

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 98.—VOL. II. [Registered as a Newspaper.] FRIDAY, SEPTEMBER 27, 1889.

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This pamphlet will be an arsenal of *fact, illustration, and argument*, from which spiritualists can quote, and should be purchased by every spiritualist, and placed in the hands of enquirers. Mr. Wallis's speeches contain some of the most powerful and conclusive testimony from Messrs. Crookes, A. R. Wallace, Varley, and the Dialectical Society's report. It gives a digest of the Wesley phenomena, and parallels modern manifestations from biblical records and the testimony to spontaneous manifestations before the origin of modern spiritualism. It gives the testimony of many materialists, who have been convinced by spiritual phenomena that *materialism is false*. Objections are answered, and the impregnable position of the spiritualist who builds with facts is shown by the utter failure of Mr. Grinstead to attack the testimony or weaken the force of the facts.

SPIRIT RETURN IS ACTUALLY ADMITTED by Mr. Grinstead, but he argues that they are evil spirits who do manifest.

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SERVICES FOR SUNDAY, SEPTEMBER 29, 1889.

Acorington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Yarwood.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Mr. G. Smith.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, at 10 and 2; at 6-30: Mr. H. Taylor.
Batley.—Wellington Street, at 2-30 and 6: Mr. Armitage.
Beaston.—Conservative Club, Town St., 2-30 and 6.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. R. A. Brown.
Bingley.—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Murgatroyd.
Birkenhead.—144, Price Street, at 6-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, 9-30, Lyceum; at 2-30 and 6-30: Mrs. Wallis.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Pimblott.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Miss Patefield.
 Otley Road, at 2-30 and 6: Mr. J. Parker.
 Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. H. Taylor.
 Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Rowling.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. W. V. Wyldes.
 Ripley St., Manchester Road, at 2-30 and 6-30.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker Street, at 10-30, at 2-30 and 6: Messrs. Thresh and Firth. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 Bentley Yard, Bankfoot, 2-30, 6: Mrs. Webster and Mr. Marsden.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. Mercer.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. R. Wade.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mrs. Barr.
Byker.—Back Wilfred Street, at 6-30: Mr. Hall.
Churwell.—Low Fold, at 2-30 and 6: Mr. Newton.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Mrs. Beanland.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mrs. Gregg.
Cooms.—Asquith Buildings, 2-30 and 6: Mr. Hepworth.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mrs. Connell. Monday, Public Meeting, at 7-30.
Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Jarvis.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Weightman.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mrs. J. M. Smith, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Campion. Social Meeting, Thursdays, at 7-30.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Fillingham. Healing, Saturday, at 7-30.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. J. S. Schutt.
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Russell.
Idle.—2, Back Lane, Lyceum, 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. C. Campbell.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Stair.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Members' Quarterly Meeting.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Miss Hartley.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mr. Rowling.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45, Professor Timson; at 6-30, Mr. J. Potter.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. J. Morse, and on Monday.
London.—Oambewell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—27, Leslie Road, at 6-30: Mr. Walker. Wednesday, at 7, Mr. Vango.
Cavendish Square.—18A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.
Olapham Junction.—295, Lavender Hill, Waudsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. W. Wallace.
Holborn.—At Mr. Coffin's, 18, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—309, Essex Rd., Garden Hall. Wednesday, Séance, at 8.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—258, Pentonville Hill (entrance King's Cross Road): at 10-45, Discussion; at 6-45, Dr. Bowles Daly. Wednesdays, at 8-30, Social Meeting.
Marylebone.—24, Harcourt St., at 8, Lyceum; at 7, Open meeting. Monday, 30th, Social Meeting. Mr. Dale, Friday evenings.
Mid End.—Assembly Rooms, Beaumont St., at 7: Mr. Rodger on "Progress."
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill.—124, Portobello Rd., Tuesday, at 8, Mr. Towns.
Notting Hill Gate.—9, Bedford Gardens, Silver St., 7, Dr. Nichols.

Peckham.—Winchester Hall, 83, High St., at 11, Mr. W. E. Long and friends; at 8, Lyceum; at 6-30, Mr. Parker and friends. Tuesday, Oct. 1st, at 8, Soiree. 99, Hill St., Sunday, at 8-30, Members. Wednesday at 8-15, Séance; inquirers welcome. Saturday, at 8, Members' Circle.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall West Ham Lane, E., at 7: Mr. H. Darby.
Longton.—Assembly Rooms, Coffee Tavern, Boardman's Buildings, 6-30.
Leamington.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. J. Walsh.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Britten.
 Collyhurst Road, at 2-30 and 6-30: Mr. T. Allanson.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Dickenson.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Wright.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. G. Grey, "Man, Spirit, and Angel." Open-air (weather permitting), Quay Side, at 11.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, 2-30; 6-15: Mr. Gardiner.
 41, Borough Rd., at 6-30: Mr. Forrester and a lad friend.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mr. Hopcroft.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Groom.
Oldham.—Temp's, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. Green.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30, 2-30, and 6: Harvest Festival.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mr. J. Smith.
Pendleton.—Assembly Rooms, Cobden Street (close to the Co-op. Hall), at 2-30 and 6-30: Mr. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Lomax.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Marble Works, at 8 and 6-30: Mrs. Hellier.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30 and 6: Mr. Walsh. Wednesday, at 7-30.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-30 and 2; 2-30 and 6-30: Mrs. Stansfield. Monday, 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 88, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, at 2-30 and 6-30: Mr. Hopwood.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithewaite.—Laith Lane, at 2-30 and 6: Mrs. Craven.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Westgarth. Wednesday, 7-30, Mrs. Young. Developing on Fridays, at 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 6: Mr. Iverton.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Miss Keeves.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 23, Wellington Rd., South, 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Messrs. Ashton and Armstrong. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Davison.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., 2-30 and 6: Mr. Mayoh.
Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10; 2-30, 6-30, Rev. W. Reynolds.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mr. Wallis.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mrs. Clough. Mondays, at 7-30.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

SOME URGENT AND IMPORTANT QUESTIONS ON A REMARKABLE CLERICAL TEXT.

BY SIRIUS.

THE following choice article is going the round of the daily journals, as a piece of *solemn and important religious* intelligence. In the *Manchester Evening News*, of the 5th inst., it is headed:—

Some excitement has been caused in Sussex by the ultra-Protestant lectures delivered by Dr. Fulton, an American, at Brighton and Lewes. The octogenarian Bishop of Chichester has addressed the following letter of remonstrance to the Rev. J. G. Gregory, incumbent of Emmanuel Church, Brighton:—

Chichester, August 29, 1889.

Reverend and Dear Sir,—At a public meeting in the Dome on August 16th, you being in the chair, Dr. Fulton, whom you introduced, is reported to have said that “the Virgin Mary was not much of a virgin.” This provoked laughter! On reading this profane utterance I was shocked, but I hoped the lecturer might have been misunderstood or misrepresented. But at a meeting at Fishergate, on August 21st, Dr. Fulton admitted the accuracy of the report of his address as to this particular point, and proceeded to justify it by a process of illustration even worse than the original statement. Now, I do not presume to interfere with your freedom of action, or to question your right to attend or preside over any meeting, and though I may widely differ from your controversial statements and arguments, and still more from the tone and spirit of the lecturer’s addresses, I should not think it my duty to offer any observations on the course you have thought fit to pursue. The inspection of religious houses, under proper authority, and with due safeguards, in order to prevent alleged abuses, may very safely be asked from Parliament, and that was the special object of the meeting in the Dome. But when a fundamental doctrine of the Christian faith is openly assailed in your presence, I hold it to be your duty to stand up for the faith as it is in Jesus, and to rebuke the gainsayer. Now the lecturer in attacking, and, I must say, vilifying, the Virgin Mary, did, in fact, attack the Incarnation of our Lord Jesus Christ as Holy Scripture presents it. The whole scheme of man’s redemption rests on the Incarnation of the Lord Jesus Christ, and of that Incarnation—the greatest of all mysteries—the Virgin Mary was the pure and holy channel. God sent forth His Son made of a woman, but that woman, according to prophecy, a virgin. The Word was made Flesh, but in a new and strange way, in the womb of the Virgin Mary by the operation of the Holy Ghost. The history of the Annunciation is most precise. The creeds and formularies of the Church, of which you are an ordained minister, and to which you have solemnly given your assent and consent, repeat the language and teaching of Holy Writ. It is a lamentable thing that in order to expose and refute the Mariolatry so grievously prevalent in the Romish Communion, the lecturer, Dr. Fulton, should speak in terms which contradict the very letter of the Scripture, and, not by inference only, but directly, impugn the vital doctrine of the Incarnation. But it is also deeply to be regretted that you should have allowed such statements to pass without rebuke or protest. I hope you will take some opportunity of publicly repudiating the lecturer’s revolting statement, which must give much offence to all pious believers. It is amazing that they should have been received on one occasion with laughter, on another with applause, by an audience professing and calling themselves Christians. Permit me to say the position you occupy as a leader of a considerable party in Brighton makes it, in my opinion, incumbent on you to disavow any agreement with the statement of Dr. Fulton affecting the person and character of the Virgin Mary, for I cannot suppose that you share his sentiments in this respect. Such a declaration on your part is due to the many who look up to you for teaching and guidance.—I am, rev. and dear sir, faithfully yours,

R. CROST.

In reference to the above remarkable *Episcopal bull*, it may truly be said there is no class of the community who are more indebted to the Bishop of Chichester, for a plain,

outspoken definition of what Christianity really is, than Christians themselves. Within the last century it is evident that the opinions concerning this widespread and wealthy denomination have been gradually undergoing a considerable change. Certain popular preachers have been busily engaged in making easy sliding scales of compromise, in which divers once fundamental creedal points and Christian dogmas are being gently filtered away, let down, allegorized, parableized, or explained in such a fashion as to satisfy the reason of a common sense utilitarian age, and yet to preserve intact the letter of the Christian’s text book and *assumed* “Word of God.” Now, the clear, unmistakable definition of what Christianity is, and on what solemn mysteries it is based, namely, the *immaculate conception*, “divine incarnation,” and “vicarious atonement,” as rendered by one of the great and authoritative lawn-sleeved, silk-aproned, Christian Church dignitaries; one who is paid some four or five thousand pounds per annum for explaining what Christianity is, puts the matter beyond all chance of mistake, and demonstrates the fact that those who do not regard the dogmas aforesaid as divine truth, and tamper with them even to the extent of Dr. Fulton’s peculiar ideas concerning “the immaculate conception,” are no Christians in the modern sense of the term, and hence are open to severe and scathing comments of such an authoritative representative of the faith as the Bishop of Chichester.

But the gallant defence which the Bishop sets up for the *immaculate* character of the “Virgin Mary” is not the only point of the orthodox faith involved in the episcopal bull. To make the above-named dogma and that of the divine incarnation of any effect, the procedure claimed in all the admitted articles of faith, creeds, and Christian doctrines, such as the vicarious atonement, salvation by faith alone, &c., &c., must of necessity follow. And yet, again, to make such a scheme of salvation necessary or effective, *a priori*, we must have “The Fall,” the personal “Devil,” original sin, and all the circumstances of the Creation and Fall, as detailed in the Old Testament—the narratives of the Old Testament standing in the relation of causation to the effects said, by orthodox Christianity, to be derived from the narratives of the New Testament.

Now, one of the heaviest charges brought against that particular branch of the spiritualistic cult, popularly called “Infidel,” is, that they wickedly and blasphemously reject the offer of salvation, as *mercifully* tendered to them through one of the principal dogmas of Christianity, namely, “the vicarious atonement.” Not only have “*infidel* spiritualists,” been anathematized in the most unmeasured terms, by every branch of the thousand and one sects of Christianity for rejecting this great cardinal doctrine of “salvation,” but not a few believers in the fact of spirit communion have themselves joined in the cry of “Infidel,” and withdrawn from fellowship with those who would else have been banded together in ties of powerful association on the question of Christian and un-Christian spiritualism.

Now, to all subdivisions of opposing opinions in relation to articles of belief, especially to those which the Episcopal rebuke deals with—and those believers in the new dispensation of spiritualism, who still rejoice in the appellation of Christians—we propose to offer the following plain propositions for consideration. “The vicarious atonement” for sin, with all its preceding and succeeding points of faith, is the one grand linchpin around which Christianity moves, and has its being. Now no rational being can accept of this doctrine and yet believe in the facts, phenomena, and teachings of spiritualism; because every returning spirit out of the millions who have returned, and proved their identity

with the human beings who once lived on earth, declare, with one voice, that every living soul is in judgment for itself, and for the deeds done in the body; that every soul must make atonement for its own evil doings, become its own saviour, and reap the reward only of its own good deeds. In a word, *personal responsibility* for good or evil done, and personal compensation or retribution as the result, is as absolutely the linchpin of spiritualism, as a vicarious atonement for sin through faith in Jesus Christ is the one central doctrine of Christianity. How the two can in any way cohere, we are at a total loss to discover, and it is for this reason that we may personally express our obligation to the Bishop of Chichester for clearing away the sophistical fogs that are being cunningly woven around the faith of Christians. There is yet another class, who cling with proscriptive reverence to the name of "Christian." These are persons who, by some modern patches applied to the old garment of theological faith, manage to get over the awkward doctrine of substitution, or vicarious atonement for sin, and still fall back, some upon "the divine history," others upon "the divine teachings" of Christ. To both classes of compromisers we have to say: your claims are baseless. Besides all the vast cloud of witnesses who have written on the subject, the summary of the whole system, as defined in "The Faiths, Facts, and Frauds of Religious History," will show that "the divine history and teachings," both, have been acted out and preached in every land of antiquity ages before the advent of the Jewish Messiah, or the foundation of the Christian religion. In respect to the moral ethics of the New Testament, there is not one original line, and, therefore, without claiming any originality for what every other religion enforces, and every good man, the world over, has taught, all that we do plead in regard to Christianity is that its central doctrine of vicarious atonement for sin is a most immoral and pernicious doctrine, unjust in principle, and a ruinous incentive to sin and guilt, whilst it involves a mass of miraculous and wholly unproved fables as its cause, and a costly and utterly useless sacerdotal system as its effect. As to spiritualism, whilst we make no more claim for the originality of its moral ethics than we do for those of the New Testament, we yet insist that its stern doctrine of *personal responsibility* enforces the strongest motive for doing good and eschewing evil that ever was taught, carrying, moreover, that doctrine into the life beyond, as proved by the testimony of countless millions of spirit witnesses.

We cannot better express our sense of obligation to the Bishop of Chichester, nor suggest our modest opinion that some wise and far-seeing spirit inspirer was at his elbow when he felt the necessity of coming out so fairly and squarely upon the divine plan of salvation, through the doctrine of *Mariolatry*, than by aiding him in drawing the impassable lines of demarcation, which exist between the highly authoritative doctrine of orthodox Christianity, and that which the writer—a prophet himself, and the son of a prophet—emphatically believes to be THE RELIGION, and the only religion of the future—SPIRITUALISM.

CHRISTIANITY TEACHES

God the Creator of the Devil and man.

The Devil stronger to destroy God's work—man, than God to save; hence, The Fall, God's curse on man—total depravity, or original sin. Man incapable of doing any good thing, because of God's curse, and God loathing him in consequence of his own curse.

Noah—the flood—God re-peopling the earth with seven of the original accursed stock.

The scheme of salvation. The Immaculate Conception, Divine Incarnation, Vicarious Atonement. Those who believe to go to an everlasting heaven of psalm singing, praise and prayer. Those who disbelieve to go to an everlasting hell

SPIRITUALISM PROVES

God the Spirit as the Cause, Author, and Father of man, the Spirit.

No Devil, no Fall, no other original sin than lack of development; man innocent, because he is ignorant, and going forth from the Eden of ignorance to win his way upward and onward through the knowledge of good and evil.

God's blessing on all things—Evolution, progress; the earth, and all that it sustains ever moving on, upward and onward.

The old Messianic allegory of the sun-god and solar worship, fastened on to a great and good Jewish reformer rejected, and in its place the teaching that every living being must be his own saviour, and here or hereafter

of ever burning, but never dying fire, and twenty millions annually paid out in Great Britain to preach and teach the said doctrines.

Teachers of aforesaid doctrines.—The Bible, "the Word of God," and—the recipients of twenty millions, annually, namely, Archbishops, Bishops, Deans, Chapters, Clergy, and Missionaries.

What is the use of the aforesaid teaching and preaching? To pay the bill (by the blood of one innocent being) for all the sins of believers, past, present, and to come; to collect rents and tithes, hold Church lands, live in Church palaces, and scare unbelievers into the payment of pew rents and collections, by threats of eternal torture.

can never attain to happiness without making atonement for every wrong done, or ascend the paths of eternal progress without continuing in eternal good.

Teachers of aforesaid doctrines.—The ever living Word of God in man, the voice of conscience, God's works; Spirits who are in the experience of what they teach, and ministering angels.

What is the use of the aforesaid Spiritualism? To demonstrate the existence of God the Spirit by the existence of Man the Spirit; to prove immortality and eternal progress; to enforce the truth that heaven and hell are states which man creates within himself by good or evil deeds. Hence, to promote good and truth, and eschew evil and falsehood.

We now close our review with the following questions:—

Where is the point of reconciliation between the above two columns? The one is founded on the opinions of men and the traditions of antiquity: the other on the teachings of those who derive their knowledge from actual experience of the life they describe, and prove their authenticity by well-demonstrated facts.

Again: If a child were born in this year of 1889, in the next street to the one we live in, and the mother were to claim that she was a *virgin* and the father of her child was God, the creator of the universe, who would believe her, and how long would she be outside the walls of the Penitentiary or Lunatic Asylum?

THIRDLY.—If a hundred thousand thieves and murderers were condemned by any human judge to suffer the penalties of their crimes, and one pure and innocent man were to enter the court-house and say, "Kill me, and let all these go free," what judge upon the face of the earth would dare to grant such a request, and what people of any land would sanction it?

FOURTHLY.—If God and his laws, nature and all her procedures be the same yesterday, to-day, and for ever, why should the above positions be true, good, or righteous, because they are said to have happened two thousand years ago, and yet be deemed impossible, or blasphemous, if said to have occurred to-day? When these and other suggestions made in this article are fully answered in the line of reason, and according to the laws of God, nature, and justice, the world may count the writer of this article a *Christian Spiritualist*. Without such a response in favour of Christianity he must remain as now, either the "infidel" or common-sense spiritualist, just as the reader may choose to call him, known as

SIRIUS.

FACE THE SUNSHINE.

OH, a morbid fancy had David Bell,
That across his path like a wizard-spell,
A great, black shadow forever fell.
He turned his back on the sun's clear ray;
From a singing bird, or a child at play,
With a nervous shudder he shrank away;
And he shook his head,
As he gloomily said,
"This shadow will haunt me till I am dead!"

In the solemn shade of the forest wide,
Or in the churchyard at eventide,
Like a gloomy ghost he was seen to glide.
There, nursing his fancies all alone,
He would sit him down with a dismal moan,
In the dewy grass by some moss-grown stone,
And shake his head,
As he gloomily said,
"This shadow will haunt me till I am dead!"

Never a nod or a smile would greet
Old David Bell, in the field or street,
From the sturdy yeomen he chanced to meet.
The children fled from his path away,

And the good wives whispered, "Alack a day!
The devil hath led his soul astray!"

For he ever said,
As he shook his head,
"This shadow will haunt me till I am dead!"

One Sabbath morn when the air was balm,
And the green earth smiled with a heavenly charm,
In the peaceful hush, in the holy calm—
Old David Bell, with a new intent,
Across the bridge o'er the mill-stream went,
And his steps towards the village chapel bent.

For he said, "I will try
From this fiend to fly,
And escape the shadow before I die!"

He wandered away, not heeding where,
To a lonely grave, where a willow fair
Whispered sweet words to the summer air.
But he saw not the long, lithe branches wave,
For only a weary look he gave

At his own black shadow, across the grave,
And he shook his head,
As he gloomily said,
"This shadow will haunt me till I am dead!"

"Nay, nay, good David!" a voice replied.
He turned him quickly, and close by his side
Stood old Goody Gay, known far and wide.
Though time had stolen her bloom away,
And changed the gold of her locks to grey,
Her face was bright as the summer day.

"Don't shake your head!"
She cheerfully said,
"But face the sunshine, good man, instead!"

With a hopeless look, and a sigh profound,
He sat himself down by the grassy mound,
Where the bright-eyed daisies grew thick around.
"Nay, leave me," he said, in a sullen tone,
"For I and the shadow would be alone,
No balm of healing for me is known.

It will be as I said,
This thing that I dread,
This shadow, will haunt me till I am dead."

The good dame answered, "Oh, David Bell!
Why will ye be ringing your own heart's knell?
For I tell ye this, that I know full well—
The blessed Father, who loves us all,
Who notices even a sparrow's fall,
Is never deaf to his children's call;
His love is our light
In the darkest night,
Just turn to that sunshine, and all is right.

"In this very grave did I lay to rest,
With his pale hands folded upon his breast,
The one of all others I loved the best.
And then, though my heart in its anguish yearned,
My face to the sunshine I ever turned,
And thus a great lesson of life I learned;
Which you, too, will find,
If you will but mind,
That thus, all life's shadows are cast behind."

He gazed in her earnest face as she spoke,
And then a light o'er his features broke,
As if new life in his soul awoke.
There was something so bright in that summer day,
And the cheerful language of Goody Gay,
That his morbid fancies were charmed away;
And he said, "I will try,
For it may be, I
Shall escape this shadow before I die."

She turned him around on the grassy knoll,
And flush o'er his forehead and into his soul,
The warmth of the gladdening sunshine stole.
The good dame lifted a willow bough,
And gently laid her hand on his brow—
"Say, David, where is your shadow now?"

The shadow has fled,
But ye are not dead.

Look up to the sunshine, man! Hold up your head!"

Still athwart the grave did the shadow lay.
But his face from the phantom was turned away,
And lifted up to the sun's clear ray.
Then the light of truth on his spirit fell,
Breaking for ever the magic spell
That darkened the vision of David Bell.

His trial was passed;
And the shadow, at last,
Behind him there, on the grave was cast.

Oh, ye! who toil o'er your earthly way,
With your faces turned from the truth's clear ray,
Consider the counsel of Goody Gay.
Though shadows should haunt you as black as night,
Be faithful and firm to your highest light,
And face the sunshine with all your might!

Keep a cheerful mind,
And at length, your will find
That the grave, and life's shadow, both lie behind.

—Lizzie Doten.

HOW THE TOILERS LIVE!—THE LIVERPOOL TRAMWAY MEN.

(BY A SPECIAL LIVERPOOL CORRESPONDENT)

IN several of the New York and other American tramcars is a little bill stuck up—of course by official permission—headed, "Look on the other side," and then follow a few brief suggestions addressed to the passengers, gently advising them to render to the conductors something of the same sort of civility, forbearance, and justice, that the said passengers require to be rendered to themselves.

The following extracts, from a recent issue of a Liverpool paper, will show that the humane and conciliatory remarks above alluded to might apply with just as much good grace and humanity to English tramcar etiquette as to that of America.—[Ed. T. W.]

"The average time the men work is 105 hours a week, though in many cases they work much longer—from 5-30 a.m. to 11-30 or 12 midnight—and this without even a quarter of an hour for meals. The pay for drivers is from 28s. to 35s. a week of seven days, and for conductors 17s. 6d. to 28s., though very few men receive either of the higher sums. But let us see what Mr. Machlin, himself a former checker, has to say.

"Low as the men's wages are," he tells me, "they are made much lower by the fines that are imposed, for there is scarcely a thing a driver or conductor can do that he is not fined for. Sixpence is deducted for dirty boots; 1s. for tarnished cap plate; for allowing boys to sell newspapers on car, 6d.; for having the head inside car, 1s.; for having car overcrowded, 5s. and costs at the police court. And yet, if a conductor refuses to take a passenger, however full the car may be, he is reported and fined. Just to show you how this works, I may tell you on one occasion a car was full up and a man got on. The conductor would not take him, and had to call a policeman to remove him. The man complained at the office, and the conductor was told he must apologise and pay the man's cab fare. Another means of reducing the wages is found in the bell-punch, with which the conductor punches each ticket as issued. This punch registers the number of tickets punched, and is inspected night and morning by the company, but the man to whom it is issued has no means of knowing if it checks correctly. The usual intimation he receives is that the punch has registered so many more fares than his way bill, and that he has had the amount deducted from his wages. Or he may be told that it registers so many less than his way bill, and he has to pay the difference again. As the punch registers, the handle moves on the slightest provocation, and as all the punches are thrown together every night in a box, it sometimes happens that a man loses the best part of his wages through no fault of his own. In one case a conductor found himself at the end of the week not only minus his wages, but 5s. in debt to the company for fares that had thus been charged to him.

"The checker who is anxious to curry favour at headquarters has ample opportunities for worrying the life out of an inexperienced conductor, as from the checker's reports there is no appeal. How any of the men bear it I cannot tell, but that many will risk starvation rather than submit, is proved by the fact that the average number of changes in the tramway servants is some 450 a year.

"In addition to the ordinary checkers there is a system of "private" checking, which I do not hesitate to denounce as a disgrace to civilisation. These "private" checkers are people who, whenever they have occasion to travel by tramcar or bus, keep a look-out for some slip on the part of the conductor; and what is their reward when they discover some fault and report it? Simply the return of the fare they have paid—no more. Now a man or woman who will stoop to playing the spy in this manner will not hesitate to tell a lie to obtain twopence or threepence. And they can tell as many lies as they think proper with impunity, for they are known only to the chiefs at the office, and the man complained about has never a chance of learning who his accusers are, much less of meeting them and defending himself. On the other hand, the man charged has to go down to the office ignorant of his offence, and wait two, three, or even six days—losing his wages all the time—until it pleases those in authority to attend to him.

"Another system is that of the company insisting, in some cases where they have to give compensation for accidents, on the driver or conductor, or both, paying the money. This probably sounds very startling, but it is, nevertheless, true,

as witness the following letter, addressed to an employé, the original of which I have seen:—

“‘We have been obliged to pay the sum of £— to— in settlement of her claim for personal injury through being thrown from the car in your charge in London-road. As we consider your negligence brought about the accident, we propose to deduct that sum from your wages at the rate of 2s. 6d. per week. Please write me at once saying whether you agree to this.—Yours truly,

JOHN O'NEIL,
Secretary and Manager.’

“I have also seen other communications from the same gentleman to the same effect. I would suggest that the legality of these demands be tested by the men who are thus punished. I fancy the judge who heard the case would have something to say that would astonish Messieurs the Tramway Company.

“‘The fines have punished me very much,’ said a conductor, ‘for I have a good deal to do with my money. And when you get only 14s. or 15s. for over 100 hours’ work it’s rough. Not twopence an hour and no meal times. The way we are had is cruel. Only last week I was on top of the car collecting, and two men jumped on and went inside. I could not see them, but when I went down I looked to see if there were any fresh faces; but before I could find out, the checker, who was on the platform, stamped my way bill two short, instead of telling me, and I was fined. Then again, a man outside tore his ticket up or threw it away, and when the ticket-examiner came round he told him so, but he wouldn’t believe him. He reported me for not having given a ticket, and I was fined again. And so the game goes on. We’re checked by way-bill, tickets, bell-punch, checkers, and ticket-examiners, and yet the company aren’t satisfied. They treat us as thieves—neither more nor less. Leave ‘em? So I would; but what am I to do? Work’s hard to get, and half a loaf is better than no bread. This the company know.’

“I am glad to see that the men have no intention of resorting to severe measures, such as a strike, to gain their ends. They have no need, for I am much mistaken if public opinion, now that the facts are becoming known, will not suffice to obtain for the men all they ask.”

[It is in the wish that some at least of the public may know what most of the poor toilers of our cities—who do not dare to complain—have to put up with, for the benefit of an unthinking public, that we reprint the above.—ED. T. W.]

WORK AND WORDS OF THE BRITISH ASSOCIATION.

OPENING MEETING AT NEWCASTLE-ON-TYNE, SEP. 11TH, 1889.

THERE is something infinitely saddening as well as encouraging in perusing the records of explorations into the infinite—the limitless realms of creation. Whilst on the one hand we are humiliated, almost to the point of self-contempt, when we try, even in the faintest degree, to measure the minimum shadows of discovery we have made, against the immeasurable fields of knowledge in every department of being we have yet to traverse, the boundless resources of which are all lost—lost in the immensities of unknown futures—we are still hopeful, because we recognize the fact of our imbecile ignorance, and hence, are prepared to repair it by bravely pushing forward, and unremittingly striving to learn, to search, and evermore move onward in the path of fresh discovery. Words are all too feeble to express the depths of our conviction concerning the littleness of what we have once thought *we knew*, and the immensities which we now find we do not know. To take from the present writer this dual sense of humiliation and hope combined, we offer the lucid and yet inspiring remarks of the leader, in regard to the president’s opening speech at the British Association first meeting, published in the *Newcastle Chronicle*, of the 12th inst:—

“The address which the president of the British Association delivered last night shows that in him the doctrine of evolution has a cautious defender. The theory of the descent of species by gradual transformation, to which so much of the thought of the age is directed, may be traced to several eminent early writers. The germ is found in the works of Erasmus Darwin, at once a poet and a philosopher, and with whom poetry became the medium for the enunciation of recondite scientific speculation. In scanning his pages we catch the glow of his fervid imagination. Kant, Goethe, Oken, and Lamarck, independently reached on many points

the conclusions Darwin has formulated as to the unity of organic nature. The ancient philosophers talked much of nature’s ‘plastic power’; the word plastic being then used in an active, and not in the passive sense it is now. As far back as 1844, Darwin prepared a general outline of the theory that has made him famous. But he refrained from publishing it, preferring to wait until he had accumulated a mass of corroborative evidence. It is scarcely necessary to state that Mr. Alfred Russel Wallace had come to exactly the same conclusions from quite unaided investigation. It is thirty years now since Darwin gave the world his work on ‘The Origin of Species.’ That book was the prelude to his ‘Variations of Animals and Plants under Domestication.’ These works expound with characteristic lucidity his ideas on natural selection. The development of one species from another was propounded by earlier philosophers. Lamarck and others taught the doctrine of descent, but Darwin essayed to show how it had been effected. Lamarck was an authority with the author of ‘Vestiges of the Natural History of Creation’; but he does not seem to have been of any weight with Darwin.

“The controversy that has arisen over ‘The Origin of Species’ has already assumed imposing dimensions, and the end is not yet, albeit the echoes of dissent grow fainter. The president of the British Association called attention last night to the discoveries of Professor Marsh as throwing discredit on that negative evidence on which many are disposed to build. His words on the point were these: ‘I think that no one taking an impartial survey of the recent progress of palæontological discovery can doubt that the evidence in favour of a gradual modification of living forms is steadily increasing.’ But, while admitting so much, Professor Flower confesses that palæontology can scarcely afford any help in solving the more difficult problem as to the methods by which the changes have been brought about. It is, however, a maxim alike of philosophy and common sense not to allow what we do know to be disturbed by what we are ignorant of. Professor Flower assumes that there is in every individual an organic tendency to vary from the standard of his predecessors, but that this tendency is usually kept under the sternest control by the tendency to resemble them. The president of the British Association is wise in admitting that we are yet only on the threshold of knowledge on this subject. Tendency is the equivalent of inclination; but an inclination of which we are wholly unconscious is a curiosity. Practically, we know nothing of the struggle which is supposed to condition and modify existence much in the way that the centripetal and centrifugal forces keep the planets in their courses. Laplace long ago said, what we know is little, but what we do not know is immense. It was impossible, in listening to Professor Flower’s address, to feel otherwise than humbled with the small extent of man’s knowledge of external nature, notwithstanding the centuries devoted to its study. It must, however, be admitted, as a general rule, that organs imply functions. It may be that there are exceptions to this generalization, but do not exceptions prove the rule? The development theory has been described as ‘a good working hypothesis,’ and when thus accepted, it is wonderful how facts are made to square therewith.

“Sir John Lubbock has a hereditary right to be heard on philosophic questions. His father was one of the founders of the British Association. But there is a poetic vein in the son which sometimes requires to be kept in check. The president of the British Association quoted the following passage from Sir John: ‘We find in animals complex organs of sense richly supplied with nerves, but the functions of which we are, as yet, powerless to explain. There may be fifty other senses as different from ours as sound is from sight; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colours as distinct as red from green of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of colour which we cannot see, of sensations which we cannot conceive.’ We are ready to admit the scientific use of the imagination. But it is necessary to distinguish between science and fancy. The difference in the senses of man and the lower animals is by no means so great as might be imagined. Though we can by an effort of the imagination conceive of creatures so strangely endowed as those which Sir John Lubbock speculates about, they would be rather uncomfortable in such a world as ours. So far as analogy is

any guide, there is no such immense distinction between the senses of other animals and our own. The president of the British Association has a sober judgment, and does not indulge in extravagant suggestion. He admits that nature, 'red in tooth and claw,' is perplexing. Nevertheless, his optimism does not forsake him amidst its grim severity. For him, as for Tennyson, 'good is the final goal of ill.' Natural selection, or the survival of the fittest, he assures us, is 'a beneficent fact continually tending to the perfection of the individual and of the race.' There may be some disposed to dispute this assumption, but we have no desire to do that. Suppose the antithesis of this theory accepted, 'Is life worth living?' might be asked with saddening emphasis. The survival of the unfittest would indeed be a sorry spectacle. There is, therefore, nothing in this theory which, on principles of benevolence, can be objected to. Nor with respect to gradual development, from the monad to man, need any offence be taken. In the process of the ages we have reached our present position; and in that ancient Book, which to many is at once a chart of faith and science, we are told that 'God formed man out of the dust of the earth.' This is a lower depth than any to which science descends. There need not, therefore, on that ground be any exception taken to the doctrine of evolution. The stir made by a theory somewhat akin to Darwin's, enunciated in the 'Vestiges,' is still remembered. To-day the theory of the grandson of the author of the 'Botanic Garden' holds the field."

OCCULTISM IN PRACTICE.

NOTE.—For the following report we are indebted to an eye-witness Allan Montgomery, Esq., President of the Spiritual Science Society, of London. Mr. Montgomery says in his lucid and interesting contribution:

"Spiritualists who take an interest in the physical phase of spiritualism would do well to pay a visit to the Aissiaouas" at the International Hall, Piccadilly Circus, as the phenomena here shown are undoubtedly genuine. The chief of the tribe acts as mesmerist. The séance commences by the monotonous beating of large tambourines (tom-toms) and the chanting of prayers. After this hypnotic process has continued for some time, the chief fixes his attention upon one of the Aissiaouas, who in a short time rushes from his seat into the arms of his mesmerist and is then dragged to a brasier and his head held over burning incense. The subject or medium now proceeds to either eat cactus leaves, glass tumblers, live scorpions and vipers, run needles six inches long into his eyes, nose, ears, throat, &c., or chop himself with a sword, &c., &c. In some cases blood is drawn, but the wounds rapidly heal after a few passes. Mr. Allan Montgomery, as President of the Spiritual Science Society, was called upon by the manager to test the condition of the subjects and gave his testimony to the genuineness of the phenomena. This testimony was confirmed when Mr. Montgomery (sitting on the stage behind the performers) made passes at the back of the neck of one of the natives who immediately went under control."

[We have no hesitancy in according entire belief to the genuineness of the above described phenomena, especially as they were observed, and in a degree experimented upon by so able and scientific an investigator as Mr. Allan Montgomery. Besides this gentleman's testimony, there is an undeniable mass of corroborative evidence, rendered by various Eastern travellers, concerning the marvellous powers of "Ecstatics," or wonder workers. Graphic and thoroughly well authenticated scenes of a similar and still more astounding nature are reported of in "Art Magic," and the learned author of that celebrated work adds to his descriptions the philosophy by which these stupendous phenomena are produced—namely, methods of long continued physical training by which the Ecstatics become all "Akasa," or spiritual force, and in the mesmeric condition can so surpass all the hindrances and limitations of matter that they can mutilate themselves without injury or perform any feat however astonishing and seemingly impossible—through the power of the "Akasa," or life principle over matter. Assuming that spiritualism is the communion between spirits and mortals, and that all the phenomena effected through spirit mediums is wrought primarily by spirits, the marvels recorded of Eastern Ecstatics do not come under the category of "spiritualism" or spiritual effects. They are worked *a priori* through certain organic conditions in the performers themselves, induced by long periods of preparation and set in motion by magnetic influence, or what the craze of the

hour is pleased to call "hypnotism." We know of no better term to apply to these performances than that of "Occultism," unless we identify them with the practices of the ancient magicians of Egypt, and call them "Art Magic." Certainly it is not *spiritualism*, nor have we any reason to believe that spirits are concerned in the marvels related.—Ed. T. W.]

SPARKS FROM THE FOUNDRIES OF PROGRESS.

A MODERN MIRACLE.

Who is not interested in the marvels of hypnotism, especially in connection with the medical or curative arts?

"Hypnotism or mesmerism is a mystical sort of an influence of one mind over another, to which I paid no attention until the other day, although it has been 'in evidence' these several years. What impels me to speak of it in these letters is because two or three days ago a dangerous operation was performed at the city hospital, called the Hôtel Dieu, on a woman with its aid, the operator being Dr. Til-laux, a well-known and clever man, and several other celebrated surgeons were present. Now, this operation was one which called for much skill and science, as the patient was suffering from hernia of the bladder. She was told what was going to be done, but begged to be chloroformed and not hypnotized, and even on the morning of the operation asked the student who came to her bedside not to put her to sleep. However, while they were talking he hypnotized her, and in this condition at his orders, she dressed and walked through the halls to the operating room, preceded by the young man, and followed by the doctors and students of the hospitals, all of whom were deeply impressed by the sight of a woman thus unconsciously going to the place of suffering. She stepped directly up to the table, quickly but modestly took off her clothes, and lay down of her own accord. Then the operation began, and while the surgeon was cutting, his assistant talked to her on indifferent subjects—about the weather, was she hungry, and so on, all of which questions she answered rationally, calmly, and in her usual manner. The operation, a most difficult one, lasted twenty-five minutes, and having dressed the wounds, which took another five minutes, thus making in all half an hour, the surgeon had her carried to her room, still hypnotized. Her waking was anxiously watched for by the physicians, who had told her she would feel nothing. When she came to herself, she looked at those around her quite surprised to find so many present. To the surgeon's question about her health she replied she felt very well, and then he remembered that he feared he would not be able to perform the operation by chloroform that day on account of the weather.

"I am sorry for that," she said, in a tone that showed she felt disappointment.

"Well, what would you say if I told you that you have already been operated on?" She burst out laughing, and exclaimed:

"I would tell you that you were lying."

"But that would not be polite on your part."

"Nor would it be respectable for you to poke fun at me," she said, sharply.

"Very well, I am not making fun of you, my poor child; the operation has been performed." The woman looked at him, and believed, but she said:

"But I felt nothing, I knew nothing. It was a miracle."

Yes, it might well be called a miracle; but it is not the first of the sort. Still, those who practise hypnotism are of opinion that its use cannot become very general, as, in order to produce this sleep, there must be harmonizing circumstances, and it is not every patient on whom such influence can be exercised."—Henry Haynie, in "Inter Ocean."

THE "Heathen Chinese" is often spoken of as an undesirable neighbour. However, something has recently been said in favour of the Celestials worth considering. The medical officer of the State Board of Health, San Francisco, states in his report to Congress that he never knew any disease or pestilence to originate or spread in the Chinese quarter of the city. He admits they live very close, and attributes their healthy condition and immunity from disease to their frugal life. "They eat to live, and do not live to eat." They are clean in their habits, and they drink no whiskey. I have never seen a drunken Chinaman in my life. They consequently obtain a better resisting power to the attacks of disease. The death-rate is greater among the whites than among the Chinese."

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FRIDAY, SEPTEMBER 27, 1889.

ANOTHER MODERN MESSIAH.

PUBLIC opinion—especially those phases of it formed upon the lead of glib press writers, priestcraft, and crafts of every kind likely to be disturbed by anything they cannot bend to their own interests, are particularly hard upon the spiritualists, frequently descending to abuse, when other means of injury fail, and hugging themselves in their own prophecies of its speedy downfall. The spiritualists themselves, confident in the stability of their facts, and the certainty that facts will, and must prevail against all baseless theories—take little or no stock in such futile methods of antagonism, although they do deem it justifiable to use their abundant opportunities of showing how lamentably real *bona fide* facts are needed, to counteract the wild and lawless tendencies of humanity to rush into the most absurd and injurious fantasies on religious subjects. Never were these tendencies more clearly shown than in the constant recurrence of fanatics' and impostors' claims to be the world's "Messiahs." Without troubling our readers to recall all the past repetitions of this vagary in different periods of history, it is enough now to point to the flock of "Messiahs" of all colours, from the dingiest African blacks to the Caucasian creamy whites that are swarming around the different States of America. Some of these fellows have attained to considerable influence, and gathered up large followings and large sums of money from easy-going Christians, under the above-named pretences. One of the most successful and barefaced of these modern "Sons of Man," is George Jacob Schweinfurth, otherwise called, in the American notices of him, which fill the American papers, "The Illinois Jesus Christ," and *Founder of a new Church*.

From different reports of this man's proceedings, we give the following extracts:—

The *Minneapolis Tribune* says: "One of that small band in Minneapolis, which believes in the claim that George Jacob Schweinfurth makes, that he is Jesus Christ, recently told a *Tribune* reporter the story of his life. Since the visit of one of his apostles to this city, his doctrine has been the subject of frequent discussions at meetings of the coterie, which believes in him.

He was born on a farm, of German parents, at Marion, Ohio, in 1853. When he was six years old, his parents moved to the western part of the State, and settled near Spencerville. To use his words, while living in this rather sequestered spot, it was there that he became conscious "he had a soul of fire." At eleven years of age the lad claimed to be impelled to preach, and began speaking under what he called divine inspiration. Like many other American youths,

this Schweinfurth spent his time, up to the age of twenty, occasionally in attending different schools—at which he was always deemed a very apt scholar, sometimes in working for his bread in any direction that he could find employment. Thus we find him at Francisco, Michigan, working in the harvest fields, and again peddling books. For some time he worked in a smithy, and anon became a shopman in a Francisco store. After a variety of other mutations of fortune he became a sexton to a Methodist Church at Jackson, Michigan, and subsequently taught a school in the same place.

In the summer of 1876 he returned to Francisco, and later went to Marion, to consult with his uncle about his future course. Persons and events were to him the index finger of God. He says, his question addressed to God was:

"What wilt Thou have me do?"

The he watched for the answer. He again says, it was: "Enter the Methodist ministry."

His soul said: "I will obey."

Returning to Detroit, he was sent as a minister of the Methodist Episcopal Church to Kingston, Michigan. In December, 1887, he met Dorinda Helen Beekman, and, "through the window of her soul, he saw God." Mrs. Beekman was the spiritual Mary, the mother of his soul. She gave to the Beekmanite world its Jesus.

Since the death of Mrs. Beekman he has been the head of the church, and has been worshipped as Christ.

The sect has been in existence about fifteen years, but Schweinfurth has not been revealed unto them as their lord and master until within the last half-dozen years.

Mrs. Dora Beekman, the wife of a Congregational minister, originated the body of strange believers. She preached that in her own person were the attributes of the risen Lord. She was the woman Christ inspired and made sacred by the indwelling of Christ's spirit. The band of believers grew slowly and steadily. They located their central church at Byron, south of Rockford, and by dint of besieging the meetings of all the other churches, and, jumping up, declaring their doctrines at all seasons, kept the poor clergymen and their faithful flocks in continual hot water. Her husband did not believe the new faith, and, as a result, he is now in the insane asylum.

Mrs. Beekman died, but her devoted followers kept her body until corruption set in, and they were ordered by the authorities to bury it, though the worshippers expected her to rise from the dead. It was at this juncture that Schweinfurth arose and declared that, as she was dying he saw her soul pass from her body, at the same time that she said: "You are Christ, the holy one; my spirit passes into thine, and transforms thy being. Go forth, pure and sinless—the only Son of God. All nations shall worship thee—THE CHRIST." From that day the new Christ took office, and has displayed an amount of shrewdness, business tact, and capacity for wheedling wealth out of the coffers of his disciples, which does credit to his *worldly* knowledge, whatever his divine gifts may be. He lives in a splendid house, with carriages, horses, a large estate, and a large retinue of servants, who all live on the plainest of food, and work like slaves.

Most of them, having become infatuated with the new religion, count themselves happy to suffer and labour for the cause, and have given up all their earthly possessions to "the Christ."

Schweinfurth possesses in his own name property which has been given him to the amount of \$50,000. Wherever a member of the "Church Triumphant" is found, they set aside a tenth of all their earnings for the Lord, and the Lord deposits it in different banks in his own name.

When on one occasion a *Tribune* reporter called on Schweinfurth in search of information, he said: "Will you kindly follow me to my study? I have no objection to answer any reasonable questions you may propound, if of proper character."

He led the way up stairs into a room which bore the appearance of a literary man's comfortable retreat. It was lined with books in solid walnut cases, elaborately carved. Motioning the visitor to a chair, he awaited the interrogatories.

"Are you Christ?"

"I am," was the reply. "I am more than Christ. I am the perfect man and also God. I possess the attributes of Jesus the sinless, and have his spirit; and more than that, I am the Almighty himself."

"This, then, is your second advent on earth?"

"It is, and I am accomplishing untold good. The time is not far off when I shall make such manifestations of my divinity and power as will startle the world, and bring believers to me by tens of thousands."

"When did you discover your divine attributes, and that you were the head of the church?"

"In 1883, at the decease of Mrs. Beekman. Three days before her death she had a light from heaven, and transferred her spiritual holiness to me. Before her death, outsiders called her 'the woman Christ.' That was not true. She was the spiritual bride of Christ, and her people were called Beekmanites. After her death I possessed the attribute of Christ, and had in my own person his spirit coming a second time on earth. The people who believe in this great truth are 'The Church Triumphant.' Within the past year there has been still greater knowledge, and I can now declare that I am God Almighty. My name is 'I am that I am.'"

"Can you, then, perform miracles? Can you vanish from the flesh and be invisible and pass from one place to another as a spirit?"

"Yes, I have unlimited power. I can come into a room with closed doors and disappear. I can raise the dead, cure disease, and do all the miraculous things which I accomplished when I was on the earth before. I do not practise them often, for I wish to convert the world to the truth without depending on supernatural powers, but by the truth itself. One of the ladies you saw downstairs was in the last stages of bronchial consumption; physicians had no hope for her. I brought her back from the face of death with my divine power, and without approaching her. Physical infirmities are cured by me simply by faith, and I can cure them without even their exercise of faith if I would."

"Do you expect to live on earth for ever?"

"I shall be here many years in the present body, and the world will see wonderful sights before I cast off this body. But I am incarnate, and when this goes into the corruption of death my spirit will enter another body and still live on earth. How or when the present body will die has not yet been revealed of the Father. But in form and substance the identical body I now possess was the one that was crucified on Calvary. There are many things in the gospels that are inaccurate about my crucifixion and my life on earth, and I am now occupied in writing a true version of the New Testament, that can be accepted as the perfect and inspired word. This, in itself, when given to the world, will create a revolution among those who now consider themselves orthodox believers."

"Will you tell me something of your domestic life here?"

"We live as a large family. There are several married couples here, but most are unmarried. The charge that we practise free love shows how little the world knows of the purity and sinlessness of our lives. I am the type of the sinless one, and those who live with me and believe, become pure even as I am pure, and in them there can be no guile. I know that I shall be reviled and persecuted, and men will say all manner of evil things against me, but I am holy, and the world will yet know it. You and all others will have to come to believe in me before you can be saved. I might add that our Church of the Redeemer will supplant all others on earth. The so-called orthodox churches are the beasts of Daniel, and must be destroyed."

The growth of this remarkable sect during the last few years is so immense that they have Churches at Chicago, St. Charles, Louisville, Leavenworth, and five other Western cities. Schweinfurth's splendid establishment is the central point, and all new converts, of which there are multitudes, must come there first to be initiated. He preaches every Sunday, and his church is crowded. Ministers, doctors, and even college-bred men are amongst his disciples. There are a vast number of women in his establishment, some of whom are called "angels," others there are whose wings are not yet grown. All are "pure and sinless" as the elect of Christ. There is one "angel" who is most perfect, and called by Schweinfurth his "soul's mate." Her community name is Angelica. She is a pale, dark-eyed, lissom creature of twenty-two years, willowy and spirituelle, with a far-away look in her eyes. She occupies a special apartment, which is the most lavishly and richly adorned of any in the house. Her room is very near "Christ's," and she is never seen about the house, or visible to the others only at meals, and is looked upon as semi-divine. "There are certain rites," says Dr. Buchanan, in his fine magazine, *The Journal of Man*, "which are called the Garden of Eden tests." What

it really is Dr. Buchanan, in his sketch of this extraordinary man, does not fully enter into, save that he alleges report attributes to the neophytes a costume which exactly corresponds to the said Eden fashions. "Still," he adds, "the participants in these rites are so free from all sin that even thus unattired they are purity itself."

Our limited space will only allow us to add a final quotation from *The Journal of Man*, in which Dr. Buchanan says:—

"Quite recently Mrs. Medora Kinnehan, of Rockford, was expelled from the Presbyterian Church of that place for blasphemy in expounding the new theology. And it is not all peace in the 'heaven' of the new deity. A recent disturbing element has been the attempt of a Chicago physician, J. S. Wilkins, to secure satisfaction from the 'Christ,' on account of his alleged alienation of the affections of the doctor's wife. Mrs. Wilkins made a pilgrimage to Rockford, and became so infatuated with the king of the new heaven that her husband was obliged to take her abroad in order to restore her mental balance. On his return, the doctor learned that the Rev. Mr. Schweinfurth was possessed of considerable property, bestowed upon him by enthusiastic followers. Dr. Wilkins thereupon sought for evidence on which to base a suit for damages. He sent a smart female detective to the 'home' in the rôle of a seeker after truth. They not only welcomed her as such, but they speedily accomplished her conversion, and she is now amongst the most earnest of Schweinfurth's defenders. The new Messiah became aware, 'by divine intuition,' he says, that a suit for \$25,000 damages was to be sprung upon him, and he speedily covered all his property with mortgages. It is believed in Rockford that he proposes soon to change his celestial abode to another terrestrial location."

"This story of Schweinfurth is but another illustration of the permanence of moral as well as physical forces. More than nineteen centuries of belief in a very limited Deity, and his perfect representation on earth by a man, have prepared millions to believe in a human God. Philadelphia and Cincinnati have had their Christ as well as Rockford. Mrs. Girling, in England, would be figuring as an immortal Christ if she had not died and left her followers in abject poverty. Joseph Smith, the founder of the Mormon Church is a brilliant example of success; and Thomas L. Harris, Dr. Newbrough, and Mrs. Eddy are personating the divine as nearly as practicable; and the miserable impostor who personates Jesus Christ for an evening in the Boston Temple gratifies the same spirit of idolatry in his credulous followers. There is no antidote for this modern paganism but the cultivation of the intellect and free investigation of the mysteries of life."

A GHOST IN A VILLAGE.

STUDENTS of the night side of nature cannot do better at the present moment than pay a visit to the small colliery village of High Littleton, says the *Bristol Mercury*. Since the celebrated Bath ghost, of 1887, no such excitement has been provided for dwellers 'twixt high and nether Jove as Littleton now affords.

High Littleton is already split up in two hostile camps. One party, the materialistic section, is inclined to regard the business as a practical joke. The other section is awestricken. The premises honoured by this ambassador from Pluto are situated next to the Wesleyan Chapel, and an attempt has been made to build upon this fact a theory as to the likes and dislikes of the visitor. The circumstance, however, would appear to be only a coincidence. We are informed by a reliable authority that the first signs of an uninvited guest appeared about a month ago. The occupants of the house in question had retired to bed in good time, when they heard a strange noise in

AN OLD CHEST OF DRAWERS.

It seemed as though a bottle was rolling from one side to the other. They naturally examined the chest, but nothing was discovered. No sooner were they in bed again than the noises once more became audible, and the only means of obtaining silence was to keep the light burning. The family, when the morning came, seized the chest of drawers, broke it up, and burnt it as an uncanny thing. No further manifestations occurred for a fortnight. After then, just as soon as the family had retired to rest,

STRANGE KNOCKINGS WERE HEARD.

This time the family felt a little alarmed, and called in a

neighbour. This gentleman at once went upstairs, and cried, "Come on! I am ready for you!" The challenge seems to have been accepted on the instant, for a chair sprang towards him, and the fender abandoned the hearth. The furniture was readjusted, but no sooner was the light removed than chair and fender again betrayed their independence of physical law. On Friday night another neighbour, who did not believe in ghosts, agreed to watch in the haunted chamber. He waited a quarter of an hour, and then came a knock at the fireplace, followed immediately by the familiar manœuvres of the furniture. A second manifestation occurred when the fender, chair, &c., had been replaced. This time a thorough examination of the premises was made, but it threw no light on the strange occurrences. It was decided to try again, when a third manifestation succeeded the removal of the light. Nothing more happened that night. By Saturday morning the village was considerably perturbed. A dozen persons formed themselves into a committee of inquiry, and at night some six took up their stations in the apartment. They were regaled with the usual entertainment. It shows the pitch to which the public mind had been wrought, that on this occasion one of the six laid his hand upon the chair, prepared to see whether the demon could wrest it from his grasp. The demon could. No sooner was the protecting light removed than the chair jumped away from the restraining hand, while the fender kept it company in this devil's dance. Three times did the ghostly artist "do his turn." Another meeting took place in the haunted room on Sunday evening. Five members of the Wesleyan congregation worshipping in the adjoining chapel, held a prayer meeting on the bewitched spot, and resolved that if the demon showed himself, one of their number should ask him why he was troubling them. The usual preparatory knock was heard from the vicinity of the old fireplace, but this time

THE FLOOR SEEMED ALL ALIVE.

It creaked violently beneath the feet of the watchers—so much so, indeed, that at one moment the party, who were seated on a bedstead, actually thought that the bedstead and they with it were all going down. Hardly had they been reassured on this point when, before their astonished eyes, the chair became violently shaken, and then seemed to be flung down with much force upon the floor. The fender came out into the middle of the room. There was no sign of any agent; the demon still kept himself aloof; but one of the party, in accordance with their preconcerted plan, now demanded,

IN THE NAME OF THE LORD,

why "he" troubled them. No answer was returned, and a light was produced. It was then seen that the chair had received no violent ill treatment. No further reports of the disturbances have reached us, except the statement that they are still going on.

LYCEUM JOTTINGS.

THE KING'S PICTURE.

There is in every human being, however ignoble, some hint of perfection; some one place where (as we may fancy) the veil is thin which hides the divinity behind it.—*Confucian Classics.*

THE king from his council chamber
Came weary and sore of heart;
He called for Iliff, the painter,
And spoke to him thus apart:
"I am sickened of faces ignoble,
Hypocrites, cowards, and knaves;
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves!"

"Paint me a true man's picture,
Gracious and wise and good,
Dowered with the strength of heroes,
And the beauty of pure manhood.
It shall hang in my inmost chamber,
That, thither when I retire,
It may fill my soul with its grandeur,
And warm it with sacred fire."

So the artist painted the picture,
And hung it in the palace hall;
Never a thing so goodly
Had garnished the stately wall.
The king with head uncovered,
Gazed on it with rapt delight,
Till it suddenly bore strange meaning,
And baffled his questioning sight.

For the form was his supplest courtier's,
Perfect in every limb;
But the bearing was that of the henchman,
Who filled the flagons for him.
The brow was a priest's who pondered
His parchments early and late;
The eye was a wandering minstrel's,
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a fitting, tremulous grace,
Were the very lips of a woman
He had kissed in the market-place;
But the smile that their curves transfigured,
As a rose with a shimmer of dew,
Was the smile of the wife who loved him,
Queen Ethelyn, good and true.

Then "Learn, O King," said the artist,
"This truth that the picture tells,
How in every form of the human
Some hint of the highest dwells.
How, scanning each living temple
For the place where the veil is thin,
We may gather by beautiful glimpses,
The form of the God within."

—Helen Barron Bostwick.

PUT YOURSELF IN HIS PLACE.

Put yourself in the place
Of the men who strike for bread!
Of the men with the toiling wives—
And the babes who wait to be fed.

Put yourself in their place
When they rise to the morning meal;
To a meal of stale, dry bread,
And think how yourself would feel.

Put yourself in their place
As the time for supper draws nigh;
With nothing to please the palate—
With nothing to please the eye!

Put yourself in the place
Of the men who work by your side;
These men are not paupers, you know,
For they daily your labours divide.

It is true that you are the head—
And that they are the hands and feet;
But without these humbler parts
Is the body politic complete!

Ye who are Christian men—
Who are called to love another,
And who yield a ready assent
To the truth that "each man is your brother"

Ye who, while down on your knees,
Each week, are told, over again,
Your neighbour to love as yourselves,
While you breathe out your fervent *Amen!*

Put yourselves in the place
Of those sharing your labours and pains;
To a fair division of labour
Give a fair division of gains!

—Grace H. Hoar, "*Phrenological Journal.*"

A PLEA FOR FEDERATION.

SILENT hours lone spent in poring over books of ancient lore,
Will not check the throng from treading pathways often trod before
Will not stay grim Wrong renewing ev'ry wile he's used of yore.

Not alone in ages distant can we look his work upon,
For in days which now are fleeting we can mark the rule of Wrong,—
Where dark deeds and harsh oppressions rear the years both now and gone.

We can hear the cry of millions—victims of this tyrant strong—
Panting 'neath their yoke for freedom, striving hard against the throng.
Who have tried alone, and failing, given their lives to show the wrong,

Ye who'd help your million brothers, striving for the right alone,
Sink each lesser aim and grievance, let the truth through you be shown;
Let creation's weal and welfare be alone the cause you own!

Federate with one another, "Good of all" your motto be;
Then the power of the Spirit you'll more demonstrated see;
'Twill be felt by all creation as no maudlin fallacy,—
But a grand and noble doctrine, true to all eternity!

—Janet Grey.

ETERNAL life is a life of eternal principles; and where man lives, not from his outward, but his inward, senses from reason, conscience, and immortal affections, he has immortality. Death does not then bound his horizon, affect his plans, baffle his aspirations.—*Henry W. Bellows.*

It is foolish to try to live on past experience. It is very dangerous, if not a fatal habit, to judge ourselves to be safe because of something that we felt or did twenty years ago.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON. 26, China Street.—Mr. G. Smith's guides gave addresses on subjects from the audience, which were exceedingly well handled, giving entire satisfaction. Mr. Smith gave a few psychometric readings of character. Good attendance.—J. H.

BLACKBURN. Exchange Hall.—Mr. J. B. Tetlow's guides discoursed on the important subject, "Is marriage a failure?" admirably, and no doubt the thoughts expressed will do good to the married and unmarried. His psychometric delineations were very successful, especially one, to an entire stranger, correctly recalling events which occurred fourteen years ago, &c.—R. B.

BULTON. Bridgeman Street Baths.—Mr. Lomax spoke on "More light," showing that as we develop our faculties we receive more light. Evening subject, "Man a Trinity in Unity," was well treated by Mr. Macdonald. Mr. Lomax being indisposed; he, however, gave a few satisfactory clairvoyant descriptions.—J. P.

BRIGHTON.—The guides of Mr. A. D. Wilson spoke on "If a man die shall he live again?" The bereaved friends of our arisen sister Mrs. Shepherd were present to receive words of consolation and comfort, such as could not be given from any other source. The eloquent discourse was a striking contrast to the Christian faith—"Lord, I believe, help thou my unbelief!" Evening, the address on "Spiritualism and its critics" was well received by a good audience.—S. B.

BURBANK. Coleman's Assembly Room.—Mr. Blundell's controls dealt with the question, "Did revelation cease when the so called word of God was written?" very forcibly, proving that God was giving the world many revelations to-day.

BURTON-ON-TRENT. 197, Thornley Street.—A successful meeting. Mr. P. H. Woollison, of Walsall, very willingly consented to visit and help us (for his expenses only). The subject "Immortality of the soul," was well handled; 12 clairvoyant descriptions were given, 11 recognized. We hope it will not be long before he is here again. We shall be glad to hear from mediums who will visit us for their expenses.—J. P.

BYKER. Back Wilfred Street.—Mr. Wilson gave an address on "The Mohammedan creed and philosophy," which was very satisfactory.—Mrs. Hogg.

CLACKHATON. Oddfellows' Hall.—Afternoon, Mr. Parker's guides dealt with "The mission of spirits, what is it?" showing that it is to demonstrate immortality. The evening discourse on "What is man, that thou art so mindful of him?" was much appreciated by many strangers. A second control also gave an instructive address.—W. H. N. [We regret to learn that the society is in difficulties. Friends are requested to rally round. Mr. W. H. Nuttall, 19, Alfred Street, off Victoria Street, Moor End, will be glad to receive donations for the funds. Is there not some way of uniting the forces, drawing old friends together, and starting out for the winter with increased energy and enthusiasm? Try it!]

COLNE.—Mrs. Bailey gave good lectures. Afternoon, on "The children's home in heaven." Evening, "Spiritualism and Materialism." Clairvoyant descriptions, 18 given, 10 recognized. We had an interesting ceremony in the naming of five infants, all boys. The guides gave their spiritual names, and described their surroundings. Good day. Very good audiences.—J. W. C.

COWMA. Lepton (near Huddersfield).—Mr. D. Milner did well. Afternoon subject, "Prisoners administered to by the angels." Evening, "The grand reality," followed by clairvoyant descriptions, which could not be more truthful. He gave his services towards our building fund. We have been deprived of our meeting-place through malice, and are sorely put about. But we are doing what we can, both male and female, to get a place of our own. If we can get £50 more we shall be able to accomplish our object. Contributions to this fund will be gladly received by the sec., Mr. Geo. Bentley.

CRUMFORD AND HIGH PRAK.—"Liberty: man's birthright." Man's liberty was the outcome of knowledge; disease and disorder would disappear, and social and religious laws be reformed as man became more enlightened. Progression was a natural law. Spiritualize the rising generations; keep the lyceums in full use. Let botanical and kindred parts of nature be made familiar to the young, and God would be more apparent and liberty follow. Evening, "If the so-called dead do not die, what becomes of the living?" The Church professed to teach men concerning the future state, and to prepare them for it. Yet they burden themselves with the sad fate offered at the graveside. Those who, like John, receive the "messengers," are alone able to answer this question. There are no dead—all live; all love.—W. W.

DARWEN.—The guides of Mr. John Walsh gave very interesting discourses on "Our guiding stars," with reference to the British Association. At night he spoke on, "Hidden dangers and how to overcome them."—T. H.

FELLING-ON-TYNE.—On Saturday last a tea, concert, and presentation of a testimonial to Mrs. R. Peters. The latter consisted of a beautiful electro-plated tea service, with the following inscription, "Presented to Mrs. R. Peters by the members and friends for free services rendered to the cause for upwards of nine years." Mr. W. H. Robinson kindly made the presentation in an able address, which was highly appreciated. Mr. and Mrs. Peters feelingly responded, thanking the friends for their kindness. A varied programme was gone through, which reflected great credit on the various performers, viz., Mr. and Mrs. Wilson, Mr. Pearson, Mr. Qualos, and Mr. Attle, Misses Taylor and Corbridge (songs), Mr. Moore and Miss Cairns (recitations). Addresses by Messrs. Wilson, Hall, Sharpe, and Ancrum, were much appreciated by a good company. The usual votes to the ladies, to the chairman, and to the friends, closed a pleasant evening. On Sunday, Mr. M. Keller did not make his appearance, and Mrs. R. Peters gave 25 delineations to five strangers.

FOLKSHILL.—Morning subjects were suggested by the audience, for the guides of Mrs. Groom to discourse upon. First, "Faith," which they said, in conjunction with "Knowledge and Works," was requisite to build up a holy and religious life. Second, "The Story of the Three Hebrews thrown into the fiery furnace," accepting the story as true; physical laws were set aside by a higher spiritual force, wielded by the three men; and the same force was at the service of man to-day. "Seeing that man is influenced by his surroundings, and is the child of circumstances, and

seeing that he is also influenced by disembodied spirits, to what extent is he responsible for his conduct?" The guides discussed the question of heredity, and asserted that man was not absolutely but only partially responsible. Evening subject: "Man, whence came he? why formed, and whither bound?" It was pointed out that life upon this planet was evolved, when the necessary conditions were established, by the electricity of the sun acting upon the molecules of matter. Man was introduced after the lower animal creation had been evolved, as a ruler over the physical world. His spirit was a part of Deity, and was destined to enjoy a glorious immortality. One or two extempore poems were given, and clairvoyant descriptions followed each address.—J. C.

GLASGOW.—Mrs. Paterson gave an eloquent paper on "Charity." It moved the heart to feel that if charity was more common, human suffering would be less. She set charity forth as the most excellent of all acts of duty, and her audience left with a strong desire to live a nobler and better life. Evening: Mr. R. Harper answered questions submitted by the audience. The answers were ably and satisfactorily given.—J. G.

HALIFAX.—Miss Keeves's guides took subjects from the audience, which were answered satisfactorily.—J. L.

HECKMONDWIKE.—Mr. T. Postlethwaite spoke well on subjects from the audience—"Do all departed spirits associate with each other?" "What is the Difference between Spiritualism and Spiritism?" &c. Evening: "What after Death?" closing with successful psychometrical delineations. Moderate audiences. Thursday, Sep. 19th, social gathering. Mrs. Roberts gave twenty-four clairvoyant descriptions, twenty-one recognized. Good results are being obtained by these meetings. All are cordially invited. Mr. J. Collins, cor. sec. We thank Mrs. Roberts for her services, and hope to have her again.—J. C.

HEYWOOD.—Mr. Mayoh. Afternoon subject, "Was Jesus a Medium?" Evening, "Where are the Dead?" Both treated in his usual impressive manner, claiming the attention of all.

HUDDERSFIELD. Brook Street.—Mrs. Green gave good addresses in her usually pleasing style, to good audiences, concluding with fairly successful clairvoyance.

JABROW.—Through some unexplained cause, Mr. Clare failed to keep his appointment, and we were again left to our own resources. This is the second Sunday, in succession, that our appointed speaker has failed us. Mr. Overton (president) gave a reading from *The Two Worlds*. Mr. Pearson followed with clairvoyant tests and psychometrical readings.—J. S.

LAISTERDYKE.—On Wednesday, Mr. G. A. Wright gave an elevating lecture on "Spiritualism," which demolished the creeds and dogmas of "mis-called" religion. He set before us the beauty and richness of the only true religion. Spirit clairvoyance very good. Many proofs of spirit return.—Cor.

LANCASTER.—16: Mr. G. Smith delivered excellent discourses on subjects from the audience. 22: Mr. Swindlehurst, who spoke with his usual force and ability, Afternoon, subject from the audience, "Where are the heroes of the past?" Evening: special songs (Mr. Wallis's), also an anthem, were given by the new choir very creditably. Mr. Swindlehurst followed with a powerful address, subject, "What think ye of of Christ," to a good audience.—J. B.

LEICESTER.—Morning: 81 members of the mutual improvement class met under the presidency of Mr. J. Potter. Mr. Timpon gave suggestions as to the conduct of the class. The chairman and others urged the necessity of living pure lives. Good influence present. Evening: Mr. Hudson's guides (a new medium, recently converted from Christadelphianism) gave an excellent address on "The Advantages of Spiritualism over Popular Theories," showing the utter fallacy of certain creeds and dogmas, &c.; that spiritualism opened up freedom of thought, and expanded sympathy with suffering humanity. Full house.

LONDON. Canning Town: 27, Leslie Road.—A fair and harmonious meeting. Our own mediums are making good progress, and doing good work in trance, clairvoyance, and healing. Sunday next we have no speaker, hoping some friend will visit us.—F. W.

LONDON. King's Cross: Pentonville Hill.—Mr. Hopcroft gave an interesting lecture on his own mediumship, producing valued testimony of his undoubted gifts, which was listened to with considerable interest. Mr. Hopcroft is a lovable man, with a singularly pure, trusting, and upright nature. I can personally vouch for his splendid clairvoyant gifts. A hearty vote of thanks was given him at the close of the meeting. J. Bowles Daly, hon. sec. [Mr. Daly desires us to announce that he has resigned the office of secretary.]

LONDON. 295, Lavender Hill. Truthseekers' Association.—An interesting paper was read by Mr. Barker, on "A Plea for Investigating Spiritualism," which contained a good deal of severe truth, softened by many witty and amusing expressions. Several members afterwards made remarks. Next Sunday, a paper by Mr. Hough. The American Organ, lately added, is a great acquisition to the musical portion of the meetings.

LONDON. Marylebone. Harcourt Street.—Mr. Burns gave a lecture, full of spiritual truths, resulting from a long and varied experience; stating that people attending public meetings, would obtain more real spiritual help, &c., if they came with the serious intent of imparting benefits, as well as receiving the same,—that spiritualists should strive to live and work in unison—in union with the spirit-world, by reaching out and upwards in spiritual thought and work,—and in union with one another, in acts of charity, forbearance, and love, esteeming each other better than ourselves, &c., &c. Full meeting, Mr. Burns was glad to meet so many old friends.—C. I. H.

LONDON. Assembly Rooms, Beaumont Street, Mile End.—Our first meeting in the new hall passed off very comfortably. Mr. Emms gave a nice address on "Secularism, Spiritualism, and Christianity." He declared that Secularism, beginning with the best intentions, had descended into dogmatism, and it behoved spiritualists to be careful that Spiritualism did not travel the same road. Spiritualism was the only religion built on facts. Clairvoyant descriptions were given by Miss Marsh, and readily recognized. Will friends, willing to assist us with literature, or by platform speaking, kindly send their names and addresses to Mr. Marsh, 218, Jubilee Street, Mile End Road?

LONDON. Boardman's Buildings, Stafford Street.—A good meeting. The control of Miss Bates (local medium) addressed the audience, on "Whatever a man soweth, that shall he also reap." Three other

mediums spoke in the circle. Several resolutions, as to a public tea speakers, &c., unanimously passed.

MACOLESFIELD.—Mrs. Rogers's subject was "Ministering Spirits." She pointed out that our departed ones returned to earth to minister unto us. Here were also living ministering spirits, viz., those who go about amongst the sick and poor doing good, and ministering unto them at the risk of their own lives. Each person was earnestly urged to stand fast for the truth, and live good, honest, truthful, and spiritual lives.

LONDON. Shepherd's Bush.—A small but successful circle was held at 14, Orchard Road, Askew Road, Shepherd's Bush, on Sept. 17th. Mrs. Wilkins, medium. Several clairvoyant descriptions given and recognized. Mr. Mason conducted. This was the first meeting in the district. Meetings will be held every Tuesday at 8 p.m. Friends and enquirers welcome.—J. Hector Bangs, 17, Becklow Road, Uxbridge Road, Shephard's Bush, W.

LONDON. Peckham: Winchester Hall, High Street.—Mr. W. E. Walker delivered two addresses, and gave spirit descriptions at each meeting. His clairvoyance—especially in the morning—was very good, and, given to enquiring minds, was very conducive to their continued investigation. Many strangers present at the Sunday service, while the attendance of inquirers at the Wednesday open circle is large and increasing. They are of a class that want to know for themselves, and seem desirous of fairly investigating the claims of spiritualism. We can rest confident as to the result of their researches; and trust a knowledge of spirit life and communion will be to them a blessing, as it has been to many here.

LONDON. Notting Hill Gate: Zephyr Hall, 9, Bedford Gardens, Silver Street.—The flower service was a great success. The hall was decorated artistically with beautiful flowers, plants, fruit, corn, &c., and was crowded to excess. Mr. W. O. Drake, chairman, Mrs. Treadwell, Mr. J. Hopcroft, Mr. Earl, &c., gave suitable addresses, and related some interesting experiences connected with their investigations. Messrs. Drake and Hopcroft pleaded for frankness in acknowledging the cause. None should be afraid to proclaim their spiritualism. Some clairvoyance was given by Mrs. Treadwell. It was shown that a great work had been done in the open-air, and a vast amount of spiritualistic literature distributed. The results would, no doubt, be experienced in the winter. These meetings (near the Marble Arch) are discontinued, although we had a good meeting last Sunday, and the questioning was brisk. Mr. Rodgers was present, and spoke. Mr. Drake, who has so bravely carried them through, needs a rest to recruit his vitality. Marzials' duet, "Friendship," was rendered by Messrs. Percy Smyth and J. H. Brooks, and well applauded. A vote of thanks was passed to those who kindly assisted in the decoration of the hall. A good collection.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Circle, Sunday, 10-30 a.m. Tuesday evening, at 8 p.m., for public. Thursday evenings for spiritualists only. Admission 2d. each, to pay expenses. Thursday last, Miss McMeekin offered an invocation. Mrs. Cooke, under influence, gave several good clairvoyant descriptions. Miss McMeekin's guides spoke on "Spiritualism." Mr. Megson's controls gave good advice to friends in the circle. An enjoyable evening.—W. H.

MANCHESTER. Psychological Hall.—Good discourses, through Miss Gartside. Afternoon: "True Religion," the essence being to do all the good we can for the benefit of ourselves and fellow-beings. Evening: "Spiritualism—a gospel for all," showing the extensive scope there is for each individual's views to be expressed, and not confined to the narrow limits our orthodox friends hold. Clairvoyance at each meeting given clearly; also a solo by Mr. A. Smith well sang.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mr. Allanson's subject was "The Christianity of the Past," and in the evening "Does Christianity progress with Science?" Good lectures were given, but we would advise our friend to educate and develop his powers more before taking to platform work.—W. H.

MONKWEARMOUTH.—Mr. Turnbull gave a grand complimentary address. A few delineations were given, mostly recognized.—G. E.

NELSON.—Mr. Grimshaw delivered good addresses. Afternoon subject, "Purposes in Life." Evening subject, "What is the destiny of the wicked?" which were listened to with great attention by fair audiences.

NEWCASTLE.—Sept. 22nd and 23rd: Mr. E. W. Wallis delivered three very fine lectures in this city, to good audiences. Old friends and new turned up with a hearty welcome. The treatment of the various themes was logical, persuasive, and thoroughly practical. We were also glad to see our friend's physical personality so rotund and healthful. Mr. Wallis will be present at Mr. J. J. Morse's reception, tea, and concert, on October 5th.—W. H. R.

NORTHAMPTON.—Mr. Veitch, of London, gave two addresses (normal). Subject, 2-30: "Objections to Spiritualism answered." 6-30: "The Principles of Spiritualism." Both subjects were elaborately discussed, and were appreciated by a fairly good audience.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. C. Little presided, and replied ably to the base and false assertions made here by the Rev. (not revered) gentleman against our cause, a few days ago. Mrs. J. White's guides minutely described a large number of spirit friends, initials following in most cases, and the diseases that had afflicted them before passing away; all fully recognized but four.

NORTH SHIELDS. Camden Street.—Friday, Sept. 20: Mr. E. W. Wallis replied most effectively to the gross assertions of the "Rev. Showman" (for the want of a better name). Let us tender him our sincere thanks for the good he has done in calling the people to their senses. It is causing them to think, and thank God that is just what we want. Sept. 22: Mr. W. Westgarth's guides lectured on "The Consolation of Spiritualism."

NOTTINGHAM. Morley Hall, Shakespeare Street.—Morning: The spirit ministers spoke with power and earnestness through Mrs. Barnes on "The importance of diligence in spiritual work." The evening's discourse was remarkable as a physical effort, for when Mrs. Barnes came she spoke with great difficulty; yet the control lectured for forty minutes with great force and clearness. As an intellectual exercise the address was excellent. Bro. Finch read from Isaiah's prophecy. The point taken centred round the verse declaring God "to be Saviour of all nations to the end of the earth." It was a soul-feeding time. We regret Bro. Finch leaves us for America a fortnight hence. On Sunday afternoon, October 6th, a farewell will be given him at a sixpenny

tea at 4-30, in the hall, and the society will wish him God speed in the evening. We hope the friends will muster well to see the last of this earnest worker and brother.—J. W. B.

OLDHAM.—Sept. 21st: Mrs. Gregg gave an evening for the benefit of our funds, devoting the time to character readings, spiritual surroundings, and psychometry. A large number of descriptions were given successfully, and a pleasant evening was spent. A hearty vote of thanks to Mrs. Gregg. Sept. 22nd: Mrs. Gregg gave two good lectures and fairly successful clairvoyance. The room in the evening was very well filled.—J. S. G.

OPENSHAW.—Mrs. Dickinson, of Leeds, paid us her first visit. Her lectures, morning and evening, were very well rendered and much satisfaction was expressed. Full audiences. We hope soon to see our friend again. Successful clairvoyance after each lecture.—J. G.

PENDLETON. Assembly Hall, Cobden Street.—Mrs. G. M. Smith gave excellent discourses: afternoon subject, "What is our mission here?" evening, "Is man a responsible being?" Twenty-three clairvoyant delineations, with name and relationship of spirit friends were given; eighteen recognized. We had a good time, and every one seemed delighted, a very correct description was given of the young man alluded to in my report last week; his widow recognized him.—T. C.

RAWENSTALL.—A long to be remembered day with Mrs. Wallis. Good and practical discourses by her controls—practical, because they told from their own experiences in spirit life, what manner of life we ought to live here in order to be happy hereafter. Thought after thought, argument after argument, followed each other in such a way as to hold the audience in breathless silence. Afternoon subject, "Spiritualism, what it gives, and what it demands." Evening, three subjects from the audience, "Universal Salvation," "The use of prayer at the eleventh hour," and "The use of prayer as applied to daily life." The subjects were ably handled, and the thoughts expressed in simple, yet beautiful language. Clairvoyance very successful. Room crowded afternoon and evening, many strangers. Good must follow.

ROCHDALE. Regent Hall.—Spiritualism is spreading in Rochdale. Mr. G. Wright's guides gave good lectures. Afternoon, on "Spiritual Gifts." Full of interest and good advice; self culture was insisted on, in order that the spirit can give from the instrument music of an elevating nature. Mediums must desire spiritual truth, and give up all selfishness. Evening subject: "Man as a Spiritual Being." As no material however humble could die, still less the thought and power that moulded matter. Rising to the glorious possibilities of their love-energy, men and women found out how sweet life is.

SALFORD.—Mr. Buckley's afternoon subject was "Man: Where is he Bound?" Evening, "Salvation: How Attained?" Psychometry at each service was very successful.—J. B.

SHIPLEY. Assembly Rooms, Liberal Club.—These rooms were formally opened by the local spiritualists. Mr. Goldsbrough, chairman, and Mr. E. Bush, of Bradford, took an active part in the ceremony. After a few appropriate remarks by the chairman, Mr. Bush discoursed on "Spiritualism in harmony with the Bible." Evening subject, "Has inspiration ceased?" both being ably dealt with and much enjoyed by crowded audiences. A good day's work, an effort which will bear fruit, and no doubt influence reasoners as to the reliability of spiritualism.

SOUTH SHIELDS. 19, Cambridge Street.—Sep. 18: Mrs. Young gave some striking proofs of spirit return, of 22 descriptions 17 recognized mostly by strangers. We expect her again next Wednesday. Sunday, 22nd: Mr. Kempster spoke on (subject chosen by the audience) "Is Spiritualism Diabolical," which he handled satisfactorily. Man has always had a knowledge of spirit and life after death. Is it wrong to seek after those we loved here? Was it diabolical for the prophets? Was it diabolical for Jesus to converse with Moses and Elias? No! it is divine; as God is a spirit, so is man part of that God. Saturday evening, 21st: Mr. Bowen gave a successful physical séance, and all the sitters were satisfied, amongst them two strangers who had never sat before. Musical instruments were played, and bright lights were floated about the room. The sitting was given for the benefit of the hall. Signed, Mr. and Mrs. Egerton, Mr. Simblett, Mr. and Mrs. Davison, Mr. Shipley, Mr. Walton, Mr. Pascoe, and Mr. and Mrs. Pinkney.

SUNDERLAND. Centre House.—Mr. Charlton, of Hatton, gave a short address, afterwards naming the child of Mr. and Mrs. Fox. He seemed to please every one with the way he fulfilled his duty. Afterwards giving a short lecture on Botany, which was well delivered and pleased all.

TYLDESLEY.—Afternoon: Our friend Mrs. Jaques gave a grand discourse on the "Orthodox Creed." Evening: Mr. Whittle lectured well on "Practical Religion."—A. M.

WALSALL. Exchange Rooms, High Street.—The guides of Mr. T. H. Hunt gave addresses. Morning: "Re-incarnation v. Spiritualism." Evening: Five questions from the audience. All were replied to in a very efficient manner. Good attendance. Impromptu poems followed each address and were enthusiastically received. We hope soon to have him with us again.—J. A.

WIBSEY.—The guides of Mrs. Ellis spoke in the afternoon, on "A God of Love, not of Anger," giving great satisfaction. Mrs. Roberts followed with clairvoyant descriptions, all recognized. Evening subject (Mrs. Ellis): "All is for the best." The audience listened very attentively to the good thoughts expressed. A short and interesting address, "Sow well and reap well," from the guides of Mrs. Roberts, and good clairvoyance.

WIBSEY. Bankfoot.—A good day. Mr. Lewis's controls gave an impressive discourse on "God." Evening subject, "Cherish faith in one another." The guides of Miss Opatick gave successful clairvoyance after each service, and psychometry as well in the evening. In this little outside place a great amount of good is being done.—Z. S.

WIBSEY.—Mrs. Yeeles' guides gave a stirring address to an appreciative audience, on "Boast not of the morrow, for thou knowest not what it may bring forth," many strong points being brought forward, showing that the body was only the temple for the soul, which could be cut down any moment, but not the soul. Successful clairvoyant delineations, all being recognized but one. Large audience.—W. U.

REKIVED LATE. Dewsbury.—Sept. 15th: a good attendance for Monday evening. Mr. D. Milner, medium. Sept. 22nd: Mr. H. Crossley, speaker. We think he should receive encouragement. He desires to do good. 23rd, Mr. H. Taylor, thanks to Batley friends. Sowerby

Bridge.—Mrs. Britten's guides delivered a thrilling and inspiring discourse on "What do we know of the life hereafter." At 6-30 questions were taken from the audience and dealt with in a masterly fashion. May she be long spared to be our beacon light. Westhoughton.—Mrs. Stansfield's guides spoke on "My soul thirsteth after thee, oh God," and "Life in the Spirit World," tracing man from childhood through the portals of death into the beyond. Bradford: St. James's.—Mr. W. V. Wyldes spoke on subjects from the audience, in splendid style. Full audience. Good psychometry. Middlesbrough, *too late*.—next week.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Invocation by Mr. Blackburn. Attendance moderate; visitors, one. Reading by Miss Wood. Marching and calisthenics very fair. Groups. Closed as usual.—J. H.

BLACKBURN.—Attendance 86. Calisthenics conducted by Mr. Brindle. The election of officers for the ensuing quarter followed. It is hoped, that by good sound work by the officials, the average attendance will be increased 20 per cent during the next quarter, which I have no doubt can be secured by all officers working in unison.—R. B.

BRADFORD. St. James'.—Good attendance, the usual mental and physical exercises in good style, committed to memory two verses, groups for lessons, hymn and chanting Lord's prayer.

BURNLEY. Hammerton Street.—Attendance, 103, officers 16, visitors 5. Marching and calisthenics led by W. Dean. We are desirous to introduce and teach the principles of love and truth, for that is the only way to make progress. Groups ended a good session.—A. J. W.

CLECKHEATON.—Invocation by Mr. Hodgson. Marching and calisthenics improved, two girls volunteered on the platform, Misses O. Denham and Nuttall. The boys successfully finished the exercises, viz, Messrs. Nuttall, W. Blackburn, H. Nuttall. We find Mr. Kitson's books useful and well adapted for lyceums, being interesting and instructive to the young minds. Recitations by Messrs. F. Blackburn, C. Denham, and M. A. Nuttall. Scholars 25, officers 4.—W. H.

HECKMONDWICK.—Present: 25 members, four officers, three visitors. Usual programme. Recitation by Miss Emily Hoyle. Marching and calisthenics conducted by Miss Hannah Hoyle. Groups.—W. C.

HUDDERSFIELD. John Street.—Usual programme. A poem was given by a member, and a recitation by Miss Milner. Marching and calisthenics not up to usual form. Mr. Ackroyd gave an instructive address on "Memory, and how to cultivate it!" Attendance good, has increased for several weeks.—E. A.

LONDON. Peckham. Winchester Hall, 38, High St.—Attendance, 34 leaders and children and two visitors. Agnes and Amy Veitch, Willie and Harry Edwards, and Willie Long gave recitations fairly well. Marching practised, forming a pleasing break between the opening exercises and the formation of groups. A pleasant afternoon.

LONDON. Marylebone. 24, Harcourt Street, W.—Sixteen present including visitors. Reading, on "Conscience," from *Medium*, also from "Spiritualism for the Young." Musical reading, calisthenics and marching, groups, the eldest touching on food reform. Recitation by Lizzie Mason.—C. W.

MACULESFIELD.—Morning, present 35, conductor Miss Pimblott. Usual programme. We were favoured with a visit from a lady spiritualist of Rochdale. Readings by Messrs. Hayes and C. Challoner, solos by Misses Dickens, Bamford, and Hayes, and Mr. Bennison. Afternoon, conductor Mr. Pimblott. Solos, Misses Hayes, M. Burgess, and Mitcham; readings, Messrs. Rogers and Albison; recitations, Miss Pimblott and Mr. Bennison. Also a few remarks on the importance of the Lyceum by Mr. Rogers. It would be well for the boys to bestir themselves, as they are far behind the girls. They do not seem to have courage enough to give a solo or recitation.—W. P.

MANCHESTER. Psychological Hall.—A good session, the chain recita. being responded in excellent style, as also marching and calisthenics; the younger members of the Lyceum pay great attention, and delight in following the movements. Groups formed. An agreeable session. A. Stanistreet, conductor.

NOTTINGHAM.—Thirty-five present. Two readings were given. After marching we formed groups. There is a lack of spirit in our school. Neither the leaders or children show the enthusiasm they ought. There will be a leaders' meeting announced next Sunday, to go into our faults, and remedy them if possible. Leaders, please turn up. Will members please remember the lyceum commences at 2-30 prompt, and not any time between 2-30 and 3 o'clock!—E. J. O.

OLDHAM. Temple.—Morning: Good attendance. Conductor, Mr. Wheeler. Usual programme. Recitations by Masters F. Shaw and Chadwick; readings by Messrs. Chadwick and Savage. The system we have adopted of giving to the lyceumists, for every four recitations said, one of those little interesting books, "Seymour," is encouraging them to come to the front. Afternoon: Fair attendance. Conductor, Mr. Wheeler. The usual instruction from the Manual. Recitation by Mr. Wheeler.—N. S.

SOUTH SHIELDS. 19, Cambridge Street.—Usual sessions. Readings and recitations well done. Marching and calisthenics gone through, the little ones performing as well as the larger ones. The children are beginning to see the use of these exercises, and they are becoming very interesting.—F. P.

PROSPECTIVE ARRANGEMENTS.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

PLAN OF SPEAKERS FOR OCTOBER, 1889.

BATLEY CARR (Town Street): 6, Miss Keeses; 13, Open; 20, Mrs. Jarvis; 27, Mr. Armitage.
BATLEY (Wellington Street): 6, Mrs. Hellier; 13, Mr. Rowling; 20, Mrs. Riley; 27, Mr. J. H. Taylor.
BRETON (Conservative Club, Town Street): 6, Mrs. Dickenson; 13, Open; 20, Mr. Newton; 27, Miss Patefield.
BINGLEY (Oddfellows' Hall): 6, Mr. Bush; 13, Mrs. Hellier; 20, Mrs. Butler; 27, Mr. Moulson.
BRADFORD (Little Horton Lane): 6, Mr. Clayton; 13, Mrs. Riley; 20, Mrs. Hellier; 27, Mrs. Beardshall.
BRADFORD (Otley Road): 6, Mrs. Craven; 13, Mrs. Butler; 20, Miss Keeses; 27, Mr. Hepworth.

BRADFORD (St. James'): 6, Mr. Rowling; 13, Harvest Festival, Mr. Armitage; 20, Mrs. Smith; 27, Mr. Hopwood.

DEWSBURY (Vulcan Road): 6, Mr. Milner; 13, Mrs. Crossley; 20, Miss Patefield; 27, Mrs. Hellier.

HALIFAX (1, Winding Road): 6, Mr. Armitage; 7, Mrs. Crossley; 13, and 14, Mrs. Wade; 20 and 21, Mrs. Dickenson; 27, Mr. Johnson.

LEEDS (Institute, 23, Cookridge Street): 6, Miss Hartley; 13 and 14, Miss Keeses; 20, Mrs. Murgatroyd; 27 and 28, Mr. G. A. Wright.

MEXBOROUGH (Ridgill's Rooms): 13, Mrs. Dickenson; 20, Mr. Rowling.

MORLEY (Mission Room, Church Street): 20, Mr. Armitage.

PARKGATE (Bear Tree Road): 6, Mrs. Lazenby and Mr. Turner; 13, Mr. S. Featherstone; 20, Mr. H. Crossley; 27, Mr. Fillingham.

WEST VALE (Green Lane): 13, Mrs. W. Stansfield; 27, Mrs. Mercer.

BRADFORD (Bankfoot): 6, Mrs. Metcalf; 13, Mr. and Mrs. Clough; 20, Mr. Pickles and friend; 27, Mr. and Mrs. Hargreaves. All letters to be addressed to Mr. Galley, 21, Rooley Lane, Bankfoot, Bradford.

BRADFORD. Bentley Yard (?).—6, Mr. Hopwood; 13, Mrs. Beardshall; 20, Mr. Boocock; 27, Mrs. Dennings and Miss Crowder. Tuesdays at 8.

BRADFORD (Walton Street): 6, Mrs. Wade; 13 and 14, Mr. Schutt; 20, Mr. Lewis; 27, Mr. and Mrs. Carr.

BOWLING (Harker Street): 6, Mrs. Benison; 13, Mr. Whiteoak; 20, Mr. Whitehead; 27, Mr. Thresh and Mr. Firth.

HUDDERSFIELD (Brook Street): 6, Mrs. Wallis; 13, Mr. Postlethwaite; 20, Mr. Tetlow; 27 and 28, Mr. Morse.

HUDDERSFIELD (3, John Street): 6, Mrs. Stair (Flower Service); 13, Mr. Swindlehurst; 20, Mr. Bush; 27, Open.

LIVERPOOL.—6, Mrs. Britten; 13, Mrs. Wallis; 20, Mr. J. J. Morse; 27, Mrs. Groom.

OLDHAM.—2, Mr. E. W. Wallis; 6, Mr. W. Johnson; 13 and 14, Mrs. Craven; 20, Mr. Joseph Clayton; 27 and 28, Mr. J. S. Schutt.

SALFORD.—6, Mr. Stewart; 13, Mr. Crutchley; 20, Mr. Ormerod; 27, Mr. Mayoh.

SOWERBY BRIDGE: 6, Mr. Ringrose; 13, Mrs. Green; 20, Mrs. Wallis; 27, Mr. Wilson.

BRADFORD. Otley Rd.—Tuesday, Oct. 1: Mr. Wyldes at 8 p.m. All are welcome.

BURSLAK.—Sept. 29: Mrs. Barr, at 2-45 and 6-30.

FELLING.—Sept. 29: Mr. Weightman will give clairvoyant descriptions.

LIVERPOOL. Daulby Hall.—Quarterly tea party and concert on Tuesday, October 1st. We hope to have Mr. J. J. Morse with us. Tickets, 6d. Members and friends invited.

LONDON.—Spiritualists' Federation. The first Sunday service of the above will be held in connection with the King's Cross society, at 253, Pentonville Road, on Sunday, October 6th, at 6-30 p.m. Addresses by Mr. J. Hopcroft, Mr. Rodgers, Mr. W. E. Long, and others. Federated societies are requested to send delegates, as important matters will be laid before the Council meeting, which will be held immediately on the conclusion of the evening service. Unity is strength, and we ask spiritualists to assemble in good numbers on this occasion. Leaflets, explanatory of the principles of spiritualism, with a full list of London meeting places, are on sale, also hymn leaflets. Explanatory tracts at 4d. per 100 or 3s. per 1000, while the hymn leaves will be supplied at 6d. per 100 or 3s. 9d. per 1000. Carriage extra. Orders to be sent to the Secretary, London Federation, 99, Hill Street, Peckham.

LONDON. Peckham: Winchester Hall, 38, High Street.—The first Soiree of the season will be held on Tuesday, Oct. 1st, at 8 p.m. A cordial invitation to participate in a happy evening's programme of games, dances, &c. Tickets, 6d., from the Secretary, 99, Hill Street, Peckham.

The Kensington and Notting Hill Spiritualist Association are open to receive persons wishing to become members on payment of a subscription. A committee meeting will be held this (Friday) evening, at 28, Newcombe St., Silver St., at 8-30 p.m., to transact general business. Sept. 29, at 7, Dr. Nichols expected.—Percy Smyth, hon. sec.

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

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

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

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—A Conversation, to welcome Mr. J. J. Morse on his return from America, will be held in the Cordwainers' Hall, 20, Nelson Street, Newcastle-on-Tyne, on Saturday, October 5th. Tea on the tables at 5-30. Music at 7-30. Admission: 1/-; after tea, 6d. Friends from all societies in the district are cordially invited to attend, and unite in spending a pleasant social evening. The next committee meeting of the federation will be held in Newcastle-on-Tyne, on Sunday, November 3rd, at 10-30 a.m.—F. Sargent, hon. sec., 42, Grainger Street, Newcastle.

NORTH SHIELDS. Camden St.—Oct. 6: Mr. E. W. Wallis. At 11, "Objections to Spiritualism Answered"; at 6-15, "Spiritualism; its Philosophy and Moral Teaching Explained." Monday, Oct. 7, at 8 p.m., "What of the Dead?" Questions answered.

NOTTINGHAM.—Sept. 29: Harvest Thanksgiving. Mrs. Groom, speaker.

OLDHAM.—Wednesday, Oct. 2nd, at 7-45, Mr. E. W. Wallis will lecture on "The Origin and Meaning of Christian Symbols." The proceeds will go to the beautifying fund.—J. L. G.

OPENSHAW. Harvest Thanksgiving on the 29th inst. The services will be held at 10-30, 2-30, and 6 o'clock. The committee will be obliged to

all friends interested for anything in the shape of fruit, flowers, plants, or any other kind of decoration they may think fit to send.—J. G.

OPKNSHAW. Mechanics' Institute, Pottery Lane.—A public tea party, entertainment, and ball, on October 12th. Tickets, 1s. each; children under twelve, half-price, may be had from the committee or members of the society. We shall be pleased to have the support of friends of other societies in the district.—J. G.

SALFORD.—October 5th, tea party. Gentlemen 9d., ladies 6d., children 4d. All welcome.

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

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE NOTTINGHAM REPORT, LAST WEEK.—Mr. Plant writes, he says, to uphold his character and that of his guides. He has been on the platform for six years, and this is the first report likely to do him and his guides harm. Several persons informed him that they were pleased with the discourse, hence he was surprised to read the report, and thinks if his guides were as bad as they were painted he would have had to leave the platform long ago. We cannot permit controversy on the point. The report we are assured was honestly written, and conveyed the truth, according to the reporters' judgment. If correspondents are to write nothing but praise of speakers the value of the report is nil. Unkind and ill-natured criticism we shall not permit; but reports should, above all things, be scrupulously temperate and truthful. Our correspondent's advice was well meant, and should have been taken in the spirit in which it was offered.

"BILL, REMEMBER MY DREAM."—At an inquest at Birmingham, on the body of William Bishop, the steeple-jack, who fell from a lofty chimney on which he was at work, his wife in her evidence, said that on Tuesday night the accident was foretold to her in every detail in a vision, and her last words to her husband as he left home were, "Bill, remember my dream, and be careful."—*Star*, September 20th.

Mr. J. B. Tetlow has every Sunday booked in 1890 except August 3rd. This announcement will save secretaries the trouble of writing him.

BOGUS SPIRIT PHOTOGRAPHS.—A contributor writes as follows: "I notice a correspondent has remarked on some cabinet photographs exposed for sale at 2/- each, in a shop in the Strand, such photographs being intended to represent a medium and spirits. Permit me to say that I saw, a few months ago, similar (if not the same) photographs in a shop window in the Strand, between Charing Cross and Wellington Street, on the same side of the way as Somerset House, and I questioned the shopman as to the genuineness of these photographic pictures. After a good deal of fencing the man 'gave himself away,' by stating that there were no spirits, and, therefore, of course there could be no photographs of such beings. The shopman said he could not tell me how the pictures were produced, nor would he give me the name and address of the operator. Such pictures being sold as 'spirit photographs' are of course a fraud upon the public, and it is a matter of surprise that a shopkeeper, doing apparently a high-class trade, should lend himself to such a dishonest practice. An announcement, in good, bold type, in *The Two Worlds* that these photographs are not what they are represented, would perhaps be a desirable caution not only on behalf of spiritualists, but would commend itself to all lovers of honest work.—Yours, &c., C. E. J.

HAPPINESS SECURED BY WORK FOR OTHERS.—A friend writes that he has been, almost unwittingly, drawn into Lyceum work; but has already received great satisfaction and comfort while considering during the week what to do for the next Sunday. He has just read Mr. Kitson's little book, and considers it the very best book for the purpose of instructing the young, and for enquirers into spiritualism. He has our best wishes and sympathy, as also have all workers in our glorious cause.

THE LINE DRAWN AT UNITARIANS AND SPIRITUALISTS.—At a meeting of the Halifax Board of Guardians, attention was drawn to the fact that the name of the Rev. F. S. Millson (Unitarian) had been omitted from the plan of ministers who conduct services to the inmates of the union. He had been passed over because he was a Unitarian, although he was one of the best respected ministers in the town. Other ministers, it was said, "would not tread on the same boards with him," and Mr. Gledhill said "the line had been drawn at Unitarian views of religion. When persons were on the point of death, they wanted them pointed to the Saviour." At a previous meeting one of the speakers remarked that if Mr. Millson were admitted, the spiritualists would be coming next. The above action and views expressed are consistent and truly Christian. They only show the intolerant nature of the claims of Christianity. Unitarians are scarcely consistent in claiming to be Christians. Christ the Saviour is the central claim. "Believe on the Lord Jesus Christ and thou shalt be saved." "Blessed are the dead which die in the Lord," only those are to be blessed. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." The men who believe these and similar sentiments respecting Jesus, can do no other than refuse fellowship with Unitarians and spiritualists if they are consistent.

"It is an accepted truth that no cause can be worthily advanced the votaries of which are not willing to sacrifice selfish aims, and to throw into it that vitalizing energy which comes of strong conviction, and of a readiness to bear witness to the truth that they hold, even at some personal risk of loss, at some self-sacrifice, at some cost of time and money, or money's worth. Bricks cannot be made without straw: great efforts to disseminate truth cost money: workers ought to be and must be adequately paid, unless self-respect is to be forfeited."—M. A., Oxon, in *Light*.

A public speaker writes, "As one who has taken a practical interest in spiritualism, I have derived a fund of comfort and a mine of information from your most valuable journal, *The Two Worlds*. To mediums, public speakers, and general readers alike, it is beyond doubt the journal, not only of the day, but the weekly record and guide of the future. Under the guardianship of such a literary Editress as Mrs. Hardinge Britten (to whom my gratitude is equally due for her kind attention and notice of my essays), and the sub-editorship of yourself, *The Two Worlds* has become the standard authority and record of spiritualism in every shape and form. Freed from jealousies and personalities it is bound to become popular. I heartily and sincerely trust, and have no fear, it will continue to increase in circulation and in the esteem of every subscriber." If every spiritualist would endeavour to secure for us an additional reader (or regular customer) during the next few weeks, our circulation would be doubled, and *The Two Worlds* be placed upon a self-supporting basis. Recommend us to your friends, and induce them to buy "our paper" regularly.

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 Mrs. Bailey, 47, London Street, Southport
 Mr. Bamforth, Commercial Buildings, Slaithwaite
 Mrs. Barnes, 1, Porter's Yard, Holden Street, Radford, Nottingham
 Mrs. Barr, Hednesford, Staffordshire
 Mrs. Beanland, 2, Back East Street, Ellerby Lane, Leeds
 Miss E. A. Blake, 14, Higson Street, Pendleton. (See advertisement.)
 Mr. J. Boocock, 4, Bradley Street, Park Road, Bingley
 Mr. J. H. Bowens, 665, Bolton Road, Bradford
 Mrs. E. H. Britten, Humphrey Street, Cheetham Hill, Manchester
 Mrs. Butterfield, Bank Street, Blackpool
 Mr. E. Bush, 26, Sunbridge Road, Bradford
 Mr. J. Campion, Burley Mills, Kirkstall Road, Leeds
 Mrs. Cannon, 74, Nicholas Street, New North Road, Hoxton, London, N.
 Mr. and Mrs. Carr, 8, Nelson Street, Keighley
 Mrs. Connell, 4, Ashfield Terrace, Oxford Rd., off Meanwood Rd., Leeds
 Miss Cowling, 46, York Street, Bingley
 Mrs. Craven, 5, Trafalgar Terrace, Albert Grove, Leeds
 Mrs. Crosaley, 29, Lombard Street, King's Cross, Halifax
 Mrs. Dennings, 8, Back Lane, Idle
 Mrs. Dickenson, 4, School Street, Stourton, near Leeds
 Mr. T. Espley, c/o Mr. Tomlinson, 5, Kaye St., Manchester Rd., Bradford
 Mr. Geo. Featherstone, 73, Netherfield Lane, Parkgate, near Rotherham
 Mr. S. Featherstone, Berwick Buildings, Holly Bush Road, Parkgate
 Miss Gartside, 9, Lark Hill Court, Rochdale
 Mr. W. Goddard, 14, Princes Mews, Princes Sq., Bayswater, London
 Mrs. Green, 86, Hill Street, Heywood
 Mrs. Gregg, 11, Oatland Avenue, Camp Road, Leeds (see advt.)
 Mr. J. G. Grey, 6, Charlotte Street, Askew Road, Gateshead-on-Tyne
 Mrs. Groom, 200, St. Vincent Street, Birmingham
 Mrs. Hargreaves, 607, Leeds Road, Bradford
 Miss Harris, 16, Heber Street, Keighley
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 Miss Hartley, 17, Oak Street, Highfield Lane, Keighley
 Mrs. Hellier, 15, Bateman Street, Manningham Lane, Bradford
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 Mr. Thos. Houldsworth, 21, Moes Street, Keighley
 Miss Hollows, 720, Oldham Road, Failsworth
 Mr. Wm. Hopwood, 2, Harrison Street, Bowling Back Lane, Bradford
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 Mrs. Ingham, 11, Sappgate Lane, Thornton, Yorks.
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 Mr. Standish, 20, Hornby Street, Oldham
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 Mr. A. D. Wilson, 3, Battinson Road, Halifax
 Mr. Wollison, 153, Queen Street, Walsall
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 Mr. J. Humphries, 298, Commercial Road, Peckham
 Mr. McKenzie, 48, Richmond Road, Barnsbury, N.
 Miss Keeves, 11, Antill Road, Grove Road, Bow, E.
 Mr. W. E. Long, 99, Hill Street, Peckham
 Mr. Iver Macdonnell, 50, Quickett Street, Bow, E.
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