifts, &c., and afterwards asked for lights to be lowered, when spirit lights were seen by the writer and others. The lights being turned up, Clytie, Mrs. Smith's little control, gave many clairvoyant descriptions, which were recognized. A gentleman from Stafford, a perfect stranger, had a description of some money transactions. The control mentioned the exact amount, and said he would receive £1 per month. The gentleman said he had come purposely to test the knowledge of the spirits. The statements were true, and he was perfectly satisfied; it would not be his last séance. Mrs. Smith gave her services for the society's benefit.

BIRMINGHAM. OPENING OF A MEETING-ROOM AT SMETHWICK.—For some time a number of friends have been holding circles in private houses, and have convinced many of the reality of immortal life and spirit communion. So successful have these meetings been, due almost entirely to the untiring devotion and high class of mediumship developed in Mrs. Haughton, that it became absolutely necessary that a room should be obtained in which larger numbers could assemble. The friends formed themselves into a society, and secured a room adapted in every way to present needs. By earnest effort and kindly help the room was furnished, and ready for the opening on September 8th. Major-General Phelps was asked to be president, but, owing to other engagements and ill-health, he declined, sending us "God speed" and a cheque. We were fortunate in having Mr. J. W. Mahony as chairman. He referred to the work already accomplished, and expressed the hope that this place would soon become a centre of usefulness, and that the members would let their object be to uplift humanity, socially, morally, and above all, spiritually. The guides of Mrs. Haughton gave an address on "Spiritualism: Is it a friend, or a foe?" The control referred to the various opinions people held of spiritualism, and showed that in many cases they were right in thinking spiritualism was a foe to their particular beliefs. It was a foe to the doctrines of the Trinity, vicarious atonement, and the belief in the Bible as the infallible Word of God. He was bound to affirm that they in the spirit-world knew nothing of any substitution for sin, but they did know that every individual would have to suffer the consequences of wrong doing. Spiritualism was a foe to these doctrines because they were false. Spiritualism was a friend because it gave a higher and holier conception of God; it re-united friends, and showed man his true position here; his duty to his fellows; and held out no delusive promises of obtaining heaven by any other means than patient and self-sacrificing effort. It brought comfort and consolation to those in sorrow, and gave sweet counsel and guidance of loving guardian angels. The address was evidently enjoyed by a full audience. The Wednesday following, Mr. Mahony gave excellent renderings from "The Lady of Lyons," "Hamlet," and "Othello," in aid of the funds. The thanks of the committee are given to this gentleman for his very valuable services. We have promising mediums to whom we look, when sufficiently developed, to assist in the work. In the meantime, while we wait this result, and also funds for inviting mediums from other places, Mrs. Haughton has kindly agreed to occupy the platform when at home, at the joint request of friends in the body.—D. F.

STRIKES.—Mr. F. T. A. Davies has put out a four-page tract on this subject, which is timely, humanitarian, and reformatory. He gives striking facts regarding dishonesty in commercial circles. It is worthy of wide circulation. Address: 295, Lavender Hill, Clapham Junction, London, S.W.

WONDERFUL PSYCHOMETRY.—At Huddersfield, on Sunday, Mr. Tetlow was given a human hand, which our chairman had procured for the purpose. He described the hand as belonging to a lady of dusky complexion, and enumerated the various peculiarities of person and temperament, describing also the tomb and building where the body was placed. Upon inquiry, our chairman has been enabled to find much of the description corroborated by the owner of the relic.—J. B.

A SIGN OF THE TIME! IS IT GENUINE.—Mr. E. J. Brooks, of 25, Silchester Road, Notting Hill, W., informs us that there is exhibited in a prominent position in a shop window in the Strand, London, a large cabinet photograph, ticketed "Latest novelty, examples of spirit photography, two shillings each." The photograph is of a young man sitting with his eyes shut, apparently entranced. Behind is a heavy curtain, and in front of this is the shadowy, but clearly formed, head and face of a man (or spirit). The face is full in view, and on the head there is a kind of Ottoman fez, a bare left arm and hand with bent fingers are stretched out over the head of the sitter, the rest of the body cannot be seen. If this is a genuine spirit photograph, I should think it was a good one. The fact of a shopkeeper in a leading thoroughfare placing such a thing in his window, is an evidence of the growing popularity of our cause. There are still thousands who have never heard of spiritualism, much less of spirit photography, and in such the sight of this photograph may stimulate curiosity and awaken enquiry."

LONDON. King's Cross.—Happy meetings for young and old on Wednesday evenings. We practise tunes for hymns for the following Sunday, have readings, recitations and songs, and dancing alternate weeks. (See Prospective Arrangements.)

CANADA.—Our good friend Mr. Walrond is labouring acceptably in Canada. He lectured to good audiences in Montreal, September 1st. He and his are all well.

TO CORRESPONDENTS.—T. We have not seen the article and are unable to judge if accurate or otherwise. Most mediums have been charged with fraud at some period of their career, but the charges amount to nothing unless proved. There is no doubt whatever that genuine manifestations of spirit agency have occurred through the instrumentality of each of the mediums named.

GLASGOW. A RED LETTER WEEK.—A waking up of old associations of friendship and sincere attachment has set us afire with new life. Our old and tried friend J. J. Morse and wife and daughter have returned from America full of new vigour and purpose. They arrived on Monday and were met on board by Messrs. J. Robertson, R. Harper, G. Finley, and others, especially by his sister, whom he had not seen for 27 years, and the meeting was full of love and happiness. Tuesday, 10th, J. J. Morse and family, and long lost sister, met about 40 old friends at the home of our true friend Mr. J. Robertson. Many bore testimony to the honour and worth of J. J. M. It was a meeting of individual joy, uniting and forming a flood of kindly feeling that will never be forgotten. On the 12th, a soirée and ball was held in the Bannockburn Hall, to give a further welcome to our friends; the hall was packed. After supplying the wants of the body, the social, intellectual, and sentimental were entered into by our president, Mr. J. Robertson introducing J. J. Morse and family as the guests of the evening. He spoke of Mr. Morse as one of the pioneers of spiritualism, in whom the phenomena were powerfully marked, giving forth a philosophy and a truth the world had long needed. He had pursued his course through rough and smooth, bearing the burden that falls on those who make known a new truth. He had borne the laugh, sneer, and scoff of the multitude, and now he returned triumphant, having won the admiration of thousands in America and Great Britain. Mr. R. Harper told of his early acquaintance with Mr. Morse, how his extraordinary gift of mediumship had astonished intellectual and scientific men, how faithfully he had served the cause, and had helped to make spiritualism a power in the land. Mr. J. J. Morse was received with ringing applause that made clear the most hearty welcome. He said after the many good things said of him and the kind welcome he had received, he asked himself whether he was worthy of it. "Since I saw you last I have crossed the great continent of America and seen many sides of human life, and with all due respect to America and my many friends, there is no place like the home of my birth and the company of the friends I have known so long." He had received many tokens of esteem and honour, the gift of the American flag was the most valuable gift, for it represented to him the heart and pride of the United States. No other Englishman ever had such a presentation. He told us of trees 300 feet high and of many wonderful sights of American scenery. The noble red man was a very nice person to read of in novels, but to meet and associate with made you feel that distance was the most desirable. He said spiritualists of America were dividing up into little parties, becoming separate and distinct from each other, and thereby weakening their power and influence for good and united work. Mr. A. Dugald bore testimony to the value and dignity of Mr. Morse's endeavours. Mr. J. Griffin said mediumship had been the power by which the spirit people had been able to cut and polish the rough diamond so that its lustre shone forth and showed the power and wisdom of inspiration, for our friend was eloquent among the most eloquent, he was a teacher among teachers, a philosopher among philosophers, and above all a man among men. Many songs and readings were given by Messrs. J. Robertson, Corstorphine, and Anderson; Miss Guy gave two beautiful songs; Miss Morse charmed the evening with a song; the Misses Griffin gave "Fiddle and I" on the pianoforte and violin; Misses A. and J. Robertson gave a reading; Mr. and Mrs. Anderson gave a duet, and Mr. G. Finley spoke of the joy he felt at being present, and of the happy and successful management of the meeting, and moved a vote of thanks to the committee. Mr. T. Wilsun responded in a few appropriate remarks. The ball was entered into with that joy that quickens the limbs into activity, and lasted until 2 a.m.

GOOD NEWS FROM ROCHDALE.—We are rejoiced to hear that there is a probability of an amalgamation of two, if not three, societies in the above town. We trust the spirit of fraternity will prevail.

SPECIAL NOTICE.—The mediums' list has been crowded out again to make room for the numerous reports (which have been much condensed) and passing events items, most of which were held over from last week. We hope to be able give the list next week; but, as the monthly plans will be due then, it may be impossible to print both; it certainly will, unless reporters exercise their ingenuity and shorten their reports materially to give us the requisite space.

WAS IT FRAUD?—Mr. E. Pinkney, of 27, Cambridge Street, South Shields, writes to correct the statements made by Mr. Wase, a fortnight since, in which he charged Mrs. Davison with requesting Mr. Bowen to enter the cabinet after she had been searched. Mr. Pinkney says "Mrs. Davison did not request Mr. Bowen to enter the cabinet, neither did Mr. Bowen go in until after the seance was over." He further says, "Mr. Wase did not prove that it was Mrs. Davison, but proved that the form he grabbed at was much taller than Mr. Bowen, so that it could not have been Mrs. Davison. The only thing he did was to prevent further manifestations by breaking the conditions. P.S.—The sitters' names can be given to testify to the above if required." [Mr. Pinkney's letter came late, but the above are the essential points of the case. The whole question turns on whether Mr. Bowen entered the cabinet after Mrs. Davison had been searched? Was there sufficient light to see what was going on, or was it only "darkness conditioned?" Did Mr. Wase hold the form long enough to see, unmistakably, that it was Mrs. Davison? Did anyone else see that it was the medium, or are all the other sitters certain it was not? It looks at present as if Mr. Wase had jumped to conclusions without clear evidence.]

CARDS.

Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.

Mrs. Gregg, Business and Test Medium, at home daily, except Mondays.—11, Otland Avenue, Camp Road, Leeds.

"Magus" gives Map of Nativity and Planetary Aspects, with Mental, Psychic, and Spiritual Capabilities, Advice on Health, Wealth, Employment, Marriage, Travelling, Friends and Enemies, and proper destiny, with 2 years' directions from next birthday, 5s.; 5 years' directions, 7s. 6d.; 1 question, 1s. 6d. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Name anything special.—Address, "Magus," c/o Dr. J. Blackburn, 8, Rose Mount, Keighley.

ASTROLOGICAL PSYCHOMETRY.

Dr. J. Blackburn gives State of Health, Description of Ailment, and the time in which a Cure could be effected. Advice &c., fee 2s. Please send year of birth, day of month, and sex, and in all cases a Lock of Hair. Herbs gathered and medicines made under favourable planetary conditions, prices on application. Patients treated at their own home, or at my address, by medical electricity, massage, &c., &c. Those cases which have been pronounced Incurable taken in preference to all others.—8, Rose Mount, Keighley, Yorkshire.

J. J. Morse, Trance Speaker. Returned September 9th. Temporary address, c/o Mr. Lamont, 45, Prescott Street, Liverpool.

Mrs. Herne, Séances by appoint. 6, Globe Rd., Forest Lane, Stratford, E.

Mrs. Bridges, Medical Clairvoyant and Magnetic Manipulator, 814, Laurie Terrace, New Cross Road, London, attends Patients at their own residence, or by appointment. Highest Testimonials.

Miss Blake, Natural Clairvoyant and Psychometrist, gives private sittings at home, or a short distance from home, if desired. For terms address 14, Higson Street, Pendleton, Manchester.

Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.

Mr. G. Walrond, Trance & Clairvoyant, Box 1854, Montreal, Canada.

Mr. Victor Wyldes, Trance Orator, 364, Long Acre, Birmingham.

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