

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, AUGUST 2, 1891.

Accrington.—26, China Street, Lyceum, at 10-30; at 2-30 and 6-30. Miss Gartside.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. J. J. Morse.

Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.

Batley Carr.—Town St., Lyceum, 10 and 2; 6-30.

Batley.—Wellington St., Lyceum at 10 and 145; at 2-20 and 6: Mrs. Crossley.

Beeston.—Temperance Hall, 2-30 and 6.

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Gregg.

Bingley.—Wellington St., 2-30, 6.

Birkenhead.—84, Argyle St, 6-45, Mr. Bridges, jun. Thursday, 8, Social.

Birmingham.—Oozells Street Board School, at 6-30: Mrs. Groom.

Smethwick.—43, Hume St., 6-30.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. Moorey.

Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Miss Walker. Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.

Bradford.—Walton Street, Hall Lane, at 2-30 and 6. Otley Road, at 2-30 and 6: Mrs. Beardshall. Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Boocock. Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Rowling. St. James's Church, Lower Ernest St., 2-30, 6-30. 448, Manchester Rd., 2-30 and 6: Mrs. Winder.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Dix. Wed., 7-30.

Birk Street, Leeds Rd., 2-30, 6: Mr. T. Hindle.

Bowling.—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.

Brighouse—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Miss Patefield.

Burnley—Hammerton St., Open-air Lyceum Sessions, at 9-30; at 2-30 and 6-30, Mrs. Britten. Robinson St., Lyceum, 9-30; 2-30, 6: Mr. Walsh. 102, Padiham Road, at 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Discussion.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6.

Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. and Mrs. Clough.

Colne.—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. Johnson.

Cosms.—Spiritual Rooms, 2-30 and 6. Wednesday, at 8, Circle.

Darwen.—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.

Denholme.—6, Blue Hill, at 2-30 and 6.

Derby.—51, Crosby Street, at 6-30.

Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.

Eccles.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, 2-30 and 6-30: Local.

Foleshill.—Edgewick, at 10-30, Circle; at 6-30.

Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., at 11-30 and 6-30: Mr. Wallis. Thursday, at 8.

Halifax—Winding Rd., 2-30, 6. Monday, 7-30.

Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.

Haswell Lane.—Mr. Shields's, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. W. Galley. Thursday, at 7-30. Blanket Hall Street. Lyceum at 10; 2-30 and 6: Mr. and Mrs. Hargreaves. Monday, at 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.

Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6.

Huddersfield.—Brook Street, at 2-30 and 6-30. Institute, 3, John St., off Buxton Rd., 2-30 and 6: Mr. J. Kitson.

Hull.—Friendly Societies' Hall, 8, Albion Street, at 6-30 prompt, Circle. Visitors welcome.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Murgatroyd.

Keighley.—Lyceum, East Parade, 2-30 and 6. Assembly Room, Brunswick St., 2-30 and 6: Mrs. Russell.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Local.

Leeds—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Postlethwaite. Institute, Cookridge Street, Lyceum, at 10; at 2-30 and 6-30: Mr. Swindlehurst.

Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum: 11, 6-30. People's Hall, Millstone Lane, Lyceum, at 2-30; 10-30 and 6-30.

Leigh.—King Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mrs. Green.

London—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, Mutual Improvement; at 3, Lyceum; at 7. Thursday, at 8-30.

Canning Town.—2, Bradley Street, Reckton Road, at 7. Tuesday, at 7-30, Séance.

Clapham Junction.—16, Queen's Parade, at 7-30.

Forest Hill.—23, Devonshire Rd, at 7: Mr. Robson. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.

Islington.—Wellington Hall, Upper St. Closed during July & Aug.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8 Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.

King's Cross.—184, Copenhagen St., N., at 6-45.

Lower Edmonton.—88, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.

Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey; at 7, Miss Rowan Vincent, Psychometric Impressions. Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Hawkins.

Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Open-Air Mission.—Hyde Park, at 3. Several good speakers. Peckham Rye, near Band Stand, 3-15. Support the workers, Finsbury Park, near Band Stand, at 11-30. Rally round. Victoria Park, at 11. Wandsworth Common, near Foot Bridge, at 11-30. Battersea Park, near Band Stand, at 3-30.

Peckham.—Winchester Hall, 33, High St., at 11-30, Mr. Lees, "Trance Mediumship, its Uses and Abuses;" Discussion. Mr. Lees, at 7, "The Life Work of Jesus." Monday, at 8 p.m. Friday, at 8-15, Healing.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7, Dr. Young, "The Uses and Dangers of Spiritualism." Tuesdays, at 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., 7.

Longton.—44, Church St., at 11 and 6-30: Mr. Grocott.

Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Mr. W. H. Wheeler.

Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Mrs. Hyde. Collyhurst Road, at 2-30 and 6-30. Edinburgh Hall, nr. Alexandra Park Gates, at 3 and 6-30.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30: Members' Meeting. Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6: Mr. Peel.

Nelson.—Sager St., 2-30, 6-30.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; 10-45, 6-30.

North Shields.—6, Camden Street, Lyceum, at 11 and 2-30; at 6-15: Mrs. Caldwell. 41, Borough Rd., at 6-30.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes. Masonic Lecture Hall, 10-45, 6-30: Mrs. Wallis, and on Monday.

Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Open Sessions. Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2; at 3 and 6-30, Mrs. Crossley. Monday.

Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. H. B. Boardman.

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. B. Plant.

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. H. Price.

Rochdale.—Regent Hall, at 2-30 and 6. Michael Street, at 2-30 and 6. Tuesday, at 7-30. Penn Street, 2-30 and 6: Mrs. Berry. Wednesday, at 7-30, Circle.

Salford—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30: Mr. H. Buckley. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7. Central Board School, Orchard Lane, 2-30 and 6-30.

Shipley.—Liberal Club, 2-30, 6: Mr. Campion.

Slaithrowite.—Laith Lane, at 2-30 and 6: Mr. Hepworth.

South Shields.—85, George Potts St., at 11 and 6.

Sowerby Bridge.—Hollina Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Bush.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10. 2-30 and 6-30: Mr. R. White. Thursday, Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High Street, W.: 2-30, Lyceum; at 6-30: Mr. E. Lashbrooke. Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Charlton.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6.

Walsall.—Central Hall, Lyceum, 10; 11, 6-30.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, 2-30, 6.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Stansfield.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 10-30, 6-45: Mrs. Yeeles.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

A PLEA FOR THE UNION OF CHRISTIANITY AND SPIRITUALISM.

(BY ARCANUS.)

To all whom it may concern.

DEAR MADAM,—To “call a spade a spade” I consider a good maxim, the neglect of which is the cause of much misunderstanding in our communications one with another. My object in now addressing you is to ask your kind permission to call the attention of such of your readers as it may concern to this fact, and to ask some of them to favour me with their opinions on this question.

Must not all *true* Christians be *true* Spiritualists? and, *vice versa*, all *true* Spiritualists be *true* Christians? My query is founded on the following theorems:—

1. All truths are eternal.
2. No truth can be at variance with any other truth.
3. All religions have a basis of truth.
4. The truths of all religions are the same and unchangeable.

The truths taught by Spiritualists are—

1. The Fatherhood of God.
2. The brotherhood of man.
3. The immortality of the soul.
4. Personal responsibility.
5. Compensation and retribution hereafter for all the good or evil deeds done here, and a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

The truths taught by Jesus are the same.—[No.—Ed. T. W.]

The essential principle of the whole, and of all religion, pure and simple, may be summed up in the one word *Love*. This Jesus taught and exemplified in his life.

I have been induced to pen the foregoing remarks from observing that many platform speakers and others have, of late years, been much given to condemning Christianity *in toto*.

That would be all very well if true Christianity consisted in a belief in all the dogmas of all the sects that call themselves Christians. Other speakers, having a like object in view, more judiciously avoid thus causing discord, by *not* condemning true Christianity, but by pointing out the errors, contradictory teachings, and absurdities of what they very properly term the popular theology, or popular “orthodoxy,” and I perfectly agree with these speakers or writers.

As I do not yet see that a man cannot be a *true* Spiritualist and a *true* Christian at the same time, in the proper acceptation of that term, I think it would be well for those who desire unity among Spiritualists not to throw the apple of discord into the Spiritualist camp unnecessarily. If I am wrong I shall feel grateful for correction. I would willingly have endeavoured to render myself more explicit; but regard for your most valuable columns forbids. I would merely mention, in conclusion, that it is a known fact that some of our foremost Spiritualists and scientists have been

converted from Atheism, Agnosticism, or Materialism to Christianity—not by the popular orthodoxy—but by means of Spiritualism; therefore I do not see why Spiritualism and Christianity should be looked upon as antagonistic to each other.—Yours most obediently,
ARCANUS.
June 22, 1891.

LINES OF DEMARCATION BETWEEN CHRISTIANITY AND SPIRITUALISM.

ANSWER BY EDITOR, “TWO WORLDS.”

WE are sorry to differ from a writer for whom every reader of the special work he has already given to the world on the subject of Modern Christianity and Modern Spiritualism must cherish an equal sense of respect and admiration, but there are many and cogent reasons why the two beliefs should stand apart, each on their own basis of revelation, and why there should be lines of demarcation drawn between them.

In the first place, what is Christianity? It may be all very well to say “*My* Christianity is Christ alone, and not any of the fifteen-hundred different sects that have arisen in his name, claiming him as their founder, and writing the history of Christianity for eighteen centuries in war, fire, and blood.” Supposing, however, that we were to ignore the creeds, articles of faith, and doctrines of all the various contending sects up to the present day, and all the long and ghastly list of crimes committed by Christians in their past eighteen centuries of history, how much better should we be were we to go back to the days of Christ as we find them recorded in the four gospels? In this age of life’s tremendous activities, arts, sciences, and national, as well as personal, competition, could we live and “take no thought for the morrow”? Could we exist in the midst of crime and violence, acting out the doctrine of non-resistance, giving our cloak to him that would take from us our coat? &c., &c.

Perhaps, however, the most impossible doctrine that we should have to believe if we were to be *literal* followers of the gospel Jesus would be first, that we should be “in danger of hell-fire” for calling our brother fool. Next, that there was any hell-fire at all, and above all, that the God of Love, the Creator and Father of men, should bid the wicked depart into everlasting perdition “with the devil and his angels.” The horrible doctrine of God’s wrath and man’s eternal perdition is not taught alone by Jesus in Matthew 25, the 41st and 46th verses, it is given in other words and places as from Jesus, and not alone sanctions, but actually teaches, the present abhorrent doctrine of eternal destruction for those whose crimes in this brief span of mortal life are very frequently forced upon them either by inherited tendencies, or the iron hand of hard necessity. Thus whilst the nations of civilization are to-day shrinking with horror and abhorrence from the blasphemous doctrine of eternal punishment for any creature that lives, the few infatuated preachers that yet uphold it go back for authority to the very root of the Christian faith—the words of the Founder himself.

As for the excuse, that other portions of Christ’s teaching are in opposition to this horrible doctrine, all we can say is, so much the worse for the book, and equally so for the teachings in which fatal and irreconcilable doctrines are to be found.

Amongst the many other reasons why the civilized nations of the present day should go forward to find the basic principles upon which true, vital, practical religion alone can exist, and not go back to the opinion of any one special teacher of the ages of antiquity, is the fact that no special teacher has had the monopoly of religious truths, even where and when they might be applicable to present

day beliefs. Nearly all the doctrines enunciated in the New Testament as the teachings of Jesus, have been recorded in earlier Bibles than that of the Jews, and attributed to earlier teachers than Jesus. The belief in Messianic men, sons of God, and miraculous births, no less than the doctrines of universal brotherhood, love, forgiveness of enemies, the golden rule, and even the Lord's Prayer, are not original with Jesus, and even if such a person ever lived and taught, a belief that is now undergoing the most crucial spirit of historical criticism and wide-spread denial, to call the doctrines of the Jewish scriptures the "Word of God" and original with the Jewish Christ is a piece of egotism worthy only of a rich, proud, and powerful church, whose existence would be endangered by the recognition of any other nation's bibles than their own, any salvation for God's creatures outside their own tithe payers and pew renters, or admit that the Creator of the universe, after making this planet millions of years ago and filling it for untold ages with a freight of living men and women, only revealed himself and his laws some eighteen centuries ago through one special being and in one special corner of the earth.

As to Modern Christianity we have too much respect for our honoured correspondent to contend with him on the subject of its absurd creeds, dogmas, or articles of faith, or—even at this time—to try it by its fruits. It is enough that the very men who are at present recognized as a part of its fold, are many of them amongst the most unchristian analysts of its total want of adaptation to the crying demands of the hour, and its most popular preachers are the severest critics on the short-comings of ecclesiastical institutions to the urgent needs of the people. In the hands of these unchristian Christian Iconoclasts, we leave the church of 1891, and proceed to show by what Spiritualism is, how impossible as well as unnecessary is the attempt to put the new wine of Spiritual faith into the old bottles of ancient theology, or patch the worn and threadbare garments of ecclesiasticism with the new cloth of a true, real, and world-wide Spiritual revelation. The very pivot around which the entire doctrine of Christianity revolves, is the vicarious atonement of Christ for the sins of mankind. Spiritualism, through the lips of millions of arisen Spirits—beings living in the experience of what they teach—declares there is no such thing in the after life as a vicarious atonement for sin; no substitution of the innocent for the guilty, but that every soul that has done wrong must atone for itself; no salvation from the effect of sin but personal repentance and personal well-doing. Christianity, to justify the doctrine of a vicarious atonement, must endorse the biblical account of the fall, a personal devil, the curse of God on the creatures He has made, and the entire teaching, creeds, and dogmas of modern theology. Spirits deny every item of these dogmas, referring creation to the well proven doctrine of evolution, and the consequent upward march of suns, planets, worlds, and all the ever progressive unfoldments of life and being. Of Jesus very few Spirits make any mention, and those that do, never represent him in any other light than as a good Spirit like themselves. All Christian theology represents either the state beyond the grave as a long sleep in which the soul is waiting for the resurrection of the body to be judged, and then go to one of two final states (*i.e.*) a heaven of everlasting praise and prayer, or a hell of everlasting torment, or else the soul after death is to be judged immediately, and enter immediately upon one or other of those final states. Spiritualism utterly denies the existence of either of these states, and especially affirms there is no finality in any condition known to Spirits, but all and each enter, according to the light that is in them, or their will to do good, upon conditions of unending progress.

The last and worst feature of modern theology, based, of course, on Biblical texts and in most instances upon those of the New Testament and the interpretations put upon the teachings of Christ, is the application of the vicarious atonement to the daily life and practices of sinful man, and the shocking and immoral assumptions that grow out of this doctrine. The cruel—nay wicked—teaching that there is no remission of sins without the shedding of blood, the terrible egotism of the Christian world concerning what they call the *Heathen*, the limitation of the Creator's love, mercy, and providence over all his creatures, in every age and every clime, by the claim that there is no salvation outside of the comparatively modern doctrine of belief in Christ, and the continual reiteration of the abominable teaching that *belief in him can and does remit even the worst of crimes, not excepting those which bring the criminal to the very gallows*

itself—all this, and wrongs, the narration of which would fill volumes—draw those lines of demarcation between the Christian Church and the doctrines of Spiritualism of which our correspondent complains. If he asks why we are not contented to preach our simple doctrines without trenching upon Christian ground, we reply, no man can build upon ground already occupied; and, again; if we should see every day guilty men and women sinning deliberately in the belief that faith in Christ's atonement was ample excuse for their acts, should we not be as guilty as themselves if we did not warn them of their terrible delusion? and when we find them boasting of the Heaven to which they are going, and their preachers assuring them of passports to that Heaven solely on the faith of a *Saviour's blood shed for them*, should we fail to "cry aloud and spare not," and tell them of the realities of that life hereafter, as proved by millions of travellers returning from its actual experiences? Here is the only confession of faith that these same travellers insist upon as the immutable truths of the life hereafter.

Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good
or evil deeds done here,
And a path of eternal progress open to every human soul
that wills to tread it by the path of eternal good.

Now there is not one item of that confession of faith that agrees either with the character of the God of the Christians, their Heaven, Hell, or on the cause, progress, or ultimate of man's life on earth as taught, whether in ancient or modern Christianity. To those who expect us with such a belief to be silent and not protest against the errors of a Church that might own the two first items with their lips, but deny them in their creeds, whilst they openly reject every other portion of what we know to be true, we can only say, neither our hearts nor consciences will permit us to act so cowardly a part.

We are quite aware that we are on the unpopular side, and might gain many an ear by a subservient attempt to worship God and Mammon. We neither know the way to do this or propose to learn. When the Father of Spirits revealed to us the truths and conditions of life immortal, he showed with the actualities of that life the fallacies of the popular teachings concerning it. We could not teach the truth then without exposing the errors, and when we are asked to do this, our very listeners condemn us by demanding to know how we can reconcile the totally opposite teachings of Spiritualism and Christianity. We do not, cannot, and are not going to try to reconcile them.

The Father of Spirits has spoken to us through his ministering angels; the spirit of well-proven truth is with us, and whenever we are asked to hush this in wordly subservience to popular errors, we remember that these same ministering angels have given us a watchword which we never propose to abandon, "WHAT IS THAT TO THEE? FOLLOW THOU ME."

ANOTHER MESSIAH.

The *Iron Clad Age* incidentally mentions George Chainey, and says: "Chainey took it (theosophy) bad and has probably been translated, as he has not been heard from for many moons." On the contrary, Chainey is still in the flesh, as much as ever, as is shown by the following, taken from a recent number of the *Agnostic Journal* (London): "George Chainey, or—as he was called among his intimates here in London—'God,' has left for Palestine, accompanied by three ladies. On whatever continent 'God' sets foot he has a following of 'devout women' of the Anna Kimball type. *Psyche*, the organ of Unintelligibility, which got starved to death in London, is shortly to be published from the Mount of Olives. The moon would, no doubt afford a more appropriate publishing office; but the state of the psychic exchequer, and other considerations prevent 'God' and his three devout women from going there, at least in the meantime. 'God' favoured us with a complimentary visit before he shook the dust of London from his celestial feet. He knows 'the Supreme' will send him money. . . . Chainey and Schweinfurth ought to go into partnership.

REASONS FOR THE HOPE THAT IS IN ME;
OR, EVIDENCES OF A FUTURE LIFE.

(Written expressly for "The Two Worlds.")

BY H. JUNOR BROWNE, OF AUSTRALIA,

Author of "Rational Christianity," "The Holy Truth,"
"The Grand Reality," &c., &c.

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[NOTE.—The great interest excited by Mr. Browne's striking experiences in Spiritualism, as given at the recent Bradford Conference, has induced in many of the listeners present the wish that Mr. Browne's exciting narrative, together with such other of his wonderful experiences as form marked events in his life, should be presented to the public in the form of a series of articles. In view of the Editor's acquaintance with this estimable gentleman and his family during her visit to the Australian Colonies, she ventured to urge upon him compliance with the above-named very general request. As Mr. Browne and his family are only tourists through England, and will shortly proceed to the Continent prior to their return to Australia, Mr. Browne has felt some difficulty in complying with his numerous friends and admirers' request, but at the solicitation of Dr. and Mrs. Britten, during a brief visit paid to them, the promise to do his best—as far as travel and change of scene permitted—was most kindly made. The following paper will be at once realised as only an introduction to what is to follow; but as a series of irrefutable arguments to which no answer could by any possibility be given in disproof, this introductory paper alone is amply worthy the attention of every thoughtful reader.—Ed. T. W.]

Before relating some of the many wonderful experiences I have had in the investigation of spiritual science I shall make a few preliminary remarks.

Without, I hope, been deemed egotistic, I may state I was reared in the strictest of "orthodox" schools, my father having been a clergyman of the Established Church of Scotland. Until I was about forty years of age I adhered to the "orthodox" faith, notwithstanding that frequently during that period I had felt that the reason with which God had endowed me was at variance with many of the doctrines which I had been taught to revere as divine verities. About this time the green spectacles of superstition seemed suddenly to drop from my eyes, and the irrationality and God-dishonouring character of many of the orthodox doctrines became at once apparent to me. I could then look back at the many struggles between truth and error my mind had gone through during the years alluded to, in my earnest endeavours to dispel doubts, which would involuntarily spring up through my moral consciousness revolting against doctrines which, even then, seemed to me derogatory to the character of God. When, however, these doubts arose, such passages as "He that doubteth is damned"; "He that believeth not is condemned already," would rise up in my mind, and for the time silence these doubts. I was at that time unconscious of the fact that doubt was the great lever by which the world had been raised from savagery to civilization, and that it was not only the right but also the duty of every one to doubt whenever anything clashed with his divine gift of reason. Blind faith, however, at length, as I have stated, gave way to reason, and I then and have ever since felt a deep sense of gratitude to God for my emancipation from mental bondage.

As one would feel who had been a slave all his life and suddenly set free, so on my emancipation from the thralldom of superstition I felt much like a ship at sea without a compass to steer by.

For the purpose of satisfying the craving of my mind for some sure foundation on which to rest, I commenced to read all the books I could lay my hands upon relating to the various religions of the world, but although I found each of these contained some sublime truths, none of them appeared to me to be soul-satisfying. About this time I was induced by a friend to read a work on the Spiritual philosophy, and though, like all others who are ignorant of the subject, I was then much opposed to anything connected with Modern Spiritualism, I was truly delighted with the theories set forth therein. I must confess that I wished they were true, but I thought they were too good to be true. Modern Spiritualism I looked upon as only suitable for people of a credulous disposition and of an imaginative turn of mind. The fact that such men as Professors Crookes, Wallace, Varley, and other almost equally eminent men had publicly acknowledged the reality of Spiritual phenomena, seemed to have had no effect on my mind, as it should have done were it not for the obstinacy which prejudice engenders. I had no idea then that Spiritual manifestations were capable of proof by the positive evidence of demonstrable facts, as I afterwards found them to be. I was, however, so fascinated with the Spiritualistic theory, as I then termed it, that I

read with eagerness all books on the subject that I could procure, and the more I read, the more rational, beautiful, and soul-elevating did the Spiritual philosophy appear to me to be. During what I now term my transition period—that is from darkness to light, or from blind belief in ancient superstition to knowledge resting on facts capable of demonstration—I still paid my pew rents and sent my family to church, not having anything of a definite character to give them in place of the old priestly superstition. So soon, however, as I obtained what I never expected to do, namely, scientific demonstration of the truth of Spiritual manifestations, I at once discouraged my family in continuing to believe what I now term and am prepared to prove is popular blasphemy. It was not long, however, before they all adopted similar views to mine, having, like myself, obtained irrefutable proofs of the truth of Spiritual phenomena.

In looking back at my past life I am truly astounded to think how I, as a rational being, could have so long believed in doctrines which are as God-dishonouring as they are false and absurd. I maintain that when once rationally analysed many of the doctrines of the popular faith prove themselves to be absurd, and that belief in them is a disgrace to the intelligence of the age in which we live.

I may here observe that every one who believes in a future spiritual state for man is a Spiritualist. The only difference between the manifestations recorded in the Hebrew and Greek Scriptures and those of our own day is, that the former occurred in ignorant and superstitious times, while the latter have occurred, and are taking place, in all parts of the world in an age of inductive reasoning, when astronomy has taken the place of astrology and chemistry that of alchemy. I am aware, however, from personal experience, how difficult it is for those who are ignorant of the subject, and who are biassed against it through life-long misrepresentation thereof, to realize that Spiritual manifestations are capable of demonstration in our own day. I can therefore sympathise with those who now occupy a similar position to that which I did twenty years back. Let me remind them, however, that it is popularly but erroneously taught that God, who is unchangeable, the same yesterday, to-day, and for ever has, within the last two thousand years, altered His laws regarding the ministry of angels and communion between the unseen and the visible worlds. In other words, it is popularly taught that formerly those who had passed through the change called death did, at times, manifest themselves in various ways to men, but that for many centuries past God has closed up the thoroughfare between the two worlds to all except to an imaginary evil spirit called Satan, whom He allows to go to and fro like a roaring lion, seeking whom he may devour. In corroboration of this, I need only refer to the appearance of Samuel to Saul; to that of Moses and Elias on the Mount; and to that of the bright Spirit on the island of Patmos, who declared to John that he was the Spirit of one of his brethren the prophets; coupled with the popular teachings regarding a personal devil, who is represented as the ubiquitous tempter of mankind. The fallacy and God-dishonouring character of such teachings would be palpable at once to every rational being were it not that the judgments of the great majority of the people have been warped on this subject in their childhood, before they were capable of using their reason. They have been taught *what* to think, not *how* to think; that to use the reason with which God hath endowed them, in that which is the most important matter of life, is sinful; that he that doubteth what cunning priests, from interested motives, have branded as of divine authority shall be eternally damned; and the masses have thereby been deceived and misled by priests and parsons, their self-constituted spiritual teachers.

These so-called spiritual teachers must be either cognizant that they are deceiving their followers, or else they are culpably ignorant on that subject which they profess to be capable of teaching. In the former case, they are wolves in sheep's clothing; in the latter, they are blind leaders of the blind. Which they are is only known to themselves individually, for, as a rule, they keep their counsel to themselves on this subject, from the fear of losing their place and pay if they spoke the truth.

A pious lie that has got a good start has, in all ages proved very difficult for truth to overtake, and this one about God having altered His laws regarding Spirit manifestations is no exception to the general rule. The chief reason why priests and parsons are so anxious to perpetuate this pious lie is because they well know that through Spirit communion the light of truth is let in upon all the other pious falsehoods

through which they trade on the credulity of their too confiding dupes. They are also aware that their childish and self-condemnatory doctrines regarding an eternal psalm-singing heaven for the few, and an everlasting roasting hell for the great majority of God's children will stand but poor chance of retention in the minds of their followers, when once they become aware, through Spiritual investigation, of the glorious destiny which eventually awaits every human soul in the life eternal.

It may be asked why I, the son of a parson and whose only sister in this life is the wife of a parson, am so severe upon the cloth. My answer to this is plain and simple, namely, because it is and has been through priestcraft that the light of Spiritual truth has been shut out from the world for so many centuries, and men have been kept in darkness and ignorance regarding the infinite goodness, justice, and mercy of God, the impartial Spiritual Father of the race; also because so many of my fellow beings are still kept in mental bondage by the priests and parsons of our day, who are the successors of those men who built houses to God and dungeons for men.

To all who are really animated by the love of truth, the great question is, "If a man die, shall he live again?" The mere hope that there is another life beyond this may satisfy some people, but stronger minds require something more than simple conjecture on so important a subject; they desire scientific and rational evidence that death does not end all, as the materialists assert, and it is only through the investigation of Modern Spiritualism that such evidence can be obtained. Priests and parsons would have men believe that in former times Spiritual manifestations used to take place, but that since then the Almighty has brought in an amending act to prevent their occurrence. Science, on the other hand, has demonstrated that the laws of nature, which are God's laws, are fixed and unchangeable; therefore if Spirit manifestations were possible in former times they must be possible in our day, and if it were true that they cannot occur now, then it follows that they could not have taken place in Biblical times. No one can truly lay claim to consistency who believes in the one, and rejects the other as false, and those who denounce modern Spiritual manifestations as all humbug and delusion should bear in mind that they are only playing into the hands of the materialists and atheists, for it is alone by the evidence obtainable through the investigation of Spiritualism that their blank negations can be logically and effectually met. Materialists and atheists claim to be freethinkers, but they are not so in reality, for they bar Spiritualism, and are as bigoted as Churchmen on this subject. Spiritualists alone can truly claim to be freethinkers, for they bar no subject under the sun from their consideration and investigation. Their leading mottoes are "Light, more light," "Prove all things and hold fast to that which is good," "The truth against the world."

In ignorant and superstitious times all Spiritual phenomena were looked upon as being miraculous or supernatural occurrences. Science, however, has proved that in a domain of law, every effect must have its antecedent and adequate cause, therefore a miracle or a suspension of law is an infinite impossibility. The word "miracle" is only a term used to cover men's ignorance of the producing cause of occult phenomena, and as God, the eternal and infinite cause of all causation, alone is above nature, nothing else can be supernatural. The laws which control Spiritual forces are doubtless supermundane, but this does not constitute them supernatural, for the Spiritual world is governed by natural law as much so as is the physical universe; consequently all Spiritual phenomena are, though occult, natural occurrences. These phenomena furnish the key which alone can explain the mysteries of all ages. Instead of Spiritualism being a superstition, as those who have not investigated it and who consequently are ignorant of the reality of its phenomena, declare it to be, it is the destroyer of all superstition. Surely that which rests on facts capable of demonstration, which courts inquiry, and which can stand a rational analysis, cannot be a superstition? If it is, the Berkleyan theory must be right, and we do not really exist, but merely imagine that we do. No other theory than the Spiritual can be found to fully explain the mysteries recorded in the past. Spiritualism in fact offers to every earnest inquirer, a true science of life here and hereafter.

Through Modern Spiritualism grander, nobler, and more reasonable views of God and the destiny of man are presented than are to be found in any of the established religions of the world. For instance, in the popular faith God is repre-

sented as the titular deity of this tiny speck called Earth, the countless other planets with which immensity of space is studded being passed over as quite secondary in His sight; and as regards the other world in which we are to dwell throughout eternity, it is represented as being divided into a circumscribed place called heaven, where a few of the most credulous are to be for ever singing anthems of praise to a deity seated on a great white throne, and a vast region called hell, where the great majority of the race who have conscientiously renounced the God-dishonouring doctrines of the popular faith, are to writhe in excruciating agony during the countless ages of eternity. Through Spiritualism, on the other hand, we learn that the Almighty is the infinite God of universal nature, whose love is over all His creatures, and that the world to come is but a higher domain of nature, where, by the inexorable but just law of cause and effect, each individual enjoys as much happiness as he is fitted by his antecedents to receive, and where eventually there is eternal joy for all the race, not through vicarious sacrifice, but alone by personal endeavour to become nearer in goodness to the Great Author of their being through doing good to others, which is the only service God requires of man, both in this life and in that which is to come.

Before this little speck called earth had ever revolved in space,
Ten thousand thousand greater orbs had long since run their race;
And when this world, yet in its youth, its destiny hath run,
A thousand other worlds will then their courses have begun.
Eternity, oh! wondrous word beyond man's power of thought,
In thee the purposes of God have all to be outwrought.
Yet some men talk about God's will as if they knew it all,
And as they had been present at man's birth and fabled Fall;
They speak of God as though He had to them His plans laid bare,
And of Christ's crucifixion as if they had been there.
Oh, foolish men! with reason blest, cast fiction to the winds,
And let the light of truth henceforth illuminate your minds;
Retain the true and good in all, put all things to the test,
And hearken to the voice within, which is, of all guides, best.

(To be continued.)

SONG OF THE INDIAN CHIEF CALLED KING PHILIP.

BY JOSEPH D. STILES.

Two centuries away have passed
Since my immortal lot was cast
In Hunting grounds beyond the grave—
The roll of time's relentless wave.
In spirit do I press once more
The sands of life's wave-beaten shore,
And haunt with joy that none can tell,
The spots King Philip loved so well.

The same fair sky of azure spreads
Its gorgeous mantle o'er your heads,
That covered the material brow
Of him who speaks to mortals now;
The same star-lamps of heaven still light
The dusky countenance of night;
While o'er the great and wondrous whole
Presides the same Eternal Soul.

But ah! how changed is nature's face!
How changed her symmetry and grace!
The forests wear a silent gloom,
The silence of the dreaded tomb;
The trees that heavenward proudly reared
Their giant heads have disappeared,
Or vanished like affrighted ghosts,
Before the white man's conquering hosts.

Oh! where the grounds the red man trod,
And rendered homage to his God,
The spirit who controls and guides
The raging winds and fickle tides?
Oh! where the young and stalwart forms
That breasted and defied the storms,
And rode triumphant o'er the waves,
Ere white men hounded them like slaves?

Responses from the sombre past
Crowd mem'ry's chambers thick and fast;
The echoes of their feet once more
Resound along Atlantic's shore.
Invisible to human eye
Their weird canoes float noiseless by;
Their muffled, cleaving oar no ear,
Save by an inner sense, can hear.

They studied Nature's Book of Books—
They read her texts in birds and brooks;
In furious gale, in grateful shower,
In lofty tree, in lowly flower,
In nodding grass, in murmur'ing rill,
In vernal glade, in tower'ing hill
They read the sermons of the love
Of Him who rules and reigns above.

As up and down yon waves of blue
The anglers do their sports pursue,
Ah! little think they by their sides
Are hov'ring near unnumbered guides:
Once proud possessors of the soil
Now marked by white man's fruitful toil.
In spirit do they come again
To haunt each river, glade and glen.

Two hundred years have rushed along!
Atlantic sings the same old song
As when its shores King Philip trod,
At peace with man, at rest with God.
And as it winds upon its way,
From morn to eve, from eve to day,
It kisses e'er the green clad bed
Where sleeps in death King Philip's head.

No more upon the trail he goes
To seek the death of vengeful foes;
His belt no longer bears the stain
The blood of victims he has slain:
The arrow, tomahawk and bow
Rest with him in the grave below:
Their work of woe and death is o'er,
There let them slumber evermore.

King Philip and his tribe have found
At last a happy Hunting-Ground;
No pale-faced warrior can despoil
Their title to its sacred soil.
Unchecked its holy glades they roam,
And, undisturbed, find there a home;
No power can e'er their tribes disband,
For God, the Father, owns the land.

Before the same Great Power they bend,
Praise the same Father, God and Friend!
Together chant the same sweet song,
Whose glad refrain is "Death to wrong!"
They glide along the starry floor,
By angry passions stirred no more;
Their lives are blent in unison,
Their mission, work and purpose one.

Pale-faces: May we hand and heart
Unite in doing well the part
That Heaven has to our trust assigned,
In elevating all mankind;
That when you turn the river's bend
Your souls in triumph may ascend
The steeps of yon Celestial Land
To clasp King Philip* by the hand.

THE PLANET MARS

VISITED BY PROFESSOR LARRABEE.

AFTER reading Professor Pickering's opinion in *The Progressive Thinker* concerning the dead condition of Mars, I would like you to publish an article written some years ago by Professor Larrabee, of Abercromby College.

Larrabee was Professor of Astronomy and high mathematics at the said college, and used to spend every leisure moment before the telescope when the atmosphere would permit, and to use his own words, "was like all other astronomers, for all have their hobby, and my hobby was Mars." He said: One night it was midnight before he could leave his work to seek the telescope, but the atmosphere was exceedingly clear that night, and he could not think of retiring until he had looked upon the face of his old friend Mars. Upon levelling the telescope on Mars he said he beheld the most glorious sight that his eyes ever looked upon. He could see the land and water so plainly that it seemed to him he could almost hear the waves dash up against Kelper's land, and he immediately became possessed of a very strong desire to know what kind of people, if any, inhabited that planet, what form they took, &c.

The next thing he knew he was lying on his bed where they had placed him for dead when they found him at the telescope rigid, and to all appearance dead, and his doctor and friends were standing by his bed. His first words on reviving were, "Bixby is at the door." He said how he knew Bixby was at the door he could never tell, but the instant he spoke, Bixby stepped in.

He soon became possessed of a passionate desire to know what had happened to him while he was out of his body, but could remember nothing, and as week after week passed his longing became insatiate, but could find no outlet. At last he said that his hunger equalled that of Eve's when she ate the apple. Finally he awoke one morning, with a very tired feeling, such as he often felt after his night walks, for

in his youth he was a somnambulist. He felt so much exhausted that he had scarcely strength to dress himself.

On passing from his sleeping room into his office, he glanced toward his desk and there beheld several fully-written sheets. He was surprised, and wondered who could have gained access to his office, but was much more surprised upon looking to find the writing was all his own, for there he had written out all that had occurred to him while he was out of his body on that memorable night, when, according to his own trance-writing, he had actually visited Mars, and this is what he wrote:

"Upon reaching Mars I found the inhabitants there very much like the children of earth in form and feature. They walked upright, and were very intelligent, the only marked difference being they all looked young, and it was only by closely scrutinizing each of them that I could discern any difference between the youth and the middle-aged, and the middle-aged and the old; indeed, time appeared to have no tooth on Mars. Presently I was met by a man who (by way of introduction) said to me: 'You are not making much progress on your sphere, are you?'

"I replied: 'We think we are doing pretty well.' He said: 'Perhaps you are, considering the circumstances and the difficulties under which you are labouring, for you are in darkness, and we call your planet the blind man's world, for nothing there is foreseen, so you cannot progress as fast as you would, could you see as we do. Here on our planet we see every event before it transpires, even to the very day we are to die.'

"I then asked him if they had dread of death, to which he replied: 'Not in the least, for we know the change is beautiful, and we obey every law of our existence so perfectly that we die without pain or struggle. Our marriages are perfect and bring happiness to all, for all marry, and when our people get to be of a marriageable age they build in their mind their ideal of a husband or wife, and the ideal is in perfect keeping with the real, hence when they are first seen they are recognised and loved at a glance; in fact, they know and love each other before they meet.'

"He then asked me if I would like to look through their telescope, and when I assented he led the way to it and levelled it on our earth, and bid me look. Upon looking I could see distinctly our town and the college, and even the stairs that led to my room, and I could see men hurrying up and down the steps, and wondered what the cause of such a commotion could be."

M. M. SISCO.

Pomeroy, Iowa.

JAMES NICHOLSON, THE POET.

A Scottish public reader and orator in the United States, Mr. Andrew Cross, has been giving a lecture at Portland, Maine, on James Nicholson, the author of "Willie Waugh, or the Angel o' Hame" and other volumes of genuine Scottish verse. Mr. Cross placed Nicholson foremost among the living minor poets of Scotland. Born in 1822, condemned from youth to poverty, "stinted meals and sour looks" his portion, compelled to earn his own living at the age of seven, the boyhood of the future poet was sad enough. He laboured for one shilling a week in a tobacco factory. Even as a boy Nicholson had a strong desire "to know," as he himself expressed it, and from signboards tried to, and at last did, learn to read. Then the family removed to Lanarkshire, where the boy was hired by a farmer as shepherd. From that work he graduated in time, and went to Edinburgh, where he learned the tailor's trade and also how to write. While little more than a boy he printed his first poem. "Sorry verses they were," he said in after years, "but they pleased me at the time." He married in 1843, and continued his labours as a tailor. In 1853, having by that time become somewhat noted as a poet, he received an odd tribute of approval in the shape of an appointment as tailor to the Govan Poorhouse, perhaps the strangest appointment a poet ever received at the hands of the powers that be. The old man is still working with his hands, at times giving to Scotland a song to which she listens. Mr. Cross is not inclined to place the tailor poet side by side with Burns, but rather at the feet of the great poet, knowing of no other Scottish poet whom an honest and impartial critic would place higher. Scotland still waits for Burns' compeer.

* Philip, King of the tribes that welcomed the Pilgrim Fathers to the shores of America.

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E. W. WALLIS.

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FRIDAY, JULY 31, 1891.

NOTEWORTHY SPIRITUAL EXPERIENCES.

BY JOHN WETHERBEE, OF BOSTON, MASS.

[NOTE.—Our esteemed friend and occasional correspondent, Mr. John Wetherbee, himself a grand veteran Spiritualist of Boston, Mass., sends us one of the leading papers of that city, *The Boston Globe*, a secular journal, in which is reported the following article. We re-quote it, not for the sake of the speciality of the phenomena detailed, but as a sample of the kind of evidence which, coming from such an authoritative and truthful source as Mr. Wetherbee, puts to flight all other attempts at explanation than that of the Spiritual hypothesis. The medium named as Miss Hoyt, is now better known as Mrs. Ada Foye, one of the oldest, most experienced, and reliable test mediums of the age.—ED. T. W.]

To the Editor of "The Globe."

RELIABLE experiences which are of a positive, abnormal, and psychic character should always be reported; where I have been absolutely certain of such, I have made a record of them. The following incident can be depended upon as actual in every particular, and is worthy of every investigator's attention, as covering the whole ground of being a spirit manifestation.

Mrs. Foye, now living, is a good medium and very estimable lady of California. She has within a few years visited this city, where she was known in her younger days as Ada Hoyt. In those days I saw a great deal of her. She was the medium that gave such tests to Emma Hardinge in her investigations as to convince her of the truth of modern Spiritualism. The latter lady subsequently became one of the bright lights of the order, a gifted medium herself, and is now the Editor of *The Two Worlds*, an English paper.

On one occasion I met Miss Hoyt at a party at the house of Daniel Farrar, a highly respectable and wealthy merchant of this city. Miss Hoyt entertained the party with tests. Five or six of us were seated with her at a table. We were severally asked by her to write four or five names of our departed friends on slips of paper, roll them into pellets, and put them in a pile in the centre of the table. We all did so. I felt that I would write the names of suicides—I do not know why I did, having plenty of near spirit friends who had died natural deaths, but I knew afterwards it was for the admirable test that was the result of the sitting.

SO I WROTE THE NAME

of Henry Jacobs, who cut his throat in Scituate; the name of John Smith, who shot himself in New Bedford; the name of Thomas Hooper, a teller of the Merchants' Bank, who hanged himself on account of a defalcation—as four was the number that was generally being written. I wanted one

more, however, and wrote the name of Patty Gray, a lady I never knew and had not thought of for many years. To give point to this experience I must relate the following circumstance:—

Patty Gray was the daughter of a well-known citizen, who lived in a three-storey wooden house on what was once known as Pemberton Hill, nearly opposite the head of Hanover Street. She was a schoolmate and friend of an aunt of mine, and hanged herself in the early part of this century. Before she hanged herself she jumped out of the chamber-window, breaking her leg, and looking up to the window from which she had jumped, shook her fist to something she saw there, saying, "Ah, devil! you deceived me." This made quite a talk at the time, and was an impressive event to my aunt, who used in my childish walks with her tell me of the circumstances and show me the spot where Patty Gray struck when she jumped.

Miss Hoyt did not see any of the names that were in the pile, and if she had it would have made no difference—they all looked alike in the pile. She stirred them around a little with the end of her pencil, tossing one out towards the person it was for. She then wrote the name, and when the pellet was opened and read it was always the right one. She then told her audience where the people died, and what they died of and other circumstances. I will write of one that she tossed out with the pencil end, saying, "That is for you, Mr. Wetherbee." She then wrote the name of Patty Gray, as I found it on the paper when

I OPENED AND READ IT.

She then said, "Now write several diseases, including the one of which she died," and I wrote consumption, fever, heart disease, suicide, old age, unknown, and she rapped—or the spirit did, when I touched "suicide," which was right. She then said, "Write some of the forms of suicide, including the right one." I wrote poison, drowning, hanging, shooting, cutting throat, and touching the words in their order the rap came at "hanging," which was right. She then said, "Write some places, including the place where she died," and I wrote Dorchester, Boston, Roxbury, Cambridge, Charlestown, and touching them in their order no rap came at Boston, which was the place, but it came when I touched Cambridge. But I said that was not the place, for she died in Boston. The medium then wrote very forcibly—

"NO; CAMBRIDGE."

I was as sure it was in Boston as I could be of anything, but being so positive in her way of writing it, I said, so as not to impair the general impression—for she otherwise had been very correct—"I might have been mistaken, although I am sure I was not."

A few weeks after this my aunt, who was then living in Sharon, and was over eighty years old, was visiting me, and remembering the incident, I said: "Aunt Caroline, where did Patty Gray live when she died?" "Why," she said, "you know the old wooden house on Pemberton Hill, where Dr. Shurtleff used to live afterwards?"

"Oh, yes, I remember that; but I did not know but she might have died somewhere else."

"Well, she did. When she attempted to kill herself by jumping out of the chamber-window, her father felt she would succeed some time. So he boarded her in Cambridge, hired a nice woman to stay with her and take care of her all the time, but she managed to elude her nurse in an unguarded moment, and she was found hung on an apple tree in the garden."

So the spirit of Patty Gray was right and I was wrong.

JOHN WETHERBEE.

Mr. Wetherbee, in a kind letter to the Editor, adds an item of his first and earliest experience in Spiritual investigations of a still more interesting character. Here it is:—

I am, constitutionally, a materialist. I have had what I considered sensuous evidence that the mind, which is the immortal part of man, follows the condition of the body—that is, it is the blossom of matter, or the bodily organization; and I was thus logically sure that it dissipated with the dissolution of the body, and I felt that death would be the end of me. I believed firmly, without a shadow of doubt on that sensuous evidence, that from that bourne no traveller returned, for I knew there was none to return. When I took my dead child's skull in my hands, and saw the brains manipulated by the surgeon in a post-mortem examination, I felt it was clay, and it was, and that was all there was of my departed child; she was only a memory, not a presence. I know better now. I have had sensuous

intelligence from her since she left us, and know she has never died. I will relate a circumstance that perfectly satisfies me, and ought any one who will believe me, for if there ever was a fact, this is one.

My wife, not so stoical as I was, and felt it was a shame to take her little girl away from her. Accidentally she met a medium. She told me what she got. It appeared to me very silly, but as it interested her I was glad, but laughed at the idea, for I could see that any shrewd woman could have told her loss was that of a child, but her interest continued and she wanted me to look into it. I was as much ashamed to do it as I would have been to go to a fortune-teller. Once when she had gone to visit a medium, I was thinking of the matter in my library, and how silly it was; if she, or any of my departed friends were alive, they would come to us here at home, I thought, and I said, "If you, Hattie, or any spirits are here, send me this message." I said this audibly, and I wrote it also. It was rather a facetious one. I did it thus to take the solemnity off. If I had supposed a possibility of its reaching the object, I would have been religious and dignified. I was disposed for the moment to be hospitable to any possibility or impossibility. I felt that I was acting foolishly, but I was alone, and nobody heard or saw me. I locked the message in my desk, and went out. My wife had met her sister, and they went to see Mrs. Leeds. They found she had gone to New York, and they asked the girl who came to the door if she knew of any good medium, and she directed them to a Mrs. Hayden. They went there, and found her to be a rapping medium, and had a sitting. My wife told her sister to hold the pencil and put down the letters when the rap indicated it. She put down the letters and got some tests which interested them. Finally the name of Hattie was spelled out, and my wife said, "Hattie, have you got anything to say to your father?" and she said, "Yes." Then came a long string of letters, and then the rapping stopped. The letters were not divided into words, and the sister said, "It doesn't make anything." The medium then took the paper and made nothing of it, and said, "Better try again." My wife took up the string of letters and saw the first word or two, which was Latin, and knew I would understand it, so she put it in her pocket and handed it to me when she got home, saying, "Our little girl sends you that." I read it, and found it the exact message I had asked her to send me, which was in my desk, and which nobody had ever seen, or known that I had written. This fact was the most astounding phenomenon I had ever known in the whole course of my life. It was a stunner to me.

Now look at it. I was alone in my library. I wrote a message which nobody saw or knew of. I did not know at the time where my wife had gone. She had gone to a medium who lived a mile off, a woman she had never heard of before, and who did not know I had written a message, and the raps a mile off spelled, by indicating the letters, the exact message I had asked for, known only to myself, and in a language unknown to the medium. If this is not dealing with an invisible spirit, then I do not know what is. I am as sure of it as I can be of anything. Pray who would not be with that experience? and let me say it is positively and literally true. JOHN WETHERBEE.

Boston, June 25, 1891.

AN INFANT CLAIRVOYANT.

LITTLE DORA, the four-year-old daughter of Lincoln Hamlin, residing near La Harpe, Ill., is a prodigy. Her father and mother are fond of playing checkers, and the child has always watched them with great interest. Dora is possessed of the wonderful faculty which is variously claimed to be mind reading, or second sight. This consists in being able to readily name the spots on any set of dominoes which may be produced from looking at the backs of them, or she will select from the set any number asked for, all the dominoes being turned face downward and thoroughly shifted about. If one be slipped out of the set without her knowledge, and it is called for, she will quickly reply that the number is missing. The child cannot count from one to six, but will answer the spots as thus: "Five and a six," "six and a four," or any other number more readily from the backs of the dominoes than from their faces.

The child has been subjected to hundreds of tests, and has never failed to call the right number. White paper has been pasted over the backs of the dominoes to prevent

any chance of her having learned the backs and in every instance she has successfully indicated the number on the opposite. Dora is equally proficient in naming the spots on playing cards, but calls them by colours, not knowing the terms "spade," "king," "queen," "ace," "knave," "heart," or "diamond."

There is absolutely no deception practised in the matter, and the child's power developed during last month is a mystery.—*St. Louis Republic.*

SPIRITUAL EDITORSHIP.

A friend for whose truthfulness and honesty we can entirely vouch sends us the following brief narrative subsequently published in *The Better Way* of June 13th.

"In the summer of 1881 I was running a paper in a little backwoods town in Pennsylvania. The paper was not so metropolitan in its make-up but that I was able to do all the work myself with the exception of the printing. Publication days I called in the services of a half-witted fellow, who, under my instructions, had developed into an expert roller. I was the only man within a radius of twenty miles who knew how to set type, and if I had fallen sick the paper would not have come out until I was well again. Naturally I am not a superstitious man, but an incident occurred while I had charge of that paper which I cannot explain, and, until it is explained, I shall believe that anything is possible in the way of ghosts, spooks, wraiths, &c.

"It was the morning of June 10. I had locked up my 'formes' the night before, so that I could begin printing early in the morning. I was pulling the old lever promptly at 7, and at 9 the local list was in the post office. Soon after the delivery had begun one of the merchants of the hamlet—a very intimate friend—came into the office.

"'How did you come to hear of the death of your brother so soon?' said he. (There was no telegraph station within fifteen miles.)

"'What do you mean?' said I.

"'Mean?' said he. 'You ought to know what is in your own paper. Have you forgotten that you heard this morning that your brother is dead? Have you forgotten that you set up a notice of it an hour or two ago?'

"'Are you crazy?' said I. 'I swear that I do not know what you are driving at.'

"At this juncture he opened the damp sheet that I had so recently printed and folded, and pointed me to the following item at the bottom of the third column of the local page:

"'John Jones, brother of William Jones, was killed at Peoria, Ill., at 5 o'clock this morning.'

"My breath was fairly taken away from me. The merchant was right. There was the notice of my brother's death in my own paper, and I had not set it up nor heard of it.

"'You are right,' said I, 'but this is the first that I have known of it. If there ever was a mystery this is it.'

"'I went over to the 'forme.' There was the three-line item. The moment I saw the type I was more amazed than ever. It was the type-setting of my brother who, like me, had been bred to the printer's trade. I could tell his work from that of a thousand. He was a marvellously even spacer, and he carried his taste so far that he always put less space after a comma.

"But how were the lines put into the locked 'forme'? No item had been taken out. I examined the 'forme' closely. Yes, there was some more of my brother's work. To gain the space, leads had been taken from here and there just as he used to take them. He was a great stickler for good looks in a page, and was very fastidious as to where he pulled out his leads. It struck me right away that the notice of the death would not have been so short, would have gone into details more, but for the fact that my brother did not wish to remove any of my matter nor any lead which could not be spared as well as not.

"Though utterly sceptical about supernatural visitations, from that moment I believed that my brother's disembodied soul had made its way hundreds of miles, had entered my office in the early dawn, had set up the notice of his death and put it in the 'forme.'

"Late that afternoon a despatch came to the effect that William Jones was killed at Peoria, Ill., at 5 o'clock that morning."

SPIRITUAL FRAGMENTS.

"Gather them up."

A DREAM OF THE UNIVERSE.

INTO the great vestibule of heaven God called up a man from dreams, saying, "Come thou hither, and see the glory of my house." And to the servants who stood around his throne, he said, "Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles."

It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space.

Sometimes, with solemn flight, they fled through Saharas of darkness—through wildernesses of death that divided the world of life; sometimes they swept over frontiers that were quickening under the prophetic motions from God.

Then from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they by unutterable pace reached the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

Then came eternities of twilight that revealed, but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetition and answers from afar, that by counter-positions seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates.

Within were stairs that scaled the eternities below; above was below—below was above, to the man stripped of gravitating body; depth swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as they tilted over abysmal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming—were nearing—were at hand.

Then the man sighed, and stopped, and shuddered, and wept. His over-laden heart uttered itself in tears; and he said, "Angel, I will go no farther; for the spirit of man acheth with this infinity; insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecutions of the Infinite; for end, I see, there is none." And from all the listening stars that shone around, issued a cry, "End there is none!" "End is there none?" the angel solemnly demanded. But no voice answered. Then the angel threw up his glorious hands toward the heaven of heavens, saying, "End is there none to the universe of God! Lo, also there is no beginning!"—*Jean Paul Richter.*

All the energy in the world," said Dr. C. F. Chandler, in a recent lecture before the Columbia School of Mines, "comes from sunshine. Even the energy in the electric battery that rings the door bells of our homes, has its origin in the light of the great solar system. The force in the copper wire that sets the bell to ringing comes from the zinc plate in the battery jar. The energy in the zinc plate come from the anthracite coal with which it was burned when taken from the mines, and, finally, the energy in the anthracite coal was put there by the sunlight that fed and nourished it when it existed, ages ago, as trees and plants."

THE CRONIN MURDER.

A late telegram from Chicago to the daily press is responsible for this statement: "That the spirit of Dr. Cronin has returned to haunt the scenes of his terrible murder is firmly believed by some of the residents of the vicinity of the Carlson Cottage. Strange sights and sounds, it is said, have aroused the neighbours to the highest pitch of excitement, and for several nights the lonely cottage has received almost as much attention as it did the day after the facts of the murder were brought out. The first thing heard of the affair was when Mrs. Carlson, who with her husband now lives in the cottage, was awakened at midnight recently by strange cries, moans, and pattering of feet." It is further claimed that a form resembling the doctor's has been seen at one of the front windows of the place.

An attempt was made to silence Professor Max Müller as Gifford lecturer at Glasgow, but the effort failed even in that

stronghold of orthodoxy. The Glasgow Presbytery threw out the charge of heresy by a vote of seventeen to five, and the General Assembly at Edinburgh dismissed the appeal which was then made. The professor will soon publish, under the title of "Anthropological Religion," the course of lectures which he is now delivering.

LYCEUM JOTTINGS.

THE WIDOW'S PROPHECY.

"You shall give away half of your all."

OLD Jonas sat sleek in his parlour,
As glad as a rich man can be;
His house was his own, and besides it,
Ten thousand, per bank book, had he.

Whang, whang, went the knocker (a lion),
And Jonas ran sharp to the door,
Where his eyes met the eyes of a widow,
Who begged for a bit from his store.

"Avaunt! with thy cadging," roared Jonas,
And the bang of his door shook the hall,
But not ere the widow had answered
"You shall give away half of your all."

"I shall give away half," muttered Jonas,
"Nay, nay; for they call me a leech;
Yet that's what she said, I am certain;
Dear me! what a singular speech."

The widow, in course of time vanished,
And tried other sources for bread;
While Jonas grew richer and richer,
Till worth twenty thousand, they said.

"My money makes money," he chuckled;
"My fortune is doubled, at least.
Addition's my plan, not division,
And saving is better than waste."

But soon, as with hundreds like Jonas,
Misfortune came in with her brood;
Whatever he did was as useless
As taking a broom to a flood.

For cotton went up when he had none,
And down with a crash when he had;
His servant got betting on horses;
His son turned a scamp of a lad.

Old Jonas was honest and upright,
And nothing that came, ere the change,
Gave trouble beyond that exception,
The words of the widow so strange.

His creditors closed in upon him,
And left him with naught to divide;
And he, like a storm-broken vessel,
Lay beached far away from the tide.

Thus, softened by sorrows and losses,
Old Jonas was driven to reap
The little he could, in that palace,
Where towns put their poor folks like sheep.

One day, a fine lady, so queenly,
Came visiting there with a friend,
And meeting a pauper named Jonas,
She gave him a shilling to spend.

The old fellow's eyes fell a weeping,
And wetted the grey on his cheeks,
For money was scarce, and he had not
Put hands on a shilling for weeks.

But, thinking of others around him,
Who now had less money than he,
He tripped up old Jimmy, the sweeper,
And said, "Here's a sixpence for thee."

Ah then, like the lightning in summer,
Or the gleam of a star in its fall,
The prophecy flashed on his memory,
"You shall give away half of your all."

"And who is the lady," asked Jonas,
"The lady who knows how to feel
For wretches who, fighting with fortune,
Lie bleeding and crushed 'neath the wheel?"

"She is," said the matron, "the widow
Who dwelt in our village awhile;
But now there's a change, and they call her
My lady, the Countess de Lisle."

"My God!" gasped old Jonas, confounded,
"How strange are the ventures of life;
The slave becomes king, and the king's
Go down to the ditch in the strife."

Aye, aye, dear Jonas, Heaven help us!
And may we who can give, atone,
And wait not until a small sixpence
Is half of the all that we own.

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ARMLEY.—Mrs. Hoyle, our speaker, said: Spiritualism is true, consistent, and progressive; the wise and good see this. It proves beyond question that our so-called dead friends can, and do return, and may be a comfort to every one willing to inquire and prove this for themselves, which they can do at their own homes. It teaches us to depend on truth. The old book, as well as our present-day literature, abounds with incidents which can only be explained by the light of Spiritualism. We are, therefore, hopeful that it will ultimately free humanity from all narrow creeds.—J. W. G.

BIRKENHEAD. 84, Argyle Street.—Sunday, July 26: Experience meeting; small in numbers, but most enjoyable.

BIRMINGHAM. Oozells Street Board Schools.—Mr. Hollis, under control, gave an address, "Where are the dead?" The guides spoke of the heaven and hell of the theologians, and also remarked that the Unitarians were the nearest in their belief to Spiritualism. We had a good meeting for the time of the year. Our circle on Monday, as usual.

BRADFORD. Bentley Yard.—We have to record the passing on of our sister, Mrs. Hardy, who was interred last week. In the course of the minister's remarks at the graveside, words to this effect were spoken: "That salvation was not to be obtained by any one unless washed in the blood of the Lamb." After the orthodox service the guides of Mrs. Russell spoke, and the people present remarked afterwards how much better the Spiritual service was. A wreath of white roses and ivy was taken by friends from the Spiritual Meeting Rooms, Bankfoot. On Sunday, July 26, we held our annual flower service, conducted by Mrs. Russell. Afternoon, "Oh, death where is thy sting?" and, as a proof of spirit return, the presence of our departed sister was made manifest, and her husband and children, who were present, had white roses placed on their knees. Surely this takes away the sting of death. Evening subject, "Harvest home." God was spoken of as being made manifest in all nature, and we feel assured that a deep impression was made on the minds of the people present, and new thoughts were, undoubtedly, given to many.—Z. S.

BRADFORD. Manchester Road.—Mr. Williamson gave interesting and instructive addresses. Afternoon, "The earth and its mysteries." Evening, "Where are we going?" We had a very pleasant day. Clairvoyance very good.—J. A.

BRADFORD. St. James' Spiritual Church.—A very good time with Mr. Todd and Mrs. Webster and guides. Afternoon: "What is a Nation's True Greatness? or, Righteousness versus Riches," showing how wealth leads the mind astray, giving a false estimate to life and its doings. Very well treated for a short time, but the medium, Mr. Todd, became so hoarse that he had to discontinue, and Mrs. Webster then gave very successful clairvoyance. Evening: "The Bible life of David, the king, and the man after God's own heart," showing the different idea of crimes between orthodox Christians and common-sense people, the one thinking or accepting murder, adultery, and licentiousness as permissible in their Bible worthies, while the other think and believe sin to be sin by whomsoever committed.—E. H.

BRIGHOUSE.—Mrs. J. M. Smith took questions from the audience both afternoon and evening, answering the same to the satisfaction of the large audience. Clairvoyance.—R. R.

BURNLEY.—Hammerton Street.—We were highly favoured with the presence of Mrs. Green, who spoke splendidly. Afternoon subject, "Spiritual Gifts, whence are they?" Evening: "Is Spiritualism in accordance with the Bible?" After each discourse very good clairvoyant delineations, about twenty given, eighteen fully recognized, some of a very remarkable nature giving great satisfaction to those receiving them and the audience generally. Good audiences. Next Saturday will be our annual field day. The officials of the Lyceum give all friends of the cause a hearty invitation to join them in the procession, which will start from the hall at 2-30 p.m., weather permitting.—J. H.

BURNLEY. 102, Padiham Road.—A good day with our local mediums, Mrs. Bennett and Mrs. Hope acquitting themselves fairly well, others taking part. Clairvoyance at each service. Well recognized. The best of harmony prevailed, and every one seemed satisfied.

BURNLEY. Robinson Street.—Miss Jones addressed fair audiences afternoon and evening. Evening subject, "Spiritual Gifts."

CLECKHEATON.—Mr. Walker, afternoon, on "Unity is strength." Unite in harmony, truth, and love, and what will the results be. My friends, we want you to lay a foundation, and let that be of truth. A house divided will not stand. It is like building a house on sandy ground which might fall after many days. Blend together in one common brother and sisterhood. Evening, "The Unfurling Banner of Light," which was listened to by a large and attentive audience. The guides of Mrs. Thornton gave clairvoyant descriptions, all recognized but one, at both services, many bursting into tears.—F. T.

DARWEN. Church Bank Street.—Mrs. Best, of Burnley, occupied our platform, giving very good clairvoyance—35 descriptions; nearly all recognized.

FELLING. Hall of Progress.—Saturday, July 25, being our anniversary we held a tea and concert. The tea was excellently provided, and highly creditable to Mrs. R. Peters and her sister, Mrs. Corbridge, who were assisted by Mrs. Cairns, Mrs. Scott, and several of the juniors of the society, all doing ample justice to the good things. The following gentlemen and ladies took part in the concert—Mr. M. Pearson, Mr. G. Laws, Mrs. Pearson, Mrs. Nicholson, &c. Some beautiful airs were highly appreciated and applauded. Miss Bella Cairns gave a recitation entitled "Different Opinions," also highly appreciated, and repeated on the Sunday evening by request of the audience. Her little sister gave one, highly applauded. Messrs. Forrester and Westgarth, having been local preachers of the Methodist body, gave their

experience, which was very interesting. Dancing followed, ably presided over by Mr. Fenton, and kept up till ten o'clock. Votes of thanks to the two ladies who provided the good things, and those who took part in the proceedings, brought our happy evening to a close, all being well satisfied. On Sunday, services at 2-30 and 6-30, good audiences. Afternoon, Mr. W. H. Robinson, of Newcastle, gave the outlines of the Bradford Conference, which was very interesting. Evening, Mr. G. Forrester, of East Jarrow, on "What is Spiritualism, and what has it done?" Ably defined and highly appreciated. We hope both gentlemen will be long spared with health and strength to continue the noble work they are doing.

HALIFAX.—Mrs. Crossley. Subjects: Afternoon, "Heaven, where is it?" evening, "Is man a progressive being, and in what form can he return? What is to become of the outcasts, if there is no progress?" The above were treated very eloquently. In fact, we had a splendid treat both afternoon and evening. Clairvoyance very clear and distinct, and highly appreciated by crowded audiences.—B. D.

HECKMONDWIKE. Blanket Hall Street.—July 12: Mrs. Bentley gave two beautiful addresses, followed by psychometrical delineations. A very good day. July 19: Mrs. Wrighton and Mrs. France did us good service, Mrs. France giving two addresses; Mrs. Wrighton clairvoyance, very successful. July 26: Mrs. Whiteoak, owing to an accident in her journey, was not with us in the afternoon, Mrs. Black taking her place. Evening, Mrs. Whiteoak gave a very good address, followed by clairvoyance, all recognized. Members and friends gathered together a splendid selection of flowers, it being our flower service. Good audiences. Thanks to the friends for their sympathy and help.—H. O.

HEYWOOD.—A most successful day with Miss Walker, of Heywood. Afternoon: "Over there, or, Where are our loved ones gone?" Evening: "Modern Spiritualism, the light of the world," contrasting the religious ideas of the ancients with the present teachings of the orthodox church, describing with great force wherein modern Spiritualism supplies the necessary food for the students of progressive science. Afterwards the most interesting ceremony of naming a child (Margaret Alice Powell), this of itself being sufficient to bring together so large an audience as to overcrowd the room, many being unable to gain admittance. Right well did Miss Walker sustain her delicate mission, the remarks being general from our orthodox friends, how highly pleased they were to have witnessed such an affecting, and yet superior form of christening.

LONDON. 14, Orchard Road, Shepherd's Bush, W.—Good meeting. Mr. Burns gave us a grand instructive address upon "How to get Help from the Spirit-world," urging one and all to individual work, and so spread a knowledge of our glad tidings of God's revelations to Man. May we appeal for help in aid of our lyceum children's summer outing? Gratefully acknowledged by Mr. Mason, conductor.—J. H. B., sec.

LONDON. Finsbury Park.—Sunday morning, about sixty people. Messrs. Derby, Rogers, and Wallace, speakers. All passed off nicely.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. T. Eums, who should have occupied our platform, got in the wrong train and did not reach us until 8-30, just as we were finishing our meeting. Our president, Mr. Bertram, after singing and prayer, read from *The Two Worlds* the letters of Mr. Wallis, upon which an interesting discussion took place, Messrs. Brunner, Donaldson, and Mr. Preys (the latter under control) taking part therein. An interesting and pleasant evening was thus spent.—H. W. Brunner, sec.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Treadwell delivered a trance address, the controls taking as their text the ninth chapter of Romans, and illustrating the context from a Spiritualist point of view.

LONDON.—Open-air Spiritual Mission, Hyde Park (near Marble Arch). Although the speakers who promised to help us (Mr. Drake being out of London) did not put in any appearance at the usual time, we had a large and very interesting meeting, the pioneer speaker, Mr. W. Wallace, coming to the rescue, for which we were grateful. Some hundreds of *Two Worlds, Light, &c.*, were given away. Mr. Wyndoe also spoke, and the subject was well discussed in an intelligent manner. We have to thank *The Two Worlds* Company for their generous offer of 3,500 copies of *The Two Worlds*, also Mr. Mitchener, and a quantity from Halifax. We also thank Mr. J. Smith for bringing and distributing some back copies. Quantities should be sent (carriage paid) to the undersigned. Next Sunday, at 3-30, weather permitting. Friends' presence is encouraging.—P. Smyth, 34, Cornwall Road, W.

LONDON. Winchester Hall, 33, High Street, Peckham.—The morning was occupied with a short discussion upon almsgiving and charity, and with business of election of a secretary. Evening: Mr. J. T. Davis gave an address on the "Objects of Mediumship," contending that it was for self-development of the medium. He urged that as the majority of cases of trance mediumship were of no benefit to the controlling intelligences, and as it always hindered development of the spirit of the medium, therefore trance mediumship was not good. He supported his position by an appeal to Mr. J. J. Morse and others, and urged all to cultivate clairvoyance impressionism rather than trancestate.

MACCLESFIELD.—We held our first outdoor meeting at Bollington in the afternoon. Mr. Johnson, of Hyde, accompanied by about 20 or 30 friends, came over and proclaimed the truth to the people who there assembled. A few listened very attentively, and no doubt some good seed will be sown. Between 200 and 300 *Two Worlds* were distributed, besides various other literature. Our meeting I think came as a bomb shell on the people; they did not expect us, therefore they were not prepared, and we lacked opposition. No doubt the next time we go (which we intend doing before long) we shall have a little opposition. In the evening Mr. Johnson answered satisfactorily four questions submitted by the audience.

MANCHESTER. Collyhurst Road.—Mrs. Hyde's controls discoursed in the afternoon on "The change: What is that great change which awaits you?" After effectively illustrating the severance of the spiritual from the earthly body they urged all to live good and charitable lives so that the change will be a happy one. Evening: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Entreating all to help and sympathize with parents on earth and in spirit land, thus enabling them to approach nearer to strengthen and guide us through earth life. Each discourse followed by excellent clairvoyant delineations. A happy day with our friend.—T. T.

MANCHESTER. Edinbro' Hall.—Mr. Savage's controls aptly lectured upon "The Universal God," showing Christianity to be one of many modes of adoring the One God, "Father of all;" that Spiritualism did not pull down these modes, but raised the spiritual idealisms into spiritual facts. Mr. Taafe gave clairvoyant delineations.—J. G. M.

MANCHESTER. Temperance Hall, Tipping Street.—A grand day with Mr. Armitage, who answered three questions from the audience in the afternoon in his usual straightforward manner. The evening service was very impressive, and a large audience assembled to pay the last tribute of respect to our fellow-worker in the cause, Miss Lizzie Hesketh. Before commencing the service our organist played "The Dead March in Saul," and Mr. Armitage read a lesson from the "Spiritual Harp," then followed a solo by Mr. E. Smith, "Something sweet to think of." Then Mr. Armitage gave us a grand address, alluding to Miss Hesketh as a worker in the cause, having known her for 17 or 18 years. The committee desire their thanks to those friends who contributed the beautiful flowers. Mr. Tomlinson, who presided, spoke of our sister as a consistent worker for many years.—W. H.

NEWCASTLE-ON-TYNE.—The Newcastle *Evening Chronicle* of 27th inst., contains the following report: "Last night, in the Cordwainers' Hall, Nelson Street, Newcastle—the meeting place of the members of the Spiritual Evidence Society—Mrs. E. Hardinge Britten delivered a memorial address on the late Alderman T. P. Barkas. There was a very large attendance, the room being packed to the stairs. A touching letter was read to the audience from Mrs. Southern, a daughter of the late Alderman Barkas. Mrs. Britten, after prayer, addressed the congregation, detailing the many virtues and characteristics of the late alderman. She said that if Alderman Barkas had devoted his mind to any special subject, his name would have been a watchword among all the scientific societies in Europe. But he fulfilled the charge 'to know,' and the knowledge he acquired he was always eager to impart to others. She was there to affirm the respect and the love of the Spiritualists for Alderman Barkas, and to declare not their hope, but their assurance, that he was still among them and continued to work for them. She said that, on the night on which Alderman Barkas died, she was sitting with a 'circle' in Manchester, and had a vision. She saw multitudes of spirits, in glorious apparel, and of great beauty of countenance, hurrying to a temple on a hill. The vision changed, and she saw the interior of the temple, and their departed friend transfigured. Over the archway was written the inscription, 'Well done, thou good and faithful servant.'" Mrs. Britten's other lectures were, as usual, first-class and gave great satisfaction to packed audiences.

NORTHAMPTON.—Mr. Chaplin, of Leicester. Afternoon subject, "The Religion of the Future;" evening, "From the Popular to the Despised Religion." The address gave great satisfaction to fair audiences, showing the difference, the popular being built on belief and creeds, the despised supported by facts.

NORTH SHIELDS. Camden street. On Sunday, July 19, Mr. J. H. Lashbrooke delivered a splendid discourse on "Spiritualism defended," which was highly appreciated. On Sunday, July 26, Mr. J. Rutherford's discourse on "Hints on magnetism" was one of deep thought, highly instructive, and interesting to the audience.

NOTTINGHAM. Masonic Hall. July 19, Mrs. Smith, of Leeds, who was suffering from ill health, was our speaker. Monday and Tuesday, circles were held with satisfactory results. 26, Mr. J. J. Morse spoke to a very thin audience in the morning, due most likely to the large number of special services in the town and the presence of the leading lights of the Wesleyan Conference. To the three subjects sent up, replies of the usual force and radical scope which characterize the controls were given. To the question "Is Charity opposed to Justice?" the reply in effect was that Charity in the popular sense would be entirely unnecessary if Justice completely reigned. (2) What is your view of Paul's words "By the Grace of God I am what I am." "A very convenient doctrine," said the control, and proceeded in graphic language to put the words into the mouth of a criminal about to be hanged, and so on, to the hangman, the judge, the jury, the jailer, &c., each exclaiming as they performed their share of putting the condemned to death, "By the Grace of God I AM WHAT I AM." The bold statement of the case in an original form was calculated to make one think, and when in conclusion of an able argument the control affirmed "God working in and through all," the thought embodied in the text appeared to us not very unlike. The third question was on the "Relation of Socialism to Spiritualism." In replying, the great strides in the development of the English nation in 2,000 years was claimed as an unanswerable argument in favour of the progress of the spirit, which having done so much in the past, prophesied even greater things for the future. The evening address on the "Great Spiritual Revolution" was very able. A brief report would convey no idea of its merits.

NOTTINGHAM. Morley Hall.—Our evening meeting was fairly attended. We listened to a good and earnest discourse through Mrs. Barnes on the words "And these shall go into everlasting punishment," &c. The broader and more human and divine interpretation of these words pervading the thought of the churches to-day was well defended, and shown to be in harmony with the testimony from the spirit world. Our organist (Mr. Richardson) led the hymn "The Sabbath sun was setting low" to a beautiful tune, in which the two worlds were felt to blend.—J. W. B.

OLDHAM. Spiritual Temple.—The officers of the society are the following: President, Mr. J. S. Gibson; vice-presidents, Mr. Fletcher and Mr. W. A. Mills; treasurer, Mr. W. Richards; finance secretary, Mr. Gibson; corresponding secretary, Mr. W. A. Mills; bookstall, Mr. J. Evans; and the following committee, Mr. H. Taft, Mr. W. Foster, and Mr. Bridge. Mrs. B. Berry, of Greetland, paid her first visit. Afternoon: "Spiritualism and Spiritualists." Evening: Subjects from the audience. The following were dealt with in a very pleasing manner: "Psychic Force of Man, where does it come from?" "Planetary Influence." "Is Spiritualism of the Bible?" and other subjects. Clairvoyance very good. This being our speaker's first time, her guides also gave, in a brief way, their experiences in spirit life. I may say that Mrs. Berry pleased our lady friends, and they say she must come again. So say the gentlemen. Lyceum open session next Sunday.—W. A. M.

OPENSHAW.—Mr. Pilkington paid us a visit. Morning subject, "The Immortality of the Soul." Evening, "The origin of man." Both discourses were well given. We wish to remind friends far and near

that we take possession of our new room on Sunday, August 2, and trust to receive sufficient support to carry on the good work we have planned out.

PARKGATE.—The guides of Mr. S. Featherstone spoke very ably on "Come now, and let us reason together;" took science and the Bible, showing that theology was false, and could not stand side by side with reason and common sense. Mr. J. Turner gave some clairvoyant descriptions, and some practical information to one of our friends on business matters.—B. M.

PENDLETON. Hall of Progress.—Mrs. J. A. Stansfield's, of Oldham, guides gave two interesting addresses. Afternoon: "The Future State." Evening: "Spiritual light of the present age," followed by successful clairvoyant descriptions.—J. G.

RAWTINSTALL.—Two interesting services with Mrs. Shulver, who gave character and disease delineations and advice.

ROCHDALE. Penn Street.—We had a Service of Song, entitled "Marching Onward," rendered by a choir of twenty-four voices, well appreciated by audiences both afternoon and evening. Great praise is due to our organist, Mr. Kershaw, for the successful training of the children, and also for the two hymn tunes he composed for the above. Our reader, Mrs. Johnstone, fulfilled her duties satisfactorily.

SALFORD.—The Band of Hope picnic on Saturday was quite a success at Alderley. The beautiful air was most invigorating, and a splendid tea was provided in a farm garden, much to the delight of all. We rambled on the Edge to different places of interest, and returned well pleased with the day's outing.

STOCKPORT.—Saturday, July 25, our Derbyshire trip was a success. We had a delightful ramble over hills and dales, admiring the magnificent scenery and gathering wild flowers and ferns, which grow here in abundance. Tea was taken at Cressbrook, and some singing supplied conditions for our spirit friends, who manifested their presence through the mediumship of Mrs. Clarke and Miss M. E. Longson. Innocent and mirthful games beneath the trees occupied the rest of our time. We left Monsal Dale at 9-30, quite satisfied with the outing. July 26, Mr. Sutcliffe spoke on "Spiritualism a builder and a destroyer." It was building up a system which taught self-respect and responsibility, and if allowed fair play would become a panacea for the ills that afflicted humanity. It destroyed everything which dragged man down and prevented the spirit from asserting its supremacy. Evening, "God worship, its curse and its benefits" was a stirring address, the fashionable mode of worship coming in for severe criticism, and a better and more elevating form impressed upon the large and intelligent audience. Good psychometry.—T. E.

TYNE DOCK. Exchange Buildings.—Mr. J. G. Grey named two children, and afterwards spoke very forcibly on the subject. A poem was afterwards given on the subject, "Born Again."

WISBROH. Public Hall.—Madame Miller, of South Shields, again favoured us with two solos, "The Lost Chord" and "Ora Pro Nobis" (Pray for us), which were sung with much expression, and listened to by an audience of several hundreds with rapt attention. We heartily thank Madame Miller for her kindness, and will look forward with pleasure to her next visit. Another interesting feature was the naming of Winifred Yeeles, the infant daughter of Mr. and Mrs. Collinson, and grand-daughter of Mrs. Yeeles. While lilies were used as an emblem of purity, its spiritual name is Sunbeam. Mrs. Yeeles then gave an address on "Spiritualism v. The Jewish and present Church," followed by clairvoyance, which was very good.—A. W.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Another very good day. Conductor, Mr. Pawson. Chain recitations responded to very well. Recitation by Mr. Pawson. Marching and calisthenics very good. Present: Morning, officers, 7; scholars, 31; visitor, 1. Afternoon, officers, 8; scholars, 28; visitors, 15. We should be glad if parents who have children that would like to come would send them. All are welcome.—J. Colbeck, 5, Union Street, Batley.

BLACKBURN.—Present: Scholars present 108, officers 9, several strangers. Marching and wanddrill exercises in excellent style. Calisthenic conductor, Mr. M. Brindle. Mr. J. T. Ward closed with invocation. There was an error last week, Mr. J. Pemberton's gift was 13s., not 8s. The annual lyceum field day was held July 25th. The weather was nice. The scholars were in procession at 3 p.m. The new double-poled banner led the way, then the Mellor brass band, which led the young girls. The second double-poled banner, "Love one another," was followed by the boys, with a large array of bannerettes. The 350 scholars looked excellently well. The procession went through the principal thoroughfares, and then to a field kindly lent by General Feilden, M.P., where all thoroughly enjoyed themselves with coffee and buns, and racing and dancing to the strains of the band. The officers of the above lyceum beg to thank the good congregations who so well attended at the flower service, also the friends who attended from other towns. We also beg to heartily thank the colour-carriers, and all those who took a leading part in our field day.—G. E. B.

BURNLEY. Hammerton Street.—Good session. Next Saturday, August 1, is our annual field day. Friends from neighbouring societies will be welcome. 2-30 prompt at Hammerton Street.—W. M.

MANCHESTER. Collyhurst Road.—Mr. Haggitt conducted and offered invocations. Usual series gone through. Recitations by Annie Pollock, Lottie Whitehead, and Frank Warburton. Members, be punctual, and let us enjoy the full programme.—T. T.

MANCHESTER. Tipping Street Lyceum.—Opening hymn. Invocation by Mr. W. Lamb. Usual programme. Conducted by Miss E. A. Hyde and Mr. J. Simkin. Recitations by G. Maslin and E. Maslin. Small attendance. Benediction by Mr. Jones.—J. S.

NOTTINGHAM. Morley Hall.—The programme of the anniversary service was repeated in the afternoon. Mr. J. J. Morse kindly lent us his welcome presence, being the speaker to-day for our friends the S. E. Society. Considering the counter attractions of many similar services, and the special efforts in connection with the Wesleyan Conference, and bright weather, numbers were fairly good. The songs, recitations, &c., were evidently appreciated, though the absence of the inspiration of the flowers was observable. Our newly-elected officers for the half-year are: Conductor, Mr. Ashworth; treasurer and

secretary, Miss Tantom; guardian, Mr. Jackson; deputy-guardian, Mr. Dickens; musical conductor, Mr. Richardson; guards, Messrs. Tomlinson and Dickens; leaders, Messrs. Burrell, Galpin, Shipley, Misses Brearley senior and junior. We regret the loss of our friends the Misses Long, who are about to leave Nottingham for the London district. Our heartfelt good wishes will follow them.—J. W. B.

OLDHAM. Bartlam Place.—Good attendance and responses in good style; readings by the Misses Emery, recitations by the Misses Fielding. Morning: A short address was given by Mr. Wheeler on "Hand in hand with angels," supplemented by Mr. Fitton. A few encouraging words from Mr. Tetlow to the children.—L. A. D.

OLDHAM. Temple.—Morning, attendance 44. Mr. C. Garforth conducted, assisted by Miss Pepworth. Usual programme. Recitations well rendered by Misses Louisa Calverley and Ashton, and Master Edward Calverley. Afternoon, small attendance. Usual programme. Next Sunday, open sessions.—J. T. S.

PENDLETON.—Morning: Good attendance. Recitation by Rebecca Poole. A lesson given to the senior members on "The Circulation of the Blood," by Mr. Crompton, many questions being asked and answered in a satisfactory manner. Bertie Wallis taking the junior class. Conductor, Mr. Gibson. Afternoon: Usual programme gone through. Conductor, Mr. T. Crompton. Good attendance.—W. H. E.

STOCKPORT.—Interest well sustained, and progress made as the result of hard work and struggling against difficulties. Attendance good and programme satisfactorily performed. Readings, &c., by Misses S. A. Cox, Janet Hamer, and S. A. Johnson. It is intended that the younger groups shall have a free outing to Middlewood on August 8th.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR AUGUST, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—9, Mr. J. Kitson; 16, Mrs. Mercer; 23, Mr. Boocock.
- BATLEY CARR. Town Street.—9, Mrs. Hellier; 16, Mrs. Britten (anniversary); 23, Mrs. Mercer; 30, Mrs. Dickenson.
- BATLEY. Wellington Street.—2, Mrs. Crossley; 9, Mr. Wright (open air); 16, Closed; 23, Mr. H. Crossley; 30, Mr. W. Stansfield.
- BERSTON. Temperance Hall.—9, Miss Patefield; 16, Mr. Lund; 23, Mrs. Connell; 30, Mr. Bloomfield.
- BINGLEY. Wellington Street.—9, Mr. and Mrs. Hargreaves; 16, Mr. Peel; 23, Mr. Parker; 30, Mr. J. Kitson.
- BRADFORD. Little Horton Lane.—2, Mr. Boocock; 9, Mrs. Berry; 16, Mrs. Bentley; 23, Mrs. Whiteoak; 30, Mrs. Wade (anniversary.)
- BRADFORD. Milton Rooms.—2, Mr. Rowling; 9, Mr. Wallis; 16, Mr. Hepworth; 23, Mr. Johnson; 30, Mr. Tetlow.
- BRADFORD. Otley Road.—2, Mrs. Beardshall; 9, Mrs. W. Stansfield; 16, Mrs. Craven; 30, Mr. Campion.
- HALIFAX. 1, Winding Road.—9, Mr. Armitage (Lyceum anniversary); 23, Mrs. Beardshall, 30, Mrs. Craven, 31, Mrs. Bott.
- HECKMONDWIKE. Thomas Street.—2, Mr. W. Galley; 9, Mrs. Russell; 16, Mr. Boocock; 23, Mr. Hopwood; 30, Mrs. Dix.
- LEEDS. Spiritual Institute.—2, Mr. Swindlehurst; 9, Mr. Hepworth; 16, Mrs. Hoyle; 23, Mr. J. Bloomfield.
- MORLEY. Church Street.—2, Mr. Peel; 9, Mr. Boocock; 23, Mr. J. Kitson.
- SHIPLEY. Liberal Club.—2, Mr. Campion; 9, Mrs. Jarvis; 16, Mrs. Hellier; 23, Mr. Rowling; 30, Mr. and Mrs. Hargreaves.
- WEST VALE. Green Lane.—9, Mrs. Hoyle; 23, Mr. Gee, 30, Mr. Boocock.

- BACUP.—9, Mr. Plant; 16, Mrs. Best; 23, public circle; 30, lyceum service.
- BRADFORD. Birk Street.—9, Mr. Woodcock; 16, Miss Patefield; 23, Miss Capstick; 30, Mr. Hopwood.
- BRADFORD. Bowling.—9, Mr. Peel, flower service; 16, Mr. Crowther; 23, Mr. Metcalfe; 29, Saturday, 7 o'clock, Mrs. Farrar; 30, Mrs. Place.
- BRADFORD. Manchester Rd.—9, Mr. Bloomfield; 16, Mr. and Mrs. Clough; 23, Mrs. Marshall; 30, Mrs. Mercer.
- CHURWELL. Low Fold.—9, Mr. Farrar; 16, Mrs. Jarvis; 23, Mr. and Mrs. Hargreaves; 30, Mr. Wainwright.
- HECKMONDWIKE. Blanket Hall Street.—9, Mr. Lund; 16, local; 23, Miss Myers; 30, Mrs. W. Stansfield.
- IDLE.—2, Mrs. Murgatroyd (anniversary); 9, Mrs. Craven, Leeds; 16, open; 23, open; 30, Mr. C. Firth, Bradford.
- LEEDS. Psychological Hall.—9, Mr. Tinnan; 16, Mrs. Menmuir; 23, Mr. Briggs; 30, Mrs. Yarwood.
- LONDON (Workman's Hall, West Ham Lane, Stratford): 9, Dr. Reynolds; 16, Mr. F. Summers; 23, Mr. J. Allen; 30, Mrs. Keeves-Record.
- LONDON (Forest Hill, 23, Devonshire Road: 9, Mrs. Bliss; 16, Mr. Hopcroft; 23, Mrs. Spring; 30, Mrs. Treadwell.
- MANCHESTER SOCIETY OF SPIRITUALISTS.—2, Mrs. Hyde, clairvoyant; 9, Mr. C. Stewart, inspirational; 16, Mrs. Green (Lyceum anniversary); 23, Mrs. H. Taylor, clairvoyant; 30, Miss Walker, clairvoyant.
- OLDHAM. Spiritualists' Hall. Bartlam Place.—2, Mrs. Crossley; 9 and 10, Mr. H. Hunt; 16, Mr. R. A. Brown.
- SOWERBY BRIDGE.—9, Mrs. J. M. Smith; 16, Mr. Ringrose; 23, Mrs. E. H. Britten; 30th, Mr. Lee.
- TYNE DOCK. Exchange Buildings.—9, Mr. G. W. Gardener; 16, open; 23, Mr. J. Bowmaker; 30, Mr. J. Gardener.
- SLAITHWAITE.—9, open; 16, Mr. Johnson; 23, Mrs. Green; 30, Mrs. Wallis.
- YEADON.—2, Mrs. Wilkinson; 9, Mr. Dawson (open-air); 16, Mr. Galley; 23, Mrs. Marshall; 30, Mrs. Murgatroyd.

BACUP. Princess Street.—August 2: Mr. J. J. Morse, 2-30 and 6-30 p.m. As this is Mr. Morse's only visit to Bacup this year, it is hoped good audiences will attend.

BATLEY. Wellington Street.—Saturday, August 8: Public tea presided over by the lyceum scholars; followed by an entertainment given by the lyceum scholars and friends. Tea on the tables at 4-30. Tickets for tea: adults, 6d.; children under 14 years, 4d. Entertainment to commence at 7-30. Admission: adults, 2d.; children, 1d. Hoping to have a good gathering of old friends and new.—J. C., sec.

BINGLEY.—Yorkshire Spiritualists are reminded that the second annual series of meetings will be held at the Ravenroyd Farm, at the bottom of the Mount near the river side (and not at the Forms on "Altar" Heights, as previously announced), Sunday, August 2nd, when the following amongst others will be present, and speak on the occasion. Messrs. A. H. Woodcock, G. A. Wright, J. Foulds, W. Hopwood, Mr. and Mrs. J. Smith, Mr. and Mrs. J. Parker, Mr. and Mrs. Burchell, Mr. and Mrs. Marshall, and Mr. J. Whitehead, of Bradford, Mr. and Mrs. B. H. Bradbury, of Morley, Mr. Jagger, of Halifax, Mr. T. Craven, Leeds, Mr. and Mrs. Pawson, and Mrs. W. Stansfield, of Batley, &c., &c. The meetings will commence at 11 in the morning, to be continued at 2 and 6 p.m. Collections will be taken up on behalf of the struggling cause at Bingley, and as the services of all helpers are entirely voluntary, it is hoped that cheerful and generous sympathy will be accorded by the large gatherings expected towards the local efforts to extend the cause. Luncheon and tea will be provided at cheap rates. Picnic parties provided with tea, water, milk, &c. Early trains run between Leeds, Halifax, and other places to catch the Bradford 10-5 to Bingley. Waggonette parties will find every convenience.—Wm. Stansfield, organising secretary, Upper Mount Street, Warwick Road, Dewsbury.

BIRKENHEAD. 84, Argyle Street.—Sunday, August 2nd, 6-45: Mr. Bridges, jun., subject, "Did Jesus die for me?" Thursday, August 6th, 8 o'clock, monthly social meeting. Songs and recitations, etc.

BOLTON. 44, Bullock Street.—Field day, in connection with the Bridgeman Street society, will take place on Saturday, August 1st, at Lever's farm, near St. Augustine's Church, Tonge Moor; if wet, at the Coffee Tavern, Bradshawgate. Everybody invited.—J. K.

BRADFORD. St. James's.—We intend to hold our anniversary on Sunday, August 16, Mrs. Woolley, speaker.—E. H.

CHURWELL society intend having a ham tea on Saturday, August 8th. After tea, a miscellaneous entertainment will be given. Tea on the tables at five o'clock; tickets 8d., 6d., and 4d. A cordial invitation to all.—G. T. [We trust the above announcement is correct, as it was sent without name of society attached.—E. W. W.]

GLASGOW.—August 2 and 3, Mr. E. W. Wallis will be the speaker at the re-opening of the meetings after the summer vacation.

IDLE. 2, Back Lane.—There will be a tea and entertainment provided in the above place August 8th; tea on the tables at 4-30; tickets 6d. each, children under 12 half-price. Sunday, August 9, the anniversary, when Mrs. Craven, of Leeds, will address the meetings. please accept this invitation. All friends will be welcome.

LEEDS. Spiritual Institute, 79, Cookridge Street.—Aug. 2: Speaker, Mr. Swindlehurst. In the afternoon open-air service on Woodhouse Moor (weather permitting), at 2-45 p.m. prompt. We hope friends will rally round and help to make a successful meeting. Evening: Service in the room as usual. Aug. 9: At 2-30 p.m., a Service of Song entitled "Ministering Spirits," will be given by a number of lyceum children and friends. Reader, Mr. Hepworth. At 6-30 p.m., a special musical service will be given, when sacred solos, duets and choruses will be rendered by the children; also a short address will be delivered by Mr. Hepworth. Sunday, August 30: Vacant. Will speakers having that date at liberty kindly communicate?—J. W. Hanson, sec, 22, Milford Place, Kirkstall Road, Leeds.

LIVERPOOL. Daulby Hall.—Sale of work in October next to help to pay off the debt on the building. Donations and work will be gratefully received by Mrs. Glendinning, 52, Freehold Street, Fairfield, secretary to the sale of work committee; or by Mrs. Russell, at Daulby Hall.

LONDON. Forest Hill, 23, Devonshire Road.—Sunday, August 2nd at 7 p.m.: Mr. Robson, Trance Medium, will occupy the platform. Thursday at 8 p.m., séance. Saturday at 8 p.m., developing circle.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON.—Spiritualists wishing to witness startling phenomena, address for particulars, Mr. Paden, 107, Caledonian Road, N.

LONDON. Spiritualist Federation.—The annual outing will take place, in conjunction with the King's Cross society, to Epping Forest, on Sunday, 23rd August next. Further particulars of the appointed stewards: S. T. Rodger, 107, Caledonian Road, N.; and Percy Smyth, 34, Cornwall Road, Bayswater, W.—A. F. T.

LONDON.—The annual outing of the King's Cross society to Epping Forest takes place this year on August 23. Copenhagen Hall will be closed on that day. Friends wishing to join apply for particulars to the Secretary, 184, Copenhagen Street. Tea at 4 o'clock, and after-meeting near the Robin Hood.

MACCLESFIELD.—August 2, Mr. W. H. Wheeler, of Oldham, will deliver two lectures. Afternoon, 2-30, "Froth, soft soap, and padding." Evening, 6-30, "The fall of error and the rise of truth." Questions will be answered at the close of each address. We trust all friends will put in an appearance.—W. P.

MANCHESTER. Bridge Street Temperance Hall, off Fairfield Street. These circles are held every Sunday morning at 11 a.m., prompt. Mr. Wm. Lamb, conductor. On Sunday morning Mr. Lamb's controls gave good advice to all sitters, and Mrs. Moss spoke on the "Unity of the Spirit." We had a grand morning. Lyceum anniversary, August 16, speaker, Mrs. Green.—W. H.

MEDIUMS who have open dates this year should communicate with Mr. G. Valentine, 69, Ellesmere Street, Alexandra Park, Moss Side, Manchester, secretary to the Edinboro' Hall society.

MIDDLESBROUGH-ON-TEES.—August 9, Mr. R. Grice; August 16, Mr. Lashbrooke; September 6, Mrs. White.

MR. J. J. MORSE desires to inform secretaries that he has only four vacant dates for 1892. His address is 80, Needham Road, Liverpool.

MR. T. TIMSON, Portman Street, Leicester, is open for engagements.

MR. TOWNS, of London, will be in Brighton from the 1st of August until the 10th. All letters to be addressed Mr. Towns, Post Office, Brighton.

MR. H. W. BRUNKER announces that Mrs. Bliss, of Forest Hill, trance medium, being on a visit to Folkestone until August 8, is open to private séances. Apply by letter, 13, Canterbury Road, Folkestone.

NOTTINGHAM. Masonic Hall.—Mrs. Wallis's subjects for Sunday next are: Morning, "Spirituality and Spiritualism." Evening, selected by the audience.—W. R. S.

NOTTINGHAM. Spiritual Evidence Society, Masonic Lecture Hall.—Aug. 2, Mrs. Wallis; 3, a picnic at Miss Shaw's, Lenton; tickets 9d.; 9, Mrs. E. H. Britten's farewell visit.—J. W. R. S.

OLDHAM. Temple.—Lyceum open sessions, Sunday, August 2, at 2-30 and 6-30, an address will be given to parents, members, and friends by Mr. Richard Fitton, of Oldham, interspersed with songs and solos. Parents and friends, come and learn how we are training and what we are teaching the children. All are welcome.—J. T. S.

OPENSHAW. NOTICE OF REMOVAL.—We have secured the Granville Hall (Liberal Club), George Street, Openshaw, and on August 2nd we open our new premises with a Floral Service, conducted by Mr. E. B. Boardman. The committee will be pleased to see as many friends as possible who are desirous to assist us in our new situation.

SALFORD. Southport Street.—Sunday next, Mr. W. Buckley, speaker and psychometrist, of Pendleton. We should be glad of support of old friends.

STOCKPORT.—August 2, Mr. R. White, ex-president of the Sydney Society for Psychic Culture, will give two discourses. Subjects, "Australian Spiritualism" and "Spiritualism the need of the age."—T. E.

ROCHDALE. Penn Street.—August 9, we expect our old and esteemed friend, Mrs. Yarwood.—H. Nuttall.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, have appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, reopening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

WANTED, by person in reversed circumstances, situation as House-keeper to Single Middle-aged Gentleman. Homely habits, duties light: a home required.—Address G., office of *The Two Worlds*. [Advt.]

YEADON.—Will speakers please note name and address of secretary, and so save further inconvenience?—J. W. Oliver, Swaine Hill Crescent.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

VISIT OF AN AUSTRALIAN SPIRITUALIST AND SPEAKER TO ENGLAND. 121, Bathurst Street, Sydney, 25th March, 1891.—To Spiritualists and Spiritualistic Societies in Great Britain. We, the undersigned, the Committee of the Society for Psychic Culture, Sydney, N.S.W., send greeting. Our president, Mr. Robt. White, having decided to make a visit to Great Britain, we desire to commend him to the kindly attention of all Spiritualists, in the hope that in the opportunities of leisure hours the cause of Spiritualism may be advanced, and that his visit may be of mutual benefit to Spiritual societies on either side of the world.—(Signed), Thomas Slocombe, vice-president, and Clarke, C. A. Edwards, George Everts, Chas. Havee, E. James, W. D. Campbell, hon. sec., treasurer, and members.

N.B.—All the above I beg heartily to endorse, and trust that our Spiritual societies and friends will hasten to avail themselves of Mr. Robt. White's valuable services. As an educated gentlemen and long-experienced Spiritualist, those services cannot be too eagerly sought for.—Emma Hardinge Britten. [Mr. White's address is, Robt. White, 43, Hillgate, Stockport.]

TO YORKSHIRE SPIRITUALISTS.—Hundreds of your Yorkshire readers will be sorry to hear that Mr. James Lee, of Stanningley, has been laid by for many weeks. The writer feels assured that the friends who know this medium, and have had the pleasure to be in his company, will not see him want for the necessaries of this life. Many people who have visited him at his own home, and have sent for him to visit theirs, will remember the good they have derived from his spirit controls. I know true Spiritualists will rally round an old medium of over twenty years standing. As Mr. Lee is no scholar, the writer will acknowledge through *The Two Worlds* anything that is sent to Mr. Lee's address—Peel Place, Stanningley, near Leeds.—Yours respectfully, "FERN TERRACK," July 21, 1891.

FREE LANTERN LECTURES.—Will any fellow Spiritualist assist me by lending, for a few days, any spirit drawings, pictures, photographs, or any illustration bearing upon the subject, so that I could make lantern slides from them? Should any one have a collection they would not like to part with, would they allow me to call and take photographs at their own houses? Distance no object.—James Maltby, 8, Hanover Place, Upper Baker Street, London, N.W.

MATERIALISM v. "SPIRITISM" IN MANCHESTER. EXCITING DEBATE. SCENE IN THE SECULAR HALL.—On Sunday morning, July 19, Mr. Robertson, Editor of the *National Reformer*, lectured on "Materialism and its Meaning," to rather a small audience, but want of numbers was more than compensated for by warmth of feeling at the conclusion of Mr. Robertson's address. During the last twenty years it has been my fortune to hear a great number of lectures, and read considerably on the subject treated by Mr. Robertson; but never have I known anyone indulge in such misrepresentation, abuse of opponents, misuse and blunder in the application and meaning of scientific terms, or deal with a weighty subject in so frivolous a manner. It was delivered without a single interruption of any kind, as the chairman had announced that discussion and opposition would be invited at the close. Mr. Robertson began by saying people should always define their terms when there was a possibility of the meaning not being understood; but he did not define a single word—not even the main one, "Materialism," and he frequently used in a wrong sense such terms as *life, mind, intelligence, laws, religion, spirit, &c.* He devoted a considerable time to refuting what no civilised person now believes in, ancient polytheism; he then wandered on to the Biblical account of creation, the abolition of capital punishment, and the doctrine of transubstantiation; finally winding

his rambling address up by informing us "prayer is lunacy," and "God must go," as he had shown there was no room for him in the universe. Atheism and Pantheism were one and the same in meaning, and Materialists had been burnt at the stake for teaching the doctrines he was then advocating. Mr. W. Simpson, in a forcible address, limited to a few minutes, combated the assertions and position of the lecturer. He said he had never seen the secular platform degraded to so low a level as it had been that morning by one professing to be a teacher of science. His use of the phrase "natural law" could not be justified by any scientific writer. Natural law never *created* or *produced anything*, as asserted by the lecturer. It was simply the *relation* or *connection* of phenomena, and not a *cause* at all. Mr. Webb followed, and charged the lecturer with defining nothing, proving nothing, nor adding any new light to the subject. Mr. Robertson replied to the two gentlemen named, devoting ten minutes to each, during which Messrs. Simpson and Webb had frequently to correct him. Mr. Robert White, in a five minutes' speech, said the lecturer had treated the subject in too free and easy a manner, and fancied because he asserted a thing, that proved it to be so beyond dispute. The great problems of life and mind and the universe were not to be solved in that light way. He challenged Mr. Robertson to prove his assertion that Materialists had been burnt at the stake. "In the whole range of human history let the lecturer name *one* who had *died for Materialism, a single martyr for Atheism*. Let him name *ten noted* philosophers, *ten leading scientists, or three really great poets* who were Atheists. If he cannot do so, how dare he assert that the great souls of the world were Materialists?" Mr. Robertson again took ten minutes to reply, and continued to misrepresent what had been urged in opposition. Mr. White interjected corrections until one of the prominent members of the Manchester Freethought Society, conspicuous by his *large physique*, rushed at and violently assaulted Mr. White, grasping and shaking him by the neck. This terminated the meeting, and was the latest development of Materialism.—Robt. White, 43, Hillgate, Stockport.

HELP FOR "THE AGNOSTIC JOURNAL."—We have received, and cordially give place to the following appeal:—To the readers of *The Agnostic Journal*.—Ladies and Gentlemen,—The termination of the Agnostic Will Case, and the statement made thereon by Mr. Stewart Ross in *The Agnostic Journal* of July 8, is a sufficient demonstration and commentary on, not merely the unfairness of the law as it stands, but on the unfriendliness of the general bent of the public mind to those who are, after all, the pioneers and leaders in the great battle for human freedom. Mr. Stewart Ross has, for many years, with unfailing courage and energy, fought the fight. He has gained for us victory after victory in the moral sphere; but, alas, on this material plane he has fallen upon evil days. Wearied in mind and body, and depleted in purse, he tells us with his wonted delicacy that he can do no more unassisted. Strange it is that he should have remained unassisted so long; but it is, I fear, but a part and parcel of the cold, not ingratitude, but thoughtlessness of mankind. Surely the time has come when we must rouse ourselves—not, indeed, only for Mr. Stewart Ross, but selfishly also for ourselves. We know now that, unless help is speedily forthcoming, *The Agnostic Journal* must cease, and with it so much that is noble, so much that is true, and so much that points the way and sustains us to walk therein. Let us all, then, to the rescue, and help with the best and only help that is of avail now—the help of the bottom of the pocket. Cheques should be made payable to *Agnostic Journal*, crossed the City Bank, Holborn Branch, and forwarded to Messrs. W. Stewart and Co., 41, Farringdon Street, London, E.C., and they will be duly acknowledged in *The Agnostic Journal*, unless the donor should advise otherwise.—W. B. McTAGGART. *The Agnostic Journal* Fund.—Subscriptions received: Capt. W. B. McTaggart, £25; J. Beattie Crozier, £1 1s.; A Few Theosophists, through G. R. S. Mead, £15; R. P., Glasgow, £1; Arnold (first instalment), 2s.; R. L. Travers, £10; Radbod, £2.

HELP WHILE YOU MAY.—The above appeal forcibly illustrates the difficulty under which Agnostics and Spiritualists alike labour, because of the injustice of the Christian laws administered by Christians in this Christian land. Mr. Ross would have had £13,000 wherewith to promote his heretical campaign had Mr. Bullock given it to him while it was his to do as he liked with. But, unfortunately, he waited until he lost control over it, and others disputed his "will," with the result that Mr. Ross gets nothing, and loses that which he had in endeavouring to prosecute his claims under the will of his friend, Mr. Bullock. The lesson is clear. Friends of Freethought or Spiritual-thought, who have means at their disposal, should help the cause during their lifetime, otherwise they may have the mortification of witnessing—from the spirit side of life—the diversion to other channels of that which they intended should be of service to the cause of progress.

SOUTH SHIELDS.—Dear Sir,—I am sorry to report one of Mr. and Mrs. Kirton's children passing to the higher life, much regretted by her parents, aged four years and two months. Mr. J. G. Grey conducted the service with a very touching and impressive address at the grave side, surprising some of our church people standing around. There was a great number of wreaths and flowers covering her little grave. The meetings at 85, George Street are discontinued. Secretaries please note. Mrs. Davison, of 85, George Potts Street, South Shields, is open for either public or private engagements.—A. D.

CHRISTIAN SUPERSTITION.—*The Bristol Mercury* relates that during the work of restoration of a certain church in a cathedral city, the lead for the roof had to be sent to Bristol to be melted and re-cast. One of the churchwardens actually journeyed there to watch the operation to ensure the return of the *same metal*; because only CONSECRATED lead must go upon the church roof! Surely, this "sacred lead" typifies the leaden character of the intelligence of these same churchal bigots!

POST MORTEM EXISTENCE.—At the request of many friends, the two letters published in our last issue, under the above title, will be reprinted as a four page tract, and will sell at 1s. per 100, post free. I shall be glad to hear from those who will take parcels for distribution. I will supply 500 for 4s. 3d., 1,000 for 8s., carriage free.—E. W. Wallis, 10, Petworth Street, Chetham, Manchester.

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Mrs. E. Gavan, Medical Psychometrist, 18, Clowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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