

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 146.—VOL. III. [Registered as a Newspaper.] FRIDAY, AUGUST 29, 1890

PRICE ONE PENNY.

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# PLATFORM GUIDE.

SUNDAY, AUGUST 31, 1890

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Walsh.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mr. Johnson.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, at 10 and 2; at 6-30: Mrs. Britten. Anniversary (see Prospectives).  
**Batley.**—Wellington St., at 2-30 and 6.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mrs. Mercer.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30. Mr. W.V. Wyldes.  
**Bingley.**—Wellington St., 2-30, 6: Mr. A. Smith.  
**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 and 6.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mrs. Craven.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Horrocks. Spinners' Hall, Town Hall Square, Lyceum at 10; 2-30 and 6-30: Mrs. J.A. Stansfield.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Jackson and Miss Parker. Otley Road, at 2-30 and 6: Mrs. Berry. Little Horton Lane, 1, Spicer St., 2-30, 6: Mrs. Bentley. Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Schutt. St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mr. Campion. Ripley St., Manchester Rd., at 11, 2-30, and 6-30. Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Wrighton. Wednesday, at 7-30. Saturday, Healing, at 7. Birk Street, Leeds Road, at 2-30 and 6. Bowling.—Harker St., 10-30, 2-30, 6: Local. Wed., at 7-30. Norton Gate, Manchester Rd., 2-30, 6: Mrs. Bentley. Tuesday, 8. **Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. D. Milner.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. G. Smith. North Street, at 2-30 and 6. Trafalgar Street, 2-30 and 6-30: Mrs. Bennison. Monday, at 7-30. 102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. F. Grocott.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Kempster.  
**Cardiff.**—Iesser Hall, Queen St. Arcade, at 11 and 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mrs. Hoyle.  
**Colne.**—Oloth Hall, Lyceum, at 10; 2-30 and 6-30: Miss Jones.  
**Owms.**—Asquith Buildings, at 2-30 and 6: Mr. T. Allinson.  
**Carwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Gregg. Flower Service.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, 6-30: Mr. Pickering.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, at 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mrs. Burchell. Monday, Local.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mrs. Crossley. Thursday, at 7-30. Blanket Hall Street, Lyceum, at 10; 2-30 and 6: Mrs. Wilkinson. Monday, at 7-30, United Circle. Tuesday, Wednesday, and Thursday, Members' Circles.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. J. H. Mayoh.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. Wallis. Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Carr.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mr. J. Parker.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Kempster.  
**Keighley.**—Lyceum, East Parade, 2-30, 6. Assembly Room, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Parker. Institute, 23, Cookridge St., 2-30, 6-30: Mr. Hopwood.  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30. Lecture Room, Temperance Hall, 6-30. 152, High Cross St., 11 a.m.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. Swindlehurst.  
**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30. **Canning Town.**—2, Bradley St., Becton Rd., at 7: Mr. McKenzie. Tuesday, at 7-30, Séance. **Forest Hill.**—23, Devonshire Rd., at 7: Mr. Veitch. Thursday, at 8, Séance. **Islington.**—Wellington Hall, Upper St., 7. Closed. Re-open Sep. 7. **Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster. **Keatish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social, at 7. Thurs., 8, Open Circle, Mrs. C. Spring. **King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Open meeting; at 7, Messrs. Emms, Rodger, and others; at 6, Open-air in Penton St., near Claremont Hall. **King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium. **Lewisham.**—193, Hithergreen Lane, at 8. Séances every Friday, 8. **Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance; at 3, Lyceum; 7, T. S. Malone, Esq., "Six months of Spiritualism." Wednesday, at 8, First Aid. Thursday, at 7-45, Mrs. Wilkins. Saturday, 7-45, Séance, Mrs. Treadwell.

**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High Street, at 11-15, Mr. J. Allen, "Soul Travelling;" at 3, Lyceum; at 6-30, Mr. W. E. Long, "Death;" at 8-15, Members' Circle. Week-night Services at 30, Fenham Rd., Marmont Rd.: Wednesdays, Open Circle, Miss Davy, at 8-15. Fridays, Healing, 7-30. Saturday, Mr. Duggan, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.  
**Peckham.**—Winchester Hall, 33, High Street, at 11 and 7: Mrs. Treadwell.  
**Shepherds' Bush.**—14, Orchard Rd., Lyceum, at 3; at 7, Miss Todd. Tuesday, 8-30, Mr. Joseph Hagon. Saturday, 7-45, Mrs. Mason.  
**Stamford Hill.**—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.  
**Longton.**—44, Church St., at 11 and 6-30: Miss Pimblott.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Mrs. Rogers.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. B. Plant. Collyhurst Road, at 2-30 and 6-30: Mr. J. Lomax.  
**Mexborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, 2; 10-45, 6-30. Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Miss Tetley.  
**Newcastle-on-Tyne.**—20, Nelson St., 2 and 6-30: Mr. J. J. Morse, and on Monday.  
**North Shields.**—8, Camden St., Lyceum, at 2-30; at 6-30: Mrs. Wallis, and on Monday. 41, Borough Rd., at 6-30: Mr. Moorhouse.  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Sainsbury.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Open Session. Duckworth's Assembly Rooms, Ascroft St. (off Clegg St.), Lyceum 10 and 2-30; at 3 and 6-30: Local Speakers and clairvoyance.  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. Rooke. Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Tetlow.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6 (see Prospectives).  
**Rochdale.**—Regent Hall, 2-30, 6: Miss Patefield. Wed., 7-30, Public Circles. Michael St., at 3 and 6-30. Tu--day, at 7-45, Circle  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Oocoa House, 175, Pond Street, at 3 and 7. Central Board School, Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Lwith Lane, 2-30 and 6: Mr. Hepworth.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. W. Westgath. Wed, at 7-30, Mr. Griffiths. Developing on Fridays, at 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Local speakers.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Ormerod. 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., at 10-30, Committee; at 2-30 and 6-30, Mr. Forrester. Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Wright.  
**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6, Mr. Gardener.  
**Walsall.**—Central Hall, Lyceum, at 10; at 2-30 and 6-30: Mrs. Groom.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 6-30: Floral Services.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30, 6: Mr. H. Crossley.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Walton.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
**Woodhouse.**—Tulbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

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No. 146.—VOL. III. [Registered as a Newspaper.] FRIDAY, AUGUST 29, 1890.

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## THE ROSTRUM.

ANSWER TO MR. G. H. CRUTCHLEY,

*On the Questions of Bible Infallibility, and the Bible as a Standard of Religion for the intelligence and learning of the present Century.*

BY EMMA HARDINGE BRITTEN.

No. II.

To Mr. Crutchley's second arraignment of my articles on the Mc.Hardie pamphlet, I have already given a brief summary. Seeing that Mr. Crutchley chooses to entitle his fresh attack on me, as "Bible Reverence and Bible Hate," a word I simply and utterly disclaim, and, although going backwards and forwards in a fashion most difficult to follow, or render consecutive, he still claims to have answered me point by point, I too must meet what he puts forth as argument point by point, and in view of the profound importance of the subject treated on, offer no further apology to our readers for some inevitable reiteration to Mr. Crutchley's arraignment.

I deny that I claim the vengeful passages in the Bible as the only delineations of the Bible God. Whilst I cite them with shame for the actual blasphemy they imply that created beings should cherish such ideas of the Creator, I introduce them only to point to the irreconcilable discrepancies they present with the claim for "love, mercy, long suffering," &c., &c., which Mr. Crutchley quotes as *his ideal* of the Bible God. The point is not which the reader prefers, but which (if either) is the true one? The God who forbids murder, stealing, lying, adultery, and all sorts of other crimes in the one set of passages, cannot be the God who counsels—nay, commands—them all to be enacted in another set, and yet in unnumbered instances the invariable "Thus saith the Lord" prefaces both sets. But when I ask Mr. Crutchley to show me, and through me, all those to whom I am constantly speaking and writing by hundreds, aye by thousands, which of these sets of passages are *God's*, and which *man's*, which must be regarded as the work of all the various persons whom Mr. Crutchley alleges wrote the Bible, and which must be held sacred as a direct revelation from the God of the universe, he replies to me—

"I cannot undertake to send out a revised edition of the Bible, with the word of the Lord printed in italics, and the word of man in pearl or pica. But to those who intelligently accept the scriptures as given by God the book is one." "There must be a comprehensive view of the whole—in its unity and beauty, as well as of the isolated parts."

Great heaven! the unity and beauty of denouncing murder, lying, adultery, theft, cruelty, blood offerings, slaughtering and burning up innocent animals, together with all too plain directions against vices and obscenity of various kinds, and their equally stringent directions for the *Jews*, as "the chosen people of God," to practise all these vices, provided they are practised against other nations; without stint or reservation! Where is the "unity and beauty" of this? except from a *Jewish standard*, or in the audacious and blasphemous spirit of the Jewish scripture writers. And yet, there can be found Christian men and women who, in this nineteenth century, bow reverently to such Moloch worship, and a Christian writer commending it as a specimen of "unity and beauty," and the Word of God!

Now, this being the position of my prosecutor, I, and all with me, who are left hopelessly in the dark as to which God and his commands we should choose, now propound another and a still more important question, and that is, "Who hath seen God at any time?" If we, who cannot undertake to decide upon the actuality of what occurred a hundred, fifty, or even *one year* ago, upon mere hearsay, cannot vouch for any event except we were personal actors therein, or else upon the best attested, widely corroborated, and reliable witnesses, how can we venture to believe the testimony of a set of semi-barbarians, writing two and three thousand years ago?—writing, too, of the most enormous claim ever made in the wildest fables on the imagination, namely, that *the God*, Creator of the Universe, *spoke* to them, commanding one of these unknown writers to act in one way, and another to act in a "totally contrary way. Again, and yet again, and before Mr. Crutchley or any living creature can dare to ask any other one to believe that these Jewish Scriptures are "God's Word," where is the proof that God ever spoke to man at all, or that any living being ever stood and conversed face to face with the Creator of the universe?

I will not go over again the manifest and abominable contradictions I have previously quoted, or add to them, as I could do, by hundreds, but I say and maintain that they all contain nothing but the images created in the minds of the writers—murderous, savage, bloodthirsty men—representing themselves in their "Thus saith the Lord." When these rapacious freebooters desired to possess their neighbours' lands, wives, children, flocks, and herds, a "Thus saith the Lord" was their authority. When a greedy dominant priesthood desired to wear fine garments, and possess the best spoils of lambs, heifers, kids, birds and beasts, they pretended that God gave them such and such instructions concerning priestly millinery and dress-making, and would burn, slay, and utterly destroy them unless the people brought *the best* of their birds and beasts to burn up, part as a sacrifice to the God that created them, leaving the daintiest morsels for the dispensers of God's word. I ask Mr. Crutchley how he would reconcile the long, precise, and reiterated commands given for the slaughter of animals for sacrifice with the terrible denunciations against blood-offerings or sacrifices of any kind, to be found in the first ten verses of the first chapter of the Prophet Isaiah? To such questions Mr. Crutchley slides out of the difficulty by telling me I must "take the Bible as a whole." To Mr. Crutchley and all those who can make mercy and murder, honesty and theft, truth and lying, Moses and Isaiah, or any priest and prophet agree, I leave the acceptance of the "Bible as a whole." But now comes an item which I cannot leave to Mr. Crutchley's mode of special pleadings. In his No. 1, he says:—

Our God is revealed in Nature, in the soul of man, and, as we believe, in the Bible."

Perhaps, of all this writer's attempts at argument, this sentence is the most unfortunate—the God of Nature, the soul of man, and the Bible at one! Unhappily, this is just the weakest point in the whole range of Bibliolatry. It is because the works of God are so manifestly opposed to the so-called word, that the latter has become a subject of inevitable denial with those who are learned in the works, and a subject of derision—almost of contempt with those who know simply the meaning of words. Nature is only to be interpreted by arts and sciences; these, in fact, are the school books through which men can alone understand Nature. Astronomy—one of the most sublime of natural sciences—teaches that the entire line of planets that move around the sun, and are held by him in mathematical numbers,

states of density, rates of speed, distance, etc., etc., are all the physical children of the sun—the outgrowths of solar energy, and the microcosm of all the numberless solar and astral systems of the universe. Compare this doctrine of solar evolution with the childish cosmogony of Genesis, in which the sun and stars were only made to light the earth by day and night, and were actually represented as not being created until the third day *after* the earth was made, and we need go no farther in the comparison of the Gospel of the *works* and the *word*. Then comes Geology, with its testimony of millions of years evolutionary growths in the rocks. Compare this with the legends of Paradise, a talking serpent, the Fall—God “coming down” to see about man’s disobedience; God’s curse, and man’s total depravity; the Creator loathing his creature, and “repenting” that he had made him; Noah, and his ark—(well, indeed, turned into a modern child’s plaything), the flood *on a round world*—the re-peopling the earth with eight of the original and accursed stock; the continued degradation of the race, accursed by its Creator, and the final “scheme of salvation,” *i.e.*, a Father sending “His only Son” on earth to be murdered by his creatures, and those that believe this story to go to everlasting happiness, and those that disbelieve it, to everlasting torture in everlasting, ever-consuming, yet never-ending fire!

Why, the imagination of the most ignorant or savage monster in this day could never conceive of a scheme at once so futile, such a patchwork of failures, contrivances, and so horrible and demoniac an ending. Call *this* in harmony with Nature, or the soul in man! To use Mr. Crutchley’s own expression—evidently intended to signify that he treats the Editor of this paper as a naughty, grown-up child—Oh, fie! sir! Put such a scheme before the intelligence of the man of the nineteenth century, as promulgated *for the first time*, A.D. 1890, and how soon would its promulgator be relegated to a lunatic asylum as crazy, or consigned to a felon’s cell for blasphemy.

If such a scheme would be insanity or blasphemy, if first promulgated in the nineteenth century, what is to make it divine and authoritative, when first dreamed of thousands of years ago? Compare it, we repeat, with the glorious footprints of the Creator in geology! the growth, upbuilding, and chemical transformation of the original cosmic matter of this planet into the uses, beauties, bounties, and wonderful prophecies of the arts, sciences, and triumphs of civilization, which God in Nature has designed. Compare this fantastic Bible myth with the relics of man, and his vestiges of rude barbaric attempts at early civilization, dating back at least a hundred thousand years, and preserving milestones on the road of an ever upward and unbroken scheme of natural progress for all that hundred thousand years! Again, Mr. Crutchley claims the Bible, and its mythical cosmogony, to be in harmony with “The Soul of Man.” We will take only a very few illustrations of the Biblical scheme as interpreted by Christianity, and see how it fits in with the present aspect of the *Soul of Man*. Would the intellect, which is, we may venture to say, the product of the human soul, impel a good engineer to contrive a machine which he wished to work well, but which upon trial worked so badly that it at once thwarted all his designs in making it? Would the soul of the engineer induce him to curse it, and place such a barrier to its improvement, that it never could, under any circumstances, work better? Would the engineering soul then get into a passion with his work, repent that he had made it, set to work to drown it, and then make another on the original and accursed pattern? Would the soul of the present intelligent age excuse that engineer, if he alleged that he himself had fashioned a “devil” engine, and that for the special purpose of spoiling his other engine? Whilst no sane mind can doubt what the soul of man would prompt him to say of such an earthly engineer, millions of Bible worshippers scruple not to attribute a still worse failure to the divine Engineer of Creation.

We read any number of times of the fires of Tophet, of everlasting torment, worms that never die, fires never quenched, &c.; &c., all designed for the benefit of the erring creatures that the Bible God has made so imperfect. Now whether it is that men do not believe one word of all these threats of eternal fire and torment, or that they have become so accustomed to hear talk on the Bible and the Bible only in their religious meetings that they repeat or listen to these horrible doctrines as coolly as to a child saying its lesson, and with no more sense of their reality, certain it is, however, that an eternal hell of eternal and fiery torture seems to be

about as popular a theme in the pulpits of modern Christianity as it is a theme of continual repetition in the Bible.

To bring these biblical lessons into comparison, as Mr. Crutchley proposes, with “Nature” and “the soul of man,” let us draw one concluding illustration. If this gentleman himself were now sitting in some pleasant Eden-like apartment where he knew for a certainty that there were only half-a-dozen people (not countless millions) writhing, shrieking and tormented in blazing fires beneath his very feet, would he sit there calmly and unmoved, and not risk his very life to rescue them? We will answer for him, as my spirit guides once answered for the entire family of men who had natural, human souls—“They would tear away,” they said, “the coverings of such a fiery hell even if they rent the flesh from their bones to rescue but one such victim. They would weave their arms together until they had made a chain of human rescuers long enough to reach to the deepest hell, and if they failed, then they would weep tears enough to put out the fires.” Such is NATURE and the SOUL in man.

If such souls are better than the Bible God or Bible theology, all we can say is, do not go forward to the ever progressive, ever advancing vistas of knowledge to find the works of God, and yet turn back, evermore back to the dark ages of ignorance, superstition, and myth to find the word of God. If you still determine to do this, look to see the glorious gospel of Nature writing in sunbeams and starlight on every hill top of civilization, and in every footprint of the Creator the sublime words of inspiration, “Come up higher!” Look to find also in the soul of man pity, if not contempt, for the idolatry and blind infatuation which would attribute to the Soul of the Universe such folly, wickedness, and imbecility as none would dare to attribute to the soul of man.

EMMA HARDINGE BRITTEN.

N.B.—We have only to add, since Mr. Crutchley insists on introducing the Christ of the New Testament to sanction the *unity and beauty* of the old, that our final reply must be made on the lines he chooses to adopt.

(To be concluded in our next number.)

## OVER THE THRESHOLD.

BY DR. CHARLES W. HIDDEN.

OF PROPHECY.

THE gift of prophecy furnishes a fascinating theme to writers of psychic lore. There is no room for such gift or faculty in the minds of those who limit the senses to five. Yet the pages of history fairly teem with proofs of the possession of this gift. Socrates presented marked evidences of this: He “often warned his friends against certain courses of action, and, in every case where they refused to profit by his counsel, disastrous results followed.” Socrates predicted all the events of importance in his own life, and lastly, his death and its mode. After sentence had been pronounced, his enemies waited but the return of a ship to put it into execution. The disciples of the doomed man wept bitterly that he was to be taken from them before another night; but he informed them the ship had met with an accident, and would not be in for three days—and the event happened as he had predicted.

The wonderful prophecies of Joan of Arc, who was tried as a heretic and sorceress by an ecclesiastical tribunal, and after condemnation, burnt at Rouen, are also matters of record. Newham gives a long account of her prophecies, which read like a veritable fairy tale, yet all are carefully attested to, and prove a mine of wealth to the explorer in the prophetic line.

The *Edinburgh Review*, of July, 1844, says that the prophecies of Lilly “were thought to be so singularly verified by the great fire of London,” that he was “summoned before the House of Commons and publicly requested to favour them with the prospects of the nation” for a series of years.

Zadkiel, the English astrologer, published the nativity of Louis Napoleon, and one remarkable passage, predicting his triumph and downfall, was fulfilled almost to the letter.

A noted prophecy was that of an old negro woman, who foretold Josephine’s royal destiny. Mermes, her biographer, and Alison, the historian, both give interesting accounts of it. From her birth in the West Indies to her marriage to Alexander Beauharnais, and his death on the guillotine; her imprisonment and rescue from death by the fall of Robespierre; and her after life as the Empress Josephine, were all told with singular fidelity.

Cazotte's famous prediction was verified fully in the history of the French Revolution. Neursham copies it from La Harpe, and readers are referred to their works for the story in detail. It is intensely interesting, and relates how Cazotte, at a dinner party, predicted the death of all present, including his own; the prediction was verified in the minutest details.

Rousseau was a prophet when he predicted the French Revolution in 1789. Cardinal Morton was a prophet when he said, pointing to Sir Thomas More, the latter then a lad, "That youth will one day be the ornament of England." Father Lejoy was a prophet when he shook Voltaire and cried, "Wretched youth, you will some day be the standard of deism in France." Abraham Lincoln was a prophet when he said, "This nation cannot remain permanently half slave and half free."

Kieser's Archiv (vol. ii., part 3, page 62) tells of a prophet who told many singular things, and who possessed the faculty of telling who was going to die. He once predicted a death in a certain house; he told how the bier would stand; the name of the minister and his text; the names of those who would be present; the hymns to be sung; told who would go to the grave, and even told the spot where the bier would be set down, because of the breaking of a candle in the hand of a second carrier. So closely was the prophecy being carried out that the minister tried to break its force by preaching from another text, but was impelled, by a power which he could not withstand, to preach from the original. The prediction was literally fulfilled.

Zschokke (in his *Selbstschan*) declares that he possessed the faculty of gazing at people he met in his daily walks, and seeing every act of their lives spread out before them like a series of pictures. He gave many strange exhibitions of his gifts. Thousands of people the world over to-day possess the same faculty, as well as the gift of prophecy; they are known under the name of "mediums, psychics, and somnambules."

There is a wide difference between what is thus known as prophetic vision and spirit control, though many spiritualists cannot be made to see it. In exercising the gift of prophecy we rise to an exalted mental state; we see from the elevated standpoint of the soul; then past, present, and future seem one continuous whole, and we are enabled to reason from cause to effect with startling clearness and power. Would that space permitted further discussion of this phase of the question, but we must press on to other points of interest, which stand forth with the distinctness of sentries, on the outposts of the border-land of the soul.

[The Editor of this journal, in those periods of her mediumistic career, when she devoted spare time and tireless energy to sittings for personal tests, was frequently impelled to prophesy future events—as very many of her yet living acquaintances could bear witness of. Being, on one occasion, required to take "Prophecy" as the subject, given by the audience, for one of her public addresses, explanations were offered of the source whence the power to predict the future is derived, a very brief summary of which we herewith subjoin. In the wise, yet immutable scheme of that intelligence that we vaguely call "Providence—God—Deity," every motion, and every result of motion, in the MATERIAL UNIVERSE is under the dominion of LAW—law that cannot be broken or set aside. Spirit, on the contrary, is free—free to choose and act. But as long as spirit is incarnate in matter, it is both bound and free; bound by the laws of matter, though free to work out those laws by its own methods of action. Wise and exalted spirits, whose vision is far-reaching and piercing, from the supreme heights of spiritual knowledge, behold the scheme of material worlds outstretched before them like a vast panorama. In these sublime delineations of being, the future is as inevitable as the past. Man, or spirit, in any shape, is the only traveller passing through the landscape and free to take any path he wishes, in order to reach inevitable goals. The watching spirits thus absolutely behold the future up to certain points outstretched before them. Judging from their own exalted perceptions how far, and in what directions, the spirits of the earthly travellers are developed, they can clearly enough discern which path they are likely to take, whilst the results in MATTER they know to be inevitable. These perceptions they can and often do, communicate by inspiration; occasionally, too, the spirit—in the human soul itself—looks out through the barriers of its carnal environments and catches glimpses of the stern inevitable. The strongest points in the panoramas of destiny are the most apparent, and hence PROPHECY.

There is much more to say on this vast though occult subject, that the limitations of space forbid us to enter upon.—  
Ed. T. W.]

(To be continued.)

## SOME OF THE WORLD'S RELIGIOUS CRANKS.

### THE SECOND ADVENTISTS.

FORTY thousand apparently rational men and women throughout the United States and Canada believed that on or before October 25th, A.D. 1889, the world would come to an end; that the nations of the earth would have been blended into one people, speaking one tongue, and that over all for a thousand years one spiritual ruler would hold sway. They believed that, if it did not happen before that day, the sun on the morning of October 26th would remain stationary on the horizon, and on its upper and visible arc would appear, reaching back into an illimitable vista, an angelic host, and in the midst of this host "a woman, clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." Then the seven trumpets were to be sounded by the seven angels, and the "third woe," as predicted in the book of Revelation, would have begun its fulfilment.

Contrary to all precedents, the Second Adventists, both of the United States and England, have not set a specific day for the end of time; but they were mutually agreed, with a few isolated exceptions, that the most careful calculations prove beyond the possibility of error that the year could not go beyond the date named. In 1843 and 1844 William Miller fixed the day in each year as October 10, and when his prediction did not come to pass he explained that the difference between Jewish and Roman time misled him both as to the month and the year. Before his death, which took place in 1849, he left directions showing how accurate calculations might be made, and on these were based the prophecies of the world's end in 1857, 1867, 1873, and the last year. They all rest on one foundation—viz., the fulfilment of previous Biblical prophecies, and the assumption that this indicated further fulfilments thereafter. It is claimed that, inasmuch as the birth of Christ is foretold (Isaiah vii. 14), and that the birth should take place in Bethlehem (Micah v. 2), and that the several other prophecies concerning the Messiah (Isaiah liii. 7, 9; Psalms xvi. 10), all came to pass precisely at the time and in the manner prescribed, that the fourth prophecy (the second appearance of the Messiah) demanded belief. It was not until William Miller undertook to set the exact period that there had been any previous effort in that direction. The beginning of the eleventh century had been looked forward to—with awe and dread it is true, but none of the religious teachers of those days ventured positive predictions. It was not until nine centuries more had elapsed that a prophet arose who, in an incredibly short space of time, gathered about him thousands of followers, who have maintained their faith with a steady persistency in the face of failure, opposition, and ridicule.

Millerism, or, as it is called now, Second Adventism, has its strongest foothold in New England, where all heterodoxisms seem to flourish best. It has more believers in the State of Massachusetts than in any other of the Eastern States, and in the city of Boston there is a weekly publication devoted to the promulgation of the doctrine. Vermont furnishes the next largest quota, and then come New Hampshire and Connecticut. A few are scattered through Maine and Rhode Island. There is no regular place of worship in the city of New York, and the believers, even in a city of two millions of people, are few and far between. In the city of Philadelphia there are two small congregations, and in South and East New Jersey half-a-dozen all told. In the upper part of that State, and on the Pennsylvania border line, there are several thousand believers.

The Western States, especially Minnesota, furnish the next largest number of believers. They may be grouped in this wise:—New England, 12,000; Middle States, 6,000; Western States, 8,000; Northwest, 2,000; Canada, 5,000. As a body, the Second Adventists do not differ materially from the great leading doctrines of the Evangelical Church. They are essentially Casuists, but conform readily to whatever forms of law they live under.

The failure of Miller's prophecy in 1843 first brought the sect into prominence throughout the civilized world. The founder was a man of much magnetism; and, while not scholarly, possessed a rude logic that attracted attention even among the learned. His hypothesis was so ingenious

and so cleverly dove-tailed that the announcement that the end of the world was at hand created a noticeable excitement all over the country. While thousands scoffed at the theory, they nevertheless felt slightly uneasy as the day approached, and there are men living now who remember many who, though loudest in their ridicule, were the last to go to bed that night. Among the believers the faith was firm. Scores of farmers in Massachusetts, in the vicinity of Pittsfield, abandoned their property to whoever cared to take it for a few hours, and patiently awaited the blowing of Gabriel's horn. Marriage engagements were broken, written business contracts between believers were destroyed, in the belief that they could never be carried out. Children were permitted to go uncared for, and mothers who had been thrifty housewives for years dropped all their household duties. As the day came nearer the fervour grew greater, and converts flocked to the Millerite standard by thousands. Among the extremists in the sect active preparations were made for what they then believed would be an immediate translation. Spotless robes of pure white were prepared, and in these dozens of families attired themselves, and repaired to their housetops to await the signal.

Just out of Boston the nine-year-old son of a devout Adventist, insisted as a proviso, before taking to the roof, that his dog should be permitted to accompany him. Unaccustomed to such a height, the wretched beast began to howl, and the sacrilegious interruption caused the patiently-waiting father to attempt chastisement, which eventually resulted in his falling through the scuttle. A stout young woman near the same village caught the hem of her garment in a nail as she was going upstairs with her mother, and, a thread becoming started, her "ascension robe" was ripped open at the principal seam, much to her mortification.

When the night had come and gone, and the earth looked the same as it did the day before, there arose a good deal of squabbling over the property that had been given away. An old farmer near Pittsfield compelled the grantee of his property to produce his deed, and it was found stipulated therein that the instrument should be null and void unless "the said Gabriel shall blow a horn or make some equivalent announcement that the end of the world was at hand." Several lawsuits resulted, and one of them dragged through the courts for several years before adjudication was made.

This faith brought to New York the founder of the great firm of H. B. Claffin & Co. He lived in Connecticut, where he kept a dry goods store. When he became a Millerite, he threw open his doors and invited the public to come and help themselves to anything upon his shelves and counters. They accepted the invitation and cleaned out the store, while Claffin, in his nightgown, climbed upon a high fence so as to have a clear course to the skies, and listened for the last trump. The next day he was a poorer and wiser man, and his neighbours made such fun of him that he pulled up stakes and removed to New York. Whenever this story is told before Mr. Claffin, he shakes his head doubtfully and tries to raise objections; but it is one of the truths of history all the same.

While Miller was disappointed, he was not disheartened, and he immediately set about discovering the cause for his error. He found, as he claimed, the anachronism, and in a few weeks made his second announcement for the year 1844.

The faith of a number of believers had weakened by that time, but they were in the minority, and almost the same scenes were re-enacted that year that had caused such a sensation in 1843. The world in general took less interest in the movement, and the chroniclers of the day devoted themselves principally to broad burlesque. In 1857 there was a still further falling off, although the financial panic of that period was looked upon as one of the principal omens. Ten years later, after the war of the rebellion had closed, there was another prophecy which was not fulfilled, and then came 1873, and with it the great financial crash. Again this was looked upon as an omen, and many of the faithful gave up their property and abandoned their pursuits. The anachronism was blamed a fifth time, and the calculators applied themselves diligently to hunting for the causes. A great many years were spent in this work, and at the last it was found that 1889 was the fateful year, and that the "seventh day of the tenth month" fell between October 15th and 25th, according to the present method of time computation. On this the Adventists took their stand, and asked the unregenerate to take heed and prepare for the "*dies iræ*."

—*New York Press.*

## CORRESPONDENCE.

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

DEAR MADAM,—During a recent visit to Nottingham I heard with much regret that Mr. Yates, the highly esteemed president of the Nottingham Society of Spiritualists, intends to take his departure for America in the autumn of this year.

We can ill afford to spare such a commanding personality from our cause in England, for in him we have a combination of all those characteristics, natural and acquired, which render him quite an ideal chairman and spiritual worker. As a faithful brother in the cause of progress I would say to our American brethren, "Welcome our dear brother Yates into your midst." He will be a tower of strength to our glorious cause in America. Thanking you, in anticipation, for your courtesy in the insertion of this brief tribute to the moral and intellectual worth of a brother in the cause, I am, dear Mrs. Britten, yours fraternally,

VICTOR WYLDÉS.

[We entirely sympathise with Mr. Wyldes in deep regret for the loss in our midst of a warm friend and truly earnest practical spiritualist. We do not doubt that Mr. Yates, in the reunion with two of his dear children—some time resident in America—will feel amply compensated for the parting with many friends in this country. All we can hope is that the excellent example he has set to the coldly apathetic lookers-on at his active, sterling efforts to promote so noble a cause as spiritualism, will stimulate them to go and do likewise. To Mrs. Yates, as well as to her good husband, we tender our warmest wishes for prosperity and health in their Western home, as well as a happy reunion with the family who have preceded them.—Ed. *T. W.*]

Other correspondents crowded out this week.

### TOLERATION.

*An Address given at the Dedication of Central Hall, Walsall, on Sunday evening, August 17, 1890, by the Chairman of the day,*

MAJOR GENERAL PHELPS, OF BIRMINGHAM.

It is usual to dedicate a new church to some saint, and such building is then considered consecrated, or sacred to his memory, and to some virtue conspicuous in his life. Most spiritualists would consider every building in a sense sacred, to be used and not abused; to be the scene of no wrong doing so far as they could prevent it. Still it may be useful to have one central idea in connection with this hall, to be always associated with it, so that the building itself should be to its frequenters the "outward and visible sign of an inward and spiritual grace," a material focus of spiritualist thought and purpose.

Such central idea, or grace, would very fitly be Toleration. There is a curious separation and difference of opinion among spiritualists, which troubles many. But this healthy variety of thought is a proof and sign of life and progress, just as dull enforced uniformity is a symptom of death, and is a special reason for cultivating the habit of Toleration as a specially needed virtue.

Most spiritualists have taken refuge in their new position, on escaping from some sect or other in which the acceptance of dogma was a condition of membership. They have found it impossible for man to control his belief. That, they find, progresses from day to day; sometimes it is held in painful suspense. It is, therefore, of the utmost importance to each that his brother's mental progress should be made known freely, to enable him to revise his own judgments. The moment, however, that acceptance of a dogma is imposed, or even the expression of opinion is visited with disfavour, then such confidences dry up—the mind fossilizes, and growth becomes impossible.

The world is slowly recognizing this. But for the growth of Toleration in England, the great and illustrious Cardinal Newman, lately passed over, would, not many years ago, have risked liberty, and perhaps life. Now he has been allowed to seek a congenial spiritual sphere in Calvinism, then Anglicanism, and finally in Romanism, hindered only by a mild form of intolerance, amounting only to disfavour, a disfavour which his transparent honesty has almost entirely overcome. His progress is deeply interesting to spiritualists, as having been so obviously under spirit guidance, the presence of angels, and of his guardian angel (for so he called his spirit guide) having been familiar to him throughout his life.

In his "Callista" is to be found a curious recognition of the occult. The powerful intuition of black magic that is to be found in that book, is based upon the idea of evil spiritual action—for is it not outside the infallible church? But the fact of spirit intercourse is recognized as a reality, a sort of demoniac counterpart of the miracles, themselves real enough, of his church.

The difficulty of the ordinary materialist Protestant when brought face to face with miracles taking place within the fold of the Roman church is very great. If he looks for proofs of them he can find sufficient vouchers for the actual taking place of healing, levitation, stigmata, visions, trance, and other "miracles." If honest, and able to see things as they are, his ideas must fail him, and in the wreck and ruin of materialism he may be so shut in as to see no alternative but to submit himself to the infallible church that is able to give such proofs of spirit aid. The spiritualist sees such miracles unmoved. He recognizes their objective existence; but the action of spirit on matter shatters no system of philosophy and establishes no system of dogma for him. He recognizes in it merely the manifestation of an orderly law of nature.

Still, as he studies that law, he recognizes that many various views obtain quite honestly among spiritualists. Such questions as organization—resort to paid or public mediums—the drink question—vegetarianism—re-incarnation—Christian spiritualism—excite those various opinions which show that they are passing from the region of mystery to that of solved problems. But solution must be delayed in exact proportion to the restraint which is placed on the perfect freedom of investigators, and hastened in proportion as the expression of opinion is free.

Of one thing we may be sure, that spiritualism has been the basis of all the religions that have influenced men widely, though it may be doubted whether it can be termed a religion itself, and whether it is not greater than all religions. However that may be, let Toleration be the patron saint, so to speak, of this hall. Let the expression of diverging views be welcome to all. Let brotherhood include agreement to differ. Let all seek peace and rest unfettered by dogma or dominant opinion. Then progress—based on the greatest freedom of the greatest number—will take each member in the direction that is best suited to his spiritual needs, and this Walsall Spiritualist Hall will shelter a society which will be a model to the whole spiritualist world.

### THE LIGHTS O' LONDON.

THE way was long and weary,  
But gallantly they strode,  
A country lad and lassie,  
Along the heavy road.  
The night was dark and stormy,  
But blithe of heart were they,  
For shining in the distance  
The Lights of London lay.

O gleaming lamps of London, that gem the City's crown,  
What fortunes lie within you, O Lights of London Town!

With faces worn and weary,  
That told of sorrow's load,  
One day a man and woman  
Crept down a country road.  
They sought their native village,  
Heart-broken from the fray;  
Yet shining still behind them  
The lights of London lay.

O cruel lamps of London, if tears your light would drown,  
Your victims' eyes would weep them, O Lights of London Town!

—George R. Sims.

### THEOSOPHICAL STORMS BREWING.

WE have received accounts from America of an action that has been commenced by one of the Theosophical brethren of the American contingent against the *New York Sun* newspaper, one entire page of which is devoted to the ventilation of a mass of personal and disgraceful charges against the founders and conductors of the society. A copy of the paper in question, namely, the *New York Sun* of July 20th, has been sent to the Editor, with the request for the republication of some of the "revelations" it contains. This is not a work in harmony with the genius of *The Two Worlds*. "Principles, not personalities," is our motto; and although we utterly reject the enunciation of any principles that we deem false or injurious to the best interests of humanity, or subversive of truth and justice, we only place ourselves in

the attitude of defence when we know the truths we honour or the principles we live by are attacked. The enemy must then be prepared to bear the brunt of the battle as best he may. Meantime, the said revelations Theosophical cannot fail to soil the hands that tamper with them; hence we propose to keep ourselves and our paper free from the contamination which they must impart.

### AN ANGEL OF LIGHT.

[NOTE.—The following noble poem was written inspirationally by one of our good and efficient platform teachers, JAMES SWINDLEHURST. Besides the high-souled sentiments which pervade this fine production, and despite the rugged character of some few of its powerful lines, it affords a striking contrast to the mass of namby-pamby rhymes that too often flood the tables of every long-suffering editor. Send us such brave, grand lines as these, friends, and the waste basket and big *oaken chest* will no longer be in requisition.]

If I were an angel, an angel of light, I'd shine like the evening star;  
My flame should be strong, both strong and bright, as a lighthouse  
beams afar;

I would shine on the earth's dark corners, where disease and shame  
doth hide,

I would shine on the grave where the mourners by death's dark gloom  
abide.

Yes; I would shine as an angel of good, as God gave me the power,  
And I would preach as a preacher should, of His sunshine mid death's  
shower.

If I were an angel, an angel of light, by sepulchres I would stray,  
And when the mourners came to grieve, "And over their dead to pray"  
I would shine with angelic radiance, then point to the higher life,  
And would say, "The grave is not the goal of all earth's weary strife."  
Yes, I would stand a resurrected one, life's redeeming gospel bring;  
I would say the spirit had higher gone, the grave had lost its sting.

If I were an angel, an angel of light, God's messenger to man,  
To the preachers I'd preach with all my might, and speak of a nobler  
plan;

I would bid them dwell with the poor awhile, in homes where hunger  
will stay

Till the gospel of bread over them smile, and man has chased hunger  
away.

Yes, I would shine with the force of the sun on all 'mid poverty's strife;  
To the parsons give a text from the slums, touching man's crucified life.

If I were an angel, an angel of light, with the bishops I sometime would  
dwell;

Midst their pleasures I'd stay, by night and day, and point to the  
starveling's hell,

My flame of truth should illumine their halls, till the homeless poor  
should see,

The gospel I'd preach to these bishop drones of the toilers' misery.  
And then I would point, as an angel should, to their wealth and downy  
bed,

And would tell of a preacher whom they say "had not where to lay  
his head."

If I were an angel, an angel of light, with a brightness all God's own,  
I would glide to where your statesmen live—I would enter at early  
dawn;

I would take them to your mountain tops, bid them gaze on the fertile  
land;

I would go with them over their acres broad, created by God for man.  
As an angel of truth, I would speak to them, the statesmen who o'er  
you sway,

I would say, "For all men God created them, the acres you've stolen  
away."

If I were an angel, an angel of light, to the rulers I would go;  
I would plead for humanity's birthright, and injustice I would show:  
I would speak in your legislative halls, the halls where justice should be,  
With the lightning's flame I'd write on the walls, "Free land, and a  
country free!"

I would blazon it high, that all might see truth's gospel, the grandest  
of all,

Injustice must cease and poverty flee, whilst the rule of oppression  
must fall.

If I were an angel, an angel of light, I would plead with words of fire  
Against the greed of the capitalists, when the toilers they would hire.  
I would illumine their parks and palaces; yes, my light on these should  
shine,

I'd proclaim to them in thunder tones that justice is divine.  
I would plead for the rights of labour, say, "Behold in God's great plan  
If man would live he must labour; then the labourer's the noblest man."

If I were an angel, an angel of light, by the counters I would stay  
In the offices of your industries, when the workmen receive their pay.  
Then I would speak like the lightning's flash to the sweater and his ilk,  
Who to the workman send the cotton, while themselves they take the  
silk.

I would voice my thoughts to the sweater, for justice would make me  
bold;

'Tis not justice to give bees copper, whilst drones carry off the gold.

If I were an angel, an angel of light, I'd plead with the children of earth,  
That all may be angels of truth and love, all burnished with true moral  
worth.

We all may be angels of peace and joy, if we stood one to another,  
Angels of mercy daily become to a poor fallen sister or brother.

Let our light then shine like the stars above; be firm and true in the  
fight.

Let our deeds be deeds of mercy and love—these are the angels of light.

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## THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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FRIDAY, AUGUST 29, 1890.

#### MUSIC AS AN EDUCATOR.

WHILST the orthodox "blind leaders of the blind" are severely frowning down every kind of music practised on the seventh day but doleful old hymns, dreary Te Deums, or no less dreary fugues—anything rather than sweet, pleasant, inspiring, and elevating music—experience is everywhere proving the power which music can exert as a *moral physician* and a spiritual educator. The following two examples must suffice for our present illustrations of these great truths, but we promise to dilate on this most important theme more fully at some future time.—Ed. T. W.

##### NEW AND SUCCESSFUL METHODS OF TREATING THE INSANE.

During a recent great aristocratic *fête* in Paris a scene of a far nobler kind was taking place at the Salpêtrière—a hospital which shelters 7,000 women, some of whom are infirm from age, others helpless from madness, a large number afflicted with epilepsy, hysteria, and other neuroses. It is a hospital built in the Louis Quatorze style. The wards inclose vast courts and gardens, and are roomy, well ventilated and lighted. Charcot here delivers his favourite clinical lectures, and Dr. Saule Legrand has studied the cerebro-nervous maladies of little girls born in 1871, and whose mothers were in Paris during the siege. The mad ward is apart from the rest of the hospital. What chiefly struck me in the women there was the utter lack of animal spirits, and the total incapacity to be in sympathetic relations with anybody else.

Lately a concert, organized by the brothers Lionnet, was given to the mad, the idiotic, the epileptic, and the hysterical in the hall where Charcot usually lectures. The greatest theatrical and musical stars attended. At one end of the room was a platform, on which there was an organ and a piano, and about three-fourths of the rest was taken up with seats arranged on a gradually rising plane as in a circus. They were occupied by women, old and young, and little girls, the faces of many of whom were haggard and drawn as if owing to internal nervous contractions. The eyes of the most intelligent wandered, their gestures were abrupt, and here and there among them was a fearfully staring dress. A warden was placed at the end of each form. Hospital servants were interspersed with the neurotic and other patients. The concert opened with a choral sung by some

little idiots and the children of 1871. It had been taught them by Mlle. Nicolle, who entered the Salpêtrière thirty years ago as a servant to attend her mad mother, and has ever since her parent's death been a preceptress, and indeed, guardian angel to the idiots. The music exercised an irresistible power on all the poor neurotic creatures, but the violin jarred somewhat on their nerves when Sivori was playing "The Carnival of Venice." I thought that many of them would go into fits. The pitched notes affected them most violently. The organ soothed and elevated them. Tears gushed from eyes, the founts of which seemed utterly dried up. They liked also the piano and the human voice, and the intelligence shown by the mad and the hysterical in applauding the actors who played and recited was surprising. They laughed almost too heartily at Got's performance of *Sganarelle*, a comical character of Molière, and showed the deepest emotion at Delaunay's recital of Béranger's exquisite little song, "Le Chapelet du Chagrin," the moral of which is that we should always hope, no matter how sad our lot appears. The beauties of this poetic gem were at once seized—indeed almost devoured—and applauded. A running fire of observations was kept up which would not have been unworthy of the "gods" in a Boulevard theatre. Many of the poor creatures applied what they heard to their sorrows. Thus, when Mlle. Bartet recited the "Chien Coupable" (the guilty dog), which ends with the line "A qui désormais se fier?" (to whom henceforward trust?) a mad woman started up and cried "To me."

#### GIVE THE PEOPLE MUSIC.

The question of music for the people will some day become a great governmental question in every country. A few thousand dollars spent in promoting bands, cheap and good, accessible and respectable, would save any country millions in poor rates. I do not say that music will ever shut up all our prisons and poor-farms; but I venture to believe that as a chief and sovereign means of rousing, satisfying, and recreating the emotions it would go far to diminish the number of paupers and criminals. It would help them to save, it would keep them from drink, it would recreate them wholesomely, and teach them to govern their feelings—to use, and not invariably abuse, their emotions.

One afternoon I stood outside a Scotch public-house, and saw the groups of men standing round the door. Those that came to the door did not enter; those who came forth with lighted pipes paused; a slatternly girl or two, with a ragged child in her arms; a wife who had followed her husband to look after the Saturday wages, which were going straight to the public-house; a costermonger with his cart drew up; idle men came across the road; even a few dirty, stone-throwing, dog-worrying boys ceased their sport; and two or three milliners' "hands" stood still. And what was it all about? A wretched cornet with a harp, no two strings of which were in tune, the harpist trying wildly to follow "The Last Rose of Summer" with but two chords, and always in with the wrong one. The weather was bitterly cold, the men's hands were in their pockets, the girls shivered; but they were all taking their solace. This was the best music they could get: it seemed to soothe and refresh them. Oh, that I could have led those people to some near winter pavilion, or even a cold garden, where they could have walked about and heard a popular selection of tunes, an overture, anything, by a common but excellent German band! What good that would have done! How they would have enjoyed it! And supposing that every Saturday they could look forward to it, admission five cents each, the men would be there with their wives and children; they would spend less on the whole family than they would have squandered on themselves in one drunken afternoon. They could meet their friends, have their chat and cup of coffee in the winter garden; they would go home sober, and being satisfied, recreated, having had their exercise and company, would be more likely to go to bed early than to get drunk late. Surely all this is better than boosing in public-houses.—H. B. Haweis, "Musical Memories."

#### IN RE THE KITSON TESTIMONIAL.

It is now considered that sufficient opportunity has been afforded by means of circulars sent to every Society of Spiritual Lyceumists in the country, and repeated notices in this paper, to contribute to a testimonial to be presented to Mr. Alfred Kitson, in recognition of the invaluable services he has

rendered to the Childrens' Progressive Lyceums by his admirable writings and untiring exertions in organizing the same.

This is to give notice, therefore, that all the sums collected will be published, together with a list of the lyceums and friends who have contributed, in our next issue. The subscription list will still be considered as open, and any further donations can be sent as before to Mrs. Britten. It is expected that the presentation will take place on the occasion of the Lyceum Anniversary at Dewsbury, on Sunday, August 31st, 1890. Signed on behalf of the Testimonial Committee, EMMA H. BRITTEN, Collector of contributions.

### VOX POPULI.

[NOTE.—Under the above heading we shall give, from time to time, clippings from local papers which may be sent by others, or seen by the Editor of this paper. Deeming that spiritualism is the SCIENCE OF LIFE—ALL LIFE—every phase of earth-life bearing fruits of man's deeds, good or evil, and his responsibility hereafter, so all of good, evil, or human action—whether of trade, commerce, law, or any scene in which man's responsibility hereafter comes into judgment—is a part of spiritual study and spiritual praise or blame. Clippings on life, its uses and abuses, for the sake of life hereafter, therefore—when distinctly authenticated as to the paper and source from which it is taken—will always be acceptable for articles under the above heading, to THE EDITOR OF "THE TWO WORLDS."]

#### IN CHRISTIAN EUROPE!

Charonne, the Bethnal Green of Paris, one of the poorest and most miserable districts of the French capital, has been startled by the tragic death of a family through poverty and starvation. A draughtsman named Hayem, forty-two years of age, his wife, and six children occupied two rooms on the fourth floor of a large tenement in this part of the metropolis. Hayem had tried his fortune in Mexico and had failed. His stay there even plunged him into deeper misery, for he married a Mexican woman, who bore him six children, for all of whom he could hardly find a crust of bread. Equal misfortune attended the members of the family when they returned to France. For a year they lived in two rooms in the Rue d'Avron, the husband only getting an odd job to do now and again, and the children in a chronic state of starvation. At last there came quarter-day. Hayem had no money for the rent, and he was told that he and his would be ejected in two or three days. In despair, husband and wife resolved to end their miseries by suicide, and to include the children in their design. The youngsters were sent out into the streets to gather the charcoal which was afterwards to suffocate them. With this the father lighted the stove, closed the windows and door, and the whole family lay down on the floor to die, the fatal fumes soon making them insensible. The neighbours missed the Hayems for two days, and then became aware of a disagreeable odour from their rooms. An inspector of police was summoned, who, assisted by two or three constables, broke open the door and discovered the mother with the youngest child clasped in her arms; the father lying over the face of the eldest; and the others peacefully reposing side by side. With the exception of the mother they were all dead. A doctor, who was sent for hastily, found that in the woman life was not quite extinct, and, taken to the Tenon Hospital, she soon recovered sufficiently to give an account of the occurrence. Her story was simply one of misery and despair. Calmly she related how when the asphyxiation was taking place, Hélène, the eldest daughter, commenced to cry out, and lest her voice should alarm the neighbours, the father threw himself over her face to stifle her. The wife asserts that all the children gave their consent to die with their parents. The victims of this terrible tragedy were buried immediately.

Another example of how the poor live and die in the midst of an opulent and luxurious city occurred recently in the Rue Château-Landon, situated in the Saint-Vincent-de-Paul Quarter, close by the Gare-du-Nord. This is not nearly so poverty-stricken a district as that of the Charonne, but many of the small shopkeepers in its back streets find it very hard to make both ends meet. A widow named Guérin and her daughter Joséphine, fourteen years old, kept a small café-restaurant. Business went badly; they were in arrears with their rent, and eviction hung over their heads. Accordingly, they determined on suicide in the orthodox fashion. Last night, when they retired to their bedroom, the mother wrote a letter which she left on the table, explaining that they were unable to bear their poverty and misery any longer. Then they closed the door and stuffed up the window, lighted the charcoal in the stove, lay down together on the bed, and were slowly suffocated. In the morning their non-appearance

alarmed the *concièrge*, who got a policeman to break open the door. Mother and daughter were found in the room lifeless.

### SINGULAR SCENE IN A CHAPEL.

AN extraordinary scene was witnessed recently at the Strict Baptist Chapel of Chelmondston, a village about six miles from Ipswich. For some time past the minister (the Rev. J. Cordle) has been at variance with some of the leading members of his congregation. It is said that the dispute began with the singing at a Sunday school meeting of some of Sankey's hymns, which were in the pastor's opinion heretical. However this may have been, the result was that ten or twelve of the old members were practically shut out from the church-fellowship. Two of these members, who were formerly deacons, gave notice of a church meeting after divine worship, and were accordingly present with a considerable following of friends. Directly the service was concluded, however, the pastor read a statement to the effect that he had taken legal advice, and that all persons guilty of riotous behaviour would be dealt with according to law. The senior deacon thereupon asked whether the service was concluded. The pastor, who evidently considered that he was legally safe so long as service was in progress, replied that it was not. By way of bridging over the interval between twelve and two o'clock (the latter being the hour for the afternoon service), he called down the school children, catechised them, and induced them to sing a number of hymns on the promise that they should hereafter be rewarded with a treat of tea and cake. In about three-quarters of an hour the children were dismissed, and the minister started a prayer meeting. Several members led the rebellious congregation in prayer, and in the meantime the deacons and their friends were sending out for bags of biscuits and buns to make up for the dinner they were sacrificing. When the prayer meeting was over, the minister said they would spend a few quiet moments and then he would give them an address. The announcement aroused intense indignation among the hungry dissentients, more especially as the minister spent his few quiet moments in munching biscuits. One of the deacons called out "shame," with great emphasis, and an old lady quoted the text, "Vengeance is mine, saith the Lord, and I will repay it," adding, "And I believe He will." The minister took for his text, however, the words, "I am the Good Shepherd, and know my sheep, and am known of mine," and preached at the old members for three-quarters of an hour. He was frequently interrupted, and on each occasion he took an ostentatious note of the words used. At two o'clock the dissentients went home to dine, leaving a funeral service to proceed quietly, but they returned in force when it was over, and a scene of most shameful disorder followed. A resolution was passed calling upon Mr. Cordle to resign because of the low condition of the church, and the brethren, after making many appeals to each other's Christian generosity, fell out all round, some calling their brethren "sneaking slinks, liars, and rogues." In the midst of the hubbub the minister went after the village policeman, but that functionary refused to interfere, and the squabble continued for nearly an hour, the disputants adjourning from the chapel to the vestry, and winding up in the burial ground. The villagers and school children gathered around in large numbers. The end of it was that Mr. Cordle locked up the building directly the chance occurred, and threatened to take immediate legal proceedings against the offenders.—*Daily Chronicle*.

### HOW THEY EDUCATE DIVINITY STUDENTS.

#### SCENE IN GLASGOW PRESBYTERY.

At the last meeting of the Glasgow Presbytery thirteen students presented themselves for Presbyterian examination and licence, but only six of the thirteen had brought the necessary Synodical certificates. The Rev. Mr. Donald looked upon the examination as a farce, and moved that they proceed to license the students.

Mr. Robert Thomson said it would be humbugging the public to license the young men without examining them.

Some discussion took place, and the Moderator (Dr. Maclean) expressed his opinion that there was no use going on with it, as it was merely formal.

Mr. Thomson: The Moderator has no right to make such a remark. I am ready to examine the students if nobody else will.

Dr. Marshall Lang, interrupting Mr. Thomson, said this was an entire loss of dignity. It could not but exercise an unhappy influence on their young friends to witness the state of chaos in which the court was at present.

The Moderator then began to put questions, it being agreed that he should examine on the Shorter Catechism. Addressing the first student, he asked—"What is election?" (Laughter.)

A member: There is no such question in the Shorter Catechism. (Laughter.)

The student made no response.

Mr. Thomson: Evidently they cannot answer it.

"What is sanctification?" asked the Moderator. The student went wrong in his answer, and several members said "Oh, oh."

Mr. Thomson: That shows the need of examination.

A student: Beg your pardon, Mr. Moderator, we were told there was no examination to-day, and we were not prepared for this.

Mr. Thomson: Well, you had better go home and learn your questions. (Cries of "Order.")

The student did not finish the answer. Another tried, and also boggled.

Mr. Thomson: See that.

A member suggested that the ideas and not the exact words of the catechism be accepted in answer.

Mr. Thomson: I hold that they are not educated if they cannot answer these questions that the Moderator is putting.

The Moderator: "What is the chief end of man?" ("Oh, oh," and laughter.)

Mr. Thomson: A little child kens that. (Cries of "Order.")

Another student was asked "What is baptism?" and was answering with indifferent success, when he was interrupted by

Mr. Thomson, who said, "Oh, that's horrible."

The Moderator: "What is repentance unto life?"

A student attempted to answer.

Mr. Thompson: Tut, tut.

"What is effectual calling?" was asked of another student, who bungled.

Mr. Thomson: Shame to pass such a man.

When the student reached the passage, "convincing us of our sin and misery,"

Mr. Thomson remarked, "Yes, convincing you of your ignorance." (Laughter.)

The Moderator: That is all.

Mr. Thomson: I am going to put a few questions.

Mr. Scott, Campsie, questioned whether any member of the court had a right to put questions in that way.

The Moderator: I am perfectly satisfied.

Mr. Thomson: I am much dissatisfied with what I have heard. I have a right to bring out that these young men are incapable of entering a pulpit. They do not know the cardinal doctrines of our Church. ("Oh, oh," and "Order.")

After a long discussion, Mr. Thomson vindicated his constitutional right to put questions, and, addressing the students said: The first young gentleman next the door, I ask him, Who was the author of the first five books of the Bible?

The student: Moses.

Mr. Thompson: Did he write by inspiration or invention?

The student: Inspiration.

Mr. Thomson: That is right. (Laughter.)

After getting a few more similar answers, interspersed by all sorts of blunders, laughter, cries of "Oh, oh," "Shame," and "Stuff," the students were informed they would get subjects from the Moderator for their trial discourses.—*The Scotsman*.

A religious excitement prevails among the Indians in various localities throughout the West. They expect a saviour, a white man, it is said, who will protect them from the encroachments of the whites, and lead them to happiness and glory. They believe that this Christ is in the mountains, that he wants all the Indians to come to him. That he will put them behind him, and having all the whites before him will roll the world over on them (the whites), and suddenly destroy them. The Indian medicine-men have all taken up the craze, as it makes them popular, and restores their waning influence. Confidence in the arrival of the Messiah is unbounded, and the excitement at times is intense. A curious fact in connection with the superstition is that it appeared simultaneously in several different places, two of them 1,000 miles apart.

## LYCEUM JOTTINGS.

### THE PRAISES OF MEN AND THE JUDGMENTS OF GOD.

A poor little girl in a tattered gown,  
Wandering along through the crowded town,  
All weary and worn on the curb sat down  
By the side of the way to rest;  
Bedimmed with tears were her eyes of brown,  
Her hands on her bosom pressed.

The night was approaching and winter's chill blast,  
That fell on the child as it hurried past,  
Congealed the tears that were falling fast  
From the poor little maiden's eyes;  
The blinding snow on her pale cheek cast,  
Unheeded her plaintive cries.

Now, hurriedly passing along the street,  
She catches the sound of approaching feet,  
And wearily rises, as if to entreat  
Some aid from the passer by;  
But slowly and sadly resumes her seat,  
Repelled by the glance of his eye.

He saw the wild tempest resistlessly hurl  
The gathering snowflakes with many a whirl,  
Upon her bare head, where each soft shining curl  
Was swept by the breath of the storm;  
But what did he care for the poor little girl,  
His raiment was ample and warm.

He went to a charity meeting that night,  
And spoke, to the listeners' great delight,  
Of how 'twas the duty of all to unite  
The suffering poor to relieve;  
And held up his cheque for a thousand at sight,  
So all of the crowd could perceive.

He handed the cheque to the treasurer, when  
The audience applauded him again and again;  
But the angel who holds the recording pen  
This sentence, methinks, did record;  
"He doeth his alms to be seen of men,  
Their praise is his only reward."

The papers next day had a great deal to say  
Of how the "good gentleman's" cheque did display  
His generous spirit, in giving away  
So much to the poor man's cause.  
He smiled as he read his own praises that day,  
And thought of the night's applause.

Near by, the same paper went on to repeat  
A story they'd heard, of how, out in the street,  
A watchman, at dawning of morn, on his beat,  
A poor little child had found,  
With only the snow as a winding sheet,  
Frozen to death on the ground.

Ah! who can declare that, when God shall unfold  
Eternity's records, He surely will hold  
Him guilty of murder, who uses his gold,  
And in charity's name he buys  
The praises of men, while out in the cold  
One of God's little ones dies.

—N. Y. Mercury.

### CHILDREN'S PROGRESSIVE LYCEUM IN ENGLAND.

It is a singular fact that the excellent form of organization for the education of the young in the principles of modern spiritualism, known as the Children's Progressive Lyceum, has been more widely availed of in England than in this country, where it originated. Our attention has frequently been directed to this subject by reports of the institution of new lyceums and the considerable degree of interest taken in them, as shown, especially of late, by accounts of the Annual Conference of Delegates from the various lyceums, held in the Spiritual Temple, Oldham, on Sunday, May 11th. By this we learn that after the President of the Conferences, Mr. H. A. Kersey, had assumed his official duties, the Secretary, Mr. Alfred Kitson, presented his annual report, from which it was seen that the lyceum movement had increased nearly 50 per cent since the Conference of last year. At present there are sixty lyceums in operation, at which there is an average attendance every Sunday of 570 officers and 3,607 scholars.

The question of a suitable recognition to Mr. Alfred Kitson for his many years' devotion and unselfish service to lyceum work was raised, and a committee, comprising Dr. and Mrs. Britten and Mr. Johnson, with power to add to their number, was formed to consider how effect should be given to the suggestion.

The interests of the lyceum have been sustained in England by the united labours of a federation, in future to be known as "The Spiritualists' Lyceum Union." This union is to have for its objects Annual Conferences, establishing lyceums in new localities, and cultivating a close sympathy between the lyceums, &c., &c.

Determined effort on these lines by spiritualists in this country would produce results that would astonish the people. The trouble is the lyceum work here has been too fragmentary; the spiritualists have exhibited a lukewarmness and indifference that, in view of their knowledge of its importance, is most surprising. The children of spiritualists number tens of thousands. It cannot be supposed that any portion of them are deprived of Sabbath instruction, and it necessarily follows that they are having instilled into their minds teachings diametrically opposite, if not condemnatory of those their parents know to be true.

A union similar to that of our English brethren is desirable for this country. It is unnecessary for us at this time to state the benefits that would accrue therefrom, as they have been repeatedly alluded to, and suggest themselves to all who give the subject a moment's thought.—*Banner of Light*, June 21, 1890.

## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**BLACKBURN.**—Afternoon, Mr. B. Plant spoke on "What of the dead?" Clairvoyance after the address, nearly all correct. In the evening he spoke on "Spiritualism, a science and a religion" in a very satisfactory manner. Clairvoyance all recognized. The choir sang "Vital Spark" in respect for one of our lyceumists, who has passed to the higher life. Mr. John Greenwood presided at the organ. Monday, Mr. Plant gave a short address, followed by good clairvoyance.—C. H.

**BOLTON.** Bridgeman St. Baths.—Miss Walker's afternoon subject was "How man must live here to attain happiness hereafter." Evening, "Catch the sunshine." It is essential that man should become acquainted with the laws of nature, and inquire into the depths of wisdom shown upon every hand and brought to perfection by an all-wise and beneficent Creator, thus opening the avenues of the soul that he may become the possessor of wisdom and knowledge concerning the higher forms of life, making life worth living upon the earth and preparing for the higher life. A crowded audience at night.—J. P.

**BOLTON.** Spinners' Hall.—Mrs. Hellier gave interesting addresses. Afternoon subject, "Is God a God of love or a God of vengeance?" and "Who is God?" Evening subject, "Is Spiritualism diabolical or divine?" Clairvoyance and psychometry after each service. At night the room was crowded, several members being unable to gain admittance.—A. H.

**BRADFORD.** St. James's.—Mr. A. Moulson gave addresses, followed with clairvoyance, some 38 descriptions being given, all recognized. Good audiences.

**BRIGHOUSE.**—The guides of Mrs. Gregg very ably dealt with the following subjects—afternoon, "Life, with its varied forms and development"; evening, "Does the knowledge of Spiritualism draw you nearer to God, and what are its advantages?" to very good audiences. Good clairvoyant descriptions.—R. R.

**BURLBY.** North Street.—The controls of Mr. R. Bailey discoursed on "Prayer" in the evening to full and attentive audiences. A few questions asked, and answered very satisfactorily. Next Sunday afternoon and evening a service of song, entitled, "Homeless"—reader, Mr. T. Grimshaw, assisted by the choir—will be rendered. Considerable preparation by Mr. Handforth and the choir to make these services telling and appreciated. Packed rooms again at both services are expected.

**BURSLEM.**—Mr. Llewellyn delivered a normal address on "Man's Spiritual Development." A very good and interesting discourse, and appeared to give every satisfaction. At the close Mr. Cairns gave some very good clairvoyant descriptions, which were all recognized.

**BYKER.**—Mr. Henry's guides gave an excellent address on "The Why and How of Spiritualism," followed by successful clairvoyance, giving names of spirits who have passed on twenty years since.—Mrs. Hogg, sec., 15, Spencer Street, Heaton.

**CLECKHEATON.** Walker Street.—Afternoon: The inspirers of Mr. Boocock dealt with six subjects from the audience. Evening: They gave a short, pithy discourse on "Home." All seemed well pleased. Clairvoyance at each service.—W. M.

**COLNE.**—Mrs. Stair not keeping her appointment through indisposition, we had our own local mediums. A very interesting and pleasant day was spent. Good audiences.—J. W. C.

**FELLING.**—Mr. G. Forrester has been very unwell for some time past, and after speaking nearly half an hour was quite exhausted and had to resume his seat. I hope he will soon recover his health and strength, for he is an indefatigable worker. Mr. Bowmaker was expected for next Sunday, but owing to family bereavement he will not be with us, and Mr. Pickering has kindly consented to officiate.—J. D.

**GLASGOW.**—Morning: Mr. Adams on "The popular doctrine of the atonement," said, you must take down an old house before you can build a new one. The fall of man making God angry, and Jesus sacrificing his life to appease the wrath of his Father, did not correspond with the advanced thought of to-day. If Jesus had sacrificed himself to the devil to compensate him for the loss of sinners, there would be some degree of justice in it. But for God to make man imperfect and then eternally punish Him for it, only made God unworthy, unwise, unjust and unlovable. Hence God must ever be lovable, and man is reconciled to him by walking humbly in the path of wisdom and righteousness. Evening: Mr. R. Harper discoursed on "Nature the works of God, that speak His language to the souls of men." He had been taught to look into the interior, and it revealed the fact of the goodness and greatness of God. Physical science for the last forty years had led to atheism and agnosticism, this left a great want unprovided, the future was a blank, but man inwardly felt the greatness of God, and the inspired certainty of a future life. The bible of nature ever taught of the inner life. Observe the intelligent language of the flowers, the lily of the valley with its innocence and beauty, and others, the bee, the beaver, the ant, all manifested wisdom, by doing all things at the right time, in the right way, and producing the right results. The inner wisdom taught man to learn of such, and it would lead to the unity of interest, blessing all, giving such an abundance that life would be one continued flow of happiness, and God would be worshipped in the harmony of love.—J. G., sec.

**GLASGOW.** East End.—Aug. 13: The guides of Mr. David Anderson gave a very interesting account of the passing of the spirit into spirit-life. It was full of instruction and valuable lessons, showing how to live here to be worthy of the companionship of the good and true in the great beyond. A faithful old friend, an Irishman, being asked what he thought of re-incarnation, said: "He had no evidence of its truth, but he considered it a fraud upon the mother." Aug. 24: We had a very successful meeting, when Mr. Anderson's guides discoursed on "The Signs of the Times," followed by advice on health and clairvoyant descriptions.—D. A., assist. sec.

**HALIFAX.**—Monday, Aug. 18: Mr. Shaw, of Manchester, lectured on "How to Rule the Weather." This is something novel and new to us, and if there is such a probability as ruling the weather, we hope to glean something as to how it is to be done, which Mr. Shaw could not explain in one lecture. Sunday, Aug. 24: Mr. Johnson's guides spoke

remarkably well in the afternoon, on "The Use of Reason in matters appertaining to Religion"; and in the evening, on "Spiritualism, the want of the age." It was truly an intellectual treat. It was really a pleasure to be there.—B. D.

**HECKMONDWIKE.** Thomas Street.—Mrs. Clough's controls were of a varied character. In the afternoon, the control seemed to be the late Mrs. Illingworth, of Bradford. The one who took the greater part of the evening service said he had passed away ten thousand years ago, and that he was in darkness for six hundred years. I was just rising to ask his name when he said "Good night." I may say that the language he used was not very grammatical.—G. A. Woolley, Firth Sq.

**HECKMONDWIKE.** Blanket Hall Street.—We were disappointed again, but found a good substitute in our old and true friend Mr. Wainwright, who delivered grand and elevating discourses to good audiences. Afternoon, on "Noble Deeds"; evening, "What is Spiritualism?" The speaker is heart and soul in the cause of truth and right.—T.R.O.

**HEYWOOD.** Argyle Buildings.—Afternoon, Mr. T. Postlethwaite gave an "Exhortation to Spiritualists." Evening, a splendid address on "The Affinities of Nature." Good psychometry at each service.—J. W.

**HUDDERSFIELD.** Brook Street.—Mr. Featherstone has very ably filled the vacancy caused by Mrs. Groom's unavoidable absence. Questions from the audience upon interesting topics were well handled, and reflect great credit on the young medium and controls.—J. B.

**LEICESTER.** Silver Street.—The guides of Mr. Sainsbury spoke on "Spiritualism and Spiritism," which was listened to with rapt attention. A very good lesson for those who are not yet free from dogmas and creeds.—J. P.

**LONDON.** Canning Town, 2, Bradley Street, Beckton Road.—A fair, attentive audience had a good evening, Mr. F. Weedemeyer and Mr. T. Kemeys were the speakers. Subjects: "What Constitutes a Man?" and "The Mission of a True Spiritualist." The audience pronounced themselves well satisfied.—F. W.

**LONDON.** Forest Hill, 23, Devonshire Road.—A very pleasant evening with Mrs. Spring, whose guides gave some very good tests indeed, one of which I must mention. After the meeting had commenced, four or five strangers came in, one of whom was blind, and the "control" told him he had been at sea for a long time, and had "lost his sight through what seemed like a flash or a great shock of some sort." He replied that he had been a sailor for twenty-five years, and was struck by lightning, which was the cause of his blindness. The "control" also saw the name of Robert over his head, and this, he admitted, was the name of his father.

**LONDON.** King's Cross: Penton St.—Mr. Dawkins, of Oxford, gave a very interesting address on "Hypnotism." Next Sunday morning open meeting. Full attendance of members respectfully requested.

**LONDON.** Marylebone: 24, Harcourt Street.—Good clairvoyant descriptions by Mrs. Spring and Mr. H. Towns. Healing by Mr. Milligan. Services conducted by Miss Todd. Evening, Mr. Hancock answered questions on abstruse points most lucidly and gave general satisfaction.

**LONDON.** Open-air Work, Hyde Park, near Marble Arch.—A good meeting in spite of somewhat unfavourable weather. Percy Smyth, chairman. Messrs. Bullock and Rodger gave addresses, and questions were afterwards solicited and answered to apparent satisfaction. A lady friend in putting a question acknowledged she had had communications from her son two years after his death, often had spiritual communion, and preferred to term herself a Christian Spiritualist. A good deal of literature was distributed. Next Sunday, at 3-30, speakers—Messrs. Emms, Bullock, Cannon, and others. We acknowledge with thanks literature for distribution from Mrs. Schweitzer and Miss Jessie Dixon. If there are any friends who have no spare literature we shall be glad of a donation towards the fund for free distribution of literature. We can confidently say a great amount of good is being done in this way, and feel gratified at the quantity we have distributed this season.—P. S.

**LONDON.** Federation, Claremont Hall, Penton Street, Pentonville Road.—Mr. Cannon, after reading from the *Review of Reviews* on spiritualism, solicited questions. One person said he came, as he thought, for an entertainment like Messrs. Maskelyne and Cook's but was exceedingly surprised to find it quite different. He seemed to know something of mental philosophy, and thought spiritualism an hallucination, but Mr. McKenzie, a spiritualist, said he made mental philosophy his special study, and saw nothing that favoured that theory, but much that proved spiritualism true. Mr. W. O. Drake pointed out the hosts of scientists who had found spiritualism to be a fact, but said we need not go upon the testimony of others, as we had these facts demonstrated in our own homes. He advised our friend to investigate patiently and he would receive similar evidences. Messrs. Bullock and Rodger pointed out what a grand subject it was, that the greatest advances made in the world were during the age of spiritualism, and due to the impressions communicated from the spiritual world.—Pro U.W.G., P.S.—[Please condense as much as possible, and oblige.—E.W.W.]

**LONDON.** Open-air Work in Victoria Park.—Messrs. Emms and Bullock spoke on the fallacies of Christian beliefs and the facts of spiritualism. Next Sunday, at 11-30, Messrs. Drake and Bullock will be the speakers. Subject, "Spiritualism as a religion." Friends having spare literature would find earnest readers in Victoria Park.

**LONDON.** Peckham. Chepstow Hall.—Addresses and replies to questions were given by "a friend" to good attendances. At the close of the evening service the members, after having decided to retain possession of the rooms in Fenham Road, for the time being, unanimously resolved to start a building fund to enable us, in the early future, to have a meeting place of our own. Fired by the example of the Walsall friends, and convinced by the absolute need of such a building in the "village" of London, we hope to have the support and co-operation of spiritualists, who are in sympathy with the above-named proposal. We ask friends to guarantee a fixed sum, "large or small," within the year, payable at will, and from only a few of our members we have £25 promised already. We intend issuing collecting cards, circulars, &c., and to hold a general meeting in Chepstow Hall, on Sept. 14, at eight o'clock, when the attendance of friends will be heartily welcomed. We are sanguine of success, having "faith in one another." Further particulars may be had from Mr. W. E. Long, hon. sec., 36, Kemerton Road, Camberwell.

LONDON. Winchester Hall, 33, High Street, Peckham.—Sunday, August 24, Mr. J. Veitch spoke morning and evening.

LONDON. 14, Orchard Road, Shepherd's Bush.—Tuesday, large meeting, many strangers. Mr. Hagon's controls gave good advice upon "Diet and Health," also using his healing power with marvellous success, many deeply grateful to God. Saturday, seance. Mr. J. J. Vango being absent, Mrs. Mason was impressed at the last moment to come in his place, her guides telling us they knew they were wanted, proving to many the truth of spirit return. Sunday service, Mr. U. W. Goddard gave a beautiful address upon "Internal Harmony," pointing out the necessity of our loving each other more as brothers and sisters while upon earth, thereby creating spiritual success.

MACCLESFIELD.—We were favoured with the services of Mr. W. Macdonald, of Hanley, for the first time, who addressed us on "The Claims of Spiritualism v. The Claims of Theology." Having been educated with the intention of occupying a pulpit in the Orthodox Church, he was able to treat the subject in an exhaustive manner, and clearly demonstrated the fallacy of the Christian belief that such men as Voltaire, Paine, Darwin, and others had gone to the "everlasting furnace," while those who had gone to the city paved with gold, had got there through the circumstance of "having no brains."—W. P.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Rooke's controls dealt with "Man in harmony with Creation." Evening: "Life, Death, and Immortality," showing that so long as the magnetic force retains its cohesive powers, thereby causing the atoms of our physical structure to adhere together, so long will life remain associated with the material body; but when the particles begin to disintegrate then life passes away, and man continues to progress, his aspirations ever increasing as his spiritual nature becomes unfolded. An excellent day.—J. H. H.

NEWCASTLE-ON-TYNE.—Eloquence, cogency, and comprehensiveness characterized Mr. Wm. Walker's address on "Spiritualism—the coming religion," which was delivered in the lecturer's cultured style. According to our friend, spiritual thought and revelation will be the inspiring, energising element, by which true religion will survive. Priestly dogma is a sickening corpse, and only awaits a speedy interment. In Mr. Walker, orthodoxy has lost a valiant champion—having been a local minister in North Shields for some years. Like all sensible thinkers, he has taken a tide-flood, and sailed into the broad universalism of spiritualism. No prophetic vision is necessary to foresee that our beautiful teachings will claim adherence from the best thinkers in every church; to liberalism of outlook we must add culture and reverence, then our victory is complete. Remember Mr. J. J. Morse on Sunday and Monday next.—W. H. R.

NORTHAMPTON.—Mr. Hodson's subjects were: Afternoon, "Spiritual Existence and Spiritual Forces;" evening, "Why I became a Spiritualist." He, like a great many more, thought he was able to expose and overthrow the cause of spiritualism, but when he began he found a power that was stronger than himself; and he being a searcher after truth, accepted its teachings, and is willing to do all he can to further the spread of truth.

NORTH SHIELDS. 41, Borough Road.—Mrs. Caldwell's guides devoted the evening to clairvoyant descriptions, which were clear and full. One striking case was that of a young lady who had been severely burnt eighteen years ago. Full details were given. It was admitted to be true. Mrs. Caldwell has gained many friends here.—C. T.

NOTTINGHAM.—Mr. Morse paid us his last visit for this year. Morning audience listened attentively to an excellent discourse on "More for man, less for God," which aimed to clear away the crudities which cling to many on the idea of "God," and to arouse a sense of the responsibilities of man. At night the hall was filled. From many subjects two were chosen, one bearing on "The prevalence of the Phenomena of Spiritualism," and the other on "Its place among the Religions of Christendom"—two forcible and logical utterances. Mr. Morse bade the chairman, Mr. Yates, a public farewell ere his departure to Chicago. About 40 started, in fine weather, by boat to picnic at Attenborough.—J. W. B.

OLDHAM. Spiritual Temple.—We have again had the pleasure of listening to the inspirers of our esteemed friend Mrs. Britten, and the day will long be remembered by the large audiences that were present. The afternoon subject was "The Coming Conflict between Humanity, Theology, and Spiritualism." At the close it was predicted that the Temple would long be the centre of spiritual activity. Six subjects of a varied nature were treated upon in the evening, and it was remarked by many that they had never heard Mrs. Britten to better advantage than on this occasion.—J. S. G.

OLDHAM. Duckworth's Room.—Brother W. H. Wheeler was our pastor on Sunday, and gave us, without money and price, two splendid addresses. Afternoon subject: "The Saviours of the World." Evening: "My path from Orthodoxy to Spiritualism," the latter giving great satisfaction to the many friends who proved, by their presence, that "a prophet has honour even in his own country." Those who heard him describe his present condition as a spiritualist, after being plucked like a brand from the burning of "orthodox superstition," felt that there was still "a prophet in Israel" ready and able to do battle for our "God, Truth." The choir sang well, and Mr. Barker gave a solo in his well-known style. A grand day. Don't forget Sunday next.

OPENSHAW.—Mr. T. H. Hunt having disappointed us, we found an able substitute in Mr. C. Taberner, who lectured in the evening. Subject, "Man, know thyself." If man would investigate his own nature, educate the mind, and cultivate the higher impressions, he, by the assistance of the spirit world, would be able to see into the future, and so take care of the present, the future would be sure to take care of itself. Life is a wide field. A good sound lecture, giving food for a moderate audience to feast upon.—T. G.

PENDLETON. Hall of Progress.—A pleasant day with Mr. Hepworth, who gave good and enlightening addresses to very good audiences. The sympathetic way in which they were delivered seemed to take effect on the audience. We ought to have more mediums of this class on our platforms. Excellent clairvoyant delineations after the evening address. Monday: Tea party and entertainment. Mr. Donnelly, senior, chairman. An interesting and amusing programme was gone through in a very capable manner, the various artists doing themselves and their pieces full justice. This was the first visit of Mr. Hepworth amongst us in the capacity of entertainer, and every one thoroughly enjoyed his

performance. As a character vocalist he sang seven songs. Songs by Mrs. Fambely (3) and Mr. Winders. Recitations by Miss Isaacs (3), Masters Wallis and Winders. Duet, Misses Armstrong and Pearson. Violin solos, Master B. Clark. Dialogue, "Paddy's Mistake," Lyceum members. Very good. Present: 169 at tea and 250 at the entertainment. Vote of thanks to all workers closed one of the happiest evenings spent in Pendleton.

RAWTENSTALL.—Mr. Newell, in the afternoon, answered questions, and in the evening gave a lengthy discourse on "The form of the spirit after death," which gave rise to many questions at the conclusion.

SOUTH SHIELDS. 19, Cambridge Street.—20, Mr. Gilbertson explained the various modes of mediumship. 22, Usual developing circle. 24, Mr. Moorhouse, of Sunderland, gave an instructive address on "The torments of hell," showing the difference between the orthodox hell and the condition which spiritualists make for themselves on earth, which was listened to by an appreciative audience. Many strangers were very well satisfied.—D. P.

STOCKPORT.—Mr. Sutcliffe's controls delivered splendid addresses. Afternoon subject, "Light, more light"; evening, "Man's injustice to man," showing the need of more kindly feelings and sympathy one towards another, to hasten the happy time when the spirit world and this should blend in harmony, and every man, woman, and child should be recognized as one family, with one Father. Successful psychometry at each service.—J. A.

SUNDERLAND. Centre House, Silksworth Row.—Mrs. Davison gave some remarkable tests, and the whole evening was given to clairvoyant delineations. All recognized but three out of twenty-three. A good audience under the presidency of Mr. Bowmaker.—J. B.

TYNE DOCK. Exchange Buildings.—Wednesday night, August 20. Our quarterly meeting was held, when a satisfactory report of the society's condition was given. August 24, the continuance of our lyceum anniversary proved a thorough success, both on the part of the children and the audience.—R. G.

RECEIVED LATE.—Cardiff: Mr. Victor Wyldes delivered eloquent orations on "The Use and Abuse of Spiritualism," and "Spiritualism in its bearings upon Christianity." Large and appreciative audience in the evening.—Leicester: Temperance Hall. Mr. Pinkney asked, "Is woman mentally inferior to man?" and showed her superiority in some departments. Monday, the ladies' sewing class outing, to Croft Hill, was a success. Thirty persons took tea at Mrs. Wilson's (a friend of our treasurer's), and a happy time was spent.—Longton: Disappointed by our speakers, friends Bates, Griffiths, and Evans rendered their services.—Leeds: Grove House Lane. Mr. G. Wright gave a stirring address on "Religious Progress"; and at night, six subjects from the audience were lucidly dealt with. Clairvoyance and psychometry. Monday, lecture and physiognomy. Good audiences.—Monkwearmouth: Mr. Davison gave a grand address on "Man's Search for Truth." A few delineations. A good audience.—Darwen: Too late.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Conductor, G. Haworth. Present 71 scholars, 7 officers. Lessons: 1 group, discussion on "The Spirit World, where is it?" 2 group, "Spiritualism for the Young," by G. Haworth; 3, lesson by T. Haworth. At the close the conductor referred to the passing away during the week of one of our scholars; how he had passed away as a young spiritualist, peaceful and happy, because he had been taught not to fear death. His remains were interred at the Blackburn Cemetery by Mr. W. Ward, who made a short address at the graveside. A number of scholars and friends followed the coffin to the cemetery, and sang some of his favourite hymns at the graveside.

"By the gate they'll meet me, 'neath the golden sky;  
Meet me at the portal and I'll meet you by-and-by."

John Bowman Harwood, aged 13 years.—C. H.

BOLTON. Town Hall Square.—Invocation. Mrs. Hellier, our speaker for the day. Very fair attendance. Marching gone through nicely. Recitations by Misses Hatton and E. Hobster and Master W. Hobster in a very pleasing manner. We have not yet formed classes, but hope to do so ere many weeks.—J. Hatton.

BRADFORD. Little Horton.—Aug. 25. Opened with hymn and invocation, and proceeded with m. r., s. c., and g. c. recits. The usual marching and calisthenics were gone through, and the remainder of the sessions were occupied with rehearsing the hymns of the anniversary. Closed with hymn and benediction.—T. W.—[This is the kind of report we do not want. It simply repeats the usual routine of the lyceum session, which every one is familiar with. We print it as a sample of what is not required.—E. W. W.]

BRIGHOUSE.—Attendance 56 and 2 friends. Invocation by Mr. Shaw. Marching and calisthenics were well done; hoping we shall not tire in well doing.—W. H.

BURNLEY. North Street.—Lyceum attendance good, usual exercises and instruction well gone through.

CLECKHEATON. Walker Street.—Time devoted mainly to rehearsing music for a service of song, "Rest at Last," which we intend having before long. Misses M. A. Nuttall and A. Hodgson gave recitations. We are giving a prize for the best and most recitations given by our scholars, so we give each one the opportunity to "run that ye may obtain." Scholars 23, officers 4, visitors 1.

IDLE. 2, Back Lane.—Owing to the wet day we had on our anniversary, August 10, our members have thought it desirable to have a flower service, on Sunday, Sept. 7. Mrs. Jarvis, speaker. We hope that friends will give us a help on behalf of our lyceum.—T. S., sec.

LIVERPOOL.—August 3. Attendance: officers 6, children 27, visitors 8. Recitations by Reginald Stretton and Maggie Love. Aug. 10, very wet day; only five officers and 12 children present. Aug. 17, attendance: officers 5, children 35, visitors 5. One recitation by Maggie Love. Mr. Clairs gave a short lecture on "Phrenology." Aug. 24, present: officers 7, children 36, visitors 9. Recitation by Maggie Love. Our conductor, Mr. T. T. Chiswell, has been absent four Sundays, but his place has been filled by our assistant conductor, Mr. G. Leckie.

MACCLESFIELD.—Morning: Recitations by Misses Maggie Burgess and Nellie Hayes; solo by Miss Hayes, and reading by Mr. C. Challinor were well given. At a special meeting afterwards Mr. B. C. Bennison was appointed secretary in place of Mr. W. Pimlott (appointed as

society secretary). The present secretary's address is 47, Brock Street, Macclesfield. We were pleased to see several new faces at the afternoon session. Recitations, &c., were missing. The senior group had a discussion on "Man's Mission v. Woman's Mission," by request of Mr. W. Macdonald. Arguments for and against were used, but the real question was, "Is woman, with similar conditions and advantages, adapted to undertake the duties which man undertakes at the present time?" Opinions on this point varied; some were affirmative, others negative. What do other Lyceums say?—W. P. [We should say that much depends on the *kind* of duties referred to—mental or manual. Woman may equal man or excel him in brain, but hardly in brawn.—E. W. W.]

MANCHESTER. Temperance Hall, Tipping Street.—Open session in the afternoon. A very fair audience watched the children go through their exercises. Mrs. Green, according to promise, presented six of the children with a beautiful book each, for good attendance and reciting. The successful candidates were Emily Maslin, George Maslin, Gertrude Maslin, Willie Hall, Elizabeth Bradbury, and John Bradbury. The children and parents were well pleased. After presenting the prizes, Mrs. Green gave a short address to the children and parents, to encourage them in the good work. In the evening Mrs. Green took for her subject "Spirituality," and a grand lecture we had, Mrs. Green being in her very best form. I think I never heard her so good before. We had a full hall, and several strangers present. The musical part was ably conducted all through by Mr. Smith. Mr. Smith, junr., and friend sang a duet, the choir joining in the chorus. A most enjoyable day. Mr. Maslin presided.—W. H.

MANCHESTER. Psychological Hall.—Attendance moderate. Usual programme performed efficiently. A lecture on Phrenology by Mr. Rooke, practically illustrated. The sutures and the bones of the head were shown, after which he had the children examining each others' heads with fair results; several questions were put and answered. A hearty vote of thanks was given Mr. Rooke for his services. A very instructive morning.—T. Taylor, conductor.

PENDLETON.—Morning, opened by Mr. T. Crompton. Usual programme. Duets by Misses E. Tipton, J. Fogg, B. and S. Armstrong, M. Pearson, and M. Daniels; Masters Ben Clarke and James Jackson, Mr. J. Crompton and Mr. Fleming. Present 14 officers, 24 scholars, and 4 friends. We are thankful to Mr. Hepworth for his kind remarks. Closed by Mr. Ellison. Afternoon, opened by Mr. T. Crompton; usual programme gone through very well; present 15 officers, 30 scholars, and 3 friends. Closed by Mr. Ellison.—W. H. E.

RAWTENSTALL.—Attendance 45, 4 visitors, 6 officers. Mr. Ridehalgh, from Bacup, conducted the chain recitations; calisthenics led by S. Barnes; Mr. Ridehalgh and Mr. Hawarth taught the children singing for their anniversary next Sunday.—J. B.

SOUTH SHIELDS.—Attendance very fair. The usual programme was altered, owing to the coming anniversary. Suitable hymns and songs were picked; and we hope to have a successful day. Invocation by Mr. Bowen, con. [We do not know of any good dialogues.—E. W. W.]

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR SEPTEMBER.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY (Temperance Hall): 7, Mrs. Craven; 21, Mrs. Beardshall; 28, Mrs. Berry.  
 BATLEY CARR (Town Street): 14, Mrs. Hoyle; 21, Mr. Newton; 28, Mrs. W. Stansfield.  
 BATLEY (Wellington Street): 7, Mrs. Midgley; 14, Mr. Milner; 21, Mr. and Mrs. Marshall; 28, Mr. Dawson.  
 BEESTON (Conservative Club): 14, Mrs. Jarvis; 21, Mrs. W. Stansfield; 28, Mr. Thresh.  
 BINGLEY (Wellington Street): 14, Mrs. Crossley; 21, Mrs. Craven; 28, Open.  
 BRADFORD (Little Horton Lane): 7, Miss Harrison; 14, Mrs. Berry; 21, Mr. Hepworth (anniversary); 28, Mrs. Mercer.  
 BRADFORD (Milton Rooms): 7, Mr. Hepworth; 14, Mrs. Gregg; 21, Mr. Swindlehurst; 28, Mrs. Craven.  
 BRADFORD (Otley Road): 7, Mr. W. Galley; 14, Mrs. Craven; 21, Miss Patefield; 28, Mr. Moulson.  
 CLECKHEATON (Walker Street) 7, Mr. Armitage; 21, Mr. Bush; 28, Mrs. Jarvis.  
 HALIFAX (1, Winding Road): 7 and 8, Mr. Ringrose; 14 and 15, Mrs. Beardshall; 21, Mr. J. B. Tetlow; 28, Mr. Armitage.  
 LEEDS (Institute, 23, Cookridge Street): 7 and 8, Mr. Newton; 14, Mr. Parker; 16, Mr. Morse; 21, Mrs. Russell; 22, Mr. Hepworth; 28, Mrs. Beardshall.  
 MORLEY (Church Street): 14, Mr. Boocock; 21, Mr. Hopwood.  
 WEST VALE (Green Lane): 14, Mr. Hepworth; 28, Mrs. Green (anniversary).

BACUP: 7, Miss Gartside; 14, Mr. G. Smith; 21, Mrs. Gregg; 28, Mrs. Wallis.  
 BELPER: 7 and 8, Mr. E. W. Wallis; 14 and 15, Mr. Schutt; 21, Local; 28, Mrs. E. H. Britten.  
 BRADFORD (Bentley's Yard): 7, Mrs. Bentley; 14, Mrs. Winder; 21, Mr. and Mrs. Wainwright; 28, Miss Capstick.  
 BRADFORD (Walton Street): 7, Mr. J. Schutt; 14, Mrs. E. H. Britten; 21, Mrs. Wade; 28, Mr. Hopwood.  
 BURNLEY (Hammerton Street): 7, Mrs. Yarwood; 14, Miss Jones; 21, Mr. Wallis; 28, Mr. G. Smith.  
 COLNE (Cloth Hall): 7, Mr. A. D. Wilson; 14, Mrs. Green; 21, Mrs. Connell; 28, Mrs. Gregg.  
 COWMS: 7, Mr. Bamforth; 21, Mrs. Mercer; 28, Mr. Wright.  
 HALIFAX: 7, 8, Mr. Ringrose; 14, 15, Mrs. Beardshall; 21, Mr. Tetlow; 28, Mr. Armitage.  
 HECKMONDWIKE (Blanket Hall Street): 7, Messrs. Crowther and Black; 14, Mr. Thresh; 21, Mrs. Bentley; 28, Mr. Wainwright.  
 HECKMONDWIKE (Thomas Street): 7, Mr. H. Crossley, Flower Service; 14, Mr. A. D. Wilson; 21, Mr. Campion; 28, Mrs. Hoyle.  
 IDLE: 7, Mrs. Jarvis; 14, Mr. and Mrs. Hargreaves; 21, Mrs. Murgatroyd; 28, Open.

KEIGHLEY (Assembly Rooms): 7, 8, Mrs. Wallis; 14, 15, Mr. Morse; 21, Mrs. Stair; 28, Mr. Holmes.  
 LEEDS (Grove House Lane): 7, Mrs. Ingham; 14, Mr. Rowling; 21, Open; 28, Mr. Parker.  
 LONDON (Stratford): 7, Mr. J. Butcher; 14, Mrs. Yeeles; 21, Mr. H. Cobby; 28, open meeting.  
 MANCHESTER (Tipping Street): 7, Mr. J. B. Tetlow; 14, Mrs. Groom; 21, Mr. J. Schutt; 28, Miss Walker.  
 NOTTINGHAM: Aug. 31, Sept. 7, 14, 28, Mrs. Barnes; 21, Mrs. Wallis.  
 NEWCASTLE-ON-TYNE: 7, Alderman Barkas; 14, 15, Mr. E. W. Wallis; 21, 22, Mrs. Hardinge Britten; 28, 29, Mr. J. J. Morse.  
 PENDLETON: 7, Mrs. Green; 14, Mrs. Walker; 21, Mrs. Smith; 28, Mr. Tetlow.  
 ROCHDALE (Regent Hall): 7, circle; 14, Mr. B. Plant; 21, Miss Walker; 28, Mr. Hunt.  
 SALFORD (Southport Street, Cross Lane): 7, Mr. Ward; 14, Mrs. Stansfield; 21, Mr. Mayoh; 28, Mr. Knight.  
 SOUTH SHIELDS (19, Cambridge Street): 7, Mr. J. G. Grey; 14, Mr. Wm. Murray; 17, Mr. Gilbertson; 21, Mr. J. Lashbrooke; 28, Mr. Westgarth. Sunday, October 5, Lyceum anniversary will be held.  
 SOWERBY BRIDGE: 7, Mrs. Crossley; 14, Mrs. Wade; 21, local; 28, Mr. Ringrose.

BATLEY CARR.—17th anniversary, Sunday, August 31. Mrs. Emma H. Britten will give addresses at 2-30 and 6-30, in the Albert Hall, Dewsbury. Afternoon subject, "The Gospel of Humanity as the Living Word." Evening subject by the audience. There will be an efficient string band to accompany and give selections. Collection after each service. Tea and entertainment, Saturday, Aug. 30. Tea on Sunday for visitors.

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

HALIFAX friends are having an outing, in wagonettes, to Huddersfield, Saturday, Sept. 6. All who intend going must give in their names to Mr. Kendrew, on or before Monday, Sept. 1. The Huddersfield friends will provide tea at 9d.; and there will be a joint entertainment in the evening.—B. D.

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

HULL.—*The Two Worlds* is on sale at the following newsagents: Mr. A. Wales, Waterworks Street, and Mr. Cass, Prospect Street, thanks to the kindly efforts of Mr. Devan Harris.

LEEDS. Spiritual Institute.—Monday, September 1, Mr. Wakefield, at 8 p.m.; subject, "Spiritism and Magic." We hope friends will turn up in good numbers.

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

LONDON FEDERATION.—I am pleased to announce that we expect our esteemed friend, Mrs. Emma Hardinge Britten, to lecture in London, Thursday and Friday, Sept. 25 and 26. Particulars next week.—U. W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

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

LONDON.—Outdoor work. Finsbury Park, 11-45 a.m., near the Band Stand. Victoria Park, 11-30, Messrs. Drake and Bullock. Hyde Park, 3-30, Messrs. Emms and others. Battersea Park: Heavy rain prevented a meeting last Sunday, so arrangements have been made with the Christadelphians to commence the debate next Sunday, near Band Stand, at 3 p.m. Mr. W. O. Drake to open.

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

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

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

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

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

MR. AND MRS. EVERITT intend making a tour in the North. Societies which have not been visited before, desiring to avail themselves of Mr. and Mrs. Everitt's long experience, should communicate at once with Mr. Everitt, Lilian Villa, Hendon, London, N.W.

Mr. F. HEPWORTH has October 19 and December 21 open this year. Secretaries, please note. (See advt.)

Mr. J. HOPCROFT will be in the Manchester district until Sept. 3. Letters for him can be addressed to Mr. E. W. Wallis.

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

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

PENDLETON. Hall of Progress.—August 31, Mr. Tetlow. Afternoon, 2-45, "Written Questions." Evening, 6-30, "Life, Death, and Immortality."

RAWTENSTALL.—On Sunday, Aug. 31, morning, children's musical service. Address by Mr. Ridehalgh. Afternoon, service of song by the choir, "Rest at Last." Evening, Mr. Palmer, speaker, Mrs. Ashworth, clairvoyant. All are welcome.—J. B.

SALFORD.—A Flower Service, September 14. Afternoon, the service of song, "Marching Onward," will be rendered. Mrs. Stansfield will lecture. We hope many of our friends will make it convenient to come. Tea provided in the room at a small charge. Flowers, &c., will be gratefully received.—A. J. T.

WESTHOUGHTON. Wingates.—August 31: Floral services at 2-30 and 6-30. Afternoon, Mr. John Fletcher. Subject, "Consider the lilies." Evening, Mr. J. W. Boulton. Subject, "Glory to God in the highest; peace on earth, good will to men." All welcome. Tea for visitors at 6d. Collections.—T. H.

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## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A LIST OF NAMES AND ADDRESSES OF SECRETARIES has been called for frequently of late. We should be compelled to trespass upon our reading space to give it, but if generally desired we will make arrangements to print the list on Friday, Sept. 12. Secretaries should supply us at once with the necessary particulars.

ORDERS for "Faiths, Facts, and Frauds of Religious History" should be sent direct to Dr. W. Britten, Humphreys Street, Cheetham, Manchester—not to Mr. Wallis. Send cash with order.

LONDON.—Mr. T. Kemeys will be pleased to assist enquirers to form home circles in the neighbourhood of Canning Town, on Mondays and Wednesdays, at 8 p.m. No charges.—Address, 39, Camden Terrace, Freemason's Road, Custom House.

To J. B. S., TOOWOomba. Yours received safely. Glad the parcel has arrived. P. O. O. received, many thanks. Do not know of any mediums going out at present, nor of any who could get *en rapport* as you suggest. The movement here sadly lacks good public mediums. Would that we had a hundred at work.

HEARTY ENDORSEMENT.—Mr. S. Parsons, of Leicester, when ordering a second copy of the report of the two nights' debate on spiritualism between Messrs. Grinstead and Wallis, says, "I am passionately fond of this work, and would strongly recommend it to all investigators of spiritualism."

THE POPULAR HYMNS beginning "The world hath much of the beautiful," "Welcome, Angels," "Hand in hand with angels," "The outward world is dark and drear," "When the hours of day are numbered," "From realms supernal, fair and bright," and "Praise God," are printed on *The Two Worlds'* Hymn Leaf No. 3, and can be had at 6d. per 100, 8d. post free, or 2s. 6d. for 500 post free, and 1,000 post free for 4s. 6d., from Mr. E. W. Wallis. Hymn Leaves Nos. 1 and 2 also on sale, same prices.

CIRCLE AT LEAMINGTON.—We have succeeded in establishing a circle in Leamington (Warwickshire) for investigating spiritualism, at a private house in Grove Street, Sunday, Aug. 24. Three friends and I visited them again—one of the friends being a medium. We spent a few very happy hours together; all seemed well pleased. I may say some half-dozen persons journeyed ten miles to attend the meeting. We sincerely hope and pray the little circle may grow in spiritual strength, unity, and purity, as well as in numbers—that the grand truths of spiritualism may spread in the fashionable town of Leamington, that it may possess spiritual truth to give glory to God for it, as well as its fine Spa water.—W. Lloyd.

AN ENGLISH SPIRITUALIST IN AMERICA.—Dr. J. W. Owen, late of Hyde, writes, from 358, Purchase Street, New Bedford, Mass., U. S. A.,: "I am pleased to say that during my connection with the work here I have never heard that mean, contemptible cry of PAID mediums. We have a higher object in view than the dollars and cents. We pay every medium their charges, which vary from 10 to 25 dollars, railway fares to and from home, and a place found for the medium to stop at, from Saturday noon to Monday noon, and we pay for the accommodation. We could not think of letting a medium be treated as I have seen some treated in England. Our mediums are treated as ladies and gentlemen, and we are all the better for it."

THEOSOPHY AND SPIRITUALISM. QUESTIONS FOR MRS. BESANT'S CONSIDERATION.—1. Since you admit the fact of clairvoyance, and many clairvoyants affirm that they see their spirit friends and those of other persons, and often give descriptions of spirits who are recognized as people who passed away years before, are we not justified in concluding that spirits exist, are conscious, visit their earth friends, remember their earth life, and by their return demonstrate continuity of conscious individual existence after death? 2. Is the negative experience of

those who have not met with evidence of the kind referred to above to outweigh the positive affirmations of those who have? 3. Since the theosophical theory does not cover the whole ground of the facts attested by many reputable and independent witnesses, should you not investigate further, and obtain evidence for yourself, and make your theories square with the facts, and not ignore or refuse to credit the testimony now before the world? 4. What evidence can you present in proof of your assertion that the intelligence sleeps for a time after death, but is ultimately re-incarnated? For if all life apart from the body is unconscious, how can any individual be conscious enough to know that he is unconscious, and from whom do you derive your information *re post-mortem* existence? 5. As you credit Madame Blavatsky with the power of making people see and think what she wishes them to see and think instead of what really is, may it not be just possible that Madame has been making you see and think, as she wishes you to do, without such rational proof as you would otherwise have demanded? Do you think it is quite satisfactory to believe, on second-hand evidence, in the existence of "the Masters," and because of your confidence in another?

VICTORIOUS TRUTH.—If "conscience makes cowards of us all," it does so because it is defiled by falsehood. Truth makes us free—truth is bold—truth is fearless. These thoughts are suggested by remarks of some (who have no sympathy with spiritualism), but on reading the letter of Mr. Crutchley's, in *The Two Worlds*, are amazed at the Editor's courage and fairness, and expressed the opinion that no such letter on the other side would be admitted into any one of the many so-called *Christian Periodicals* that flood the world; venturing, at the same time, a prediction that spiritualism would gain by the extraordinary daring that opened so wide a door for such a well-equipped opponent. I think this estimate of the admission is just, and I trust the prediction will be more than verified. I have no fear for the result. Would not the entire correspondence (when completed) in pamphlet form be a valuable contribution to our good and glorious cause?—Cor.

A SLATE WRITING MESSAGE.—Mr. J. J. Vango, of London, writes from 3, Albion Place, Newcastle-on-Tyne. "I think the following statements may be interesting to your readers. Being very anxious about one of my patients I arranged with Mr. Edward Bullock for one of his slate writing sittings, on Sunday, the 10th. I provided myself with a pair of slates in which a small crumb of pencil was placed. We sat in a subdued light, myself and Mr. Bullock holding the slates upon the table. In a few moments I distinctly heard and felt the writing going on. The sign was given that the message was there, which was as follows: 'Dear John, do not be over anxious, as we cannot say how long it will take, but continue the treatment: you will experience a change next week.' The change is my visit to Newcastle, which I had no idea of till two days after."

PASSED TO THE HIGHER LIFE.—Another friend with whom we became acquainted in the early days of our spiritual pilgrimage has joined the majority. We refer to our friend Mr. James Young, of 41, Portland Street, Stepney, London, the father of Miss Emily Young, the well-known medium. He was 72 years of age, and passed away suddenly on Friday, August 15, from heart disease. His mortal body was interred on the 20th inst. in the West Ham Cemetery, when Mr. W. Towns kindly spoke at the grave side, and his remarks were much appreciated. It had been Mr. Young's wish that Mr. Towns should inter his remains.

"He has gone to the home of the spirit,  
He has gone to the land of light;  
He has gone to the wished-for haven  
That is peaceful, calm, and bright."

We sympathise with the bereaved family, who will, we know, be comforted by the faithful spirit friends who have blessed them so much all these years.—E. W. W.

HARVEST HOME.—Most reluctantly, "ere the summer has ended," do I raise this cry, and ask you to kindly withdraw further notice of outdoor work in Newcastle. Sheer physical inability to continue this effort is the only cause of my retirement. I am thankful that my angel friends, and a few occasional earthly helpers have contributed during the six years past to spread the knowledge of spiritualism to thousands who had never before heard of it, and which has proved a blessing to not a few. I must regret to withdraw, and did hope my appeal through *The Two Worlds*, a few weeks back, would have brought some staunch, punctual helpers, as I think the out-of-door advocacy of spiritualism, if it is to grow, is a necessity while we have unattractive, not to say often repulsively situated halls, and a most unpopular subject to dwell upon with the pulpit and press dead against us. So strongly do I feel the necessity of spiritual open-air propagandism, that, notwithstanding my growing infirmities, I could not resist the luxury of casting in my mite of help now, if a small band of earnest souls would join in this "Forward Movement."—Bevan Harris.

THE Directors of *The Two Worlds* Company Limited make a special offer of Volume II. of *The Two Worlds*, bound in cloth, to societies for their libraries at the nominal price of four shillings, carriage extra. Any of our friends who will present a volume to the Free Library, or any other institution, can have one at the same price, viz., 4/-, by applying to Mr. E. W. Wallis. We hope many societies and friends will avail themselves of this offer, and place our paper within reach of the reading public. Our readers know the worth of these volumes, the variety and educational value of their contents. No words of ours are needed, therefore, to commend them, and we hope to receive orders for a good number at the small charge at which we offer them.

FOR FREE DISTRIBUTION.—"The Religio Liberal Tracts," advertised by Mr. R. Cooper on our last page, are well worth reading, and should be scattered broadcast. Mr. Wallis can supply them (see advt. on last page for price).

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