

THE TWO WORLDS

A JOURNAL DEVOTED TO
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE GOLDEN GATE, a weekly paper, published in San Francisco. Edited by Mr. J. J. OWEN.

SERVICES FOR SUNDAY, APRIL 28, 1889.

Accrington.—Leyland St., Lyceum, 10-30; 2-30 and 6-30.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30: Local Mediums.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Murgatroyd.
Batley.—Wellington St., at 2-30 and 6: Miss Hartley.
Beeston.—Conservative Club, Town St., 2-30 and 6: Miss Myers.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mrs. Green.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. Scott.
Birmingham.—92, Ashted Road, at 6-45. Wednesday, at 8, Séance.
 Friday, Healing.
 Board School, Oozells Street, at 6-30. Monday, at 8.
Bishop Auckland.—Mr. J. Lambert's, 41, Black Boy, Gurney Villa, at 2-30 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. C. A. Holmes.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Connell. Sec. Mr. Poppleson, 20, Bengal St.
 Otley Rd., at 2-30 and 6: Mrs. Mercer.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Beardshall.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Beanland.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Miss Keeves. Mondays, at 7-30.
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. J. M. Smith.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker Street, at 10-30, 2-30, and 6: Mrs. Bennison. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 12-30 and 6.
 21, Rooley Lane, Bankfoot, at 6-30: Mr. T. Espley.
 6, Darton Street, at 10-30.
Brighouse.—Town Hall, at 2-30 and 6: Mr. A. D. Wilson.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Wade.
Burslem.—Colman's Rooms, Market, at 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30.
Cleckheaton.—Oddfellows' Hall, at 2-30 and 6: Mrs. Dickenson.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Wallis.
Cooms.—Lepton Board School, at 2-30 and 6: Mr. Hepworth.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Butterfield.
Denholme.—6, Blue Hill, at 2-30 and 6: Open.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mr. A. Smith. Mondays, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. and Mrs. Marshall.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Local Medium.
Foleshill.—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main Street, at 11-30 and 6-30. Thursday, at 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mr. and Mrs. Carr. Monday, at 7-30, Mrs. Carr.
Haslingden.—Regent Street Coffee Tavern, at 2-30 and 6.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Wilson.
Hetton.—At 6.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Taft.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Miss Patefield.
 Institute, John Street, off Buxton Road, at 2-30 and 6: Mr. Bush.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6, Anniversary: Messrs. Armitage and Swindlehurst.
 Assembly Room, Brunswick Street, at 2-30 and 6: Miss Cowling.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Campion.
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30. Institute, 28, Cookridge Street, at 2-30 and 6-30: Mrs. Crossley.
Leicester.—Silver Street, at 10-30, Lyceum; at 8 and 6-30.
Leigh.—Railway Road, at 10-30 and 6.
Liverpool.—Daulby Hall, Daulby Street, London Road, at 11 and 6-30: Mrs. Groom; Discussion, 8.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—143, Kentish Town Road., Tuesday, at 8: Mr. Towns.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5, Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Wandsworth Road, at 6-30; Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.
Dulston.—21, Brougham Road, Tuesday, at 8, Mr. Paine, Clairvoyance.
Dawn of Day Society.—245, Kentish Town Road.
Euston Road. 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr. R. J. Lees.
Hampstead.—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.
Holborn.—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.

Islington.—309, Essex Road, at 6-30: Mr. Savage. Wednesday, Séance, Mr. Vango.
Islington.—Garden Hall, at 6-30, Mr. Savage. Monday, Developing Circle, at 8. A few vacancies. Wednesday, at 8, Séance, Mr. Vango.
Islington.—Wellington Hall, Upper St., 7. Tuesday, 8.
Kentish Town Rd.—Mr. Warren's, 245, at 7. Wednesday, 8, Séance, Mrs. Spring.
King's Cross.—184, Copenhagen Street, at 10-45, Mr. Olive; at 12, Open-air, Battle Bridge; at 6-45, Mr. A. M. Rodgers, "Worship."
Marylebone.—24, Harcourt Street, at 11, Mr. Hawkins; at 7, Experience Meeting. Saturday, at 8, Mrs. Hawkins.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver Street, at 11, Mr. Earl; at 7, Address on Spiritualism. Open-air at 11, at Kensal Road, by Cemetery Wall, Messrs. Drake, Emma, and Long. Tuesday, at 8, Séance, at Mrs. Noyce, 10, The Mall. Friday, at 8, Séance at Mr. Milligan's, 16, Dartmoor St., Notting Hill Gate.
Peckham.—Winchester Hall, 33, High Street, at 11; at 7, Messrs. Veitch and Hopcroft, Addresses and Clairvoyance; at 3, Lyceum. 99, Hill St., Wednesday, at 8, Mrs. Bridges. Saturday, at 8, Members' Circle, Mr. Paine.
Stepney.—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Blenman.
Lowestoft.—Daybreak Villa, Prince's Street, Beccles Road, at 2-30 and 6-30.
Macclesfield.—Cumberland Street, at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mrs. Britten.
 Collyhurst Road, at 2-30 and 6-30: Miss Walker.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. G. Wright, and on Monday.
 Granville Rooms, at 10-30 and 6-30.
Morley.—Mission Room, Church Street, at 2-30 and 6: Mrs. W. Stansfield.
Nelson.—Victoria Hall, at 2-30 and 6-30: Miss Cowling.
Newcastle-on-Tyne.—20, Nelson St., at 11 and 6-30: Mr. V. W. Wyldes, Psychometry and Clairvoyance.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15: Mr. Clare, "A Glimpse of Scientific Spiritualism."
 41, Borough Road, at 6-30.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, at 10-45 and 6-30: Mr. T. H. Hunt.
Oldham.—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mrs. Bailey.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Road, at 10-30, Lyceum; at 6-30: Mr. Turner and Mrs. Lazenby.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Wallis.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—Oddfellows' Hall, at 3 and 6-30: Mrs. Russell. Thursday, Circle, 7-30.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Venables.
Rochdale.—Regent Hall, at 2-30 and 6: Mr. G. Smith. Thursday, at 7-45.
 Michael Street, Lyceum, at 10 and 1-30; at 3 and 6-30: Mrs. Yarwood, and on Monday. Tuesday, at 7-45, Circle.
 28, Blackwater Street, at 2-30 and 6: Mr. J. S. Schutt. Wednesday, at 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30: Wednesday, at 7-45.
Saltash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6. Silver Street, at 2-30 and 6.
Sheffield.—Oocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, 2-30, 6-30.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, 2-30, 6. Mr. W. Johnson.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Ringrose.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonhouse.—Corpus Christi Chapel, at 11 and 6-30.
Sunderland.—Centre House, High Street, W., 10-30, Committee. Full attendance requested; at 2-30, Lyceum; at 6-30: Mr. Simms. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Barker.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walsall.—Exchange Rooms, High Street, Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 2-30 and 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30 and 2; at 5-30, Mr. J. G. Grey.
West Vale.—Green Lane, 2-30, 6: Open.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6: Mr. Plant.
Wibsey.—Hardy Street, at 2-30 and 6: Mrs. Craven.
Willington.—At Mr. Cook's, 12, York Street, 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

THE BELIEVERS IN SPIRITUALISM.

Second and concluding list of extracts from THE NEW YORK PRESS, or a long and extended notice of the various leading Societies of Spiritualists, Children's Lyceums, Mediums, Circles, and vast growth of spiritualism in the United States.

["THE SUNDAY PRESS," Feb. 17, 1889.]

"WASHINGTON.—There are many public men at the national capital who believe in spiritualism. Occasionally a bevy of senators or representatives get together at the Capitol, and during a free and easy conversation they express their views in such a way as to disclose their spiritualistic beliefs.

"Senator Coke, of Texas, is regarded as one of the most prominent spiritualists in Washington. Senator Coke is the uncle of Count Eugene de Mitkiewicz, the Russian-American diplomat. Count Mitkiewicz is a noted believer in spiritualism, and claims that he secured the chances for electrical introductions, and that he was able to reach Li Hung Chang, the uncrowned King of China, and secured from that functionary certain concessions, through the operation of the spirits. Senator Coke and the Count not infrequently go together to spiritualistic circles.

"Representative Plumb, of Illinois, who is a banker and financier of signal success, and who is always counselled whenever there is monetary legislation pending in Congress, makes no secret of his belief in spiritualism.

"Dr. Baxter, one of the most prominent physicians at the national Capitol, being called into frequent consultation with the most distinguished physicians of the country, is such an ardent believer in the faith that he holds private circles at his residence, and there are among his guests some of the distinguished figures in public life.

"More has been written about Senator Leland Stanford, of California, in connection with the spiritualistic belief of public men in Washington, than any other. Senator Stanford says he is not a spiritualist in the common acceptance of the term, but he gives a very interesting account of what he really does believe, and I will relate it as coming from one of his best friends. Five or six years ago the only son of this well-known millionaire and philanthropist died, away from home. He was travelling in Europe with his tutor, and there was no parting message, no last farewell to father or mother. This fact so preyed upon the mother's mind that it distressed her friends greatly. Spiritualistic mediums heard of this and went to Mrs. Stanford with their theories. She accepted their doctrine to a limited extent, and believed that with the aid of mediums she could converse with the spirit of her son. When Mrs. Stanford conveyed what she believed to the Senator he attempted to dissuade her from it. Finally, however, he consented to a trial of the power of the mediums, and when they went to New York they secured the services of the most respectable spiritualists to be found. Séances were given—three or four of them—and communications were held with what was represented as the spirit of the dead son. . . . [It may be here mentioned

that Governor Stanford's brother, Mr. Thomas Stanford, a resident and prominent citizen of Melbourne, Australia, is an openly avowed spiritualist, and was one of Mrs. Hardinge Britten's warmest supporters during her visit to Australia some six years ago.]

"Professor Elliot Coues and Bishop Newman, the latter of whom was General Grant's minister, and who was recently promoted to the situation he now occupies, with headquarters at Omaha, are believers. Dr. Sunderland, ex-President Cleveland's minister, is also a spiritualist, and some of his friends say that Mr. Cleveland himself has often conversed with Dr. Sunderland on spiritualism, and is at present studying the principles upon which believers base their religion.

"Ex-Senator Spencer, of Alabama, who at one time wielded a powerful influence in legislative circles, was so firm a spiritualist that he used to talk it in the cloakrooms of the Senate, and relate experiences with the spirits, until he became a subject of general comment. He believed he possessed the powers of a medium, and that he could from his seat in the Senate converse with the spirits.

"Had it not been for the fact that he was very sensitive to ridicule, President Arthur would have openly acknowledged his faith in spiritualism. I am told that private séances, conducted by three or four intimate friends and a medium, were more than a few times held at the White House between the years 1882 and 1884. President Arthur communicated with the spirit of his wife, and said he had great satisfaction in it.

"Dr. Lincoln, who was one of the leading physicians to President Garfield, is a spiritualist. Those who have talked with him at the private circles say his views are exceedingly interesting, going, as they do, far below the surface of the ordinary believers, and branching out into the depths of philosophy, which show to good advantage the breadth of his intellect."

Besides the late lamented Abraham Lincoln and his wife—openly avowed spiritualists—Dr. Mayhew, George Bacon, Colonel Smith, General McEwen, Cranstoun Lawrie, and hosts of other well-known officials in the different Government offices and prominent positions in the Capitol, were spiritualists, many of them excellent mediums, and as such frequently consulted by the highest personages in power. We may also add of Washington, that excellent and largely attended Sunday meetings have been held there for years, and as to the circles going on nightly, and the public mediums, their name is legion.

"BOSTON (MASS.).—Spiritualistic leaders, not only in Boston, but all over the country, point with pride to the fact that no less a personage than Rev. Minot J. Savage has thought it worth while to give spiritualism his most distinguished and careful consideration. They assert, and so do others who are not allied to the occult movement, that if a man with such a bright intellect, and such liberal common sense, believes in spiritualism, the public at large and the press in general had better reserve their sneers and abuse for something else.

"Mr. Savage was interviewed by a Press reporter, and referred to a number of marvellous personal experiences with mediums which had served to increase his desire of finding out what there really was in spiritualism. Among them was an experience with Slade, whom Mr. Savage and a friend visited when Slade was in Boston. During their visit Mr. Savage was seated in a large, heavy arm-chair in the centre of the room, and Slade simply placed his hand lightly on the back of the chair, which was raised, the clergyman, chair, and all, some distance from the floor.

"A slate-writing experience with the same medium was more marvellous still. 'I had brought my own slate' [said Mr. Savage], and several messages were made to appear on its surface. Finally I said to him, 'Why cannot I get writing independently of you?' 'Try it,' replied Slade. 'Accordingly' [said Mr. Savage]. I took the slate in my own hands, and, after placing a small piece of pencil upon it, I held it under the edge of the table. Slade was seated on the other side. His hands were in plain view, and he had no contact with me whatever. In a few moments I looked at the slate again, and lo and behold! I had a message."

"Dr. Solomon Schindler, the famous Jewish Rabbi, said to the Press reporter, 'This is a subject of so peculiar a nature that a man cannot give his views on it in an off-hand manner. It would require a good deal of time and calm consideration on my part before I could express myself with the requisite clearness, for there are so many and so varied phases to the matter that a cursory statement would not bring any credit to the man who uttered it.' 'But, as far as you have investigated, what is your opinion as to the spiritual phenomena?' queried the Press reporter. 'I have witnessed experiments under test conditions,' replied Dr. Schindler, 'and I cannot deny that some of them were marvellous. How they were done I do not know, and therefore I would not attempt to offer any explanation. I will say, however, that they impressed me to such an extent as to urge me to investigate further, which I will assuredly do when circumstances permit.'"

"Eli W. Smith, a well-known Bostonian, who is a large manufacturer of pianos and organs, was seen by the Press reporter. He said, in the course of a lengthened conversation, 'I do not *think* that spiritualistic phenomena have happened, I *know* it. I am as much assured of this truth as I am that I am talking to you at this moment. My belief is the result of no sudden fancy, and I have not been imposed upon by any fraudulent practices. There is not the slightest doubt in my mind, or the suspicion of a doubt. Over ten years ago,' continued he, 'my wife, whom I dearly loved, breathed her last. She had been all-in-all to me, and when I was left alone I became, as I thought, incurably disconsolate. I longed for the time to come when I could see her again, and wished that I might, in this world even, communicate with her if such a thing were possible. A few nights after she died I was in my little boy's room. He had just retired after repeating the prayers that his mother had taught him, when, all of a sudden, he said, 'Papa, there is mamma standing at the foot of the bed.' I looked in that direction, but could see nothing. 'Are you sure?' asked I. 'Oh! yes,' he exclaimed; 'can't you see her?' I could not; but soon I was sure that her spirit was in the room, for I felt its influence until a few moments later, when my little boy told me that his mother was gone. From that moment I began to think seriously of spiritualism, for I was convinced that my little boy had not been mistaken; and many years of investigation have convinced me of the truth of spiritualism.'"

"In Boston, for upwards of thirty years, Sunday meetings have been held up to the present date, when from four to twelve large and influential meetings are held in different parts of the city, attended by several thousands of persons. Children's Lyceums also abound, and at least twenty good professional mediums and hundreds of private ones hold séances constantly; whilst the numbers of spiritualist clairvoyants, doctors, healers, etc., cannot be counted. From the very opening of the modern spiritual movement to the present day, Boston has been one of the headquarters of spiritualism, and its promoters have included such men as the Hon. John S. Ladd, police magistrate; Alvin Adams, the celebrated founder of the express system; Daniel Farrer, Phineas Gay, and scores of other eminent merchants, lawyers, doctors, and persons of the highest standing and influence in the community. Spiritualism in Boston, Springfield, Worcester, in fact in more than fifty different towns and villages in Massachusetts, has always held a prominent and most respectable position. The public meetings have been supported by the best citizens of the State. The mediums have held their own with very few, if any blemishes on their fair fame, and the belief is now upheld by tens of thousands of leading minds."

Our space will not admit of any more extracts, in fact, the above summarizes the character of the reports given in this most elaborately detailed "Press" article, concerning spiritualism in Philadelphia, Providence, St. Louis, Cincinnati, Chicago, California, and numbers of other large centres all over the States.

The whole account is the most complete history of this great and wonderful movement that was ever yet presented in the pages of the secular press, and shows what a mighty power spiritualism has become in America, and what it might be in this and every other civilized land, were it not blighted by internal discord, apathy, conservatism, and the childish fear that organization means priestcraft.

Meantime, it is a striking and praiseworthy feature in American spiritualism, that its disciples have always given a kindly welcome to foreigners, and assigned the highest places of distinction to merit rather than nationality. Wm. Denton, Emma Hardinge Britten, Walter Howell, J. J. Morse, Colville, Gerald Massey, J. C. Wright, Chas. Dawbarn, and many others, all English, have been warmly welcomed, and cordially assisted to take the exact positions their abilities qualified them to hold, and not the slightest obstacle was ever thrown in their way on account of foreign nationality. The only additional feature these sketches will now permit of, is a brief notice of the immense annual summer gatherings, called the "camp meetings."

No pen can do justice, either to the wonderful organization these gatherings display, or the vast multitudes, swelling even to millions, that attend them. As a closing supplement, however, we give a few lines from the Editor's own description of her personal experiences, as recorded in "Nineteenth Century Miracles."

To a visitor who has never before beheld such a scene, a spiritualistic camp meeting produces an indescribable feeling of strangeness, which scarcely allows him to determine whether he is under the influence of pleasure or pain. The gatherings are so vast, the scenes so new, and each member of the busy crowd seems so intent on pursuing his own special avocation, that a sense of loneliness, even of desolation, such as is often experienced by strangers in thronged cities, almost invariably possesses the mind. Gradually, the multitude of objects crowding in upon view on every side arrange themselves into order, and then the sight is one of endless interest and amusement. To a loungeer passing through the various groups, some arranged in picturesque knots at the tent doors, others reclining beneath shady trees, or stretched upon grassy knolls, the fragments of conversation that meet the ear are as curious as the objects that appeal to the sense of vision. From the first peep of day the campers are astir, lighting gipsy fires, preparing breakfast, and trading with the various hawkers who ply provisions regularly through the white-tented streets. After the morning meal visits are exchanged, and the business of the day proceeds with as much order as in the cities. Sailing parties, séances, and amusements proceed in due course, until the hour for speaking arrives, when thousands assemble at the speaker's stand, to partake of the solid intellectual refreshment of the day. Lectures, balls, parties, illuminations, public discussions, &c., fill up the time until midnight, when the white tents enclose the slumbering hosts, the fires and lamps are extinguished, and the pale moonbeam shines over rocks, groves, and lakes, illumining scenes as strange and picturesque as ever the eye of mortal gazed upon.

Those who may be curious to learn what are the prevailing themes of discussion at these meetings will soon find that metaphysics and personal experiences with mediums are on every lip. The visitor is never shocked by the sound of the profane oath, ribald jest, or unseemly language. Modest women may walk the camp at night without fear of molestation, and the impure or dishonest must at least wear the mask of decent seeming before they can be permitted to remain.

As an example of the wide-spread popularity to which some of these spiritualistic camp meetings have attained, the author may cite her own experience when engaged as a speaker at Lake Pleasant, in Montague, Mass., and at Neshaminy Falls, Pennsylvania, in 1880. At the first of these gatherings Mrs. Hardinge Britten addressed a breathlessly attentive audience of eighteen thousand persons, and at the second there were twenty thousand people on the ground, many of whom could not approach near enough to the auditorium to hear the speaker.

The usual number of stationary campers at Lake Pleasant, Neshaminy Falls, and other of the largest gatherings, varies from one to ten thousand persons. The officers in charge make arrangements with the railroad companies to bring passengers at reduced rates, and on Sundays and special excursion days the visitors often amount to twenty thousand persons. Meantime, when it is remembered that means of entertainment both mental and physical are arranged in due proportion for such vast assemblages, and that the most perfect order, harmony, and goodwill invariably prevail, too much credit cannot be given to the managers and the denomination that can attract, and successfully conduct, such meetings.

After describing *twenty-two* of such meetings, held from July to September in different parts of the States, the author concludes thus—

Quite recently, a minister of the Church of England, who found his pew rents, like his congregation, sadly in need of replenishment, commenced, a series of Sunday Evening Sermons "against spiritualism," to be preached in the Church of the Holy Trinity, Liverpool.

The *religious* paper that reported these sermons, announced them as "Spiritualism in its coffin;" "Nailing down the lid;" and "Death blow to Spiritualism," &c., &c. One of the correspondents of this paper, called upon the clergyman aforesaid, to do his duty, and *crush out the obnoxious reptile—spiritualism—at once*. Other writers followed in the same strain; but all agreed that the clergyman in question, whose name was never heard till then, beyond his dreary range of empty pews, and a few sad looking worshippers, scattered by twos and threes, through the church, *could soon do the business*, and presently the whole

thing would collapse beneath the lightning of the minister's eye, and the thunder of the ecclesiastical sheet engaged in "Nailing down the lid" of Spiritualism's coffin.

Although Mrs. Britten was called upon during several weeks by the Liverpool Spiritualists to answer this bombast, her controls never deemed it worth while to do more than use these occasions to describe what spiritualism was not, as well as what it was.

Could the reverend orator and his clerical abettors have glanced over the foregoing chapter before entering upon their pitiful crusade, is it not more than probable that they would have paused to draw breath before they entered upon their work? and measuring their own exceeding littleness against the multitude whom their vain gloriousness presumed to attack, would they not have prudently waited until they had found another Samson before they attempted to slay their thousands and tens of thousands with "the jawbone of an ass?"

Since the above article was prepared and sent to press, a change—and a most important one—has come over "the spirit of the scene," and one that calls for an additional word of explanation. A book has been published, entitled—we believe—"Sir John Franklin." The purport of the work is to show that SPIRITS *did* communicate, and *did* reveal the fate of Sir John Franklin, and that portion of the Arctic regions in which the doomed ships Erebus and Terror were destroyed some forty years ago. Extracts from this book are going the round of the secular papers; and one of these, and a still farther account of the matter, will be found in our next issue. The importance of this statement, however, consists in the fact that the writer of the said book—himself, it is said, a member of a psychical research society—is the *clergyman above mentioned*, the pastor of the Church of the Holy Trinity, Liverpool. "Wonders sure will never cease!"

"LONDON DAY BY DAY."

For a long time the *London Daily Telegraph* has regaled its readers with a series of capital articles entitled "Paris Day by Day." To these has been judiciously added a companion series on London, and amongst these we find the following burning lines, which we reprint without need of comment:—

The smoke in vaster volumes rolls,
The fever fiend takes larger tolls,
And sin a fiercer grip of souls,
In London day by day.

Still Buggins builds on swampy site,
And Eiffel houses block the light,
And make a town of dreadful night
Of London day by day.

In fashion's long and busy street
The outcast foreign harlots meet,
While Robert smiles upon his beat,
In London day by day.

Still modest maiden's ears are stung
With foulest words from wanton's tongue,
And oaths yelled out with leathern lung,
In London day by day.

Wealth riots in a mad excess,
While thousands, poor and penniless,
Starve in the mighty wilderness
Of London day by day.

Wrong proudly rears its wicked head,
While Right's sad eyes with tears are red,
And sluggard Justice lies abed,
In London day by day.

The liar triumphs, and the knave
Rides buoyant on the rolling wave,
And Liberty makes many a slave
In London day by day.

Yet Hope and Trust and Faith and Love,
And God's fair dowers from above,
Still find a branch, like Noah's dove.
In London day by day.

And onward still, though slow the pace,
Press pilgrims of our grand old race,
Who seek the right with firm-set face,
And shed Truth's light by God's good grace
O'er London day by day.

—"Dagonet" in the *Referee*.

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch,

BY EMMA HARDINGE BRITTEN.

CHAPTER IV.

"The blessings of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed,
Like fairy blossoms grew."

MARIAN LATIMER was now alone, and the sole tenant of the old ruined Priory of Glenfillan; but she derived from nature, or some process of mental discipline which she herself could never account for, that healthful view of life and duty that determined her it was wrong, if not impious, to indulge her selfish griefs at the expense of her usefulness, or to sit down

and fold her hands in morbid melancholy while there was any sphere of action open to her which she might acceptably fill. There were not wanting plenty of opportunities for her to beguile her great sorrow at her father's death by visiting among her friends and neighbours. Even her cold-hearted sister-in-law, when she arrived at her Glenfillan villa, sent word that she would be happy to have Miss Latimer make her a little visit, and that she hoped "in the charming society of Marchmont that her esteemed relative would become reconciled to her bereavement."

All this and many similar neighbourly courtesies Marian acknowledged with grateful sincerity. But none chimed in with the plan of life she had marked out for herself. To her brother Edward alone did she venture to hint that she had a *vow* which prevented her during—perhaps—the remainder of her life from spending a night away from that roof.

Edward Latimer made no reply, but involuntarily glanced up at the window of the old Tower, on which the sunlight was not too strong to obscure the glitter of the lamp that was ever kept burning there.

But though Marian Latimer declined all help from others, her plans included a future life of helpfulness to others.

Her friend, Mrs. McGregor, the dressmaker of Glenfillan, was now advancing in years, and contemplated a speedy retirement from business. She had often hinted at the advantages that might accrue to both parties if Marian would but leave her "dreary old tower" and enter into partnership with her. Marian smiled, but the negative shake of her head was too decided to be mistaken. Mrs. McGregor, however, *could* help her, she said, provided she would do so in her own way. Of course Mrs. McGregor would do so, and it was not long after her plan of action was unfolded ere the kind-hearted *modiste* became as eager to carry it into execution as was the projector herself.

And thus it came about, that in four months after her father had "gone home"—as she said when speaking of his decease—the old oak parlour was converted into one of the pleasantest and most cheerful of work-rooms; and there were assembled ten young women, daughters of poor gentlemen—too poor to support their families in the station they aspired to, and yet too proud to train their girls to useful employments.

Marian had frequently realized the hard and anomalous lot of "young ladies" trained only to be ladies, yet utterly destitute of the means to support their state, and therefore dependent on the humiliating necessity of adorning themselves for the matrimonial market, and setting snares to catch men, for the mere sake of giving them a decent maintenance. Marian Latimer, speculating deeply upon the dignity of character which honest labour would confer on such helpless young ladies, had called on several families where she thought her plans would be seconded, and reasoned long and earnestly with many of her half-starved but aristocratic neighbours before she could find half-a-dozen young girls who could appreciate her noble endeavour. She found scores of proud Scottish gentlemen, who would not have hesitated to "lift" their neighbours' cattle, or resort to any *hidden* meanness to support their dignity in "barebone" grandeur, who would have refused to partake of a princely feast with a mantua-maker, and deemed themselves disgraced if they had added butter to their black bread, purchased by their wives' or daughters' industry. Still the brave mistress of the Priory was not to be baffled. Had she lived in a wider world than a storm-beaten sea-coast, or in more progressive times than the eighteenth century, she would have devised a hundred plans of emancipating her sex from the thralldom of *genteel* but ignorant conventionalisms. As it was, she did what she could, and all that own slavery to the light in the Tower permitted her.

At last one brave young girl, and then another, and another, came to the old oak parlour to learn independence and womanhood; to earn the bread they could not afford to buy, and to strengthen themselves in the life of usefulness, by the example of good Marian Latimer. Besides teaching mantua-making, embroidery, and other feminine employments, Marian imparted to her young friends many exalting and intellectual ideas. She borrowed books from her brother's library, and read aloud, or caused one of her pupils to do so, during the hours of labour. She associated them alternately, one each week, with her faithful maid, Jessie, in the duties of housekeeping, and pleasantly advised them never to eat a meal they could not prepare with their own

hands. Some hours of every day were set apart to make garments for the poor, and when these were finished, she either took them herself, or permitted one of the girls to carry them to the objects of her charity, so that in course of time, the sight of one of these fair lassies became so synonymous with benefactions, that they earned the pleasing appellation of "The Angels of the Tower."

But this was not all. Marian had learned some medical arts from her Italian mother, the knowledge of which, in that superstitious age, she had not deemed it prudent to display; but when a terrible epidemic broke out among the poorer classes of her neighbours, Marian turned her knowledge to good account, and veiled her real skill under the pretence that what she did she had learned from her father, who on his own ships acted as doctor among his men; so she won the confidence of the superstitious country-folk, and, in course of time, "The Angels of the Tower" became as renowned for their medical skill as for their benevolence.

And thus Marian's little band began to form the nucleus of an association, the number and usefulness of which far outstripped the modest design with which it had been commenced. Even in the midst of her benevolent efforts to bless and benefit her suffering fellow-creatures, Marian never forgot her original purpose of rendering young women of good families and education independent and self-supporting. Her scheme ramified into proportions so far in excess of her anticipations that she was obliged to enlarge her premises and confer a name upon the associates she was training. After long and anxious deliberation, and with an earnest desire to avoid presumption on the hand, and affected humility on the other, she decided to call her training school, for such it had now become, "The Ladies' Industrial Association." As years rolled on, and recruits poured in, not only from the adjacent towns and villages, but also from distant parts of Scotland, her design of merely retaining her pupils by day, and dismissing them to their homes at night, had to be abandoned, and as she entertained an unconquerable aversion to receiving strangers in the Priory—a place so full of memories too sacred to be invaded—so it came about that neat, commodious buildings, and at last a beautiful village, sprang up, wherein the young women who joined the association found pleasant temporary homes, presided over by kind matronly women, widows or elderly ladies who had seen "better days," and who were only too thankful to help and be helped, by taking part in this noble association.

And in the midst of all the boundless charity of which this Ladies' Industrial Association became the centre, the principles of strict justice and utilitarianism were never lost sight of. The youthful pupil was instructed in the special branch of industry she chose to adopt free of cost; but directly she was able to make her labour remunerative, she was paid the worth of her service, and required to contribute a portion of her earnings toward her own maintenance, and that of the institution.

Meantime the admiration excited by this novel and noble work so stirred the hearts of the community that all who could resort to the association for work or made-up articles, contributed to its prosperity by liberal patronage; indeed it was frequently found that the demand was greater than the supply. One reason for this deficiency was, that the hours of labour were strictly limited, and the periods of rest and recreation never invaded under any pretence of pressure to oblige customers.

"Health and happiness are productions that cannot become the subject of traffic, my dears," Marian would say; "once sacrificed by overwork, you cannot buy them back again, whatever you may earn;" and therefore the rule which forbade excessive toil, and promoted healthful exercise, recreation, music, reading, and graceful feminine sports, became so inviolate that when the superintendents told the ladies applying to have work done "in haste," that it could not be accomplished there, they knew that remonstrance was useless, and no bribe, however high, could buy enforced labour or service rendered at the price of health and happiness.

And all this time was Marian Latimer herself happy?

The stern reformer of modern times would undoubtedly answer, "Yes—how could she be otherwise, when her life was spent in the service of humanity, and all her energies absorbed in the sphere of duty?" And yet were the real truth spoken, the answer would not be an affirmative one. Far otherwise. Marian Latimer was essentially a creature of affection, and when, one after another, her lover, mother,

and father disappeared from her path, and left her alone, she sought—but alas! vainly—to find in the broad love of humanity, and the sphere of duty, food for a starved heart, and to crush out sad memories beneath the iron heel of resolution. For her young protégées her unselfish labors were fully successful; for herself, they were but a temporary aberration from the consuming grief that preyed on her woman's heart.

To ply her busy needle, and work far into the night, when her weary eyes could scarce discern the stitches she took, was no sacrifice to her when the object to be achieved was bread for the blessed mother, or fire and warmth for the blind father. She was glad, too, to sew, knit, spin, or bake bread, when it was to be carried to the homes of the half-fed and ill-clothed poor; but alas! as she would often murmur to herself, Marian never was cut out for a reformer, never designed to mingle with the crowd, or exchange her seagirt tower for the busy market-place, or the competitive lines of enterprise. While these confessions may incur scorn from the resolute mind and brain of a modern social reformer, let it be remembered that Marian never failed in her self-appointed tasks, and if it was distasteful to her, and failed to fill the void which bereavement had left in her tender loving nature, all the more honour to her for her faithful performance of unsympathetic work, and the invariable smile of good cheer with which she set the example of unflinching effort, while her own heart was well nigh breaking.

There was but one individual of all her surrounding neighbours to whom her affections seemed to cling with any of her old-time warmth, and this was her brother's youngest daughter Grace.

Being the youngest, and separated by several years from her gay, fashionable elder sisters, Grace had become, as they alleged, "spoiled, wilful, and utterly unmanageable." Her father's darling, she had for years past preferred to accompany him in wanderings that would else have been unshared by any other member of his family, to dressing, visiting, or doing "fashionable nothingness," as she called it, with her mother and sisters. And so Grace had learned to talk boldly and daringly of Voltaire and Rousseau, deify Madame Roland, and glory in the American Declaration of Independence. When at length the Americans achieved that independence, and became the free United States, she scared her aristocratic mother into hysterics by singing "Yankee Doodle," and had to be cut and tabooed by her two unmarried elder sisters for her atrocious levity and rebellious spirit when she affirmed that if ever she did marry it should be an independent citizen of the United States of America.

The culmination of all little Gracie's enormities was reached when, after several interviews with her "dear, dear, beautiful, classical, useful, angelic, and adorable Aunt Marian," she finally entered herself as one of the pupils of the Ladies' Industrial Association, "resolved to learn mantua-making, knitting, spinning, embroidery, cooking, doctoring, anything and everything that would make her an independent member of society, rather than a 'dressed-up doll,' waiting to be bought by any fellow that was rich enough to purchase such an expensive toy as a helpless wife."

Where she had learned such atrocious revolutionary sentiments, her fashionable mother and sisters could not divine. Some hinted that her father had himself imbibed them in his wanderings, although he had never dared to express them as openly as his fearless little Gracie. One consolation alone was left to Mrs. Latimer and her greatly scandalized elder daughters, and this was, that their Aunt Marian was, after all, quite a lady, and that in her association Gracie might really get more good than harm.

Meantime Gracie, though she laughed and chattered and danced and sang more like a bird or butterfly than a graduate of an industrial school, worked quite faithfully, and soon became the darling of every poor cottager's heart, the life of the whole association, and the star of her aunt and father's lives. The only time when Gracie ever looked sad, or drew her smiling rosy face into grave reflective lines, was when looking out from the window of her own pretty chamber in her Glenfillan home, she cast wistful glances high up to the mountain peak on which the old Priory was perched, from whence, burning brightly and steadily, and sending its long glowing lines over the dancing waves, Gracie saw, watched, and speculated upon the mystery of "the Light in the Tower."

(To be continued.)

NOTICES.

CONGRESS OF SPIRITUALISTS.

To the Editor of "The Two Worlds."

MADAME,—The second Spiritualistic Congress will be held in September of this year in Paris, the first having taken place in Barcelona. To the forthcoming Congress I beg to invite the spiritualists of England. The question of Reincarnation will not be raised, and no matters will be brought before the Congress but such as those in which we are all agreed: 1st, The belief in the immortality of the soul; 2nd, The possibility of communion with those who have passed on to the spirit life; 3rd, Our responsibility for all our thoughts and deeds; 4th, That we have a spiritual body as well as a natural body. We wish it to be known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that spiritualism is not a religion of forms and ceremonies, but a science established on irrefutable facts, which scientific men are not justified in ignoring; and that we have on our side many of the leaders both in the intellectual and in the social world. This Congress should be a fraternal union of spiritualists from all parts of the world. "*Concordiâ res parvæ crescunt, discordiâ vel maximæ labuntur.*"

I take it for granted that many Englishmen will take part in the Congress, all information respecting which may be obtained from Herr Gabriel Délaune, editor of *Spiritisme*, 38, Rue Dalayrac, Paris.

LUCIAN PUSCH.

Czenstochau, Russian Poland.

[NOTE.—With this notice we have received from M. Lucian Pusch a voluminous list of the articles of belief entertained by himself and his associates. The publication of these articles would scarcely add to the general sum of spiritualistic beliefs, and our limited space renders it inexpedient to do so, but we heartily second the wish of those who are engaged in promoting the Paris Conference that a large attendance of English spiritualists should be present. We do not know whether the Parisian spiritualists can, or will, facilitate the visit of their English friends by announcing where they may best find accommodation. But as strangers in Paris may find this difficult, we should advise that the promoters of the Conference should consider this matter. On our part we should be happy to forward a list of names of such persons as desired to obtain reasonable accommodation in attending the Conference.—Ed. T. W.]

ERRATA.—Amongst the many printers' errors in *The Two Worlds*, from Nos. 73 to 75, at page 258, in the review of Miss Theobald's "Gleams of Hope," &c., instead of "According to the great bulk of spiritualists"—lines that belonged to another paragraph,—read "According to the unfair criticism of many whom I may well call outsiders," &c.

GRATEFUL ACKNOWLEDGMENTS.—In response to an appeal in this paper of April 12th, headed "One in Need," the Editor has received from an unknown friend the sum of TEN POUNDS. This Mrs. Hardinge Britten has forwarded to Mr. W. H. Smith, of 19, Offord Road, Barnsbury, London, N., the party appealing, and one whom from Mrs. Britten's private enquiries appears to be a most deserving person. On her own account, as well as for that of the happy and grateful recipient of this munificent sum, the Editor returns heartfelt thanks, and feels assured that the noble donor will have his kindness returned to him a thousand fold in the great day of eternal reckoning.

Amongst the notices of meetings we call SPECIAL ATTENTION to the forthcoming Lyceum Conference, the deep importance of which we shall have occasion to comment on in our next issue.

A MATERIALIZING SEANCE REPORTED BY
A CLERGYMAN.

REV. HUGH O. PENTACOST, one of the most popular and certainly one of the most liberal preachers of New York, is the editor of a semi-religious paper, entitled "*The Twentieth Century*." In the issue of January 26th, of this year, Mr. Pentacost gives a long and very impartial account of a materializing séance he attended, though he does not mention the name of the medium.

The room and all its arrangements he describes minutely, and although there was little or no difference in the manifestations to those ordinarily described in such séances, what effect these manifestations and the circumstances attending them produced on the keen, sceptical, but thoroughly candid

preacher, may be gathered from his closing remarks, which were as follows:—

"The lady who sat at my left asked me if I recognized the spirit. I said: 'Madam, I did not come here to recognize spirits; I came here to see if any spirits would recognize me.' 'Well,' said the lady, 'I cannot say that I saw any likeness between the spirits and the friends they represented; they convince me of their identity in other ways.' This lady's mother had appeared to her during the séance for the first time, and she said she saw her disappear through the cabinet floor.

"As we were not to get any more manifestations, I asked if I might be allowed to state one of my difficulties without violating the conditions of the séance; for I was determined to do or say nothing that could interfere with the conditions of the circle. I kept myself in a perfectly passive state. One point was not clear to me. It was this. It appeared to me that among the forms produced there was one very unlike the medium herself. I refer to what seemed to be a child about twelve years old. Upon the supposition of fraud, this child must have been introduced into the cabinet during the few seconds of total darkness at the very beginning of the séance.

"It seemed to me almost certain that there was a child in the cabinet, and I said so. Somewhat to my surprise, the medium in the Indian's voice invited me into the cabinet, where I went but found nothing besides the medium, dressed just as before the séance began, the chair, the hassock, and the brick walls. The cabinet was just as I had found it at the beginning. This seemed remarkable to me, and I said so, and thanked the medium for her courtesy in allowing me to satisfy my mind upon the point in question.

"The facts appear to be, then, that several voices were heard in the cabinet, including a little child's, a boy's, a man's, an old woman's, and a rough sailor's, besides the whispered or half-vocalized conversations of the various materialized forms with their friends; that several different-sized forms appeared, including a child's, a twelve-year-old girl's, a fourteen-year-old boy's, a grown man, grown women, and an old woman; and that all these sounds and sights were produced by the medium without an accomplice, for the assistant did nothing but arrange the room, darken the windows, manage the lamp, and answer the door-bell, although he sat directly by the cabinet all the time. And at no time was the room in total darkness but once, and then only for a few seconds.

"There are other facts that I have not related to-day which I will embody in my address next Sunday, when I intend to explain the impression all this left upon my mind, and tell you what my conclusions are in so far as any fair mind will come to conclusions, by so slight an investigation as I have made, upon a subject which has engaged the attention and secured the favourable consideration of thousands of persons who cannot be disposed of by calling them cranks or fools.

"And permit me to say that while I do not purpose to allow myself to be hoodwinked by spiritualists, if there are any who might be disposed to deceive me, neither do I purpose allowing myself to be prejudiced by narrow-minded persons who denounce spiritualism without investigating it, or after having investigated it with the determination to find it a fraud. I cannot as yet believe that thousands of intelligent persons, including men of great ability in many respectable professions, can ardently believe something wholly false, nor can I as yet believe that all that spiritualists claim is true. It should be said, however, that I am not now discussing spiritualism so much as what took place at one séance, and that not a bell-ringing, or writing, or light séance, but a materializing, semi-light séance.

"I would like to have those of you who are interested in the subject come here next Sunday free from prejudice or passion and judge for yourselves whether the inferences I draw are justified by the facts I have reported and shall report. And you may be sure that I am thankful, as I have been many times before, that I live in a tolerably free country and stand on a platform where I can speak the truth without any danger of being excommunicated."

If there were no lies in the world, truth would lose one-half its force and beauty.

CHARACTERS never change. Opinions alter; characters are only developed.—*Disraeli*.

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"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, APRIL 26, 1889.

SPIRITUALISM, THE PRESS, AND THE PULPIT.

For the last forty years—that is, over since the world of spiritual existence has held direct communion with earth by means of telegraphic signals—wonderful works have been performed, and wonderful signs of spirit power have been rendered, such as in many other epochs of human history have been heralded forth to the world as miracles. In the present day, though these things are proved to be wrought by natural law acting between the spirits of humanity in the higher life, and those yet remaining on earth, it is almost incredible to observe with what bitter opposition this beneficent, consoling, and deeply momentous communion has been received. Whilst millions of noteworthy personages, from monarchs to peasants, have been *forced* by phenomenal power to become believers, the clergy, who should have been the very first to adopt a faith that would have *proved* the truth of what they merely till now asserted, have been the bitterest enemies and loudest revilers of the new faith. The pious too, acting under priestly influence, have shunned it with horror, and attributed all its beneficent and wonderful powers to the old theological scarecrow of a Devil, "going about like a roaring lion," &c., &c. But perhaps the most persistent of all the foes that have so blindly assailed a work that proves its divine origin in cause as well as effect has been the press. Whilst all the doings of cheats, swindlers, impostors, and such camp followers as are ever found in the wake of a grand army, are trumpeted forth in every paper, secular and religious, as the work of spiritualism, its really true and wonderful phenomena are denied representation, and with a few honourable exceptions—scattered here and there through different countries—the press have persistently closed their columns against every report of the spiritual marvels ringing round the world; and equally determinately opened them to every slander or evil report calculated to blacken the names of spiritualism and spiritualists. One of the honourable exceptions alluded to above is that New York journal, entitled the *Sunday Press*, from which quotations have been made in our last and present issues in the Rostrum articles. By these, something may be learned of the vast and influential proportions to which spiritualism has attained in the United States. Its hundreds of Sunday meetings in every town and village, its legions of circles, public and private mediums, above all, its camp meeting annual gatherings of from ten to twenty thousand persons, may never be enacted in any other land but in the vast areas of America; still, enough is known of its status all over the world, and in this land especially, to justify us in asking what papers throughout the length and breadth of Great Britain would not be eager to repeat the story, if one single bank defaulter, swindler, burglar, or murderer were

brought up before a magistrate, and proved to be a *spiritualist*! But we will go further. Happening to take up the *Newcastle Evening Chronicle* of the 8th inst., we find a report of a scene so extraordinary that we may confidently affirm, had it occurred within the pale of a spiritualist meeting, all the press and pulpit of Great Britain would have united in a general cry of execration, and a general demand to put the unholy thing down as the work of *Satan*! Here is the report, however; let our readers be the judges thereof.

EXTRAORDINARY SCENES IN A CHAPEL.

"Strange scenes were witnessed in the Congregational Hall, Medland Street, Ratcliff, London, yesterday. There had been a dispute going on for some years between the pastor and congregation of the church worshipping there and the Congregational Union, who claim the right to the building, on the ground that the trustee (Mr. Thomas Scrutton) had handed it over to their care. The view of the matter taken by the pastor (Rev. W. H. Massey) and his congregation, is that they have the right to use the building as a place of worship, as they hold the lease of it. For more than twelve months the building has been closed at the instance of the Congregational Union, and from that time up to a few weeks ago, when Mr. Massey was taken seriously ill, he has conducted services on the steps of the hall. For the first time since the 'eviction,' the Congregational Union appointed a representative to preach yesterday, the service being advertised by means of bills. Mr. Massey and about a score of the members of his church assembled outside the building shortly before eleven o'clock. At that hour, Mr. Mackay (the preacher) and Mr. Gates, of the Congregational Union, arrived. Mr. Gates and Mr. Mackay rushed inside, followed by Mr. Massey, two of his sons, and his members, besides a number of men residing in the neighbourhood. It appeared that both parties anticipated opposition. Mr. Mackay, hymn-book and bible in hand, ran for the platform. Mr. Massey, supported by his two sons, also made for the preacher's desk. Mr. Mackay, however, gained that position first, and gave out a hymn. Mr. Massey, with his sons, took up his position by the side of Mr. Mackay, and also gave out a hymn. Then one of Mr. Massey's sons endeavoured to remove Mr. Mackay from the platform. Mr. Mackay with both hands seized the railing, a great struggle taking place. Mr. Gates made an attempt to reach the platform to assist his friend, but was prevented by Mr. Massey's friends from proceeding along the passage. Then one of the most disorderly scenes imaginable took place. A regular stand-up fight occurred between Mr. Massey's friends and those of the Congregational Union. Mr. Massey's son, seeing that he could not remove Mr. Mackay, let go his hold, and the latter proceeded to pray. At this time one of Mr. Massey's friends gave out the hymn, 'Dare to be a Daniel,' which was sung with great gusto. This hymn ended, Mr. Mackay shouted at the top of his voice, 'It is my purpose to preach Christ here this morning, and now I shall read the 25th chapter of Proverbs.' Mr. Massey made a similar intimation, and both preachers went on reading at the same time from different portions of the Bible. When Mr. Massey had concluded his chapter his friends struck up another hymn, which was followed by one of the hardest struggles that could possibly be imagined. Several of Mr. Massey's friends seized hold of Mr. Gates and Mr. Mackay, and tried to remove them from the platform. Both gentlemen resisted, and Mr. Mackay, looking heavenward, exclaimed, 'Lord, look down upon us in mercy this morning,' and then gave out the hymn, 'I heard the voice of Jesus say.' The Massey party struck up the hymn, 'There will be no parting.' Mr. Mackay declared the service concluded, and requested all to retire. This announcement was met with cries of 'We shan't! we shan't!' Mr. Massey and his adherents declared that they would not leave the chapel until Mr. Gates and Mr. Mackay went off. A consultation took place between the parties, the result of which was that all left the building together. On getting outside, Mr. Mackay, going up smilingly to one of Mr. Massey's sons—the one who had taken the most active part in the scenes described—took him by the hand, and said, 'I forgive you, my friend. I hope we shall meet in heaven.' 'I hope so,' was the reply.

"At the evening service the proceedings were of the same disorderly character. A company of 'roughs' were present, and at one point, when Mr. Gates (who was now accompanied by two of his sons) and Mr. Mackay were being hustled about by Mr. Massey's friends, a couple of men scrambled over the platform, apparently with the intention

of defending the representatives of the Congregational Union; but they were prevented from interfering by a police sergeant who, with five other officers, was now in the hall. About this time a man who had frequently interrupted Mr. Mackay, while he was delivering his sermon, was given into custody on a charge of brawling, and amid great excitement was marched out of the building between two policemen. An attempt at rescue was made by some of Mr. Massey's friends, but they were driven back by the police. The proceedings concluded shortly afterwards amidst the greatest excitement.

"At the Thames Police Court (April 8th), Frederick Stevens, was charged with brawling at the Congregational Hall, Ratoliff Highway. It was contended for the accused that it was a question of right as between the congregation, who had selected one preacher, and the Congregational Union, who had selected some one else. It was ultimately decided to adjourn the case *sine die*, with a view to an amicable settlement being effected between the parties."

We are ourselves well satisfied with the history, progress and present status of spiritualism, and despite of all that it has to endure from the weakness and wickedness of human nature, and the consequent foes it has to battle with, from within as well as without its own household—we humbly and reverently thank the Father of spirits for preserving in spiritualism, all that constitutes the essence of true religion. We are gratified that the immense spread and influence of spiritualism has compelled even a small section of the press to be brave enough to tell the truth on so momentous a subject, but we are *not* satisfied that the sacred cause of religion, even in name, should be desecrated by the enactment of such disgraceful—nay blasphemous—scenes as that reported above, and we will add, if the ecclesiastical law will not intervene to prevent such a state of things and the civil law cannot punish them, we may unite in thankfulness to God that the divine law has anticipated them, by sending upon the earth a revelation in which such abominations are impossible; in a word—it is the prevalence of the deplorably *Ir-religious intelligence* we are compelled from time to time to call attention to, which justifies our assertion that SPIRITUALISM HAS COME NONE TOO SOON, and our gratitude, that IT HAS COME TO STAY.

THE GRAND REALITY:

Being Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by HUGH JUNOR BROWNE, of Melbourne, Australia. London: Trübner and Co.

CONCLUDING EXTRACTS.

At the termination of my last discourse I was describing the vast assembly in and around the temple. I spoke of the curtains having been up drawn, when the sight was one of amazing beauty, inducing a feeling of reverence and love. Within the temple I observed a class of spirits I had not before beheld. They were from the Summer Land, and it is needless to say that they looked bright and pure. They did not use the speaking powers as you do, but each communicated his ideas to the one he wished to converse with by thoughts. Being in such harmony they were so united by the chords of affinity that the organs of speech were not requisite for the interchange of thoughts, which were visible in their countenances, where could be perceived the high tone of feeling which actuated their souls. They were robed in garments of blue—garments that were devoid of all pomp or showy appearance.

I was drawn towards a knot of spirits of the same turn of mind as myself, of whom I asked what was intended by this assembly. They replied, "Many of the spirits you see here are from the higher spheres, from whence they come regularly to instruct us upon questions that are abstruse to our minds. When the meeting is opened those spirits will occupy the space which is elevated above the rest, and then they will be able to answer questions put to them for the benefit of all. You will now have an opportunity of eliciting information concerning the next sphere you have to enter, and not be ushered therein in a state of ignorance, as was the case when you emerged from the physical encasement through the process called death, prior to which there was nothing of a reasonable character given to you that could enlighten you as to the journey that lay before you. Here it is different. You are taught so plainly that you cannot make any mistake." After this conversation I heard soft music, unutterably soothing and delightful. It was a harmony of dulcet sounds, and there followed a soul-

stirring address, in which were no despicable appeals to God for mercy—no heartrending cries to be saved from the just effects of wrongs committed.

I asked my friends how it was, if these spirits were from the higher spheres, that they looked so young. "Because," they answered, "once the border of the Summer Land is passed, the old and jaded appearance engendered through earthly taints begins to wear off as a natural sequence to the new spiritual existence. There the soul continues to expand, the spiritual powers to become developed, and the feelings attain an elevation not hitherto conceived of. The denizens of that purer sphere have assumed more youthful looks by the influence and power of enlightenment, and their minds will continue to expand, causing them to rise higher and higher both in beauty and spiritual majesty. Some of these spirits have been thousands of years in the spheres, and yet, as you see, they bear youthful looks! They are not of earthly clay, but are spiritualised after God's everlasting likeness. There is nothing about them that can fade, for they have been stripped of all earthly taint. They appear in their native simplicity, and their souls are engrossed with love and reverence for the Being that gave them birth."

For a short time the same enchanting music again pealed, and then one of the spirits from the Summer Land arose and spoke in these words: "Spirits! we are gathered here from various grades—some from those spheres where I once sojourned—some from the Summer Land, where countless numbers of happy spirits dwell in harmony and true affinity. Here are congregated friends some of whom have not seen each other since they parted on the earthly plane of life. Here the spirit reaches a sphere where it can enter into conversation with those of a higher state. Do not for a moment think that there is only one grade here; for there are inhabitants from many spheres gathered together, drawn by affinity for each other in love, in goodness, and in truth."

After the lapse of a short time—during which the spiritual atmosphere again resounded with vocal strains from the myriads present chanting songs of glad thanksgiving—the same spirit spoke in these words: "Friends! I have come from higher lands, and as I look towards the earth, where once we sojourned, I see marked out a change in religion, philosophy, and education, such as will ere long be brought about. Concerning creeds and dogmas each one now disputes with the other, causing disturbances not only in the churches, but also between man and man. The power of thought is now arousing those who have long been sleeping. As I stand addressing you thousands of voices seem to ascend from that little star called earth. This is a happy moment for me, for I have been deputed to point out a path by which the children of earth can be benefited; and not these alone, but yourselves also, for in defining that path to the benighted, all will be elevated. Many of you here have still some dear friends or relations residing on the earth-sphere, who are waiting to hear from those they loved, and who still cling to them dearly, in memory. That light which has so long been obscured through priestly machinations is about to dawn upon the world. Those of you here who have been slumbering must now awake and go forth to those sorrowing souls on earth, and light within them a thirst for such knowledge as will lead them to ascertain THE GRAND REALITY regarding those whom they have mourned as dead. Teach mankind THE HOLY TRUTH, which, when once understood, will blend them together as one mighty brotherhood, and usher in an era of universal peace and goodwill. From hence to earth we must place a ladder by which those who will, may climb. We must encourage those of sympathetic natures to develop their spiritual faculties; to teach that the surrender of the God-like gift of reason is to dishonour the Divine Giver thereof, and that it is absolutely essential to man's well-being that all should investigate every assertion which has been or is advanced as truth. No more priestly dogmatism must rule; but the sparkling fountain of everlasting truth must pour down upon the earth, so that all can freely drink of its pearly stream. Each one, no matter how high or low his state upon that earth may be, must be touched by our influence, and thus his dormant spiritual faculties be aroused.

"Spiritual manifestations, except in isolated cases, have almost ceased among mankind, and the path of spiritual progress is closed. Over the world, once the primitive abode of many here, are spread the wings of infidelity, the expulsion of which is a portion of the work you have to effect.

"Exterminate the barriers which ecclesiasticism has raised, and man will soon give up the superstitions of the past, and

accept in their place the divine revelations of Nature, which over invite all to investigate freely their truth and reality. Such a religion requireth not the decorations of human ingenuity to impart to it intrinsic worth, or to make it acceptable to God, for the worshippers in spirit and in truth, at the shrine of such a religion, will of necessity be drawn towards Him, the ever-living Fountain of practical love."

A very long and extatic address in continuance of the above followed, for which we have no further space, neither do we deem it expedient to continue these extracts, other descriptions of life in the spheres awaiting notice. The opening lines of the speech quoted above will show that the spiritual manifestations, now so rife on earth, were designed and organized by wise and loving spirits in the higher life, and this statement has been again and again affirmed by A. J. Davis in his wonderful clairvoyant views of the hereafter; also by Emma Hardinge Britten, Cora Richmond, Lizzie Doten, and numerous other test and trance mediums; the very *modus operandi* of the first attempts at the communion being frequently described in Judge Edmonds' and E. H. Britten's histories of the movement. That the spirit in man is not all at once converted by death into an angel of light or darkness is shown so conclusively that we are neither amazed nor shocked to find that we commence life hereafter from the exact point (and with all our faculties preserved) at which we close it here.

The simple naturalness with which the narrative of sphere life commences, up to points of progress beyond which the spirit *hears words unutterable*, and beholds scenes which "*it is not lawful*" to describe, are all graphically worked out; and though we are now obliged to terminate even the brief extracts we have been enabled to give, enough has been shown to justify our commending to earnestly-enquiring minds a careful and candid study of "The Grand Reality."

We expect shortly to publish extracts from another graphic account of sphere life.

SPIRITUAL FRAGMENTS.

"Gather them up!"

LOOF LIRPA.

PRIMEVAL ORIGIN OF ALL-FOOLS' DAY—THE "HULI" FEAST OF THE HINDOOS.

THIS very ancient and almost universal festival, Oriental scholars tell us, is derived from the *Huli* feast among the Hindoos, where a similar custom prevails of sending people on empty errands, and laughing at them.

Before the time of Moses, the Egyptians fixed the commencement of the year at the vernal equinox. Oriental chronicles say that the day when the sun entered the astronomical sign *Aries* was a great festival, when Hebrews marked their door-posts with blood, and the Egyptians theirs with red. The Hebrew name for the celebration was *pedach*, which means *transit*. It was when the sun passed over the equinoctial line into the northern hemisphere.

Throughout India the custom of the primitive race yet remains exemplified in the red powder holidays, a sort of carnival, familiar to every resident of Calcutta, called the *Huli*, or vernal equinox, when every one in the streets attempts to sprinkle others with red powder, and afterward squirt water upon. The red powder is an imitation of the red pollen or fructifying powder of plants; and the water symbolizes the spring showers. This *Huli* festival and dance is the origin of the "yule" log in Europe, and an early root from which our word "holy" was also derived. Many of these facts are traced with great detail in Higgins's *Anacalypsis*. The yule-log, formerly put on British hearths at Christmas Eve, as the foundation of fire, amid much formal ceremony, is credited in English works as derived remotely from the Festival of the Llamas. It was a festival of the nativity of a new year, when, after the winter solstice, the short and darkened days began to lengthen, and a new era of reproduction was born or inaugurated, to increase in brightness until the summer solstice. All early festivals were regulated by astronomical periods. Among the Celtic Druids it was a custom at this season of renewed spring for all the inhabitants to extinguish their fires, and the Druid priests erected their altars among labyrinths in the woods, and combustibles were placed thereon. In answer to prayer, they were said to have a sacred flame descend from Heaven and kindle the wood upon their altar. This sacred fire was kept constantly

burning until the recurrence of the same anniversary, and in the meantime was furnished to the people for their use by the priests. The lack of a scientific knowledge of the precession of the equinoxes has caused these festivals to vary several months in the lapse of ages of unrecorded time.

The passing over of the equinoctial sun in the spring was marked by the celebration of peculiar rites among many nations. At that season the Brahmins celebrated the sacrifice of the Yajna Lamb, always a young male with horns. The origin of "the day we celebrate" was among the primeval races of Central Asia, and was a joyous, thankful, fun-loving occasion, connected with the celebration of the return of spring at the vernal equinox. Our word "April" is derived from the Latin word *aperire*—to open—as the month in which the new year of nature opens. Our calendar has been changed many times to conform to discrepancies in former astronomical calculations. As late as when our signers of the Declaration of American Independence were born, our year began on March 25th; but in September, 1752, it was changed to the first day of January, as now used. The observance of April Fool's Day is, therefore, as old as the recorded history of the human race, and had its origin in India, at the passage of the sun into the northern heavens, at the spring or vernal equinox. There is no *loof lirpa* about that, but a sober scientific fact.

LYCEUM JOTTINGS.

A SPARROW'S NEST.

O WHAT a medley thing it is!
I never saw a nest like this:
Not neatly wove with decent care,
Of silvery moss and shining hair.

But put together odds and ends,
Picked up from enemies and friends;
See bits of thread and bits of rag,
Just like a little rubbish bag.

See hair of dog and fur of cat,
And rovings of a worsted mat,
And shreds of silk, and many a feather,
Compacted cunningly together.

Well, here has hoarding been and living,
And not a little good contriving
Before a home of peace and ease
Was fashioned out of things like these.

Think, had these odds and ends been brought
To some wise man, renowned for thought—
Some man of men, a very gem—
Pray, what could he have done with them?

If we had said, "Here, sir, we bring
You many a worthless little thing,
Just bits of scraps, so very small,
That they have scarcely size at all.

"And out of these you must contrive
A dwelling large enough for five—
Neat, warm, and snug, with comfort stored,
Where five small things may lodge and board."

How would the man of learning vast
Have been astonished and aghast!
And vowed that such a thing had been
Ne'er heard of, thought of, much less seen.

Ah, man of learning, you are wrong!
Instinct is more than wisdom strong;
And He, who made the sparrow, taught
This skill—beyond your reach of thought.

And here, in this uncostly nest,
These little creatures have been blest;
Nor have kings known in palaces
Half such content as in this,
Poor simple dwelling as it is.

In the Bodleian Library at Oxford is a most touching record of heroism and self-sacrifice on the part of a child—a record to touch one's heart with its pathos. The tower door of St. Leonard's Church, Bridgenorth, was left open, and two young boys, wandering in, were tempted to mount the upper part, and scramble from beam to beam. All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling, while the younger, slipping over his body, caught hold of his comrade's legs. In this fearful position the poor lads hung, crying vainly for help, for no one was near. At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for. "Could you save yourself if I were to loose you?" replied the little lad. "I think I could," returned the older. "Then, good bye, and God bless you," cried the little fellow, loosing his hold. Another second, and he was dashed to pieces on the stone floor below. His companion clambered to a place of safety.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON AND CHURCH. 26, China Street.—Our room has become too small, and we have taken a larger and more convenient one at the above address, which will be opened Sunday next by Mr. J. Walsh, of Blackburn. We invite as many friends as can make it convenient to pay us a visit on the occasion. Times of services: Lyceum, 10-30; Lectures at 2-30 and 6-30. Mrs. Best, last Sunday, gave some remarkable clairvoyant descriptions, 89 in all, 75 recognized.—*J. H.*

BACUP. Princess Street.—Mr. Mason, of Birmingham, delivered two trance addresses, closing with clairvoyance. Afternoon subject: "Behold, the beautiful dawn of light and knowledge has come upon us." Evening: "Intemperance in the physical and spiritual." Both addresses were instructive and appreciated by good audiences.—*A. H. W.*

BLACKBURN.—Miss Jones, of Liverpool. Two brief but excellent addresses. In the afternoon, eight good psychometric delineations were given; in the evening, sixteen; all recognized.—*A. A.*

BOLTON. Bridgeman Street Baths.—Mr. Taberner's afternoon subject was, "Shall we gather at the river?" and in the evening, "Man, know thyself." Two good audiences. At the close of each discourse several poems were given, subjects chosen by the listeners. Sunday next, Mr. Mayoh will be the speaker, when we hope to again have good audiences. Would that we had more friends to come and put their shoulders to the wheel, in support of the grandest religion that has ever been proclaimed.—*J. P.*

BRADFORD. Ripley Street Mission Room.—Mrs. Russell's control gave two very interesting addresses. Afternoon subject, "By their fruits ye shall know them;" evening, "Our Spirit Home and our Mission here on Earth," closing with moderately good clairvoyance.—*T. T.*

BRADFORD. St. James.—Mr. and Mrs. Carr gave two good and earnest addresses. Afternoon subject, "Home;" evening, "Spiritualism; is it a Religion?" followed by clairvoyance. Very attentive audiences. On Sunday next, the 28th, we expect Miss Keeses. Our tea party was well attended, the room being full, and was well enjoyed.

BRIGHOUSE.—We had a good day with Mrs. J. M. Smith, of Leeds. A fairly good audience listened eagerly to a discourse on "Suffer little children to come unto me." Evening subject, "Evolution of life." A numerous audience, and a few questions answered satisfactorily. A number of clairvoyant descriptions were given and recognized, which were surprisingly accurate. Five children were named.—*S. B.*

BURNLEY. Hammerton Street.—The cause of spiritualism in Burnley has commenced a new epoch in its history to-day, April 21st, by the opening of a new room, which is much better than the old one in every respect, being larger, lighter, and entirely in our own hands. The opening discourses were given by Mrs. Wallis. In the afternoon she pointed out "The Distinctive Features of Spiritualism," and in the evening showed us "The work before us," as parents of the rising generation, as conductors of the Lyceum, and as members of the society, and urged upon all to show by their every-day life that spiritualism was a power for good. We had a tea party and entertainment on Good Friday, both of which were well patronised.—*R. V.*

CLACKHEATON. Oddfellows' Hall.—Afternoon, Miss Patefield's guides spoke well on "Prayer." In the evening they spoke on "Was Jesus crucified on a cross to save mankind?" in a masterly manner, showing that man was responsible for his actions, and ought not to seek to put his burdens upon another man's shoulders. We should look at a man's life, not at his death. After each service there was excellent clairvoyance.—*W. H. N.*

COLNE.—Mrs. Green gave two splendid lectures. Afternoon, "Who are the Messengers of God?" Evening, "The Future Life." Clairvoyance after each lecture; twenty given, fourteen recognized. Mrs. Green named five babies; the controls gave their spiritual names as well as their earthly ones. The controls spoke very nicely to each baby, and gave the mothers very good advice. Large audiences.—*J. W. C.*

COLNE.—Good Friday tea party. 200 sat down to a very excellent tea, given and served by our male members only; any female found assisting in any way was fined 1d.—even if only passing a cup of tea across the table—which caused much merriment. An entertainment followed to a very large audience, which gave great satisfaction, consisting of songs, solos, recitations, dialogues, and Irish caricatures. Mr. Hoskin and Miss Heap, taking the Irish characters, caused roars of laughter. Mr. Green and Miss Rushton, with eight others, gave a dialogue, entitled "Having their Photographs Taken," which brought down the house. In fact, everyone took their parts in a creditable manner. A very successful day.

COWMS. Lepton.—The guides of Miss Cowling gave two good addresses. Afternoon, "Charity"; evening, "Is Jesus the Saviour of the World?" Clairvoyance very fair.

CROMFORD AND HIGH PEAK.—Morning: "The intelligent controlling forces of Nature." The control pointed to the fact of science and history as monuments built upon past experience, and at no time could man offer his total of knowledge, or speak of God's definite purpose, yet to-day thousands were met to worship an ideal, borne by the natural exegesis of the past and without which mankind could not have come forth from darkness to light. But God had not special love; as all were His, so all is good. He being absolute in truth and purity, truth and purity became the natural goal to which all mankind were tending, and would assuredly reach sooner or later. No one man was specially selected as of God-nature; but purity was a saving grace found in many, and it was the real Christ-principle, that ought to be sought for. This would undoubtedly be the creed of the true worshipper, so soon as he had freed himself from selfish desires, and could preach and pray for others without working for his own spiritual reward as payment for work performed. Evening: "The Responsibility of Spiritual Teachers." Man had felt at all times a force impelling him to reason out from the external or objective plane the causes and effects of nature. He had stumbled across useful as well as injurious knowledge, but in taking his bearings at the present time he was more startled to find the latter was the most useful when best understood. War had claimed millions, neglect of cleanliness millions more; but both were hands on the dial of experience that were ever pointing to the hours of peace and harmony. No generation had gone without its spiritual teachers, and as far as records could be relied upon, those teachers who were most sensitive, and therefore the best instruments for God's spiritual messages, had

been abused and crucified; but as truth was irrepressible, the tide flowed on, and man was becoming more bold to declare the truth as beheld by him, and less depending upon past events for his spiritual guidance. Spiritual teachers were living guide-posts, ever pointing, and their responsibility was great, as, in after days, men and women would meet them with gratefulness or otherwise, according as they had been directed by them. Full meetings.—*W. W.*

DENHOLME.—Miss Walton's guides delivered very good addresses, afternoon and evening, which were listened to attentively by small audiences.—*Clayton Proctor, 7, Blue Hill.*

EXETER.—On Good Friday about 40 persons sat down to tea, presided over by Mr. Rossiter, of Torquay, a veteran worker in the spiritualist ranks. Tea over, we had an entertainment, when several members took part in readings, songs, and recitations, and an enjoyable evening was spent. Short addresses were given by Mr. Rossiter and Mr. Fred Parr. On Easter Sunday we had a social gathering in the morning, when suggestions were thrown out for the better carrying on this glorious truth, and of making our meetings more successful. Everyone took part in the controversy, and received something to think about. Afternoon: a most enjoyable and harmonious circle, when we had fresh proofs of a future life. Evening: Mr. Rossiter gave his experiences of spiritualism, which were wonderful and astonishing, giving us plenty of food for thought and encouragement. Our old friend and tried worker, Mr. J. Page, gave a short address, urging all to lead a practical life, and not place too much confidence in that which purports to come from the spirit world, but to reason it out and weigh it in the balance of common sense, and hold fast to that which is good. This has been a memorable day, not only because Mr. Rossiter has exercised a sort of a revival influence among us, but because Mr. Page, our late president, has seen his way clear to sinking all minor differences, and has extended the hand of friendship to us again, for which we thank Almighty God, and hope to see both Mr. Rossiter and Mr. J. Page among us many more times in the future.

HALIFAX.—Afternoon: Mr. Bush gave a very excellent address on "The Bible and Spiritualism." Evening: a beautiful invocation, by Mr. Bush. Then Mr. Lamont, of Liverpool, gave an address on the subject of "Lyceums," earnestly entreating all parents that were spiritualists to send their children to the lyceum, where they may gain a true spiritual knowledge and not have them trained up in the old creeds and dogmas. Mr. Bush then gave a thoughtful and well-reasoned address on "Inspiration," which was listened to by an appreciative audience.—*J. L.*

LEIGH. Railway Road.—Mr. Gregory's guides gave an impressive address, followed by clairvoyant delineations, nearly all recognised. Evening, he spoke on "Is spiritualism a new dispensation?" to a good and appreciative audience.—*J. W.*

LONDON. Canning Town, 41, Trinity Street.—A pleasant and harmonious meeting with the guides of Mr. H. Towns. Clairvoyant descriptions given, and all recognized; one was given in German, and recognized by a German lady who was with us the previous week. General satisfaction, one stranger. Young sensitives, who are desirous of obtaining knowledge, would do well to join our little meeting, so that other circles may be formed in this district with good and efficient mediums. The people prefer phenomena to platform speaking, it being more simple and easier to grasp than an address from the platform.—*T. K.*

LONDON. Forest Hill. 23, Devonshire Road.—Sunday last, a lecture given to a large audience by Mr. Ivor McDonnell. Questions were asked and answered.—*M. G.*

LONDON. Garden Hall, 309, Essex Road.—A full and harmonious meeting. Mr. Vango's clairvoyant descriptions were very good; all recognized.—*G. C.*

LONDON. Marylebone, Harcourt Street.—Mrs. Hawkins and Mr. Towns, with some other friends, gave some interesting experiences in spiritualism.—*C. H.*

LONDON. Peckham, Winchester Hall.—Easter Sunday, a first visit from Mr. H. Darby, who gave us a few thoughts on "Spiritualism," which were attentively followed. By special request, Mr. J. Veitch delivered a powerful and most appropriate address on the "Resurrection," much appreciated, as it well deserved to be. A few enlightening replies to questions concluded a well-spent evening. Being holiday-time attendances rather scanty.—*W. E. L.*

LONDON. Open-air Work. Kensal Green, by the Cemetery wall.—Morning we commenced our open-air work, and an encouraging audience assembled. Mr. Emms and W. O. Drake gave the addresses upon "The Religious and Phenomenal Aspects of Spiritualism." A large quantity of literature was given away. Next Sunday morning, at 11, Mr. Robert Lees.—*W. O. Drake.*

LONDON. Zephyr Hall, 9, Bedford Gardens, Notting Hill Gate.—Morning, Mr. Pursey spoke upon several topics concerning spiritualism, followed by some exchange of opinion. Evening, Mr. F. Dever-Summers gave an address upon "The Soul of Things," and great interest was taken in questioning the speaker, as different opinions were manifested. The audience were much delighted with some excellent singing by Mr. James Langton and Miss Vernon.

MACCLESFIELD.—Mrs. Groom opened the new church, afternoon and evening. See next week for full and detailed report of the services.

MANCHESTER. Tipping Street.—Mr. Johnson, of Hyde, answered questions in the afternoon, and the evening subject was, "Who are the saved?" It was a grand lecture. He said man had ever been trying to get satisfaction as to his salvation, and of all the various sects not one can satisfy him, and he comes to the conclusion that he will have to save himself, as the sacrifice of another will not do in these enlightened times, for God helps those that help themselves. Large and intelligent audiences, who listened with rapt attention.—*W. H.*

MANCHESTER. Psychological Hall.—April 17, Mr. Pearson gave a very interesting and instructive lecture on "Palmistry," illustrated with diagrams, in aid of the Salford Lyceum. We are sorry the attendance was rather small, as we desired to have had a good audience as an acknowledgment for Mr. Pearson's generosity. April 21, two good discourses were given by the guides of Miss Hollows. Afternoon, "True and False Messages;" evening, "The House of Death;" also a couple of impromptu poems, which closed a very pleasant day.—*J. H. H.*

MEKBOROUGH. Ridgill's Rooms.—Afternoon, Mr. George Featherstone's controls spoke with their wonted earnestness. At night, he gave a grand discourse on evolution to a very good audience. On Good Friday, 50 persons sat down to a social tea, after which the guides of Mr. Geo. Featherstone gave an interesting discourse. Mr. Tatlow followed with clairvoyant delineations, and gave good satisfaction.—*G. W.*

MONKWEARNOUTH. 3, Ravensworth Terrace.—We had a good meeting, all being interested in what was said, and the guides of Miss Gladhill, who, for the first time on a public platform, gave successful clairvoyant delineations, mostly recognized.—*R. O. H.*

NEWCASTLE.—April 20, Mr. Victor Wyldes lectured on "Transcendental Thought in the 19th Century," and "Jesus, Krishna, and Buddha—their teachings compared." These subjects, with other seven, were purposely selected by the committee for discussion, and the treatment so far has given the utmost satisfaction.—I am glad to congratulate your management upon the intended change in the printing of *The Two Worlds*. I trust that the finer quality of the paper, superior ink, improved spelling, and better "get up," will increase your readers.—*W. H. Robinson.*

NORTH SHIELDS. 41, Borough Road.—Mr. J. McKellar spoke on "Clairaudience and Clairvoyance," in a praiseworthy manner. Mr. Henry, under control, successfully and minutely described a large number of spirit friends. Many strangers present.—*C. T.*

OLDHAM.—April 20th, our tea party was not well attended, and for various reasons was about the dullest on record. April 21st, Mrs. Britten, though suffering from her recent indisposition, lectured with her accustomed vigour. Her afternoon subject, "Easter Sunday, or the Veil of Mystery Rent in Twain," was a powerful address, throwing much light not only on the origin of Easter, but of other festivals now observed by the Christian Church. Six subjects were taken from the audience in the evening, and treated with remarkable clearness. We are trying to arrange with the Manchester Societies for a trip on Whit Saturday, and I should be pleased to hear from any who would like to join.—*J. S. G.*

OLDHAM MUTUAL IMPROVEMENT.—April 18th, we had the last of a series of lectures on Physiology, given by Messrs. H. Sutcliffe and C. Thorpe, subject: "Hydropathy." This subject was dealt with practically and well. The lecturer, Mr. Sutcliffe, said he had made this subject his special study, and from practice and personal experience of its treatment he had proved it to be as a remedy far superior to the ordinary treatment. He spoke of the steam baths, and to come straight out of this and be lapped up in a cool wet sheet was to contract the nerves, after which they would relax and force the blood to parts it otherwise would not have reached, and so vitalize the system. He showed us the process to undergo for the different baths (a member officiating as patient), in relation to different ailments, with a guarantee of its good effects. He quoted eminent physicians who spoke in its favour as to its healing properties. People could not imagine the efficiency and quality of water, for its simplicity; but it was one of nature's remedies unadulterated, and for its cleanliness and quality it was worthy of our study. He reminded us that in this as in everything else there was the use and abuse, and we ought to have some knowledge of its nature before applying it. After a few questions, answered with satisfaction, a cordial vote of thanks to the lecturer concluded. At the urgent request of the members, Mr. Sutcliffe consented to give another lecture on "Hydropathy" at an early date.—*N. S.*

PARKGATE.—We have had Mr. W. Rowling, of Bradford, here; his subjects were, "The Philosophy of the Future Life" and "The Journey of Life," which he handled in a most scientific manner to a fair audience. We shall have Asa Smith here on May 5th, and should like friends to make it well known.—*J. C.*

PENDLETON. Co-operative Hall.—Mrs. F. Taylor, of Manchester, gave two addresses, afternoon and evening; also poems before and after the addresses. Afternoon subject, "Follow me, and be ye saved; or, who are the world's saviours?" After the addresses the controls asked for questions to be put verbally. Very fair attendance.—*Sec., Thomas Carr, 1, Pendleton Street, Whit Lane.*

RAWTENSTALL.—Good Friday tea party. The room was filled to overflowing. After tea we had a grand entertainment, consisting of singing by the choir, recitations, readings, dialogues, and also speeches by Messrs. Walsh and Jas. Ormerod. A good report of the progress of the society from its commencement was given by Mr. John Barnes, giving great encouragement. We hope to secure larger premises shortly. The chairman is wishful to commence a building fund, and would be glad of assistance from any friend, if it is only the widow's mite—we do not despise the day of small things. Donations will be acknowledged in *The Two Worlds*. April 21st: We had a red letter day. In the afternoon the service of song, "Ministering Spirits," written and arranged by Miss Sarah Ashworth, was rendered by the choir very efficiently. The connective readings were given by Mr. Schofield, of Rochdale, to whom we are much indebted. Evening: Mrs. Warwick's control gave his "Experience on Entering the Spirit-Life," which riveted the attention of the crowded audience. Another control gave a beautiful song and some sweet poems to several of the audience, followed by good clairvoyant descriptions, mostly recognized. Mrs. Warwick is likely to be one of our best mediums, on account of her varied mediumship.

SOUTH SHIELDS. 19, Cambridge St.—Morning: Mr. Corry opened a very interesting debate in favour of "Sunday Closing," advancing good arguments. Several members took part. Evening: This being our last meeting in the present place, the service was more like farewell addresses, given by Messrs. Grice, J. Wilkinson, and J. Corry; subjects being "Spiritualism," "Mediumship," and "The Best Means for the Promulgation of Spiritualism." Speakers were listened to attentively, and received the applause of the audience several times. We shall have a coffee supper on Wednesday night, May 1st, at 7.30 p.m.—*J. G.*

SUNDERLAND. Silksworth Row.—Mr. Moorhouse presided, and gave us a reading from *The Medium* on "Home Spiritualism," by Mr. T. Hunt, afterwards. Mr. Thoms occupied the platform, as Mr. Sims could not do so on account of a little misunderstanding, and gave a very

interesting lecture, subject, "Philosophy of Death and the Communion of Saints," which he dwelt on at great length, to a very interested audience, and all seemed highly satisfied.—*G. W.*

WESTHOUGHTON.—Afternoon, Miss Gartside's controls spoke on "Our Father, who art in heaven," showing that God cannot be localised, but that he is everywhere, the infinite living principle that acts and moves in everything that has life. In the evening they spoke on "The true God." Sunday next: afternoon, discussion; subject, Clairvoyance. Evening: Rev. Mr. Reynolds, Unitarian minister, of Ainsworth.—*J. F.*

WISBECH.—Mr. Oswin gave an instructive address to a good audience on "Spirit communion," which was dealt with in a satisfactory manner, alluding to the Bible being full of it.

RECEIVED LATE. [Reports should reach us on Tuesday, no: Wednesday, morning.]—**Barrow-in-Furness:** Mr. J. Swindlehurst gave two grand inspirational orations. Morning subject, "The Revelations of Modern Spiritualism," a marvellous lecture. Evening subject, "Our Crucified Redeemers." Jesus was not the first to suffer for others, nor the last. Adam could not fall, because he knew no moral law, but after tasting the fruit of knowledge *ascended*, and laid the foundation of modern liberty and knowledge. The Grecian mythology conveyed the same idea in the sacrifice of Prometheus, who stole the sacred fire that men might live. Science, politics, and religion have all had their martyrs, sacrificed that others might be made free. Modern spiritualism is the new Prometheus, giving knowledge of immortality that men may live. This was a most eloquent address, appropriate to the day, and seemed to fairly carry the audience away. [Much condensed.]—**Foleshill (Lockhurst Lane):** Mr. Sainsbury lectured inspirationally. Morning subject, "The Teachings of Spiritualism." Evening, after one or two questions, the controls, by request, dealt with spiritualism again, in reference to the phenomena and the evidence on which it rests. Other questions were asked, and a discussion arose *re* the infallibility of the Bible, which was finally stopped by the chairman. Mr. Sainsbury visited Bedworth on Monday, where a successful tea and entertainment took place.—**Huddersfield (John St.):** Opening services. Mrs. Scott lectured with much power and good taste. Large and appropriate audiences. Easter Monday: 150 persons enjoyed a good tea. The entertainment consisted of recitations, comic readings, songs, &c. Great praise is due to the willing workers who contributed to so great a success.—**London (Clapham Junction):** The open-air meetings were unsuccessful, owing to the cold. Literature was freely distributed. Evening: Mr. Wallace's control gave an interesting address on the spiritual meaning of portions of the Testament, and a few thoughts adverse to reincarnation. Lyceum: 12 children, 3 teachers, 3 visitors. Calisthenics and instructive object lesson, and experiments.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. Tyrrell taught the senior class, reading an essay on "Magnetism." Mr. Burke took charge of the youngsters, keeping them in first-class order. Present: 7 officers, 35 members, 5 visitors.—*A. A.*

BRIGHOUSE.—Hymn and prayer by Mr. Shillitoe. Very good attendance. Marching and calisthenics gone through very well; conducted by Messrs. Jackson and Shillitoe. Rest of morning spent in practising hymns for the floral service on June 2nd.—*J. H.*

BURNLEY.—Our first Sunday in the new room. All was gone through very nicely. Attendance 109, officers 18, visitors 6; marching and calisthenics led by William Dean.—*H. W.*

CLECKHEATON.—One of our members entered the state of matrimony; we wish health, wealth, prosperity, and happiness to both. We are only sorry we have not places in our large towns where spiritualists could go through the ceremony of marriage in the spiritualistic form, it would be a step in advance of the old orthodox method. April 21st, a smaller attendance than usual, owing to the inclemency of the weather. Marching and exercises were gone through, after which Mr. Paulket, our newly-married brother, spoke a few words of consolation to our young minds. Mr. Blackburn gave a good address from the rostrum of this week's *Two Worlds*, which is very important to spiritualists. Mr. Hodgson spoke of the teachings of Christianity *versus* spiritualism, welcoming the day when new truths will more abound, and joy and gladness to all investigators therein. Closing prayer by Mr. Pearson. Scholars, 21, officers, 8.—*W. H.*

HECKMONDWIKE.—Present, 24 members, 7 officers. Hymn and prayer, a. and g.-a. r's. Went through usual calisthenics and marching. Closed with hymn and prayer.—*W. C.*

LONDON. 33, High Street, Peckham.—A very pleasant session of recitations, marching, and groups. Miss Violet Fennemore, and Masters W. Edwards and L. H. Fennemore recited. 2a. 2d. collected to assist our friends in Clerkenwell in their good work among the poor.—*W. T. C.*

MACCLESFIELD.—Opening of lyceum in new chapel. Good attendance. Better and full report next week.—*W. P.*

MANCHESTER.—Psychological Hall.—The attendance was below the average. The programme was gone through very nicely, including recitations. A few hymns were also practised for Whit-week. Closed with benediction by Miss Bletcher.—*C. B.*

MANCHESTER. Tipping Street.—10 a.m.: Hymn; invocation by Mr. Hart. Number of scholars 23. 2 p.m.: Opening hymn; number of scholars 25; recitations by B. Jones and E. Maslin. The lyceum first annual tea party entertainment and ball was held on Easter Monday. About 150 sat down to tea. After tea Mr. Crutchley, chairman, ably explained the principles and objects of our lyceums. The entertainment was opened by an overture ably rendered by our musical director, Miss Harper. Mr. T. Simkin sang two songs, which were well received. Miss Harper's singing was highly appreciated. The dramatic sketch entitled "My Wife's Relations," was well rendered, to the apparent delight of the audience. Great credit is due to the friends—namely,

Miss Hesketh, Miss Brown, Mrs. Hall, Miss Hyde, Mr. J. Jones, Mr. T. Jones, Mr. H. Hart, Mr. W. Heywood, and Mr. T. Simkin. A gentleman friend from Oldham addressed the meeting. Dancing and games followed till eleven o'clock. The officers wish to thank all friends who assisted us.—J. S.

MIDDLESBROUGH.—Hymn and invocation, g.-c. r. Marching and calisthenics, well done. Lessons, Fountain group led by Miss Carr, River group led by Miss Johnson, Ocean group led by Master W. Wright. Hymn and invocation by Mr. Gibson. We should like to see more adults take greater interest in the future advancement of the young minds now in our midst, and we want more spiritual unity practised in our Lyceums, and thus let knowledge, power, wisdom, and love reign supreme. Attendance, 32 children and 6 adults.—W. S.

OLDHAM.—9-45 a.m. Conductor, Mr. J. Chadwick, assisted by Miss H. Saxon and Mr. W. Meakin. In consequence of the holidays and bad weather there was only a moderate attendance. Recitations by Miss H. Gould, Master F. Shaw, and Messrs. N. Spencer and J. Chadwick. Marching, &c., gone through. 2 p.m., usual programme.—J. S.

OPENSHEW.—Attendance good in the afternoon, but the conductor fully impressed on all members that the morning attendances may be better. Invocation, Mr. Dugdale. Usual programme. Groups, nil, on account of a special meeting of the group leaders. An arrangement has been made that each group takes a subject for the whole quarter, that the children may fully understand it. Programme, Miss A. Howard, music; Mr. C. Smith, botany; Mr. J. Binns, Miss M. Bromley, Mr. J. Dugdale, and Miss Morris, to their respective groups, physiology; Miss Chesterton, moral lessons; and Misses J. Wild and E. Morris, object lessons. The leaders are ever trying to improve the mode of teaching. [Too late last week. Please write on one side of the paper only.]

RAWTENSTALL.—Usual programme gone through. Our teachers are coming up well. The chief cry with us is "Give us room—more room—to teach the children." We commenced a drawing class on April 14. A certified teacher volunteered to teach the class. The scholars were as anxious as the teacher. We hope they will persevere. If we can keep the young, and teach them the principles of spiritualism, they will be the bulwark of our glorious movement in after-life.—J. B.

SALFORD. 48, Albion Street.—Morning: Present, officers 14, scholars 23, visitors 2; hymn and prayer by the conductor, Mr. Thomas Ellison; usual marching and calisthenics. Afternoon: Officers 17, scholars 40, visitors 3; prayer by the conductor; musical readings; recitations by J. Jackson, and Misses Kate Cowburn and Lotty and Ada Cockins; readings by Thomas Ellison and James Heggie; lecture by Mr. Bacon, also Mr. John Moorey. The senior guardian put the children through the calisthenics. Prayer by Mr. John Clegg.—R. J. J., sec.

WESTHOUGHTON.—10 a.m. A good attendance, 22 present. We formed into two classes, the young men's class and the children's class, the former read out of Paine's "Age of Reason," and the latter out of "Star Readers." We had four new scholars, and are progressing satisfactorily.—W. C.

PROSPECTIVE ARRANGEMENTS.

KEIGHLEY. Spiritual Brotherhood Lyceum, East Parade.—Anniversary services will be held on Sunday, April 28th, in the Lecture Hall of the Mechanics' Institute. Addresses will be delivered by Mr. J. Swindlehurst, of Preston, at 10-30 and 6. At 2-30, children's service will be conducted by Mr. J. Armitage, of Batley Carr. Collection at each service in aid of the school funds. A tea will be provided for visitors in the Lyceum, at 4 o'clock. Tickets, 9d. All will be welcome.

LONDON. Peckham, Winchester Hall, High Street.—Special Services on Sunday next, April 28th. Addresses by Mr. J. Veitch; clairvoyance by Mr. John Hopcroft; solos by Miss Kate Hardinge. Spiritualists heartily welcomed.

LONDON SPIRITUALIST FEDERATION.—A Council Meeting will be held at Lockhart's, 109, Fleet Street, E.C., on Thursday, the 2nd May, at 8-15 p.m. It is earnestly hoped all the council will be present.—J. Veitch, sec., 44, Coleman Road, Peckham.

MACCLESFIELD.—Opening Services, Sunday, April 28th. Usual Lyceum Session in the morning. Afternoon: Open Session. A service of song will also be rendered by the Lyceumists, entitled "Ministering Spirits." Evening: 6-30, Rev. A. Rushton will discourse. Come and fill the place.—W. P.

MANCHESTER. Psychological Hall.—Saturday, May 4th, we intend holding a tea and dramatic entertainment. Tea at 5-30. Tickets, adults, 8d., children, 4d.; after tea, 3d. All are welcome.—J. H. H.

THE LYCEUM ANNUAL CONFERENCE OF 1889 will be held on Sunday, May 12th, at the Co-operative Hall, Downing Street, Manchester, as per resolution of last Conference, held at Halifax. All Lyceums elect their representatives at once, and notify the same to me as early as possible, that steps may be taken for their accommodation. Agenda (Assemble at 10 a.m., chair to be taken at 10-15 prompt): Part I.—(1) Call to order, (2) Reading of Minutes of last Conference, (3) Secretary's report, (4) Treasurer's report, (5) Reports of special committees.—(Adjourn at 12-30 for dinner; re assemble at 2 p.m. prompt); Part II.—(6) Open council, (7) Place of next Conference, (8) Election of President for 1889, (9) Election of Secretary for 1889, (10) Election of Treasurer for 1889. In the evening, Mrs. Emma H. Britten will deliver an address in the same hall, on "The Importance of the Children's Progressive Lyceum." Mrs. E. H. Britten has generously given her services for the occasion in support of the Lyceum cause. A collection will be made at the close to defray expenses. As there will be much business of an important nature to engage the attention of the Conference, it is urgently desired that all delegates will make an effort to be in good time, that the President may be able to take the chair at the time

stated. It is also earnestly desired that all Lyceum Secretaries, without exception, will send me as early as possible the total officers and members, male and female, on their registers, and the average attendance of the same, so that I may be able to enclose the total strength of the Lyceum movement in my report to the Conference. And this being done yearly will show in a concise form the growth and strength of the cause. To those delegates not acquainted with Manchester, I may add, for their guidance, that Downing Street is the latter portion of Market Street. The Assembly Rooms are on the left hand. There is a large lamp hung over the causeway bearing the above title.—Alfred Kitson, Sec., 55, Taylor Street, Batley, Yorkshire.

OLDHAM.—Monday, April 29th, at 7-30, Mr. W. H. Wheeler will deliver a phrenological lecture, illustrated with diagrams, etc. After the lecture, public examinations will be given; also private delineations. Admission 3d. each. Come early.

PENDLETON. Cooperative Hall.—April 28, 2-30 and 6-30. Mrs. Wallis, 2-30, subject, "Charity;" 6-30, "Faith or Works."—T. Carr.

QUEENSBURY. Hall of Freedom.—On Sunday, May 5th, two lectures will be given in the above hall, on "Spiritualism," by Mr. G. Wright, of Manchester. Services to commence at 2-30 and 6. Chair will be taken by Mr. J. Bruce, of Bradford. Collections to defray expenses after each service. We are trying to spread the grand cause more in the district.

ROCHDALE. Blackwater Street.—2-30 and 6: Sunday, May 12th, a service of song will be given, entitled "Ministering Spirits."

WEST PELTON. Co-operative Hall.—Mr. J. G. Grey, April 28th; May 12th, Mrs. Peters.

Mr. G. Wright will lecture at Middlesbrough, April 28th and 29th. He will be in Yorkshire during May. All letters for him should be addressed c/o Mr. Tomlinson, 5, Kaye Street, Manchester Road, Bradford.

Mr. T. H. Hunt will take a provincial tour, commencing at Nottingham April 28th; May 5th, open; 12th and 19th, Blackburn; 26th, Middlesbrough; North Shields (probably) in June. A few dates open.—Apply to him at 8, Chapel Road, Notting Hill, London, W.

NOTICE.—Mrs. Wilkinson, psychometrist, 309, Essex Road, Islington, London, will shortly visit Exeter and South Devon. Secretaries of the societies in and near Exeter should not lose this opportunity of inviting her to visit them.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

[Editorial matter only should be sent to the Editor, MRS. HARDINGE BRITTEN, The Lindens, Humphrey Street, Cheetham Hill. All reports, notices, and items for Passing Events' columns, should be sent to the Sub-Editor, Mr. E. W. WALLIS, 10, PETWORTH STREET, CHEETHAM. The Editors do not hold themselves responsible for the views expressed by correspondents, but cheerfully give room for all temperately-worded reports, which must be delivered at this office on Tuesday morning. Correspondents desiring a reply should enclose a stamped envelope.]

HALIFAX.—We hear that the sale of work has been a big success. Full report next week.

The book entitled "The Grand Reality," quoted from in our columns lately, sells at 7/6, and can be obtained from Mr. E. W. Wallis.

BOLTON.—Mr. J. Pemberton writes in reference to the séance reported in No. 74, held at Mr. Hatton's. He says, "I was present and ought to know. His (Mr. Taylor's) legs were not tied to the chair, and I must say I could not see any lights, only from the fire. I do not doubt the genuineness of what did occur. The table certainly did lift about six inches from the floor, with my feet on one of Mr. Taylor's hands, and another gentleman stood on the other; but I object to undue colouring to any report which is sent you."—[Scrupulous care should be exercised to be accurate in all details, which should be understated rather than exaggerated. Reports lose all value if overdrawn.—E. W. W.]

Mr. William Lee, of 34, St. Vincent Street, Barrow-in-Furness writes: As requested, I send you the following report. A weekly séance is held every Friday evening by a number of members of the Barrow Spiritualist Society, with Messrs. Hobson and Proctor, mediums, to investigate the phenomenal part of spiritualism. It was resolved by Messrs. Hobson and Proctor and the conductor to invite those members who did not attend the above séances to a special séance on Tuesday, April 9th. Accordingly about eighteen, the mediums included, met together. The room was well heated by a stove to about 70 degrees, and all comfortably seated, Mr. Moor, late of Liverpool, now residing at Barrow, set to work pinioning the mediums. We were invited to inspect the process, which included arms, hands, and feet fastened by straps and cords to the chairs, the hands were strapped together in front, so that, under the circumstances, it was impossible for them to move. The writer assisted to carry the mediums in the cabinet on the chairs. After singing a hymn the chairman was asked to look at the mediums, when Mr. Proctor had an iron ring on each arm; how they got there I suppose we are to find out. While singing again, the tambourine came floating over the cabinet, and in coming down it was brought in contact with the writer's arm. Then we were asked by the chairman to throw our handkerchiefs in the cabinet; several sitters did so, one gentleman threw in his pocket-book. The handkerchiefs were thrown out again all tied up in curious shapes. A number of lights were seen floating about in the cabinet. The owner of the pocket-book asked "if the friends could tell him what it contained?" The book

was picked off the floor and the leaves were turned over. The control said, "I can do no better than hand the gentleman his book back again." To my surprise it came *through* the curtain on to my knee, I was sitting next the cabinet and handed it to its owner. There must have been an intelligence at work to do this. Some small pieces of cardboard were thrown out amongst the sitters, and I was tapped on the hands many times in answers to questions. The tube at request was taken to a lady on the other side. The ball came floating over the cabinet to the writer (it was covered with luminous paint inside), I saw it come over my head ringing all the while; it travelled over the other sitters and back to the cabinet. When the light was struck Mr. Hobson was found with a ring on each arm, and Mr. Proctor with one on his left arm. Not a sound of any movement by the mediums was heard. I am thankful to the mediums, Mr. Moor, and the spirits for this splendid séance." [Our correspondent does not say so, but we suppose the fastenings were found intact at the close?]

DR. BUCHANAN'S "PSYCHOMETRY."—Copies of this valuable book can be had on application to Mr. E. W. Wallis. Price 8s. 6d.; 9s. post free.

OUR AGENTS' PRIZE was won by and was awarded to Mr. J. S. Gibson, who writes: "I beg to acknowledge receipt of the bound volume of *The Two Worlds*, as agents' prize, which you have awarded to me. It will be a useful addition to our library, to which I intend to present it."

A correspondent wishes to know if it is true "that the women employed in printing and binding Bibles for missionary purposes are so poorly paid that some of them are compelled to resort to the streets to earn their livelihood." This statement has been made in his hearing, and he thinks it incredible, and of such importance that it should be supported by evidence or withdrawn. Can any of our readers supply the desired particulars? Send to this office.

THEOLOGICAL NUTS TO CRACK.

65. If the love of God be the cause which produces love in man, can anger and wrath produce the same effect?

66. Is it the revealed will of God that all men shall be saved?

67. Can God will all men to be saved, knowing that a part will be for ever lost?

68. If God, under any circumstances, wills the endless misery of a human soul, in what does he differ from Satan?

69. Can Jesus Christ be the Saviour of any more than he actually saves?

70. Can Jesus be the "Saviour of the world" if the world be not saved by Him?

71. If *belief* and *good works* in this life be essential to eternal salvation in the next, can infants be saved?—*Rev. A. C. Thomas.*

PASSED TO THE HIGHER LIFE.—Mr. John Postlethwaite, of Rochdale, after a brief illness, aged 66, on Friday, the 19th. Mr. Postlethwaite was on a visit to friends in London when a throat trouble, from which he has suffered more or less for several years, developed acute symptoms. By the advice of his friends he went into a hospital, but succumbed after a few hours. Mr. Postlethwaite, who was a director of *The Two Worlds* Company, and was much respected, recently lost his wife, who preceded him into the world of souls two months ago. The interment took place on Wednesday last, Mrs. E. H. Britten conducting the services. A full report will appear in our next issue.

CLECKHEATON.—Mr. Hodgson writes: "Since Rev. Ashcroft's visit here our membership has increased from 10 to 40. 'He that hath ears to hear, let him hear.' Thank you, Mr. Ashcroft, come again."

Mexborough and Sheffield have recently undergone an infliction of Ashcroftism, with the usual results. A Sheffield maker of conjuring appliances has been supplying the showman with some of his wares, and next season we may expect further developments of Ashcroftian jugglery.

The Oldham friends are trying to arrange for a combined trip on Whit Saturday. [See report.] Why not choose some central place and fix a programme, and offer an invitation to all Lancashire and Yorkshire Spiritualists and societies to assemble there that possibly can, and have a grand open-air gathering? There should be no difficulty in mustering two or three thousand Spiritualists if well arranged.

Mr. Sutcliffe, whose lecture on "Hydropathy" to the Oldham Mutual Improvement Class was so much appreciated, is the maker of the Home Turkish Baths advertised on our last page, which we can heartily recommend for good workmanship and usefulness.

The Mexborough and Swinton Times, April 19th, contains several letters of interest on spiritualism.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The first quarterly conference was held in Newcastle-on-Tyne, Sunday, April 7th, when delegates attended from all the societies forming the Federation. Several subjects of interest were discussed, amongst which the principles previously adopted were brought forward for reconsideration, it having been thought by some advisable that we should adopt those accepted by the Lancashire Federation instead. All the societies agreed to the

change, which was unanimously passed. It was also resolved that we invite spiritualists living where there is no society to join the Federation, at a minimum subscription of 1s. per quarter, and thereby be enabled to participate in the benefits conferred by organization. We have reason to be highly encouraged by the work done so far for the furtherance of the cause. Many meetings have been held in districts where societies had not been formed, and good and interested audiences have been enabled to hear the revelations from the spirit world ably enunciated from the public platform. The result has been the formation of one new society; and we feel, if nothing further than this had been done, well repaid for the efforts which have been made, and would appeal to all friends of truth and progress to come forward and help us in our endeavours to uproot prejudice, and place the movement on the high footing which its authority and facts demand it should have. Any societies or individuals wishing for information as to the working of the Federation are requested to communicate with the honorary secretary, Mr. Fred Sargent, 42, Grainger St., Newcastle-on-Tyne.

A speaker at a recent celebration of the forty-first anniversary of modern spiritualism claimed that there are 11,000,000 of spiritualists in the United States.

A FACT: THE GOOD OF IT.—Willie Nugent, of Plymouth, was ill with St. Vitus's dance. His medical attendant declared it would take six months to effect a cure, but a local medium, under spirit influence, treated him six times only—magnetically, no medicine—and completely cured him. He was back at his work within a month.

The Exeter report is interesting, as showing the true spirit of progress and fraternal love. The happy reunion of friendship and co-operation in the work of truth and progress is sadly needed. Let "the truth" ever stand highest. The world needs every true man and every brave woman to work for reform. Life is too short for strife, malice, and contention; and the pressing need for action, for unity, and reform calls upon every one to make sacrifices, to help in the good work, and subordinate selfish and personal aims for the good of all. Cherish faith in one another.

Mrs. Leah Fox-Underhill appeared and spoke, in New York, at the forty-first anniversary celebration, and said she came forward "in justice to the cause, to the memory of my dear mother, and to myself. Many misstatements have been made by friends, as well as enemies." She gave an account of the early manifestations as they occurred at Hydeville, and concluded by saying, "I will stand for spiritualism while I have breath to speak. I know it is true. It is my hope and my salvation, and I want the world to know it."

Mr. George Featherstone, of 72, Netherfield Lane, Parkgate, near Rotherham, is a clear and forcible trance speaker, and gives good satisfaction. He is open to engagements.

SOUTH SHIELDS. 19, Cambridge Street.—Services will be conducted as usual every Sunday. Lyceum at 2-30. Lectures at 2-30 and 6 p.m.

BRIGHOUSE.—Mrs. Booth writes: "After splendid lectures on Sunday at Brighouse, Mrs. J. M. Smith with seven friends retired to the home of Mrs. Booth; a strange gentleman came in, when the controls of one medium gave the man a full description of character, and reminded him of an accident which happened to him thirty years ago—viz., a kick from a horse in the breast, and also reminded him of an injury to his hand some years ago."

The holiday entertainments appear to have been eminently successful. Spiritualism is the gospel of cheer and sociability, of good nature and fraternity. These pleasurable reunions help to cement friendships and remove misunderstandings.

The problem of the hour in spiritualism: How best to combine to spread the truth and aid in its application? Let each apply the truth he knows to himself, and order his life in accordance with the principles of righteousness, and set the example of harmony, forbearance, and good will. Let all who feel the need of work find the work they can do best, and let no one hinder or quarrel with his neighbour, but aid him, and the problem will be solved. Co-operate, federate, fraternize.

New and larger halls were successfully opened at Burnley, Huddersfield, and Macclesfield last Sunday. So the good work grows.

The movement has advanced with great strides these last four years, and the Lyceum has grown even more rapidly. These results have accrued from the earnest co-operation and self-sacrificing labours of many true-hearted men and women. Union is strength.

We are pleased to learn that there is a likelihood of a new hall being opened shortly at Church. There are most encouraging signs of progress in the cause in every quarter. Above all, we note with great satisfaction a spirit of work, of enthusiasm, and of harmony being manifested in many quarters. May it continue and increase.

We must remind our correspondents that reports should reach this office on *Tuesday morning*. We do our best to secure insertion of those that come later in the day, but cannot promise to print those which arrive on Wednesday.

THE LIGHT IN THE TOWER.—In answer to numerous enquiries, we wish to announce that we can supply all the back numbers containing the previous chapters of this interesting story.

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