

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JULY 13, 1890

Accrington.—28, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. D. Milner.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30, 4-30; Mrs. E. H. Britten.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Jarvis.
Bailey.—Wellington St., at 2-30 and 3: Mrs. Hoyle.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. H. Crossley.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; 10-30 and 6-30: Local.
Bingley.—Wellington Street, 2-30 and 6: Mrs. Berry.
Birkenhead.—144, Price St., at 6-30. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30.
Bishop Auckland.—Temperance Hall, Gurney Villa, 2-30, 6.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Smith.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Rowling.
Otley Road, at 2-30 and 6: Mr. Boocock.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Patefield.
Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. and Mrs. Carr.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mrs. Bentley.
Ripley St., Manchester Rd., at 11, 2-30, and 6-30.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Lee and Miss Cawley. Wed., at 7-30. Saturday, Healing, 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Whitehead. Wednesday, at 7-30.
Norton Gate, Manchester Road, at 2-30 and 6. Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. J. Lomax.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Grimshawe.
North Street, at 2-30 and 6.
Trafalgar Street, 2-30 and 6-30: Mrs. Horrocks. Mon., Mrs. Hayes.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. Macdonald.
Byker.—Back Wilfred Street, at 6-30: Mr. Forrester.
Cardiff.—Jesser Hall, Queen Street Arcade, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Murgatroyd.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Anniversary. Mr. Champion.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. B. Plant.
Cowms.—Asquith Buildings, at 2-30 and 6.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Gregg.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Rd., 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30.
Foleshall.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Tetlow. Mon, 7-30; Mrs. Crossley.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Anniversary. Mr. Wright. Thursday, at 7-30.
Blanket Hall St., Lyceum, 10; 2-30, 6: Mrs. Clough.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Brown.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. W. H. Wheeler.
Institute, 3, John St., off Buxton Rd., 2-30 and 6: Mrs. Russell.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Dickenson.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Grice.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Stair.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6: Mrs. Green. Lyceum Anniversary.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Stansfield.
Institute, 2, Cookridge St., 2-30, 6-30: Mr. T. H. Hunt, and Mon.
Leicester.—Silve S., 2-30, Lyceum; at 10-45 and 6-30: Mr. Wyldes, and on Monday.
Lecture Room, Temperance Hall, at 6-30. At 152, High Cross Street, at 11 a.m.
Leigh.—Newton Street, at 2-30 and 6.
Live pool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Wallis.
London—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Beeton Road, at 7-30: Mr. E. W. Walker. Tuesday, at 7-30, Séance.
Clapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—23, Devonshire Road, at 7. Thursdays, at 8, Séance.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7, Mr. Vango. Thurs., 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Discussion, "Should Spiritualists have a Creed?"; at 6, Open-air in Penton St., near Claremont Hall, and at 7 Messrs. Rodger, Emms, and McKenzie will give addresses, with solo singing by different friends. Instrumental music by Mrs. A. F. Tindall.
King's Cross.—46, Caledonia Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., 11, Mr. Vango, Healing and Clairvoyance; at 3, Lyceum; at 7, Mr. T. B. Dale, "Astrology—its Laws and Uses." Thursday, at 7-45; Mrs. Wilkins. Saturday, at 7-45, Séance, Mrs. Treadwell.
Mill End.—Assembly Rooms, Beaumont St., at 7.

Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High Street, at 11-15 and 6-30, Mrs. J. M. Smith, Address and Clairvoyance; Lyceum, 3. Week-night Services at Rooms, 30, Fenham Road, Marmont Road: Wednesdays, Open Circle, at 8-15, Mr. A. Savage. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15, Mrs. J. M. Smith. For Developing Circles, apply to Secretary.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. Yeates, "The Book of Revelations;" at 7, Open, Mr. W. Wallace, the pioneer medium.
Shepherds' Bush.—14, Orchard Rd., at 7: Mr. and Mrs. Mason. Tuesday, at 8-30, Mr. Vango.
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Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mrs. Record (Miss Keeves).
Longton.—44, Church St., at 11 and 6-30: Miss Pimblott.
Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.
Collyhurst Road, at 2-30 and 6-30: Mr. W. Clarke.
Meaborough.—Market Hall, at 2-30 and 6.
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. Craven.
Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 6-30: Mrs. Corbett. Open-air Services (weather permitting): Quay Side, at 11; Leazes, at 3.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. Moorhouse. 41, Borough Rd., at 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. D. Summers.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. J. Morse. Anniversary, and on Monday.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30: Mr. G. Newton.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Miss Gartside.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6: Mr. R. Rostron.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. A. J. Stausfield.
Rawtenstall.—At 10-30, Lyceum; 2-30, 6.
Rochdale.—Regent Hall, 2-30 and 6. Wednesday, 7-30, Public Circles. Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
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Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Rd., South, at 2-30 and 6-30: Mr. Sutcliffe. Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30, Mrs. White.
Monkwearmouth.—3, Ravensworth Terrace, at 6: Mr. Murray.
Todmorden.—Sobriety Hall, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, 11; 2-30, Lyceum; 6, Miss Forester.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Crossley.
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Wibsey.—Hardy St., at 2-30 and 6: Mrs. Marshall.
Willington.—Albert Hall, at 6-30.
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THE ROSTRUM.

SPIRITUALISM AS A VALUABLE ADJUNCT TO THE PULPIT.

BY CERTUS.

It is an allowed fact that the pulpit attracts not as great a number of hearers as formerly. Present-day criticism has levelled its shafts at this snuggery of popular theology, to the effect of destroying the position of superiority which its votaries have ever claimed for it; a position based upon falsifications, old-world traditions, and arrogance. The age of fear and theologic iron rule is passed. A "new heaven and a new earth" is now blessing the eyes of man, and stimulating him with holier anticipations. Those who know it best are ever ready to prove that popular theology has always been the instrument by which the Deity has been mis-named. It has created a God of its own, and endowed him with those passions which would be a disgrace to any human being. It must, therefore, be recognized that the needs of the times lie in directions other than those to which popular theology devotes its energies, and the repeated cries of mankind demonstrate the great necessity for a mighty reconstruction in the method of religious appeal.

The doctrine of Biblical infallibility has given place to the resurrection of Jesus as the fountain of orthodox inspiration. Criticism has compelled the orthodox appellant thus to shift his ground. This fact was emphasized by Professor J. Agar Best, at the nineteenth annual meeting of the Christian Evidence Society, who said: "We must fight now, not on the authority of Holy Scripture, but we must go back to the open grave of Jesus Christ, and see his resurrection," *vide Christian World*, May 22, p. 423. The battle of the future, therefore, must be fought upon still materialistic grounds. This is the point where the combatants must meet, and long and tough will be the contest, for orthodoxy will not surrender without a struggle. But the abandonment of predestination, with its demoniacal influences, the abandonment also of its concomitant nightmare eternal damnation, and the acceptance in many circles of "a larger hope," and modified views of the atonement, compel one to look to these things as "signs of the times."

It certainly appears to me that the majority of the present holders of the pulpit are pandering to the mere demands of an age, but feel not in themselves the fullest force of their sentiments. Some time ago, I remember reading of an agnostic, who was tempted to speculate concerning the remote future of religious discipleship. I am quoting from memory. As far as I can remember, he said: "Christian spiritualism will get some; agnostic spiritualism will gain many." In the direction of the latter it certainly can be observed that many thoughtful minds are trending. Have the pulpiteers bone and muscle enough to fight for such a phase of thought as this? Have they the moral and intellectual courage to become reformers of this type? Personally, I much doubt it. The time of this green leaf is not yet, and the majority of these men I judge are afraid to plant.

How potent is the acceptance of the poetic imagery of Stewart Ross, by earnest inquirers: "Behind the veil there stands the awful Eidolon, the Pleroma, filling more than conceivable space, dispensing with the conditions of Form, and

obtruding beyond the upper and nether ring of eternity" ("God and His Book," p. 302). Fearlessly, therefore, it must be stated, that this is the ruling sentiment of the great minds outside our churches.

Amidst the present-day babel, how potent is the teaching of spiritualism! Its series of phenomena give an abundant blessing to the minds of men. Though the imperfection of certain knowledge concerning God is candidly avowed by every thoughtful spiritualist, it nevertheless gives an abundant proof of the means by which certain knowledge is obtained concerning the Great Beyond. It links the Here and the Hereafter, the Now and the Then, in an unbroken chain. The soul of man is linked with an All Soul. The right hand of spiritualism is extended, and upon the anvil of experience it forges the chain at those fires which are kindled in the human breast. Let those who know its potency judge of its effects when this hammer is wielded by a master hand under the most elevated controls; let those who have tried its evidences testify of its efficiency. Let those who have been the recipients of its spiritual guidance, compute, if they can, the blessings to be conferred upon men when the pulpit shall embrace its teaching, and spiritualism, by whatever name called, become the varied channels of helpfulness, and the crown of moral appeal.

I am the minister of an unorthodox church. We are surrounded by a whole army of orthodox belligerents. The church where I minister was once an orthodox sanctuary. It has the whole association of popular theology inside and outside. The internal and external conditions are such as cause the few worshippers who are acquainted with spiritualism much anxiety. At first I looked for the cause of obstruction to the spread of a fuller truth outside our church building, but here I was met with a brazen and absolute indifference. It was only until most recently that I awoke to the true facts of the situation. I was in company with a clairvoyant some short time ago, who, after a Sunday evening service, said to me: "You had a good congregation this evening." I said, "No better than usual." He smiled and replied: "Could you have seen, you would have been surprised at the vast number of hearers which thronged your church. You are preaching regularly to far more spirits than mortals."

How my eyes were opened. I saw a two-fold duty awaiting me. I am bound to consider my seen, and to me, unseen audience. The spirit world brings me my work. The powers of the air I must help to evangelize. I feel this can be done; my energies shall be bent to this great task wherever I go. My considerations are excited for mortals and for spirits, for to each I am determined to declare that the Kingdom of God is opened to those whose reformation is won by their own hands, extending the glad tidings to the denizens of the spirit world.

The fact that the dwellers in the Beyond regularly associate themselves—in hopes of receiving some glad tidings from their brethren in this sphere—with the place of their choice is not an absurdity, nor is it incredible. When we consider how many thousands have passed on under the curse of popular theology (which curse has never been removed), and extending the facts to the mental and spiritual environment, building the condition which is awaiting the "last trumpet" for the settlement of their life's accounts for eternal glory or eternal shame; and that the greater portion of these cling to places where they on the earth sphere were so closely associated, or where they hope to gain release from their bondage; considering then these things, great must be the misery of thousands, and hell is it indeed to the greater portion when under the shadow of disappointment they go away.

The sympathy of helpfulness is extended to such by every earnest spiritualist. He remembers that these unseen ones have their chains forged the more securely by the reiterations of popular theology. His spirit goes out upon a ministry of fuller knowledge and more gladsome tidings, as he realises that he can help the hungering in the way of obtaining provision, and the thirsty to the fountain of strength. He hears their cry, and responds to their entreaty. He hears them ask for spiritual food, and finds them receiving the "stone" of dogma and the "scorpion" of aggravated misery.

How potent would the office of the pulpit become if, in truest sincerity it took the teachings of modern spiritualism in its circle! How great would the true preacher's influence be to mortals and to spirits if, when he stands forward to address his people, to deliver messages of spiritual truths, and places before the eyes of all the precious pearl of greatest price, as he reads a newer meaning into the words of the ancient: "The spirit of the Lord God is upon me; because he hath anointed me to preach good tidings to the afflicted; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound"—thus extending his messages of salvation to the denizens of the spirit world. Then would there be one communion of mortals and spirits. There would be one common fountain at which these could slake their thirst. Mortals and spirits would obey one common law, gather round one common board, uplift one common banner, and adore the Infinite Unknown.

How the souls of those who have risen to the exalted condition of spirit communion, who know where to obtain light upon life's mysteries, who know that salvation cometh not by yonder cold-water baptism, but by a personally changed nature, the exercise of God-giving faculties—faith or no faith—how the souls of those who know these things long for the inculcation of them by our preachers to-day! Sin, misery, shame, and disgrace would be lessened, the golden age would then be nigh at hand, and no occasion would there be for any man to say to his brother, "Knowest thou the truth?" as all would know it "from the least to the greatest."

With much truth it may be said that modern spiritualism is the latter-day prophet and evangel. It is the eagle which shall soar into the Hereafter, and dare to penetrate within its precincts. It is the dove which enters into the inner chamber of man's nature, carrying tokens of a vernal age. Its repeated emphasis, the utterance of its truths everywhere, carry the elements or conditions which shall help to make the labour of the coming generation easier, and more productive of good. Its powerful conditions cannot be withstood. The masses to-day are being prepared for its reception. The pulpit will not awake to its leavening influences until the people demand a consideration of its claims. Then shall our modern preachers understand that they have closed the doors of their pulpits against one of the most saintly of revelations. Let us take courage, for the battlements of spiritualism surround the whole human family, and the dwellers upon the Here shall all rejoice in the joy it brings.

[Following upon the above essay the writer gives this additional statement of his change of belief.]

Some eighteen months ago I was brought face to face with modern spiritualism in such a way as greatly to excite my interest. In fact, I may say, that never had I previously been privileged to hear the arguments of an intelligent spiritualist. I found my friend Mr. R.—an educated gentleman, occupying an advanced position amongst religious thinkers. This, coupled with his earnestness and the forcible application of his arguments, led me to search for light upon those things which, to me, then, were mysterious.

When a boy, I had frequent opportunities of hearing this "ism" argued—rather, I should say, ridiculed. In the Peak district there were many spiritualists, who were not rarely the subjects of slander. My earliest associations with the name of spiritualism were not calculated to leave any impressions upon my mind in its favour. By my friends, who were strictly orthodox, I was assured that spiritualism emanated from the devil.

As is well known, the earliest associations in life leave the strongest impressions upon the young mind. So in my case I received the above-named impressions, and during my association with orthodox theology I invariably used the following argument (?) whenever spiritualism was mentioned:

"Those souls who have departed this life, and have entered heaven, will not want to return to the earth; and those who have gone to hell will be so fast bound that they cannot return."

After my secession from the orthodox faith, when I gave this phase of thought any consideration, which was rare, I was presumptuous enough to class it as *infra dig.* until I was brought face to face with its phenomena. Then, aided by a mind trained for years in the school of investigation, I have prosecuted most rigidly research into its phenomena, but not until recently have I had the pleasure of meeting a "test medium"—not a "professional" one either.

Now I will not weary you by a recital of the many experiences which have come to me through my investigations, but I will confine myself to one phenomenon which has placed my mind upon the firmest base necessary to my acceptance of its validity. Some little time ago, through the "test medium" mentioned above, this was obtained. I had many months ago expressed a desire to obtain the assistance of one whose life and work have made the most lasting impression upon my mind, and whose character has done more than any one else's to rid me of the cobwebs of popular theology. But not being content with this, I desired that this great teacher would at some time reveal himself to me as a spirit. This was forgotten by me, but not by my spirit friend.

On entering my house for the first time, the medium already mentioned, as he seated himself said, "There was an old gentleman sitting in an arm-chair." He went on and described him. I immediately said, "Does he answer to this name?" and mentally I repeated the name of the one I had already recognized by the description and its correspondence with my spirit friend's photo. The medium answered "Yes."

Upon entering another room, the medium shook hands with my wife, and directly afterwards sat down upon the couch. In a moment he said, "Is there any one here by the name of Annie? I hear the name repeated." I answered, "Yes! that is my wife's name." No one in the room knew this. My wife is not addressed by this name. The medium then abruptly rose from the couch, and he at once went under control of the same spirit which he had before described. The nature of the phenomenon was a "death scene." We were all amazed, and for some minutes could not tell what the control desired us to understand. At last it was given to one present to say, "I think I know; Theodore Parker suffered like this." Nothing can exceed the control's gladness upon recognition, and my thankfulness.

Immediately after recognition the medium was controlled by one of his "familiar," who explained that the control had manifested on purpose to afford me the opportunity of recognizing him. This was in answer to my long-forgotten request. Further, he stated that he "had taken the spirit of the medium to another place."

At the close of the séance, we were all anxious to hear what the medium's experiences had been. His control, said the medium, "was taken by the first spirit manifesting to another country. The skies were much bluer than yours, and the mountains were higher. The people were dressed differently. The houses were curiously constructed, and into one of these houses the spirit took the medium, up a peculiar flight of stairs, and into a bedroom." From the description that followed we at once associated it with the place—Florence—of Theodore Parker's death, and with the chamber where he died. The scene was so real that since then I have felt that the last moments of his earth life are stamped indelibly upon my memory, those scenes which I have read with such interest and much affection.

In conclusion, allow me to say, as the minister of a congregation, this, to which my letter alludes, gives my soul a renewal of vigorous appeal, and leads me on to attach more and more importance to the life that now is, and to the conditions of its environments, for the purpose of obtaining those spiritual and mental advantages necessary to the truest cultivation of those God-ward faculties, and the receptivity of the best guidance through paths of our life here.—

Yours,

J.

Isle of Man, June 4, 1890.

True preaching is to cast your thoughts upon the minds of others as you would set the viands upon the table for your guests to partake of according to their tastes.

RECORDS OF SPIRITUAL FACTS AND PHENOMENA.

[THE circumstances of the two following narratives happened during the Editor's residence at Macon, Georgia, and she can vouch alike for the strict veracity of the narrator and the well-known truth of the incidents.—Ed. T. W.]

"It was during the late American war—the second year, I believe—that the incident of which I am about to speak occurred. I had moved from the village in which I lived to a country place about three miles distant, the property of my aunt, and made a stay there temporarily to be with her. It was the centre of a large plantation, and it was to be near her slaves and see that they did not neglect the farm work that she had also taken up her residence there during those troublesome times. It was a beautiful place then, but afterwards suffered cruelly the shock of war, from which it never recovered. The house itself was in the centre of a large grove, and a noble avenue of elms and water oaks connected it with a large gate that was distant from the house fully one hundred and fifty yards, and was always under lock.

"It had been a happy, peaceful family. My aunt had a son, who was in all respects a brave and generous boy, and who was universally loved for his nobility of character. He was handsome, and above all, courageous. His valour, in fact, was of too desperate a nature. He had never known what it was to fear. When the alarm of war sounded, he was among the first to quit his peaceful home and enlist under the Georgia colours. It nearly broke his mother's heart to give him up, but it was her sacrifice upon her country's altar. I can truthfully say that the boy did his duty, his whole duty. I have seen men who fought with him side by side, and who followed him in the charge, and they all testify to his desperate valour and heroism. Many a time was he noticed in the thickest of the fight, battling for his country, and inviting the onslaught of the enemy.

"The war continued, and every day the papers came full of tidings from the battlefield. There were neighbours, too, who would gather conveniently around the fireside, and relate to each other the tales they had picked up from the stragglers and from the friends who had been furloughed. They were mostly stories of hardship and struggling, interspersed occasionally with an experience of prison life. But in all these no tidings of John Holmes appeared. Anxiously were the papers scanned daily for news of him, and eagerly was every bit of fireside gossip devoured. My aunt had begun to despair, a state of feeling that was intensely shared at this time by a fair, sweet girl, who lived near by, and who would slip over frequently to learn the latest news from her absent lover. At last, one day, when they were least expecting it, a letter came addressed to my aunt. It was in John's well-known handwriting. It was simple and brief, and stated that he would ask for a furlough the following week, and return home for a visit. He asked that everything be made ready for him, and that Annie, his sweetheart, be told of his coming. The letter concluded by saying that, if everything worked well, they might expect him the latter part of the following week. It was then the early part of a new week.

"You can't imagine what an effect that letter had on me. My aunt actually seemed young again, although her hair was bleached with age and deep wrinkles furrowed her cheeks and forehead. And then, too, her eyes seemed to grow brighter as the first smile that had been noticed in months played around the soft kindly mouth. Poor soul! Little she dreamed of the griefs and heart-aches that were ahead. Annie, too, came over often, and assisted my aunt in preparing the house for John's home-coming. Nothing could be arranged too nicely, and it was determined to give him an immense reception.

"The week that brought the letter had passed, and the closing days of the following week were at hand. It was Friday, and my aunt and myself, together with Annie, who had come over to dine with us, were seated at the table partaking of dinner and discussing the time when John would probably return. We tried to fix the day, and had almost agreed on the time when naturally we should expect him, when suddenly we were all startled by a voice at the gate, which in tones sweetly familiar called, 'Bob, come and take my horse.' We started from the table at once, and then trembled on every lip the glad expression, 'John's come home!' My aunt, Annie, and I ran down the steps to the gate to meet him and welcome him. We met the faithful Bob, who had also heard his master's familiar voice from the

lot, and was moving to meet him. Imagine our astonishment when we arrived at the gate and found no trace of John. My aunt's surprise gave way to petulance at last, when she called to him to show himself and to quit teasing her. But John did not answer, neither has he presented himself to this day.

"On the very day that his voice was heard calling at the gate for Bob to come and take his horse, a great battle was fought, and John Holmes was amongst the 'killed.' Poor fellow, he was shot down while reconnoitering the enemy's position just before the battle, and while approaching dangerously near their lines. If the battle were named here, perhaps there are those living who would recall his death, and would remember also how his voice was heard at the gate.

"I don't pretend to explain this phenomenon. I know that it did actually exist, and can be proven by more than one eye-witness now living.

"Let me tell you briefly another incident that happened under my own observation.

"Somewhere back in the sixties the family of a sea captain, absent on a long cruise, lived in the town I speak of. This family comprised a wife and several daughters. Well, one night, when the family had gone to bed, one of the daughters, named Carrie, had a very impressive dream. She started in her sleep, and finally rose from her bed, her eyes open but fixed, her whole manner that of a person who sees some dreadful vision. She moved from chamber to chamber arousing the different members of the family, and led them to the sitting-room. A lamp was lighted, and the little gathering, clad in nightdresses and shawls, wonderingly obeyed the directions of the dreamer. She called for a sheet of paper and pen and ink. No writing paper could be found in the house, but at last a piece of grocer's wrapping paper was brought, and the somnambulist appeared satisfied. Taking the pen, she began writing in a large masculine hand. There was a profound silence in the little group, and a feeling of terror and dread settled upon mother and daughters. None dared look over the shoulder of the writer, who at last, finishing, gave a sigh of relief and went directly upstairs to her chamber. The mother, no longer able to control her curiosity, yet fearful of something dreadful, took up the brown sheet and began to read. 'Children,' she exclaimed, 'it is your father's handwriting!' It was dated at sea, the longitude and latitude being given. In terse language it described the coming up of the hurricane, the horrors of the tempest, and final losing of every hope, and the sinking of the craft in the angry waters, with all on board. After a brief but pathetic message to his family, the drowning captain signed his name in characteristic fashion.

"Did the ship go down? No one knows. All that is certain is that she never came into any earthly port.

"A gentleman of veracity told me that for three nights he dreamed that a man with a full red face appeared to him in his dreams, carrying a hammer which he held over his head in a menacing manner. On the morning after the last dream the gentleman went to his place of business as usual. On his way he passed a shop. The door was open, and there stood, with hammer uplifted, the man seen in the dream. The two men stopped and looked at each other and said nothing. A queer coincidence."—A. G. M., in *The Religious-Philosophical Journal*.

A STRANGE STORY.

At the Congregational Church in Ore Grandi, California, there is held a "church sociable" every two weeks. On a recent Saturday evening the programme was readings, recitations, stories, &c. When Dr. T. B. Taylor was called upon, he said, in substance:—

"Ladies and gentlemen,—I am disappointed, and so are you, in not being permitted to hear Dr. Law's 'Spanish Story,' but, as a substitute, I will translate, as accurately as I can, a story I came across some twenty years ago. The author was a relation of mine, which fact may be of no sort of interest to you, but it is to me, and when I give his name you will become more interested in the story—for he was a wise man, a fine scholar, a great traveller, a voluminous writer, and a discreet diplomatist. He was our minister plenipotentiary to Germany, and died in that country a few years ago while in the discharge of his ministerial duties. I mean Bayard Taylor. The book in which I read this story was written by him when he was a young man, some forty to fifty years ago. The title of the book was 'Across the Plains,' and the heading of the story, 'Across the Plains.'"

Nearly fifty years ago the author and two companions set out to "cross the plains" on horseback. They were all well mounted and had three strong "pack-mules" besides their riding horses. Nearly a hundred miles west of the borders of civilization, and when they supposed themselves to be far beyond any white man's cabin, about four o'clock in the afternoon of a lovely day in June, as they looked to the south and west of the trail they saw, in the distance, what they took to be a grove of wood, and supposing that, if it should prove to be a grove, they would find water as well as wood, they directed their course towards it, and after an hour of brisk travel they came near to the grove, and greatly to their surprise found not only a grove but green grass and signs of civilization. On the plains they saw cattle grazing, and heard a cock crow in the direction of the grove. With glad hearts they pushed on and were delighted to find on the west side of the grove a comfortable cabin with a nice green, grassy yard inclosed by a rail fence. And in a crude way every thing betokened a degree of refinement and gentility that was refreshing to the three travellers. Of course callers at their humble far-away domicile were a great curiosity, so the inmates were all at the door and in the yard on the first alarm. They consisted of an elderly gentleman and lady, who were husband and wife, and a young lady of some twenty years of age, the daughter of the aged pair just named.

The old gentleman approached the strangers and bade them welcome, and arrangements were soon made for them to stay over night. While they were unsaddling their horses and tethering them out to grass, the old gentleman returned to the house and soon reappeared, with an embarrassed air, and in a hesitating manner said, in substance: "Gentlemen, you will be perfectly welcome to share all we have to give you, but, on consulting my wife and daughter, we think it best to inform you that if you stay with us you will, most likely, be disturbed during the night, and possibly frightened, for nearly every night, towards the hour of twelve o'clock, there are very strange and to us unaccountable disturbances of our otherwise quiet home. But I think I can assure you that you will not be hurt," etc.

At the close of this recital the travellers looked at each other in a sort of bewildered way, when my cousin said—"Boys, certainly we three young fellows, strong and brave, can stay one night where these two aged people and their frail daughter stay all the time;" and this proposition was consented to at once, when the old gentleman returned to the house and the young men finished their arrangements for the camp, during which many surmises passed through their minds as to what could be the nature of these nightly disturbances? Were they raids of some hostile Indian tribe? or an Indian pow-wow? or a friendly war-dance? What could it be?

During this time the mother and daughter were busy getting a frugal meal for themselves and the strangers. Sly glances towards the young strangers were frequent from the young lady, who occasionally whispered to her mother in an undertone, which my cousin's travelling companions afterwards declared was in reference to his handsome face and features.

After supper was over, the dishes washed and the boys had their evening smoke, and while all were sitting about the door, Mr. Taylor ventured to ask of his host some information as to the strange manifestations to which he referred. But the old gentleman was reticent and the aged lady sat with bowed head, while the sweet, pale-faced, hazel-eyed girl looked away into the distance as in a half-trance, penetrating the very skies, as if seeing into the celestial and spiritual world whence ghost, gnome, goblins and fairies are said to come. "How long have you been troubled by these disturbances, my friend?" asked my cousin. "Oh, pretty much ever since this girl was a child. We lived in Ohio and had so much trouble and persecution by the neighbours that we moved to the west and did not find it any better there, and so we sold out everything but what we could bring in the wagon, and thought we would go so far away that we could never be disturbed again by busybodies." "Indeed," replied my cousin. "I am growing more and more anxious to know what these disturbances are?" "You will not have to wait long, now, till you will know more about them than I can tell you," said the old man as he shook his gray locks and looked far away to the north-west. "They always come from that direction," said he, and a deep sigh was heard in the direction of the young lady, who sat in a chair with her hands folded in her lap and her eyes now

closed. Presently, far away in the distance toward the north-west came floating distant sounds of music, like that of a band of wind instruments, but the distance seemed so great that only the higher notes could be discerned. But as they sat and listened the sounds became more and more distinct, till it was quite evident the musicians were approaching nearer. Finally the music ceased, and the old gentleman rose from where he sat in the doorway, and said to the strangers, "We would all better sit inside." So saying all went into the cabin, which was a house of one large room; when seated, the old man closed and bolted the door. In a few minutes the music started up again, very close to the house, and it seemed as if there had been many pieces added to the original band, such as a fife and drum, a tambourine and cymbals, bells, harps, triangles, and every conceivable instrument that was ever heard in a minstrel show. Nearer and nearer they approached, and without a halt they seemed to pass through the closed door till the room was full of these strange invisible and weird musicians. From whence they came, whither they went, and who they were, remained a mystery to all concerned.

The room was not totally dark, yet not a form could be seen except the three travellers and the three inmates of that house far away from even border life. The six persons named sat still and motionless in their seats. Finally all was still, and not a sound was heard except the deep breathing of the hazel-eyed beauty, who seemed to be in a deep sleep. One of the young men whispered to Bayard, and inquired, "What do you think of it?" But before he had time to answer, such an uproar was raised as was never heard outside of pandemonium. Every instrument was in full blast and in the most utter discords that could be imagined, while the very ground trembled and the house rocked as if in an earthquake throe. Then for an instant all was as silent as the grave, when in the most quiet, serene and gentle tones the musicians played "Home, Sweet Home," with sad and weird variations. At the close, a voice of unearthly sweetness, accompanied by the guitar sang:—

"Mid scenes of confusion and creature complaints,
How sweet to the soul is communion of saints."

This voice seemed to issue from the middle of the room near the ceiling. During the singing sweet odours were wafted round and round the room, as the odours of a thousand flowers borne upon the zephyrs of the night. At the close of this piece all was silent again for a moment, when the full band struck in upon a martial piece and began slowly to move through the closed door, and when well out into the yard, the door opened and the travellers, eager to learn more of this most unaccountable exhibition, passed out into the yard and though seemingly standing in the presence of the musicians, not a form nor an instrument could be seen though all were in full blast, when the whole band seemed to rise into the air and pass off to the north-west from whence they seemed to have come, until finally the last notes died away in the distance.

The boys went out to see what effect, if any, this strange exhibition had produced upon their horses tethered to their stakes, and found them in a state of restless excitement, all looking in the direction of the retreating band.

My recollection of this story is that my cousin and his two friends remained three days and nights upon this enchanted spot, and every night enjoyed the inimitable concert that I have only faintly described after having read it more than twenty years ago. And if you would enjoy the full benefit of a story like this, you must get the book and read it as written by that famous historiographer, Bayard Taylor.

ITEMS OF STUDY FOR THEOLOGIANs.

THE LEGEND OF THE LOST WORD.

This legend, as briefly stated by Dr. Mackey, in his "Symbolism of Freemasonry," (page 300) is as follows: "The mystical history of Freemasonry informs us that there once existed a word of surpassing value, and claiming a profound veneration; that this word was known to the few, and that it was at length lost, and that a temporary substitute for it was adopted."

This idea of a mystic, all-powerful "word" was an ancient and widely diffused superstition. Just how this notion originated has not been handed down to us, either by tradition or otherwise. It, however, probably came to be entertained in the following manner. It was generally

known to the *profane*—i.e., the uninitiated—that those who were admitted to the “mysteries” were intrusted with a certain sacred word, under a most solemn pledge not to reveal it to the world; and as the scientific knowledge, also secretly imparted to those who were initiated, gave those who took the higher degrees the power to work apparent miracles, the ignorant and superstitious multitude naturally thought, and were perhaps taught to believe, that it was by the use of this “word,” so sacredly concealed, that the priests were able to perform all their wonderful works. This word, was, however, nothing but the “password” which went with the “sign,” by which the initiated could make themselves known to one another. This idea of an all-powerful word was very prevalent among the Jews, no doubt derived from their long stay in Egypt. The notion was that this “word” consisted of the true name of God, together with a knowledge of its proper pronunciation, and that the fortunate possessor of this knowledge became thereby clothed with supernatural power—that by the speaking of this word he could perform all sorts of miracles, and even raise the dead. According to the Cabalists, “the very heavens shook, and the angels themselves were filled with terror and astonishment when this tremendous word was pronounced.”

Jewish tradition states that God himself taught Moses his true name and its correct pronunciation at the “burning bush.” And they believed that Moses, being thus possessed of the “WORD,” used it to perform all his miracles, and to overthrow Pharaoh and his host. The Jews of a later date, seeking to account for the wonderful works of Christ, asserted blasphemously that he unlawfully entered the “holy of holies,” and clandestinely obtained the word used by Moses, which was engraved upon the stone upon which the Ark rested. The superstition in relation to a wonder-working word also prevailed among the Arabians, who say that King Solomon was in possession of this “grand omni-fic word,” and by its use subdued the *genii* who rebelled against God, many of whom Solomon imprisoned by the use of his magical seal, upon which the word, contained in a pentacle, was engraved. (See the “Story of the Fisherman,” and other tales of the “Arabian Nights,” where this legend is alluded to.)

It was from these, and other similar legends thus widely diffused among the ancient Oriental nations, that the veneration for a particular word arose, together with an earnest desire to obtain it, and a laborious search for it by ambitious believers in its power. All the magicians, enchanters, and wonder-workers of the East, and the adepts of the West, were supposed to have, in some mysterious way, become possessed of this “word,” and were known to the aspirants and students of the occult sciences (not yet so fortunate) by the name of “masters,” and the “word” was called by them the “master’s word.” This ancient superstition seems to have left its impress on our ritual, for the “word,” of which we hear so often therein, is assumed to be something more than a mere “password,” although we, as masons, now use the phrase “master’s word” in a very different sense from that of the adepts of former times.—*Extract from “Stellar Theology and Masonic Astronomy,” by Robert Hewett Brown.*

TRINITIES OF VARIOUS ANCIENT SYSTEMS ANTECEDENT
TO CHRISTIANITY.

1. EGYPT—Osiris, Isis, Horus.
2. ORPHIC MYSTERIES in Greece — Phanes, Uranus, Chronos.
3. ZOROASTERIANISM—Ormuzd, Mithras, Ahriman.
4. HINDU—Brahma, Vishnu, Siva.
5. PHENICIAN—Ashtaroth, Milcom, Chemosh.
6. TYRE—Belus, Venus, Tamuz.
7. GREECE—Zeus, Poseidon, Hades.
8. ELEUSIS—Bacchus, Persephone, Demeter.
9. ROME—Jupiter, Neptune, Pluto.
10. PLATONIC MYSTERIES—Tagathon, Nous, Psycho.
11. CELTIC—Hu, Ceridwen, Craiwy.
12. TEUTONIC—Fenris, Midgard, Heta.
13. GOTHIC—Woden, Frigga, Thor.
14. SCANDINAVIAN—Odin, Vile, Ve.
15. MEXICAN—Vitziputzli, Tlaloc, Tezcatlipca.

“Be just and fear not” is to make a good bureau and send it home so there is no nervousness in it to cause it to tumble to pieces. This is true religion, as it gives peace, happiness, and health.

SPIRITUAL CHIPS AND FRAGMENTS.

A MODERN DOGBERRY.

DR. WALTER E. REID, a “spirit postmaster,” was recently convicted at Grand Rapids, Mich., and sentenced to imprisonment at hard labour for one year, for the alleged using of the U. S. mails for the purpose of fraud. The fraud consisted in sending answers to sealed letters through the mails. The case was then appealed to a higher court, presided over by a Dogberry named Jackson. Referring to his conduct the *Boston Globe* says:—

“Dr. Reid says that he is clairvoyant and psychometric to an extent that he is able to read a sealed letter without opening it, and to describe the condition and surroundings of the sender. He offered then and there in open court to read any letter the judge might take from his pocket without opening it and to describe the sender. Judge Jackson turned upon him rudely, and said his court was no place for exhibitions of mountebanks and jugglers, whose tricks he would not believe if sworn to on a pile of Bibles, and he therefore confirmed the judgment of the trial court. We believe there are few judges in these parts who would not accept, on the spot, such a challenge as Dr. Reid’s. Such conduct as that of Judge Jackson savours plainly of bigotry and unfairness. The spiritualists, like all others, have the right to a fair show in court, whatever may happen to be a judge’s private opinion of their honesty.”

Judge Jackson has shown himself altogether too small and narrow a man for a judge. He ought to be impeached as a fifth proof, double-breasted idiot.

THE ZOELLNER CORD PHENOMENON REPEATED.

The *Harbinger of Light* states, upon the authority of *Psychic Notes*, that Geo. Smith, of Brisbane, obtained through the mediumship of Fred. Evans the phenomenon of knot-tying on an endless cord. “The two ends of the cord were securely sealed to a blank card; the cord and string were then placed between two slates, an india-rubber band put round them, and after being held by Mr. Smith a few minutes were placed upon the floor two or three feet from the table. Presently the signal was given that the experiment was finished, and on picking the slates up and opening them four knots were found in the cord which were not previously there, the seal being intact.”

The following anecdote was told by Archdeacon Sheringham to an astonished congregation in the course of a sermon in Gloucester Cathedral a Sunday or two ago: A clergyman, who lived in the North of England, stated that he was called up late at night to go and visit a sick woman, and in crossing a lonely moor by himself he was suddenly seized as if with paralysis. He prayed to God, and his strength and nerves returned, upon which he proceeded on his journey and saw the sick woman, and then returned home. About two years afterwards he was sent for to see a man on his dying bed. On going the man told him he had a confession to make, and asked him if he remembered going across the moor late at night to visit the sick woman. The clergyman replied that he did. The dying man then continued: “Sir, I had a grudge against you, and I lay in wait that night on the moor to murder you; but I was prevented from doing so because I saw some one walking by your side.”

At a recent meeting in London under the presidency of Mrs. Labouchere, Charles Bradlaugh made a speech, from the report of which the following is taken: “For himself, he had spoken and written in favour of women’s suffrage ever since he had taken part in political life. It was said that if women had a vote they would vote Tory. Were he sure of that; were it absolutely certain that women would cast their votes, if they had them, against everything he believed to be right and just, he held that would be no reason for withholding the suffrage from them. He had been told that he would himself be rejected at Northampton if such an innovation were to be introduced. He could only say that, even if he knew that the effect would be to throw him out of political life for good and aye, and his vote would determine the issue, that vote would be given in favour of women’s suffrage. This declaration was received as it deserved, with loud cheers from his hearers of both sexes.”

—*Chicago Tribune.*

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The People's Popular Penny Spiritual Paper.

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E. W. WALLIS.

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

FRIDAY, JULY 11, 1890.

A STAR OF HOPE FOR THE HOPELESS.

HOME COLONIES.

If in the multitude of counsellors there is safety, the England of to-day has little to fear, in spite of the undeniable facts that she is losing her trade and commerce, that her national debt seems impossible of payment, that her expenditure increases as her income declines, and that the unemployed and pauper class threaten, like the lean kine Joseph saw in his dream, to swallow up all the rest. As long as I can remember I have heard statesmen, and clergymen of all denominations, and politicians of all creeds, say something must be done, and they are still saying it in the most hopeless of tones, and with air of the most dejected. We have not had our French Revolution yet. At the worst the hungry mobs have contented themselves with an occasional raid on an unfortunate butcher or baker, or on some imprudent jeweller whose attractive windows have proved too strong a temptation for the horny-handed. In the meanwhile, people of a hopeful turn of mind tell us—and truly—that the working classes were never better off, better paid, or better fed. But still, somehow or other, it is apparent that outside of the hopeless pauperism which the idiotic legislation of our fathers has called into existence—outside the depraved, whom drink and dishonesty have removed from the ranks of labour to swell the bitter cry which ever ascends from city slums, where all foul things congregate and where decent life is impossible—there are hundreds, nay, thousands, who are ready to work, but for whom, though to seek it they rise early and sit up late, no work is to be had. Is there any hope for such? Are they to be uncared for till they have lost all heart and sink down to the pit of misery and despair, never more, till death comes to them as a friend, to rise again? Is it not time that we think of them? In Ireland, a hundred patriots would have rent the air with the story of their wrongs. In England we take small note of them. Yet they are our flesh and blood, with honest hearts and hands. A scheme has been devised for their benefit. That it is worth a trial, few who can examine it can doubt.

The idea of this new remedy is that now when agricultural land is to be had for next to nothing, farms should be bought on which home colonies may be planted and labour provided sufficient for self-support. The author of the scheme—the Rev. Herbert Mills, whom I heard lecture at Blackheath some weeks ago, with the Rev. Charles Wilson, who spoke sympathetically of the subject, in the chair—is the author of a work called, "Poverty and the State"—a

work full of painful facts. In that he sets forth what he deems to be the duty of the State. But there remains the question to be asked, whether that is the duty of the State, and whether, in the present state of parties, the State will do it if it is? It is some practical plan we want, which shall say to the agricultural labourer—driven from the field, it may be, by the avarice of the landlord (who, in the eyes of certain people—though evidently not the wisest of us—is the incarnation of all evil)—or by the fact that the farmer's vocation does not pay when virgin continents send us in superabundance their wheat and their beef: "Here, brother, is work for you and your family which, at any rate, shall give you a living and shall save you from sinking into that bottomless abyss of pauperism, out of which there is no escape." The plan is to found a village community, such as exists in Holland, where the people should work for six or seven hours, and in return should receive three good meals a day, a house, a full suit of clothing every year, education for their children, and an allotment of half an acre of land, which shall be entirely at the disposal of the head of the family so long as he makes a good use of it and renders proper service during the regular working hours. For the purchase of fuel or tea and coffee, and such things as cannot be grown in this climate, the director will sell in the public market any surplus produce such as eggs, butter, and poultry, far too much of which we get from abroad. One-sixth of the harvest and other produce will be sold to pay the salaries of director and foremen. A farm of 340 acres in the Isle of Sheppey, for instance, can be had if it be deemed desirable. If we get a population of 500 on it, fifty acres of wheat will supply the settlement with all the bread that can be eaten there. If the cows were stall-fed 100 acres of land would keep over a hundred head of cattle, and such a herd would supply all the requisite milk, cheese, butter, beef and hides every year in abundant quantities. Flax could be cultivated and linen woven. A flock of sheep could be tended on the estate sufficient to yield five pounds of wool every year per head of the population. There would be no expense for manure, as the settlement would provide it all. Some practical men in Liverpool have formed a society to carry out this idea, and some well-known London men—such as Canon Barker, Dr. Clifford, Professor Beesly, the Rev. H. R. Haweis, the Rev. Andrew Mearns, Canon Shuttleworth, and others—have joined with them. In the meanwhile, the hon. secretary and treasurer to the Liverpool committee, Mr. Mills, is holding occasional meetings. It is proposed to raise £25,000 for the purpose of founding a settlement. Already several gentlemen of position have put down their names for a hundred pounds each. By the establishment of such home colonies work will be offered in rural districts to men and women who would otherwise be driven into our great cities to increase the pauperism which threatens our whole social edifice. The scheme, if carried out, will encourage habits of industry and thrift—unlike the work given in our workhouses, which demoralises and degrades the recipients; it will help the societies instituted to distribute charity, as it will offer strong men and women healthy labour rather than doles, which they are ashamed to accept, which they do not ask for, and which when taken have a tendency to break down that spirit of independence and self-reliance which lies at the foundation of all decent manhood; and lastly, and this is an immense benefit, it would prevent land now in cultivation from becoming a desert. It seems to me this of itself is no common recommendation of the plan, when farmers are giving up farming, and their farms either allowed to run to waste or farmed by the landlords at a heavy loss. Our great free traders never dreamt of this when they got Parliament and the people to destroy Protection, yet such are the facts we have to face. That land should be useless, that no longer the cattle should feed on a thousand hills, that no longer the golden grain should ripen in our fertile plains, that the happy peasant should sink into the inmate of a workhouse or a casual ward, was what no one ever anticipated in the new era, when trade was to be free and the labourer to have his rights. Let me ask a fair trial. Let me, in the language of Goldsmith, remind the reader—

How wide the limits stand
Between a splendid and a happy land.

—CHRISTOPHER CRAYON.

Daily Telegraph.

We leave religion in our daily toil, and go off into the indefinite to find it.

WHAT IS SPIRITUALISM?

Letter addressed to the Editor of "The Two Worlds" in her Answer to Mrs. McHardie's Pamphlet attributing Modern Spiritualism to Satan and his Emissaries.

NOTE.—We have received the following paper, accompanied with a letter demanding if we have *courage* and *candour enough* to publish it, and adding a mild threat that if we do not, it shall appear in some other paper, together with an account of our refusal. Now, whilst many years of editorial experience has rendered us too familiar with such methods of getting into print to call for much attention, in the present instance we are willing to give this article place—first, because it affords a sample of the mode in which Bibliolators evade by many *words* the tremendous questions now agitating the thinkers of the age concerning the "Divine infallibility" of the Bible, and, next, because it re-opens the discussion of those scriptural teachings which Mrs. McHardie's pamphlet called forth. Finally, it shows plainly enough the aims of those who call the last of our Heavenly Father's revelations to poor humanity, namely, "Modern spiritualism," "Baal"! Editorial comments and reply in next issue.—Ed. T. W.

To the Editor of "The Two Worlds."

MADAM,—Judging from the way you handle the paper written by Mrs. McHardie that you are a courteous and honourable opponent, I beg leave to respectfully call your attention to the *method* you adopt in your animadversions upon the Scriptures. It is most misleading and erroneous. To cull passages of Scripture—often mutilated passages—written by different persons, in various ages of the world, and place them side by side, apart from their context, and without explanation, is a method that would make nonsense of every book under heaven. Here I take a passage from page 369 of your paper and place with it another passage from page 372—

"The old serpent . . . gone to his account" (369).

"The devil in the world has had his will of me" (372).

I admit that this is most unfair. These utterances are by two different persons. The context is not given which alone would explain the apparent contradiction. One passage is prose, the other poetry. The one writer speaks under a different influence and is moved by a different motive from the other, &c., &c.

But that method, which is unfair to your paper, is more unfair to the Scriptures, their wider range and greater variety offering so much wider scope for such contradictions. Doubtless you will be aware that this method of treating Scripture has been exposed and ridiculed by the following *à propos* example:—

"And [Judas] departed and went and hanged himself." Matt. xxvii., 5.

"Go and do thou likewise." Luke x., 37.

A scriptural direction that I should not for a moment think of commending to you!

Now, for you to put the following passages in juxtaposition in the hope that, like Kilkenny cats, they will mutually destroy each other and scarce even their tails be left, is to commit a like fault:—

"Thou shalt not kill."

"Put every man his sword by his side, &c."

"And he that killeth any man shall surely be put to death."

"Now go and smite Amalek, &c."

The law of England says, "Thou shalt not kill," but also says, "Go and smite the Soudanese or the Burmese," &c. The distinction between the two acts is, to say the least, a widely acknowledged one. And in the Scriptures murder—the act with malice aforethought—is always distinguished from manslaughter, and the killing of men in the heat of battle.

"Thou shalt not steal."

"When ye go ye shall not go empty, but every woman shall borrow of her neighbour," &c.

Here the word borrow is literally *ask*. Of course you knew the difference, and knew also the perfect justice of the people of Israel asking for something from the Egyptians, whom they had so long served for naught. Why, then, trade upon the possible ignorance of readers? Then, again, the command against adultery does not in the least conflict with the permission given to an Israelite to marry "a beautiful woman" of another nation who might be a captive of war. David's prayer for judgment upon certain persons, of which an extract is given, is unfair, standing apart from its context. Why is all this evil to befall them? On the old principle of "an eye for an eye, a tooth for a tooth." "Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart" (v. 16). "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him" (v. 17).

But to place what you consider to be a vindictive prayer as the sole representative utterance of "the man after God's own heart" is most unjust. All his noble desires for the conversion of the heathen, for the deliverance of the oppressed, for all "to taste and see that the Lord is good, &c.," are never alluded to in your article. Besides, you did not think for a moment that the prayer you quoted was regarded as a proof of David's heart-likeness to God. Not David's failings, not his lapses from the right, not an occasional vindictive utterance constitute the whole of David's character. We have to ask, what was the leading feature of his character? We answer, readiness to acknowledge a fault and to repent, "to think on his ways, and turn his feet unto God's testimonies." Such a man, according to all Scripture teaching, is "a man after God's own heart."

Again, "God not lying nor repenting" is altogether a different idea from God refraining from carrying out a threatened judgment on Nineveh because the people repented and sought His grace.

"Respect of persons" and God's dealing with Jacob and Esau are things that have no connection. Was not the younger fitted to rule, and the elder unfit? It is not respect of persons, but of characters; discerned by God, as the gardener discerns the rich bloom in the bulb; and circumstances verified the *selection*, or, I might rather say, *prediction*.

God seeing that everything he had made was good, and, ages after, finding that, though he made man upright, man had found out many inventions, &c., and so "grieving his heart." Where's the inconsistency? Do not earthly fathers find that their children in infancy are innocent and pure, but sometimes, when their children have grown to maturity not only in stature but also in vice, wish that they had been childless? Are they inconsistent in this? The passages you cite do not show that God changed, but that man had changed. But that is a fact not in harmony with your creed—"With God all things are possible."

"And the Lord was with Judah, and he drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valley," &c. Of course you knew that the personal pronoun "he" referred to Judah, its antecedent, and not to "the Lord," but some of your readers might not possess the same knowledge!

So I might deal with all the passages you have brought forward, but that would be to reprint your article, and the exigencies of space forbid me. In conclusion, permit me to say that such Scripture "hodge-podge" as you at first treat us with is too absurd to be *swallowed* seriously! Exodus, Lamentations, Isaiah, Nahum, Deuteronomy, Exodus! Prose, poetry; figure, fact; statement, hyperbole! Without explanation or introduction! From all such methods good Lord deliver us!

But I believe that your intentions are not like your methods. Let the opponents of Scripture fight fairly, and not make bogus difficulties for the sake of strengthening their position. Let them confess that what has ruled the thought of the world for centuries, and has been the guide and inspiration of such master minds as Origen, Thomas Aquinas, Milton, Shakspeare, Johnson, and Carlyle, is not the childish twaddle they would make it appear to their readers. The weight of evidence gathered by two centuries of keenest criticism, deepest research, and closest analysis, will not be destroyed by slipshod methods of the allocation, or rather dislocation, of apparently contradictory passages of Scripture taken at random.

I take no part with the author of the paper you criticise, of whom I know nothing. I shall be able to judge of the accuracy of my presumption with respect to your fairness and sincerity by the way you treat this letter. I wish only for the triumph of the truth, and would say, like the prophet of Carmel, "If the Lord be God, follow him: but if Baal, then follow him," simply explaining that spiritualism is to me as Baal.—Yours sincerely,

Stockport.

G. W. CRUTCHLEY.

NATIONAL CONFERENCE OF BRITISH SPIRITUALISTS.

At the Co-operative large Hall and Assembly Rooms, Downing Street, Manchester, last Sunday, July 6th, the finest, most thoroughly representative, and successful gathering of spiritualists took place that has ever been remembered in the short but busy annals of spiritualism in Great Britain. The three sessions announced during several past weeks in *The Two Worlds* were thronged with delegates.

from far and near, representing the entire country from London to Glasgow. By the untiring exertions of the self-appointed and self-sacrificing committees *pro tem.*, every preparation was complete, every devoted worker was in his or her place, and the extensive advertisements and notices issued brought together a large number of strangers and visitors from all quarters. Many on-lookers seeing the spiritualists' methods of action, and hearing their discussions and propositions for the first time, went away deeply impressed with the power and extent of the movement, but above all with the kindly and fraternal sentiment so universally displayed, and the unbroken harmony that prevailed throughout the entire of the three sessions.

By the admirable arrangements that had been organized, and thanks to the zeal, tact, and energy of the noble president, John Lamont, Esq., of Liverpool, every item of the "agenda" was carried out to the very letter. The discussions on each resolution were bright, sharp, and pointed, and in every instance, notwithstanding the large numbers and divergent minds present, were carried UNANIMOUSLY, and often amidst prolonged and heartfelt cheers. None but the participants themselves could realize the truly happy, fraternal, and even triumphant feelings that seemed to pervade each assembly. The Manchester Society of Spiritualists generously closed their ordinary meetings for the day, and all the officers attended to render service in every direction that they could. Splendid vocal and instrumental music was rendered by Mr. Smith, the fine organist, and one of his pupils, a young lady, announced as "Miss Walker." To the amazement of all present, the promised vocalist was a golden-haired child of apparently not more than seven summers, but one with the voice and training of a finished adult opera-singer. This child, amongst the vast throng, appeared and sang like a veritable angel, and contributed not a little to the charm of the occasion. Mr. Wallis also gave two fine solos, and the hymns resounded with such bursts of power and heart-felt harmony, that they must have been heard and echoed by many an invisible choir around.

As this hasty notice is written just as we are going to press, and as yet not a single official report has reached us, we must beg our readers to wait for full details of the lists of delegates, speeches, and all further information, for the succeeding issue of this paper. In preparing these reports the committee have been most active, and the same indomitable spirit will be found pervading them as that which has marked the entire of this memorable and almost unparalleled gathering.

Every item of the great modern Pentecost shall be recorded, and we feel sure every true spiritualist, as they read, will feel, with the happy multitudes that lingered to the last possible moment of the evening to congratulate each other, that a great triumph has been achieved, and that it was indeed "good to have been there." All details concerning this and the next annual Conference will be given in our succeeding number.

We have only now time to add that those visitors who were obliged to leave by the late Sunday trains parted as if from dear though new-found friends, whilst those who could give time to stay over have formed into parties to visit the Ship Canal Works and other points of Manchester attraction. —(Ed. T. W.)

GOOD WORDS FOR WOMEN.

THREE THOUSAND WOMEN in Greece have petitioned the king to allow their sex the same educational advantages as are enjoyed by his male subjects. They say, "If the progress of our country in civilisation remains behind the hopes and expectations of the government, the cause is the backward development of Grecian womanhood. Fit us to rear your sons and we will show you how much we can do for you and Greece." The king has now an opportunity to show whether he is an enlightened monarch or somewhat of a barbarian. With enough of the same spirit abroad in the land which animates the signers of that petition, Greece might yet hope to regain something of her ancient glory.

THE BRILLIANT SUCCESS of Miss Fawcett at Cambridge, in beating the Senior Wrangler by 400 marks, has proved beyond further doubt that woman is intellectually the equal, if not the superior, of man. Having now succeeded in ousting him from his last, and, as he thought, impregnable stronghold, mathematics, his game is up.—*Manchester Sunday Chronicle.*

MADAME GREISS at the last Woman's Congress, Paris, made a strong plea in favour of co-education between male and female students.

LYCEUM JOTTINGS.

THE SPIRIT'S VISIT.

RAPT I lay in sweet emotion
Lost to everything beside,
As she moved in graceful motion,
That sweet spirit at my side.

It was twilight when she entered,
As I lay upon my bed,
All my soul was on her centred
As I caught the words she said.

Words which seemed all round to waken
From some hidden lyre its chords;
Notes from heaven so sweetly taken,
For the earth ne'er such affords.

Oh how lovingly I lingered,
How my soul was all aglow,
As I watched those eyes which glistened,
Whilst her words came soft and low.

She had promised ere she parted
From her earthly form, she'd try
And return to her warm-hearted
Love, to prove love cannot die.

For I'd doubted, yes, I'd doubted
Of a life beyond the tomb;
Thus she came, and coming routed
All my cold material gloom.

She was tender, good, and kindly,
Naught of wrong could she endure;
Then tell me not I say too blindly
That she comes a spirit pure.

Now I know that heaven is near us,
That the bright gates stand ajar,
That our loved ones come to cheer us,
Not shut off from us afar.

—Brian O'Brian.

At a recent sitting, held at the house of Bro. J. Holmes, the following lines were communicated through his mediumship:—

WE are waiting for your coming
To this happy golden shore;
We will welcome you with gladness
When we meet to part no more.

Father, mother, sisters, brothers,
And the loving children too,
Will be there to give you welcome,
As the portals you come through.

Then we'll strew your path with flowers
And deck ourselves in bright array,
When you come to join the angels
In that everlasting day.

'Twill be then we'll give you greeting,
As we take you by the hand;
And conduct you to your mansion
In this glorious summer-land.

Then we'll sing our grateful praises
To our Father God above,
That we are again united
In the holy bonds of love.

TRUE FRIENDSHIP.

THERE is on earth a rare and priceless gift,
From heaven it comes weak mortals to uplift—
'Tis Friendship, which is tried, and true, and pure,
And through all ills doth steadfast still endure.

It soothes the wounded heart when sad oppress,
It gives the weary needed aid and rest—
It cheers the old and weary ones in life,
Sustains the young to turn from wrong and strife:

It lives when earthly likes and riches go—
A star of hope to pierce the gloom below;
'Tis gone before with friends now pass'd away,
And blooms afresh in never-ending day.

It is the angel brotherhood above
Preparing us to join their works of love,
And ease the over-burden'd here below,
And calm the troubled child if bow'd with woe.

Existing still when time shall be no more,
A passport to the bright celestial shore;
Far distant lands and seas no bounds can be,
Such is the friendship, friend, I have for thee.

Levenshulme.

Mrs. Alice H. Petershler.

PLATFORM RECORD.

ARMLEY. Temperance Hall.—Afternoon, Mrs. Burchell gave her reasons for being a spiritualist, which was listened to attentively and gave satisfaction. Evening subject, "Where are we going to?" showing that every one exerts an influence in the world, and according to our works here so should we reap the consequent pain or pleasure hereafter. Good clairvoyance at each service.—R. S.

BLACKBURN.—Afternoon, the controls of our young and promising local medium, Mr. J. H. Edwards, gave an address on "Where are the dead?" and in the evening on "The aims of Spiritualism." Each address was closed by an impromptu poem. Large and appreciative audiences proved that a prophet is not always without honour in his own country. The addresses were racy, sound, and logical. Listeners felt the time had been well spent. Miss Bailey, a little girl of thirteen, gave clairvoyance at each service. Her appearance is quite as welcome on the platform as that of her colleague, the clairvoyance always being clear and successful. Seven at each service, all recognized but one.

BOLTON. Bridgeman Street Baths.—Mr. Pilkington occupied the platform in the afternoon, and at night Mr. Brown spoke on "Is Spiritualism a Religion?" very eloquently. He denounced the teachings of the orthodox religionists, showing how they had treated the teachings of spiritualism with contempt, which are recognized by the most intelligent minds to be the only safeguard against materialism. Spiritualism alone gives satisfaction to wandering minds respecting our future destiny.—J. P.

BRADFORD. Bankfoot.—Afternoon: Mrs. Bentley's guides discoursed on "Heaven: How we can make it near us." Evening: Subject, "Hell," after which an illustration of spirit communion was given, which went with force to many minds. There are many people around anxiously investigating and developing the spiritual part of their nature, which must, by their lives, exercise a power over them.—T. S.

BRADFORD. Little Horton.—Monday, June 30th: Our floral service was continued. Mrs. Beardshall delivered an appropriate address on "Flowers and Plants," showing how much better we should be if we would only try to live out the splendid lessons taught by them. Successful clairvoyance. July 6: Mrs. Mercer's subjects were, "Sow in the morn thy seed," and "God made all things, and saw that it was good, but who made the devil?" Each address attentively listened to. Clairvoyance successful.—A. W.

BURNLEY. Hammerton Street.—Short addresses by Mrs. Dickson and clairvoyance by Mrs. Best, which were very good. A very pleasant day.

BURNLEY. North Street.—Miss C. H. M. Jones, of Liverpool, gave two services to full and attentive audiences. The peculiar gifts of this lady brought together some fresh faces, and no doubt fruitful meditation on the revelations of the spirit will be the result.

BRIGHTON.—A good day with Mrs. H. Taylor, of Keighley, whose guides spoke very well in the afternoon from the subject, "Mortals, the Angels Speak." In the evening "Man's Emancipation from Creeds" was a very inspiring address, and seemed to give great satisfaction. Clairvoyance after each address. A very good audience.—J. H.

BYKER.—Mr. Wm. Murray disappointed us. We had an experience meeting, and a pleasant evening was spent.—Mrs. Hogg, sec.

CARDIFF. Psychological Society.—Evening address by the president, Dr. Chas. Williams, subject: "The Coming Religion." Meeting well attended, and addresses instructive and interesting.

CLECKHEATON. Walker Street, Northgate.—July 3: a good meeting, which was well attended for the first time. Mrs. Thornton conducted, and gave some excellent clairvoyance. July 6: Mr. Lusby's guides dealt ably with six subjects from the audience, and were much appreciated by good gatherings.

COLNE. Mrs. Hayes gave good lectures. Afternoon, "Man, know thyself;" evening, "What has the past and present religion done for humanity?" Psychometrical tests very clear and striking. Good audiences.—J. W. C.

COWMS.—A good day with Mr. G. A. Wright. A practical lecture on "Facts of Spirit Return," proving that SPIRITS have guided, instructed, and not infrequently saved their loved ones on earth from danger and mischief by their counsel and advice. Biblical manifestations were quoted to show that the FACTS of to-day may, to a great extent, prove the FACTS of ages ago. Spiritualism does not rest on THE WORD, but on everyday experiences and facts. Evening subject, "The Teachings of the Spirits" were contrasted with those of other religions. It was a severe criticism on creeds, dogmas, and ceremonies. The central figure was Love. The basis of all true religion ought to be "As ye sow, so shall ye also reap."

DARWEN. Church Bank Street.—Speaker, Mrs. Green. Afternoon subject, "Angels' Voices." Evening: "Evidences of Spiritualism." She dealt with them in a very homely and pleasing manner. Clairvoyance at each service.—W. A.

HECKMONDWIKE. Blanket Hall St.—The rooms were well attended to listen to Mr. and Mrs. Wainwright's controls. He discoursing on "Spiritualism—a Fact and a Guide," and "The Spirits' Era." Both subjects dealt with in a masterly manner. She giving clairvoyant descriptions in a modest, yet convincing, way. Good collections at each service—in fact, a high day throughout; hoping you had one at the Conference.—H. R.

HECKMONDWIKE. Thomas Street.—Thursday, July 3: Mrs. Russell devoted the evening to medical psychometry and clairvoyant descriptions of ailments. A very social time. July 6: Mrs. Jarvis here, for the first time. Very interesting discourses and experiences were given. Our dear friend, Mrs. Hoyle, gave a few clairvoyant descriptions at the evening service.—Geo. Woolley, cor. sec., Firth Square.

HEYWOOD. Argyle Buildings.—Mr. H. Ormerod gave good lectures. Afternoon, on "As ye Sow, so shall ye Reap." Evening, "The Problem of Life." This was a good, earnest address, and given with great pathos, and seemed to reach the hearts all, some being moved to tears.—James Ward, 91, Miller Street.

HUDDERSFIELD. Brook Street.—Mrs. J. M. Smith has given creditable addresses to fairly numerous audiences, concluding with clairvoyance.

LEICESTER. Silver Street.—Thursday, July 3: Through unforeseen circumstances Mr. Hopcroft could not be with us. We found a good substitute in our friend Mr. Hodson, who gave a short address, followed by clairvoyance. Twenty-seven descriptions given, twenty recognized. All greatly delighted. Sunday evening: At the after meeting healing was done by Mr. Hodson, followed by clairvoyance; all recognized but two. Conditions were such as we have not witnessed before. Spirit friends were so joyous that both the medium and friends could scarcely contain themselves.—J. P.

LEICESTER. Lecture Room, Temperance Hall.—Mrs. King's guides gave a short address on "The Love of God," followed by clairvoyant descriptions, which were mostly recognized. Mr. J. Potter related some of his experiences of spiritualism. A very good audience. We are pleased to report progress, several more members joining us during the past week. Our lecture hall is in the best thoroughfare in Leicester, so we shall attract many strangers. We all feel confident our effort to proclaim the truth will prosper.—T. G.

LONDON. 44, Church Street.—Our evening service was conducted by Brother Jennings, of Birmingham, with Mr. Blundel and guides, who spoke on "Spiritualism." The subject was argued with much power, finishing a really good address with some friendly advice to members upon unity and brotherly love. Our friend Mr. Blundel is leaving our district. We wish him every success and good speed in a larger field of usefulness.—H. S.

LONDON. Canning Town, 2, Bradley Street.—A small and harmonious audience listened to a well-delivered address by Mr. C. H. Dennis, on "The spiritual side of life." It is to be regretted that the attendance was so small, as the subject in question was so much needed by our little flock, particularly urging investigators not to be too ready in receiving all they get in their "circles," but to use their reason in all things and live in accordance therewith. We are much pleased to state that we may look forward for a very able platform speaker in Mr. C. H. Dennis. May he be long spared to fulfil the mission he has so ably undertaken.—F. W.

LONDON. Federation, Claremont Hall.—Mr. Reed discoursed on the "Fallacies of Theosophy" to an attentive audience. Mr. and Mrs. Tindall contributed greatly to the harmony of the meeting by the exhibition of their musical powers, which we expect repeated next Sunday evening.

LONDON. Hyde Park. Open-air Work (near Marble Arch).—Our speakers, owing, no doubt, to the threatening state of the weather, did not put in an appearance. We hope next Sunday, at 3 p.m., they will be ready to stand boldly forth to proclaim the truth of spiritualism. We ask kind friends to support us with their presence. Every true spiritualist ought to do something, if only a little, to help it on. Spare spiritualistic literature can be sent to Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater. Next Sunday, at 3 p.m., Messrs. Utber Goddard, Dever Summers, and Drake.—P. S.

LONDON. King's Cross Society, Claremont Hall.—Mr. Selby read an interesting paper on "Astrology," which he defined as a discourse on the heavenly bodies, and their influence on the lives of human beings. Josephus, the Jewish historian, said Seth, the son of Adam, was the first astrologer. Pythagoras and Plato also were astrologers. There was no lack of great names in history that believed in the science of astrology, which the speaker also believed in. It did not destroy freedom of action—only showed the tendency of events in our lives which, by resisting, built up a stronger character. The usual discussion followed. Last Sunday at Penton Street, near Claremont Hall, Messrs. Cannon, Drake and Rodger addressed an attentive crowd at an out-door meeting, and in conclusion invited the people into Claremont Hall, which invitation several accepted.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Towns favoured us with one of his treatises on "Psychometry," which gave pleasure and satisfaction to several of the audience. Mr. Towns brings a great degree of earnestness with him, which does much to convince people of the truth of spiritualism.—F. T. A. D.

LONDON. Peckham, Chepstow Hall.—Mr. John Hopcroft delivered practical addresses, followed by clairvoyance. The following are the executive for the ensuing half-year: Mr. W. E. Long, hon. sec.; Mr. R. Beaton, assistant hon. sec.; Mr. J. Kemnish, treasurer; Mr. Coleman, lyceum conductor; Mr. W. G. Killik, librarian; Miss M. Amery, pianist; and a committee of five ladies and five gentlemen.—W. E. Long, hon. sec., 36, Kemerton Road, S.E.

LONDON. Shepherd's Bush, 14, Orchard Road.—A very full meeting. Mrs. Mason took subjects from the audience, and dealt with them satisfactorily. She also gave clairvoyant descriptions, some being recognized. Mr. Mason gave a short address and the invocations.

MANCHESTER. Psychological Hall.—Miss Gartside's controls discoursed, in the afternoon, upon "Spiritualism;" evening, "Spirit Agencies," touching upon the atmospheric influences with regard to the building up of our spiritual and physical nature; both were attentively listened to, and were followed by good clairvoyance. After the evening service a members' meeting was held. The half-yearly report was highly satisfactory, showing good progress, our membership being doubled. The following were appointed for the next term:—president, Mr. W. Crutchley; vice-president, Mr. I. Stanistreet; cor. sec., Mr. J. H. Horrocks; financial sec., Mr. T. Taylor; treasurer, Mr. J. Yates; librarian, Mr. J. Hulmes; organist, Miss Rotheram; sick visitors, Mesdames Stanistreet and Hulmes; committee, Messrs. Hall, Banham, Davenport, Hills, and Foy.—J. H. H.

NEWCASTLE-ON-TYNE.—Alderman Barkas delivered the second of all interesting and educative course of lectures on "Mesmerism and Allied Phenomena." The rain militated largely against the usual attendance. The collection was devoted to the "Testimonial Fund." Various forms of hypnotic and mesmeric results were scientifically classified, all the outcome of personal experiment—extending over 40 years. Their relationship to spiritualism will be shown during August lecture. Our venerable friend leaves home this week for a four weeks' rustification at Wemyss Bay. I would like to inform your readers that the public testimonial fund, originated for this gentleman by the Mayor and leading city governors, is being liberally subscribed to; Earl Ravensworth and the celebrated Joseph Cowen being members of the committee. Despite his public labours for spiritualism, Alderman Barkas has won the united respect of all classes of this northern community. Is it not a

fact that a courageous and steady adherence to public convictions, however heterodox, matched to a pure record, must eventually command the esteem of the community? Let us remember the old maxim "Seek first the kingdom of God (spirit), and all other things (necessary) will be added." Mrs. Geo. Corbett will lecture upon "Modern Mission Schemes" on Sunday, the 13th, at 6-30.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Holland opened with prayer, and gave a short but pithy address on the absurd doctrine of "The Fall of Man." Mrs. Davison's guides devoted the rest of the evening to clairvoyant descriptions, in which they were very successful. All went away delighted.

NORTHAMPTON.—Mr. Emms gave three services. Morning: In the Market Square; good meeting and good order. Afternoon and evening: Oddfellows' Hall. He gave great pleasure to those that could hear him. After the evening service the report of the society for the past six months was read, and it gave great satisfaction. After all was paid we had £3 3s. 2½d. in hand. The committee wish to thank all friends who have helped us during the past six months. We thank the Editors of *The Two Worlds* for putting in reports of meetings, and for printing names of speakers for the next Sunday, as it gives great satisfaction to speakers. They know that they are expected to go when they see it.—James Ward, secretary, 26, Cowper Street, Northampton.

NORTH SHIELDS. Camden Street.—Mr. Clare's subject was, "The Life of Thomas Paine." Starting from his infancy, Mr. Clare very graphically described his surroundings, and told of the formidable opposition which he had to strenuously combat. Referring to Paine's "Age of Reason" Mr. Clare showed clearly that the attitude taken by the writer on the God question was that of a Deist. The lecture was full of light and logic, and were Mr. Clare to take a little more time with his delivery it would be more beneficial to the audience and likewise to himself.

OLDHAM. Spiritual Temple.—Afternoon, Mr. Lomax, of Darwen, gave a little of his experience "How he became a spiritualist," and related many striking incidents which had come under his own observation, which added much interest to the meeting. Evening subject, "What is Spiritualism?" Good audience. Clairvoyant descriptions followed, all were recognized.

OLDHAM. Duckworth's Assembly Rooms.—A grand day with Mr. B. Plant. Afternoon, on "Is a Man a Spiritual Being?" evening, "Spiritualism, a Science and a Religion." We trust to have him again soon. His clairvoyance gave great satisfaction. Good audiences. May we go on from strength to strength in our search for truth. This can only be done by free thought, free speech, and a free platform. In this and future reports I trust to "nothing extenuate, or set down aught in malice." The following officers were elected to serve for the ensuing six months: President, Mr. J. Savage; vice-presidents, Messrs. J. W. Britland and J. W. Butterworth, and Mrs. R. Diggle and Mrs. Tuke; corresponding and organizing secretary, Mr. Mr. W. H. Wheeler; reporting secretary, Mr. E. A. Verity; financial secretary, Mr. A. Crompton; treasurer, Mrs. W. Meekin; auditors, Messrs. C. Shaw and W. Ward.

OPENSHAW.—Mr. McDonald disappointed us, but we were fortunate in securing the services of Mr. C. Taberner, who, in the evening, discoursed upon a subject from the audience, "What is the best teaching—morally, socially, and spiritually for a nation?" He said, man should avoid animal nature, and so become less brutal and more spiritual; instead of allowing his mind to remain idle, should be ever on the advance in educating humanity, and by pure living, should extend his nature, that his fellowman may learn something of real life. If man will accept what is laid down from the spiritual platform, and so try to create that which will give brighter ideas, the country would shine more beautiful by the accuracy of his life. Closing a very enjoyable evening with clairvoyance. We should be glad to see this speaker throw himself more into the movement.—J. G.

PENDLETON. Hall of Progress.—A good day with Mrs. Wallis. Afternoon subject, "The Signs of the Times," dealt with in a most comprehensive manner. Evening: Eight good subjects sent up by the audience were dealt with in a remarkably eloquent manner, to the satisfaction of all. A very pleasing ceremony was performed in the naming of two little children. Good clairvoyant descriptions at each service were given. Good audiences, all going away highly satisfied. We held our first quarterly members' tea party on Wednesday evening, July 2, when 69 sat down to do justice to the good things provided. After tea, the last quarter's balance-sheet was read, and the following officers for the ensuing three months chosen: Chairmen, Messrs. Crompton, Tetlow, Donnelly, jun., and Cunliffe; auditors, Mrs. Stocks and Mrs. Pearson; collectors, Mrs. Dale, Mrs. Pearson, Mrs. Gibson, and Miss Burrows; treasurer, Mr. Donnelly; secretary, Mr. J. Gibson. A very pleasant circle followed, conducted by Mr. Tetlow, all being highly satisfied. We thank all who worked to make the meeting a success, especially the ladies who provided the tea. It shows what can be done, when all work in harmony.—J. Gibson, sec., Strawberry Hill, Pendleton.

SCHOLDS. Silver Street.—Mr. A. Marshall gave good discourses on "Spiritualism," which were much appreciated. The guides of Mr. T. Schofield gave clairvoyance in a clear and distinct manner.—T. S.

SHEFFIELD. 175, Pond Street.—Miss Jones, of Liverpool, has been with us during the past week. The meetings have all been well attended, and she has been very successful in the psychometric readings, and all the friends have much enjoyed the meeting.

SOUTH SHIELDS. 19, Cambridge Street.—July 2: Mr. J. G. Gray's guides gave a beautiful invocation, and the guides of Mr. Griffiths gave very satisfactory clairvoyance. 4: Usual developing circle. 6: Mr. Pascoe gave a short address. Afterwards the guides of Mr. Griffiths gave several psychometrical readings, which were very satisfactory.

STOCKPORT.—Mr. Price discoursed on "What must we do to be saved?" The orthodox idea of salvation was severely dealt with, and the possibility and necessity of self-salvation brought forcibly under the notice of the audience. A poem on the word "Mother" was given at the close.—T. E.

SUNDERLAND.—A moderate attendance. The members had an experience meeting, Mr. Bowmaker chairman. Messrs. Moorhouse, White, and Beadnell each gave their account why they were spiritualists.—J. B.

TYNE DOCK. Exchange Buildings.—Wednesday, July 2, Mrs. Caldwell gave some very successful clairvoyance. July 6, morning,

Mr. Wilkinson opened the adjourned discussion on "Evolution." Evening, Mr. Gardiner, of Sunderland, gave a splendid address on "Thoughts of a future life." The concise manner in which the subject was dealt with was bound to carry with it a weight that must be productive of much good. The reasoning was sound—the language choice and sublime—the whole betokening a mind well developed by extensive research.

WIBSEY.—Afternoon, Mr. Milner's guides took three subjects from the audience, which were handled in satisfactory style. Evening subject: "What is creation and whence came man?" clearly dealt with. Good clairvoyance, all recognized.

WILLINGTON.—Mr. John Scott, from Shildon, gave an eloquent address on "The development of mankind," and named the daughter of George and Sarah Cook at their own house, 32, Boyne Street.

RECEIVED LATE. Huddersfield, John Street: Quarterly report. The financial position is healthy, and harmony prevails. Attendances have been good and liberal support rendered.—Bishop Auckland: Mr. Mercer gave a good discourse on "What has spiritualism done for the world?" [Reports should be sent to Mr. Wallis, at 10, Petworth Street, to reach him by first post Tuesday morning, and written on one side of the paper only.]

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, G. Howarth. Present, 81 scholars and 7 officers. The morning was devoted to lessons. 1st Group, discussion on "Spiritualism;" 2nd, "Physiology," by G. Howarth; 3rd, "Lyceum Work," by C. Hastings; 4th, "Spiritualism for the Young," by T. Howarth. It was the first Sunday of our new session, which we hope to make successful with our new conductor, Mr. G. Howarth. The workers and friends having decided to make one grand and final effort for the benefit of the Banner Fund, held a public tea on Saturday, June 28, in the hall. Most of the provisions were kindly given, but Saturday being a bad day for a tea there was not a large attendance; nothing daunted, they announced another for Monday at a reduced rate, which was well attended, and an enjoyable evening spent. On both evenings there were songs, duets, games, and dancing. One attractive and profitable feature was an "ice cream booth," presided over by the lady president of the Ladies' Sewing Society.—C. H.

BURNLEY. Hammerton Street.—Saturday, June 28: Our Lyceum for the first time took a stand for temperance. We walked in procession with 5,000 or 6,000 of the temperance body, and, as one of our local papers put it, "the Spiritualists came up with their new flag and 182 lyceumists," which was a subject for many remarks. June 29: A good day, full of harmony. Singing was the leading feature, and was well done. The controls of Mrs. Dickenson closed. July 6 was a day long to be remembered. We held a flower service in memory of one of the Lyceum members, Miss Driffeld. The platform was grandly decorated with flowers and plants. We thank the many friends who brought them. The meeting was full of sympathy. The controls of Mesdames Dickenson, Grimshaw, and Brown spoke very sympathetically, as also did Mr. Lightly. Solos by Mesdames Barlow and Harrison. Closed by conductor.—W. Mason.

BURNLEY. North Street.—Invocation by Mr. R. Walton. Musical reading, chain recitations, and calisthenics led by Mr. P. Anforth. Recitations by Annie Green, Mary Alderson, and Adela Green. Songs by Maggie Green and Harry Taylor. Short address by Miss Jones, of Liverpool, on "Lyceum Work." Attendance, 43, and 2 visitors.

CLECKHEATON. Walker Street, Northgate.—Invocation by Mr. Hodgson. Most of our time was taken up in a rehearsal of our hymns, followed by classes, lessons being taken from "Spiritualism for the Young," and "The Lyceum Manual." Prayer by Mr. Hodgson. Scholars, 30, officers, 6.

HECKMONDWIKE. Blanket Hall Street.—Attendance, 30 scholars, 6 officers, and 4 visitors. Invocation by Mr. Ogram. Readings by Messrs. Burdin, Crowther, and Blackburn. Recitations by Mr. Fox. Calisthenics led by Mr. Crowther and Miss Jackson. Lesson out of "Spiritualism for the Young," commented upon by Mr. H. Ogram.

HECKMONDWIKE. Thomas Street.—Morning, attendance, 4 officers, 26 scholars, and four friends. Invocation by Mr. F. O. Ewart. Usual programme was fairly gone through, led by G. H. Glegg. Next Sunday, July 13, being our anniversary we rehearsed our hymns. Invocation by Mrs. Hoyle.—F. H.

HUDDERSFIELD. Brook Street.—Attendance excellent. The usual exercises were gone through. The senior groups were treated to an exceedingly interesting lesson on "Phrenology," by Mr. Ackroyd. The session altogether was most enjoyable.—J. B.

LEEDS. Cookridge Street.—Prayers by conductor, Mr. Young. Attendance 55, officers 10, visitors 2. Marching led by Mr. Cran. On June 23 Mr. G. A. Wright, of Bradford, delivered a lecture on "Love, Courtship, and Marriage," in aid of lyceum funds. The audience, though small, seemed to enjoy it very much.—F. T. W.

LONDON. Marylebone, 24, Harcourt Street.—Usual programme, Musical readings by Mr. Collings. Reading from "Spiritualism for the Young" by conductor. Marching and calisthenics, led by conductor. The Liberty group dealt with the advisability of starting a St. John's ambulance class. Recitations by Master H. Towns, Lizzie Mason, and Maudie Towns. Attendance good. Wednesday, July 2, the members repaired to Bushey Park and Hampton Court, and spent a very happy day, various games being indulged in, including cricket, boating, &c. A tour through the picture galleries of the palace and through the maze, assembling for tea at the Park Cottage, facing the gates. The time slipped by too quickly, all being loth to leave the beautiful park. We are anxious to thank the various friends who so kindly assisted us, viz., Mr. F. T. A. Davies 1s., Miss Pattersen 1s., Mr. Brown 1s. 10d., Mr. H. Towns 1s., per Mr. J. Burns 10s., Mr. Cooper 2s. 6d., Mr. Towns 1s., Mr. A. Collings 1s., Mr. Greer 10s., Mr. Burton 1s., sale of work done by two lyceumists 2s., total £1 12s. 4d. Our expenses amounted to £2, the deficit being made up out of our reserve fund.—C. White, conductor.

MANCHESTER.—Morning, conducted by J. Simkin; invocation and benediction by Mr. O. Pearson; attendance 43; chain recitations, &c., as usual; recitations by L. Sims and S. J. Jones. Afternoon, conducted by J. Simkin; programme as usual.

NOTTINGHAM.—Anniversary: The platform, which was prettily decorated with flowers and plants (for which we are very thankful), was occupied by the members at all the services. Special addresses were given by Mrs. Barnes on behalf of the lyceum. The afternoon was occupied by the service of song "Rest at Last." Solos were given by Misses Lillian, Bertha, and Evelyn Constantine, Mabel West, and Miss Carson. The choruses were heartily sung and the connective readings feelingly rendered by Mr. Ashworth. Much credit is due to the two members who took this service in hand, and got it up to the great satisfaction of those who heard it. At the evening service some of the choruses were repeated to a full audience. The collection recitations, written by Mr. Ashworth, and given by two of our small members, were well appreciated, and I am glad to say were not given in vain. Over £2 was collected, for which we are thankful. The service of song will be repeated on July 20, at the evening service, 6-30.—E. J. O.

OLDHAM.—Spiritual Temple.—Morning conductor, Mr. Spencer. Chain recitations, &c., gone through in good style. Recitations by Misses Calvarley and H. Gould, Masters A. Mills and W. Berry. Three prizes were presented to Miss Calvarley, Miss Gibson, and Master W. Berry, from Mr. Garforth, guardian, for good conduct and their interest taken in giving recitations. More prizes are to be given, so let each one do his or her utmost to gain the first. Mr. Garforth related a very touching story, which was listened to with great interest. Afternoon: a pleasant meeting. Instruction from the "Lyceum Manual." The following officers have been elected for the ensuing six months: Mr. N. Spencer, conductor; Mr. C. Thorpe, assistant conductor; Mr. C. Garforth, guardian; Mr. G. S. Gibson, secretary; Mr. A. Davenport, musical director; Miss E. A. Rayner, pianist; Messrs. H. Sutcliffe, F. and H. Horrocks, string instrumentalists; Messrs. M. Mills, J. Sutcliffe, J. T. Standish, and Banks, leaders of groups; Messrs. Emmott, Townsley, and Garforth, lyceum committee. Lyceum meets every Sunday morning, 9-45; afternoon, 2 o'clock. All are welcome.

OLDHAM. Duckworth's Assembly Rooms.—The following officers were elected for six months' service:—Conductor, Mr. W. H. Wheeler; assistant conductors, Messrs. W. Ward, J. W. Sankey, and H. Bentley; reporting secretary, Mr. C. Shaw; musical director, Mr. T. M. Barker; organist, Mr. R. Wainwright; guardians, Miss L. A. Drinkwater and Miss Halkyard, besides a gross total of some 16 teachers.

PENDLETON.—Morning: Opened by Mr. W. H. Evans. Invocation by Mr. Wardle. Present: 14 officers and 23 scholars. Chain recitations, &c., gone through very well. Recitations by Lily Clarke, Ben Worthington, John Jackson, and Elizabeth Tipton. Duets by Miss Sarah Armstrong, Miss Miriam Pearson, Miss Barbara Armstrong, J. Jackson and J. Gibson, together by Jane Fogg and Elizabeth Tipton, Ben Clarke, J. Jackson and J. Gibson, Miss Sarah Armstrong and Miss Miriam Pearson. I am glad to see there is great improvement in their singing and reciting. Closed by Mr. T. Crompton; invocation by Miss A. Barrow. Afternoon: Present, 16 officers and 28 scholars, and two visitors. Opened by Mr. T. Crompton, who also gave the invocation. Usual programme. Closed by Mr. T. Crompton. Invocation by Mr. Poole.—W. H. E.

SALFORD.—Morning: Present, 36 scholars and 5 visitors. Spent in the usual enjoyable manner. Afternoon: There were 32 members and many visitors present, including Mrs. Stansfield, the speaker for the day, who said how glad she was to see so many children gathered together for such a good cause. We should all love one another, and try and help our teachers, who sacrifice so much time and labour for our enlightenment. Mr. Moorey (conductor) and Mr. Arlott also spoke of what pleasure it was to be with us, and we should all try and do as our good friend advises.—A. J. T.

SOUTH SHIELDS. 19, Cambridge Street.—Attendance very fair. Usual sessions. Marching and calisthenics gone through in very fair style. Musical readings and recitations as usual. Closing hymn and benediction by conductor. 2 visitors present.—T. P.

SOWERBY BRIDGE.—Morning, good attendance. Miss Hill conducted for the first time very creditably. Chain recitations gone through satisfactorily. Mr. Dixon conducted the calisthenics. Open session was announced afterwards, but the members did not come up very well, no doubt owing to the anniversary being so recent. A duet was sweetly sung by Misses Thorpe and Sutcliffe. Afternoon, conductors, Miss Hill and Mr. C. Rowson; opened in the usual manner. A dialogue was given by Misses M. Holroyd and S. J. Rowson, showing the advantages of the "Lyceum" over the orthodox Sunday Schools. Solo by Mr. Rowson, with taste and expression, the lyceumists joining in the chorus. Miss Thorpe gave an amusing Yankee reading. A recitation by Miss Fanny Thorpe closed a pleasant session.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY.

BURNLEY (Hammerton Street): 20, Mrs. Green; 27, Mr. Wallis.
COLNE: 20, Mrs. Gregg; 27, Mr. Croasdale.
ECOLESHILL (13, Chapel Walk): 13, Mrs. Rushton. Meetings at 2-30 and 6.
KEIGHLEY (Assembly Rooms): 20, Mrs. Smith; 27, Mr. B. Plant.
SOUTH SHIELDS: 20, Mr. J. McKellar; 27, Mr. W. Westgarth.
TYNE DOCK: 20, Mrs. Benjamin; 27, Mrs. Peters.

ARMLEY (near Leeds).—July 26: Public tea and entertainment. Tea and entertainment, 9d., entertainment, 3d.—R. Peel, 40, Town St.
BATLEY CARR. Town Street.—Saturday, July 12, a public tea and entertainment will be given by the youngest members of the lyceum, in aid of the building fund. Tea at five o'clock. Tickets for tea and entertainment, 6d.; entertainment, 3d. We hope friends will come forward and encourage the little ones.

CLOCKHEATON. Walker Street, Northgate.—Anniversary services, July 13. Mr. Campion will give addresses at 10-30 a.m., and 2-30 and 6 p.m. A tea will be provided for visitors. We hope to have a successful day.—W. H. Nuttall.

CROMFORD AND HIGH PEAK.—Anniversary services, in a tent, July 13, Mr. E. W. Wallis, speaker. Saturday, July 12, annual tea party, at 4-30. Mr. Wallis will be present.

HECKMONDWIKE. Blanket Hall Street.—Flower service, July 20. The rooms will be tastefully decorated with God's beautiful flowers. Miss Myers will occupy the rostrum. We earnestly invite all lovers of the beautiful and good. The quarterly tea and entertainment in connection with the children's lyceum on July 26, tickets for tea, 6d., after tea, 3d. Come and enjoy yourselves.—T. B.

HECKMONDWIKE. Thomas Street.—Lyceum tea-party and anniversary, Saturday, July 12. Tea-party and entertainment, admission 6d.; entertainment only, 3d. Recitations, and dialogues by eight Lyceum scholars, "Cheesecakes and Tarts," and "The Neighbours, or Quiet Lodgings," by permission of the publishers, Messrs. Abel Heywood and Son, Manchester: Sunday, July 13: Mr. G. A. Wright will address the Lyceum in the morning; at 2-30, he will speak on "The Future of Spiritualism." Clairvoyance at the close. At 6 p.m., six subjects from the audience will be dealt with. Psychometry at the close. Monday, July 14, Mr. Wright will lecture on "Love in a Cottage." Heads examined at the close. A tea on Sunday at 4d.

LEEDS. Spiritual Institute.—July 13, Mr. T. H. Hunt, at 2-30 p.m. Subject, "The Aim and Objects of Spiritualism;" at 6-30 p.m., "The Nature and Destiny of Man." Monday, July 14, at 7-45 p.m., subjects from the audience. We anticipate good meetings, and trust friends will be in good time. Seats free. Collection. All are cordially invited.

LEICESTER. Silver Street.—Mr. Victor Wyldes will be with us on Sunday and Monday, 13 and 14. We hope to have a good time.

LEICESTER. Psychological Association.—Members of the Sunday morning class are requested to attend on Wednesday, at 8 p.m., at Miss Collier's, as the class has been united with the association. Preparations will be made for work of a special character. After this notice all in arrears for three weeks will be crossed off the list.—Sec.

LEICESTER.—Lyceum. Special Notice. The children's summer outing will take place on 26th inst., consisting of a trip to Bradgate Park in brakes, and a tea. Friends desirous to accompany us may obtain tickets from the officers at 2s. 3d. for adults and 1s. 3d. for children not members. Application should be made early to allow time to prepare and to prevent disappointment.—T. T.

LONDON spiritualists' excursion to Epping Forest July 20.

LONDON.—A few spiritualists are wanted to join a private circle for physical phenomena, which will be held near King's Cross Station. For particulars, address Mr. J. J. Vango, 321, Bethnal Green Rd., N.E.

LONDON outdoor work for next Sunday, Finsbury Park at 11 a.m., Messrs. Derby and Jones.

LONDON. Clapham Junction. Endyonic Society.—It has been decided that instead of holding a regular open meeting on Sundays, during the next two months, circles should be held at different members' houses. Any friends wishing to join can have addresses and particulars by writing to the conductor, Utber W. Goddard, 6, Queen's Parade, Clapham Junction.

LONDON. 245, Kentish Town Road (Mr. Warren's).—July 13, at 7-30, Mr. Vango, séance. All welcome.

LONDON. Marylebone. 24, Harcourt Street.—Sunday at 11; Mr. Vango, healing and clairvoyance; all are welcome. July 20, at 7, Mr. R. Wortley, "The struggle of life, natural and spiritual."

LONDON. Peckham. Chepstow Hall.—July 13th, special services. Mrs. J. M. Smith, of Leeds, will give addresses with clairvoyance at 11-15 and 6-30. Many friends will remember this lady's last visit to Peckham, when she was able to give astonishing evidences of the return of the spirit to a large number of inquirers. We trust local spiritualists will give her a hearty welcome.

LONDON.—Mrs. Jones, of 18, Stamford Cottages, the Crescent, Stamford Hill, will be glad to receive visitors on Mondays, at 8 p.m.

LONDON FEDERATION.—Open-air work for Sunday, July 13: Victoria Park, 11 a.m., Messrs. Emms and A. M. Rodger; Hyde Park, at 3-30, Messrs. Drake, Bulloch, and Cannon; Battersea Park, 3-30, U. W. Goddard; Penton Street, corner of Pentonville Hill, 6 p.m., Messrs. A. M. Rodger, Emms, and Mackenzie. Open-air workers who wish for copies of *The Two Worlds* for free distribution can have a supply from the large parcel kindly given by the Editors, on applying to the Federation Hon. Sec., U. W. Goddard, 6, Queen's Parade, Clapham Junction, S.W.

MORLEY. Mission Room.—July 13, Mrs. Craven, of Leeds, at 2-30 and 6 p.m. The room will be decorated with choice flowers and plants. All friends are kindly invited.—B. H. B.

NEWCASTLE-ON-TYNE.—July 13, Mrs. Geo. Corbett.

NOTTINGHAM.—July 20, Song Service, "Rest at Last," will be repeated at night. Mr. Wyldes will be with us on July 27, and Mr. Tetlow on August 3.

OLDHAM. Spiritual Temple.—Anniversary, July 13, speaker, Mr. J. J. Morse. Subjects: 2-30, "Ghosts, Holy and Unholy"; 6-30, "Spiritualism: A Statement and a Vindication." Monday, 7-30: An evening with "The Strolling Player."

PENDLETON.—July 13: Mrs. J. A. Stansfield; 2-45, subject, "Where is God?" 6-30, "The Judgment Day."

SALFORD.—Spiritualists' Band of Hope procession, &c., has been postponed from July 12 to 19, through the banner not being ready, and other affairs. Processionists meet at room at 2-30 p.m., and will expect to start at 3-0 p.m.—A. J. T.

YORKSHIRE FEDERATION OF SPIRITUALISTS.—The annual meeting of the Federation will be held in the rooms of the Halifax Society, 1, Winding Road, on Saturday, July 12, at 3 o'clock, for the election of officers, &c.; 4-30: Public Tea. Tickets—Adults, 9d.; children, 4d. 7-0: Annual report, delegates' report of National Conference, and short addresses by a few of the speakers present, interspersed with songs, &c., by a few Halifax friends. All who are interested in the movement are earnestly invited to attend.—M. M.

A **MARRIED COUPLE**, Spiritualists, long engaged in tuition, and recently returned from South America with about £150, wish to find some employment and a safe way of investing or employing their little capital. They both speak French, and the husband has for many years been engaged in teaching it.—Address T. W. Smith, 2, Albany Cottages, Lower Road, Abbey Wood, Kent.—July 8, 1890.

MR. GEO. SMITH, of 50, Spring Lane, Colne, has July 20, Aug. 3, Sept. 7, Oct. 12, 19, and 26 open this year. Secretaries, please note.

MRS. BENNISON now lives at Nelson. Address her c/o Mr. Robson, Victoria Street.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

NO LESS than 45 societies were represented at the Conference by 52 delegates, and a number of others regretted their inability to send representatives. The *Manchester Courier* sent a reporter, and published a brief notice of the Conference giving the resolutions which were passed. The *Evening News* and *Evening Mail* also gave brief notices. A full report will be published in our next week's issue, and friends would do well to send in orders for additional copies.

TO MEDIUMS.—We have opened new rooms at Nelson, in Dial Street, which hold about 60 persons, and want the support of mediums within a radius of 20 miles of Nelson, who will help us for travelling expenses, to send their open dates to the secretary, to help us to get on a better basis. We are reluctant for the cause to become extinct in Nelson. We need them at once, so friends, do not delay.—Geo. Smith, President; Joseph Worswick, Secretary, 13, West Street, Nelson.

BURNLEY.—Spiritualism is well to the fore in this town. The meetings at the Hammerton Street Rooms continue to be well attended, and the new rooms at the Nelson end of the town are flourishing, and there is every prospect of a vigorous growth in the coming winter. Unity and zeal can accomplish much.

FELLING-ON-TYNE.—We are requested to print the following:—"Permit me to call the attention of our friends who have received circulars anent our new building, and ask them to put the same before the various spiritual societies, asking the members to lend us a helping hand to complete the work on which we are engaged. We care not how small the sum may be which they remit. Upwards of 200 spiritualists and secretaries of societies have been notified of our position and work. We have got possession of the property, and are busy with alterations at a considerable cost, and are anxiously waiting a response to our appeal for financial help. Would secretaries and friends who received our circular assist us by bringing the matter before the members of their respective societies, as we have no help from those of other beliefs? We press it upon you as a favour to kindly attend to our request. We received the countenance and assistance of many prominent spiritualists who are acquainted with the effort we are making, but we need further aid to enable us to open for services on the 26th and 27th inst.—Yours obediently, THOMAS WRIGHT.—P.O. payable to T. Wright, 16, Wesley Terrace, Felling, near Gateshead."

SPIRITUALISTIC BADGES AND PUBLICITY.—I partly endorse Mr. Richardson's idea, named in *The Two Worlds* this week. The practice has certainly helped the Blue Ribbon and Salvation Armies, and I think it would not be *infra dig.* for us to unite in wearing some trade mark—may I say?—proclaiming our belongings and principles. I certainly would not adopt the extravagances of the last named, nor even the bit of jewellery. To me, the tiny bit of white ribbon (in use for some time in London, and at our monster gathering on the Newcastle Town Moor, June 22) is in every respect preferable. Let all spiritualists who wish to spread their principles wear it, and its meaning, when seen, will soon be understood. It is an emblem of purity, and of the greatest thing in the world—charity. It excites inquiry; it invites conversation; it proclaims spiritualism; it strengthens the wearer's courage; it destroys the tiresome halting between two opinions (Mr. Facing-both-ways). It is the gauntlet thrown down, and compels the use of the "Sword of the Spirit." It is all but costless, and could be worn by every one.—Bevan Harris.

THAT CONFESSION OF FRAUD.—Our readers will remember that some time since Rev. Ashcroft made much capital out of a confession by one John Salmon that he had claimed to be a medium and was a fraud, and he held the opinion that all mediums were frauds. Salmon afterwards pretended to expose spiritualism, but only succeeded in making himself ridiculous. He now writes to say that he has been investigating spiritualism, and from the manifestations received by himself and a friend is convinced of its truth. He expresses sorrow for his past conduct, and retracts every word he has uttered against it. His friend, who was sceptical, has become an ardent spiritualist. So far good, but Mr. Salmon seems to think that he has only to offer his services as an advocate for spiritualism to be gladly welcomed back and placed upon the platform. We think that a man with such antecedents should exhibit more modesty, and endeavour to realise the full significance of his past actions. He cannot evade the consequences, and must reap as he has sown. How is the public to know that he is speaking the truth now? Let him prove his sincerity by an upright and consistent life in private, and in the time to come he may regain the confidence and esteem of those whom he so cruelly betrayed and wronged, but while making public his latest "confession" we are not prepared to assist in putting him before the world as a fit and worthy representative of spiritualism.

PASSED ON.—The *Dewsbury Reporter* says: "On Saturday, June 28, a number of people assembled in the graveyard of Trinity Church, Ossett, to witness the funeral of Mrs. Swift, a spiritualist from Gawthorne. The cortege having arrived at the grave side, Mr. E. W. Wallis, Manchester, gave out a hymn, which was sung by the friends. Mr. Wallis said it might seem strange to some that they should sing of joyously greeting the spirits, but to them it was a comfort and joy to know that their spirit friends were near them. One had been called on to enter into spirit-life. Their sister had lived a long and useful life, and many there were who had to bless the day that they ever knew her, and there were many who but for her would have preceded her into the spirit-world. Hers had been a life of usefulness to suffering humanity, which to-day was to her a crown of glory. They all knew that the death of the body did not end life, and they knew their sister had gone to a world of progress, beauty, and happiness. Man did not die; could not die only changed; left the earthly home. The Bible was full of testimony of spirit communion. And their friends were not dead, but lived and loved still, and might have an influence on the lives

of those here." Mrs. Swift was a good medium, and in private life performed remarkable cures, and gave many striking proofs of spirit identity. On one occasion she was called to a house where the mother and four children were seriously ill with typhoid fever, one of the latter had been *given up* by the doctor. She fearlessly went into the house, magnetised the sufferers, and nursed them back to health; so that a fortnight afterwards they were all performing their accustomed duties. Forty-five years ago she sat for table-rapping, and answers came readily in reply to questions put by her. Some years later, having removed from Raistrick to Ossett in the meantime, her latent powers were developed, and she became one of the best test and healing mediums in Yorkshire. She never courted publicity, although, at times, she gave addresses. "The gift of tongues" was not hers, but when under control she lost her provincialism, and spoke well, if not eloquently. When she became thoroughly convinced she risked everything, and never severed or wavered. She was acknowledged to be a good midwife, and her services were often sought. A correspondent writes: "She was a good, kind-hearted, self-sacrificing woman, and well beloved by all who knew her. If she had not much of this world's wealth she had that which could neither be bought nor sold, even the consciousness of having lived to bless and help others, and of ever trying to do her duty under all circumstances. It is a happy thought that she will now reap the fruition of her good deeds, which will be of far more value than gold or silver to her spirit's welfare."

THE MIRACLE CURE.—The *Daily Telegraph* Paris correspondent says: In a little hamlet called Boulassiers, in the island of Oleron, near La Rochelle, a young man, 18 years of age, who, in his younger days, was weak and sickly, and subject to hallucinations, is said to have become suddenly endowed with the miraculous power of curing all kinds of physical infirmities. He does not use any incantations, or hypnotism, or medicines, but simply places his feet against the feet of the patient, makes some movements with his hands over the part affected, and the cure is complete. His popularity is increased by the fact that he makes no charge for his services, the friends with whom he lives assuring him his livelihood. After he makes the mystic movements with his hands the miracle worker says: "Go away, you are cured!" Sometimes one visit is not sufficient to expel the disease, but three calls are certain. The halt, the lame, the blind are hastening to this newly-found home of mystery, in hopes to get rid of their afflictions.

LONDON. Shepherd's Bush.—The meetings in this district are doing good, and interest is being aroused beyond the expectations of the workers. We wish them every success.

GREAT DECLENSION IN METHODISM.—At the Primitive Methodist Conference, just completed in Sunderland, serious heart-burnings and conversations have taken place upon the declensions which have occurred during the Conference year, the number being very large. The same state of things were lamented at the Wesleyan Methodist Free Church Conference recently—the same denomination in which (the Rev.) T. Ashcroft and William Baitey publicly minister, who have gained notoriety by their virulent and vindictive denunciations of spiritualism. Spiritualism, as a system, represents the highest tide-mark of scientific and humanitarian progress, while Methodist orthodoxy is unsuited to the genius and expansive intelligence of this progressive era. What becomes of the thousands of thoughtful young persons of both sexes who, after passing the usual curriculum of orthodox Sunday schools and class meetings, usually, in after life, turn up in "Arcadias" and "Bohemias" of a different order? Is there not some great leakage in the Methodist ship when she cannot retain her most useful passengers? Surely, if these virulent Methodist persecutors had even a little spiritualism, they would become superior Methodist preachers, and assist, both numerically and spiritually, their special denominations.—W. H. Robinson.

MAKE LIFE THOROUGH.—Do the thing you do not for the sake of that which you do, but for the sake of the spirit of excellence, and the aspirations to gratify your own desire for superiority in work. He who works alone for wages, always gets too much wages. He doesn't deserve anything but starvation. Go to employers. They will tell you it is impossible to get faithful service. I know it—I have a number under me. Some of them are invaluable. They are artists; they are thorough. They do not slight their work, but when they see defects in the work of another they seek to remedy them. They would rather do good work for nothing than bad work at any price. No command can make them do anything but good work. I am bound to see that they have opportunity for good work. They are artists, not drudges. No man should be a mere drudge and toiler.

TRACTS.—We can heartily commend the Religio Liberal Tracts advertised by Mr. R. Cooper to all broad-minded and progressive thinkers. They should be scattered broadcast. Write for specimens (see back page).

TESTIMONIALS.—Good Friday, 1890. Alofas Co.—In March last, after suffering almost daily for two or three months from heartburn and indigestion, I was recommended by a friend to try your remedies. I got a bottle of your Stomachic, and since taking the first dose about a month ago I have never had either heartburn or any other form of indigestion. I have recommended it to several friends, and shall continue to recommend it. You are at liberty to use this as you please.—I remain, yours sincerely, JOHN MOORHOUSE. 3, Chapel Terrace, Crossland Moor, Huddersfield. D. Younger, Esq.—March 21, 1890.—Dear Sir,—It gives me great pleasure to write you this testimonial in favour of your Ringworm Ointment. I and my child have been troubled with ringworm for three years: We were out-patients at the Middlesex Hospital for two years, but failed to get cured. I afterwards tried several doctors with the same result, suffering great pain from their treatment, and was giving it up as hopeless to ever be cured when I accidentally heard of your ointment and gave it a trial. After using it for six weeks we are perfectly cured, the ointment giving no pain whatever.—I am, Dear Sir, yours gratefully, J. COLES. 128, Cleveland Street, Euston Road, London. D. Younger, Esq., The Alofas Company, 20, New Oxford Street, W.C.

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