

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 77.—VOL. II. [Registered as a Newspaper.]

FRIDAY, MAY 3, 1889.

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A L O F A S

[SEE BACK PAGE.

SERVICES FOR SUNDAY, MAY 5, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Newall.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, at 2-30 and 6-30: Mrs. Yarwood.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Bush.
Batley.—Wellington St., at 2-30 and 6: Mrs. Wade.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Berry.
Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Wylde.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Open.
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. G. Dodd's, Gurney Villa, at 2-30 and 6.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Miss Jones.
Bradford.—Walton Street, Hall Lane, Wakefield Road, at 2-30 and 6: Miss Patefield.
 Otley Rd., at 2-30 and 6: Mr. S. Featherstone.
 Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mrs. Midgley.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Swindlehurst.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Armitage. Mondays, at 7-30.
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Metcalf.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker Street, at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 12-30 and 6: Mrs. Mercer.
 21, Rooley Lane, Bankfoot, at 6-30: Mrs. Bentley.
 6, Darton Street, at 10-30: Mrs. Denning and Miss Crowther.
Brighouse.—Town Hall, at 2-30 and 6: Mrs. Ingham.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mr. J. S. Schutt.
Burslem.—Colman's Rooms, Market, at 2-30 and 6-30: Mr. Sainsbury.
Byker.—Back Wilfred Street, at 6-30.
Cleckheaton.—Oddfellows' Hall, at 2-30 and 6: Miss Keeves.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Plant.
Cowma.—Lepton Board School, at 2-30 and 6: Mr. D. Milner.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Green.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Deesbury.—Vulcan Road, at 2-30 and 6: Mr. Rowling. Monday, at 7-30, Mrs. Craven.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, 6-30: Mrs. Peters, Clairvoyant—admission, 2d.
Foleshill.—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 86, Main Street, at 11-30 and 6-30. Thursday, at 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mrs. Ingham, and on Monday, at 7-30.
Haslingden.—Regent Street Coffee Tavern, at 2-30 and 6.
Harwell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Miss Harrison.
Hetton.—At 6.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Whittaker.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Hepworth.
 Institute, John Street, off Buxton Road, at 2-30 and 6.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Espley.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Crossley.
 Assembly Room, Brunswick Street, at 2-30 and 6: Mrs. W. Stansfield.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. T. H. Hunt.
Leeds.—Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. Blackburn.
 Institute, 28, Cookridge Street, at 2-30 and 6-30: Mr. Hopwood.
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. Britten.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, 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.
Dalston.—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, "Spiritualism and the New Testament."

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, Garden Hall, at 6-30: Mr. Walker. 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. Burns, "Phrenology;" at 12, Open-air, Battle Bridge; at 6-45, Mr. Humphreys, "Spiritual Glimpses."
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 St., at 11, Mr. Earl; at 7, Mr. Hopcroft, six subjects from the audience, and Clairvoyance. Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Lees, "Spiritualism an Absolute Necessity." Tuesday, at 8, Séance, at Mrs. Noyce, 10, The Mall. Friday, at 8, Séance at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.
Peckham.—Winchester Hall, 38, High Street, at 11, Mr. Vango, Clairvoyance; at 7, Miss Blenman; at 3, Lyceum. 99, Hill St., Wednesday, at 8, Mrs. Cannon, Clairvoyance. Saturday, May 4th, at 8, Mr. Paine, Psychometry. Saturday, May 11th, at 8, Members' Séance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. F. T. A. Davies and others.
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.
 Collyhurst Road, 2-30 and 6-30: Mrs. J. M. Smith, Anniversary.
Mexborough.—Ridgills' Rooms, at 2-30 and 6: Mrs. Dickenson.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church Street, at 2-30 and 6: Mr. Parker.
Nelson.—Victoria Hall, at 2-30 and 6-30: Miss Wilson.
Newcastle-on-Tyne.—20, Nelson Street, at 6-30: Alderman Barkas, Psychometry and Clairvoyance.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden Street, Lyceum, at 2-30; at 6-15: Mr. J. Thoms.
 41, Borough Road, at 6-30: Mr. G. Forrester, Mr. Brown, Clairvoyance.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare Street, 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mrs. Wallis.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mrs. Murgatroyd.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Road, at 10-30, Lyceum; at 6-30: Mr. A. Smith.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mrs. Butterfield.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—Oddfellows' Hall, at 8 and 6-30. Thursday, Circle, 7-30.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Cropper and Mrs. Warwick. Thursday, at 7-45.
 Michael Street, Lyceum, at 10 and 1-30; at 3 and 6-30: Mr. Mayoh. Tuesday, at 7-45, Circle.
 28, Blackwater Street, at 2-30 and 6: Mrs. Stansfield. 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.—Cocoa 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. Hepworth.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; at 11 and 6: Mr. Gray.
 14, Stanhope Road, High Shields, at 11 and 6.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Connell.
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.
Stonehouse.—Corpus Christi Chapel, Union Place, 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. Scott, of Darlington. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6-30.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 2-30 and 6-30: Miss A. Walker.
West Pelton.—Co-operative Hall, Lyceum, at 10-30 and 2; at 6-30.
West Vale.—Green Lane, 2-30, 6: Miss Hartley.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6: Mrs. Venables.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 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.

SPIRITUALIST FUNERAL AT MIDDLESBROUGH.

BY A NON-SPIRITUALIST.

NOTE.—In the *North Eastern Weekly Gazette*, of Middlesbrough, April 13th, is published an article under the above heading, a condensed account of which we give below, and that not for the purpose of retailing anything of a character novel to our readers, but to give them the opportunity of judging how the non-spiritualistic public regard our beliefs, especially on such solemn and realistic occasions as the interment of a beloved friend. The writer of the report says:—

It was not a very pretentious funeral. The locality was Derwent Street, Middlesbrough, and the time shortly before two o'clock on Sunday afternoon. A shower of rain was falling, accompanied by a keen wind, which made things uncomfortable for the little crowd of gaping onlookers that surrounded the house with drawn blinds. The open hearse was drawn up by the door, and on the other side of the road were seven or eight carriages in readiness for the funeral party. When I reached the house the coffin had already been brought out, and was resting in the roadway on three chairs. The rain fell steadily on the varnished lid and on the brass plate that was inscribed "Martha Peacock, aged 62." Some loving hand, probably that of a daughter, laid on the coffin a wreath composed of spring's earliest flowers. There was a momentary pause, and then a hymn was given out, commencing—

The outward earth is dark and drear
When friends we love are seen no more.

After this had been sung by the little band of mourners, a pleasant-faced lady, who I afterwards learned was Mrs. Connell, of Leeds, offered up a prayer, or, as the spiritualists call it, an "invocation." It was here that the peculiar tenets of the spiritualists became at once manifest. The petition was "that this our sister may have power to return unto her husband and children, and speak loving words and messages unto them. Let the friends left behind know and feel that her presence is ever nigh, and that she is the same mother and friend as she has been in the past." This excepted, the prayer was as orthodox as the most ardent Churchman could wish.

Accepting an invitation to enter one of the carriages, at last the cemetery was reached, and the line of carriages, accompanied by a few pedestrians, wound slowly along the cemetery paths until the open grave was reached. There was no prefatory ceremony, the coffin being at once lowered into its narrow receptacle. Then came another hymn, of which I give the opening stanza—

Clay to clay, and dust to dust,
Let them mingle, for they must;
Give to earth the earthly clod,
For the spirit's fled to God.

Then followed another "invocation" by Mrs. Connell, who spoke of death as "releasing the spirit from its earthly casket," and asked the "Father" that the spiritual body might progress upward and onward. "May she," implored the fair rhapsodist, "return to greet her loved ones here, and then go to the spiritual mansion which she has prepared, not with hands, but with love and kindness to her fellows."

The invocation ended, Mr. Gallettie said, "We will read a portion of the Hebrew writings."

Mrs. Yarwood was the next participant, and with bare head, heedless of the rain and wind, she too expressed her conviction that the dead woman would be able to manifest herself to those who now mourned her loss. "She is listening now," said the realist, "to the words with which we are trying to comfort her children. She says, 'Weep not, my daughters, be not like Rachel of old; be comforted, for I am with you in peace and joy and happiness.' She will tend and guard and guide you just the same, and she wants you to ask her advice, and ask her to show you the way, just as in her life-time."

The next speaker was one of the sterner sex, and his utterances were more in the nature of an eulogy of the deceased than an enunciation of the views of the sect to which he belonged, unless the statement that the mourners were "bereft of the deceased in form, but not, thank God, in spirit," might have been taken as such. Very decided was the expression of opinion in the succeeding hymn, the first verse of which was—

The world has felt the quickening breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more.

Mr. Gallettie was the last speaker, and his "invocation" contained a reference to the "ministering angels that descend to guide us and lead us in the various paths of this life." He also petitioned Heaven in favour of the numerous class of which the writer is one, "that they may inquire into the peaceful truths of spiritualism that Thou hast transmitted to men. And to Thy holy name," continued the speaker, with an unconscious reversion to old formulas, "be praise and glory for evermore."

The service over, I walked back to Middlesbrough in company with one of the sect, anxious to learn something of the doctrine and beliefs of these pariahs of the religious world. He told me, in answer to my queries, that the spiritualists had been an institution in Middlesbrough for eight or nine years, and that the society membership numbered about fifty, although he considered that there were many who were favourable to their views who were afraid to openly avow them. The public speakers he divided into three classes—"normal," "trance," and "inspirational." I pressed for a further explanation.

"Normal speakers," he said, "are those who, whilst speaking, are conscious of what is going on around them. A 'trance' speaker is a person who professes to have little or no knowledge afterwards of the utterances he or she may have delivered; and an 'inspirational' speaker is one who, while admittedly conscious, yet claims to be inspired from the spirit realm. Some are clairvoyants, and some claim to have clair-audience—that is, receiving through the faculty of hearing, testimony from the spirit realm."

"Do you recognize," I queried, "the divine authority of the Scriptures?"

"As one of our principal men puts it," he rejoined, "we do not recognize any set of men at any time as being the private secretaries of the Infinite. We recognize Jesus as our brother, and not as our Saviour. There is a minority who claim that the Bible is the Word of God as absolutely as do any of the Christian Churches, but who put a somewhat different interpretation on them, and who contend that the spiritual manifestations which form the basis of the scriptural superstructure are not limited to the age in which they were exercised, but are, according to a spiritualist standpoint, equally possible now. But the broad view that obtains in connection with the spiritualists, is that the Scriptures

are simply records of certain spiritual manifestations and messages received in connection with a small, uninfluential, and semi-barbarous nation; and that they are altogether an anachronism considered as an infallible standard of teaching and conduct for the present enlightened and progressive age."

"Having, then, dethroned the Bible from the position it has so long occupied, what do you set up in its place?"

"Man's development, improvement, and the harmonious exercise of the best of his faculties. I had occasion once," continued my companion, reflectively, "to summarise in a brief form the principal points of the spiritualistic belief, and I said something like this:—I believe that I am an immortal progressive being. I believe in a life based upon the harmonious exercise of love, justice, and intelligence, constituting progress both here and hereafter. In addition to that, spiritualists claim to receive undoubted communications from friends departed, such communications being in many instances received direct by the recipients from friends passed away; and in a secondary way from 'mediums' who are utter strangers both to the persons receiving the communications and those from whom they professedly come. Spiritualists find that many both inside and outside their ranks claim to be endowed with clairvoyance or second sight. Others claim to have clair-audience."

"You go on," I observed, "where all other religions stop, and fling a bridge across the gulf which has hitherto been regarded as impassable."

"Emphatically spiritualism claims to be a scientific religion, in that it does not bring a cut-and-dried theory and then endeavour to square its facts; but endeavours to ascertain what the real facts are, both present and *post mortem*, and then act up in accordance therewith."

"How far can it be applied, this faith of yours? For instance, what is your view of sin and retribution?"

"The derelictions of many so-called lights and examples go very far to show that sin is organic and constitutional. Sin is dis-harmony and deterioration, depravity and cruelty; and to intensify the feeling of responsibility is one of our strongest endeavours."

"Then you regard sin as a morbidity—an unhealthiness rather than the result of ingrained depravity."

In answer to a remark of mine respecting clairvoyants he responded, "Many who claim clairvoyance as a dormant faculty find it is developed in seasons of physical prostration, fasting, or at the closing scene of life, when nearly everybody becomes clairvoyant."

"And quite right that it should be so. That the gate of another and a better world may stand ajar when we come to it, is a consummation devoutly to be wished."

"Do you believe in God?—an individual and creating Deity?"

"It is sometimes said that on that matter no two persons think alike, because the conception must differ according to the individuality of the mind; but unquestionably spiritualists do recognize as one of their fundamental principles that Intelligence and Goodness are the ruling powers of the universe. As to whether this Being is one or more I am not aware of any who, with any show of reason, claim to be able to speak positively."

At this point our roads diverged, and as I shook hands with my companion I thanked him for the information he had afforded me respecting the creed, if it may be so called, of the much maligned spiritualists.

DAISY.

"Our teacher's dear little daughter
Is in heaven!" the children said
While reverent awe and wonder
Was born of that strange word "dead."

Daisy, who always had loved them,
These little ones from the street,
No longer with smile and blessing
Would their eager faces greet.

And sorrowful words and glances,
With sobs that would not be stilled,
Were a loving tribute to the vacant place
That the little girl had filled.

And one small playmate spoke softly,
Uplifting her tear-dimmed eyes,
"We should carry some flowers to Daisy,
Before she goes to the skies."

"But the pretty blossoms cost money,
And we haven't a penny, you see,"
Then she clapped her hands at a happy thought
Of the wild flowers growing free.

"We will weave a chain from the daisies,"
She said, "like her pretty name;
And ask the angels to tell her
Why only field daisies came."

So love led the sorrowing children
Through the flower-strewn meadow lane,
Where, toiling throughout the morning,
They fashioned a daisy chain.

Then joyfully carried their treasure
To the school-house, there to be told
"No flowers were wanted for Daisy,"
Who was lying so still and cold.

"We want no flowers here, children,"
Said the father, crushed with woe,
"My beautiful blossom's transplanted,
Vain are fairest flowers that grow."

"We haven't brought flowers, teacher,
These are common, just from the farms,
That we brought—'cause we loved your Daisy,"
Sobbed the child in her teacher's arms.

So the little form in the casket
Was wound with the blossoms of earth,
While the beautiful spirit ascended,
Awakened to heavenly birth.

And entering the pearl gate portal
Which closed on all earthly pain,
Was a little white-robed angel
Love-wreathed in a daisy chain.

Callic L. Bonney.

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch,

BY EMMA HARDINGE BRITTEN.

CHAPTER V.

"News! news! from far over the seas."

It was the anniversary of the day when Ronald McIvor and Marian Latimer had parted, nine years before. For four of those years Marian had devoted herself with unceasing effort and indomitable purpose to the establishment of her "Industrial Association." The plan, so crudely shadowed forth in her mind at first, had grown into such form and completeness as she herself had never dreamed of.

Several ladies, possessed of skill and executive ability, had been attracted to Miss Latimer's work; and, finding therein a congenial sphere of activity, they had remained in the neighbourhood and become efficient and valuable members of the establishment.

Marian had often realized in her own person the truth of the sage aphorism, "They builded wiser than they knew," and many times she had wondered why the mysterious Providence which shapes human destiny had selected for the good work an instrument which her excessive modesty and self-distrust led her to believe was so entirely unfitted for its execution as she was. Never did poor Marian's spirit bend beneath this sense of incompetency so sorrowfully as on the ninth anniversary of the fatal day when her lover bid her farewell—as she now feared—for ever.

All day long she had busied herself with her charge; now watching the business-like way in which her chief assistants directed the work of the younger members, and now secretly endeavouring to brace herself up to the task of emulating them. But in this latter design she had never felt her inaptitude so keenly before.

A great fête was at hand, and the fashionable visitors of Glenfillan, no less than all the inhabitants of the surrounding districts, were eagerly preparing to take part in it.

After many vicissitudes following upon Sir Andrew Agnew's decease; after his estates had passed into Chancery, and two distant relatives who had laid claim to them and the title had been removed by death from the scene of earthly litigation, the sole surviving heir to the domain and baronetcy had been summoned from abroad; the Chancery suit had been decided in his favour, and within a few days of the period at which we resume our story, the new baronet, Sir John Agnew, was expected to arrive at the Castle of Glenallan, to celebrate, with all the rejoicings which the occasion demanded, his inauguration into possession of his splendid fortunes.

Sir John was reported to be a gentleman of more estimable character than his predecessors. Still, as he had spent most of his life abroad, his advent in that remote and somewhat primitive district was regarded by his Scotch neighbours and tenants with some anxiety.

The venerable and esteemed master of Woodbridge Grange, Admiral Donaldson, had come down from the British metropolis, with his wife and four daughters, at least a month earlier than was their wont, on purpose to aid in preparing the festivities which were designed to welcome the new baronet.

True to his maritime profession, the old admiral had planned a fine regatta to take place on the day of Sir John's arrival.

The customary organization of parades, rural sports, and addresses of welcome—the whole scene to be enlivened by the performance of fine bands of Highland as well as military music—were items of the programme which had engaged the attention of all classes far and near for many weeks past.

Admiral Donaldson centred his whole thought upon the regatta, and already a regular fleet of yachts, pleasure and racing boats, lay in the harbour, awaiting the delightful contest anticipated.

The Admiral's followers, in the shape of any number of jolly tars, kept Glenfillan alive with fun and frolic. Several naval officers were guests at the Grange and other gentlemen's residences in the neighbourhood, while the prospect of a fancy ball, surpassing in splendour all occasions remembered by the ubiquitous "oldest inhabitant," was to open the first night's festivities, herald in a brilliant succession of similar entertainments, and fill up the measure of interest in the heart of every fair lady and gallant gentleman who could participate in the revels.

As might be expected, the four Miss Donaldsons, daughters of the venerable admiral, as well as the two unmarried Misses Latimer, were deeply interested in the approaching festivities, especially the grand inaugural ball.

To say the truth, none of the six fair spinsters above named were quite young enough to neglect any occasion that might introduce them to a rich baronet, and an unlimited number of gay cavaliers; especially as speculative mammas and waiting damsels from all parts of the country would be sure to attend.

The least interested person in the entire neighbourhood appeared to be little Gracie, Edward Latimer's youngest daughter. This "obtuse and hoydenish creature," as her refined sisters chose to designate her, although she had turned her twentieth year, never gave a thought to the one engrossing subject of her mother's and sisters' ambition, namely, an "eligible marriage settlement in life."

She had "never seen anyone she liked," she said bluntly, and until she did, the offers which poured in upon her, and which her sisters would have all too gladly accepted, she unhesitatingly rejected, alleging her total indifference to "the male persuasion," and declaring that she would never be indebted to any man for a home; in fact, she, Grace Latimer, "was not in the matrimonial market, and didn't intend to see herself knocked down to the highest bidder."

"The artful, designing thing," cried the eldest Miss Donaldson, a fair rose that had been blooming on the family stalk, unplucked, for the past thirty years.

"The bold creature!" replied her sister; "she knows well enough that Sir John is reported to be a very odd man, foreign and eccentric in his opinions, and so she is getting up for the occasion, and no doubt thinks to win him with talking that horrid French revolutionary stuff she has learned from her half-crazy father."

"Never mind, girls," chimed in a third aspirant of the Donaldson *ménage*; "Sir John, you know, is coming down here with papa, quite incognito, for a week before the fête, and I think if his aim is, as he says, to get acquainted with the place prior to his first public appearance, we, who will have the honour of entertaining him, will be fully able to place him on his guard against the designing girls of this neighbourhood."

"Not forgetting Miss Ethel and Miss Isabella Latimer," suggested another of the spinsters.

"I'm sure, it's simply disgusting to see how those girls dress, and the extravagant costumes they've brought down from London just on purpose for this very fête."

With a chorus of indignation in which the whole conclave joined, the sisters separated, each in her way bent upon imitating the example of the party they had been denouncing, by bringing all the artillery of dress, fashion, and extrava-

gance, to bear upon the siege to be laid against the heart of the unconscious baronet.

Meantime Gracie had her own way of preparing for the expected celebration, and this was by pouring into her dear Aunt Marian's ears, a quaint version of all the plots and plans that were agitating the feminine part of the community and details of the rare doings by which the masculines intended to do honour to the new lord of the broad Scotch manors.

Marian listened, as she always did, to the merry prattle of her little favourite, with an indulgent smile upon her lips, and a far-away look in her dark, luminous eyes.

Sometimes she would be recalled from her waking dreams by the direct reminder of her loquacious companion, that she was quite sure Aunt Marian hadn't heard, or if she heard, hadn't heeded, a single word she, Gracie, had been talking about.

On the day when our story re-opens, Gracie—after having given an elaborate account of the splendid costumes which the ladies of Glenfillan were to appear in, and how the finest and richest "traps to catch a baronet" were to be baited by her own sisters, Ethel and Isabel—suddenly changed the conversation, and determinately awoke her listener from her abstraction by remarking:

"Well, aunt, I suppose, if you don't care to see the sports or come to the ball, or any other of the fooleries, you won't object to have a place along with father and me to watch the regatta. There will be a set of the handsomest sailors manning the admiral's yacht that ever your eyes looked upon, and they do say many of them are Scotch lads who formerly belonged to this neighbourhood."

"That shot struck home," murmured the incorrigible little gossip to herself, as she watched the colour mount into the fair face of her companion, and then die out again into more than ordinary paleness.

"My dear pet," said her aunt, rising, "my press of work, and the excitement prevailing everywhere, has tired me to-day. I have given Mrs. Conran strict charge to have *your* pretty dresses carefully attended to before all others, so now, as I have some accounts to go over this evening, I think I'll just wend my way home and bid my darling good evening."

"All right, aunt," chirped the merry girl, not the least offended by this broad hint. "I shall run into the work-room to give some final orders, for I'm going to shine, I promise you; and then, hey for Marchmont and a game—in the science of husband-catching!"

Before her aunt could reprove her for speaking thus lightly of her elder sister's tactics, Gracie was gone, and Marian, with an unusual sadness pressing on her spirit, ascended the mountain path that led to her home. Instead of entering the Priory at once, however, as the evening shadows were beginning to lengthen, she passed into the solitary old tower, climbed the long, winding stairs, and, having trimmed her signal light with her accustomed fidelity, she seated herself in the broad window-place on which her lamp was stationed, and gave free vent to the stream of sad retrospective memories which bore her thoughts back to the time when first she had sent that signal line of light across the ocean waves, nine long, weary years ago.

At length, speaking to herself, as her custom had grown to be in her hours of solitude, she said: "If indeed, it is time to let these vain hopes perish, if the wide, wide world has not one single echo to sound in my ears of his dear voice, still I will be faithful to my word. My lamp *SHALL* burn on, until the fire of my own life is quenched for ever."

"Aunt Marian! Aunt Marian, may I come up? I have something special to say to you." Such were the sounds that broke on her troubled ear and interrupted her anniversary evening's sacred communings.

Hastily answering, "I will come down, Gracie," Marian descended to the next floor, then, as ever before, excluding every approach to her solitary signal post, as if the presence of any other human being than herself would have been desecration.

"What is it, my child, and what makes you linger so long ere you return home?" she said.

"Dear aunt," replied Grace, with unwonted gravity, "there is a man below wishes to see you. I met him as I was returning home. He asked me the way here, and, as he said he had a letter for you, which he must deliver into your own hands, I turned back to guide him."

"Do you know him, Grace?"

"No, aunt, he is a stranger here, he is—a sailor."

Together they descended the stairs, Grace running down

first, and, with instinctive delicacy, never turning to ascertain what effect her last words had produced on her companion.

Indeed, she had no sooner gained the lower floor of the tower, than, silently opening the postern gate, she passed out and left Marian alone with the stranger.

The waning light was still sufficient to reveal to the almost breathless mistress of the tower a short, thick-set man in a sailor's dress, and holding in his hand a tarpaulin hat such as was generally used by a man-of-war's man.

"Be you Miss Latimer?" he said, as Marian entered.

"I am. What do you require of me?"

"Miss *Marian* Latimer, daughter of old Cap'n Latimer?"

"Even so."

"All right, marm. I'm jolly glad I found ye, for I've something mighty particular for ye, d'ye see."

"Pray, tell me what it is?"

"Why, if so be you're the real Miss Marian Latimer, as was the daughter of old cap'n of that name, then I has a letter here," taking a very soiled, greasy paper from his vest, "which I promised, as much as four years ago, I'd give into your own very hands, marm, if so be as you was alive."

"Where did you get this letter, and who is it from?" gasped Marian.

"Can't say, marm. All I knows is, I belonged to the barque *Lively*, trading to the East, and one evening, when I and my mate was out in a punt, fishing in the Bosphorus, and was close beneath a high wall that seemed to be the coast line, like, of some of those great palaces that comes down to the river side, a voice hailed us from the other side of the wall, spoke in the English tongue, too, marm, which won our hearts at once, and then, when I answered 'What can I do for ye, mate?' he on the other side said he was a prisoner; that he'd heard our voices afore, for we'd been there fishing in that cove all the time we'd lain in the river, and then he pleaded—Lord sake! how he did beg—that we would take a letter that he would hoist over, and give it to the party as it was directed to. Well marm, in course I swore I'd do it, come what would, and then over comes the letter tied to a stone and string. Well, it hadn't fell one mortal minute in our punt, afore we hears voices a chattering and a magging in a strange lingo on the other side, and though we waited there till a sort of scuffling noise was over, and we came there again and again, that English voice never spoke to us again, and so, marm, we weighed anchor and was gone."

"And how long did you say this was ago?"

"Four years, marm; for, after that, we'd no sooner got out of the stream than our barque was taken by the sharks of pirates that swarm in them seas. For a long time they kept me to work under their accursed black flag, but the day came when I managed to give 'em the slip, and then I only got out on a reef of rocks, and there I should have been to this day, marm, only I was picked up by a strange ship and took on board; but then—worse luck!—the ship was bound for the Americas, and sure there was nothing for it but I must go along, and so I did, marm, working my passage all fair and square; but lo! and behold! when we come to the end of the voyage, there we was in a country as was at war with England, and so, marm, ye see, why I had to stay there till the war was ended and I was free to return, and then, finding a berth in my old cap'n's ship as is under the Scotch admiral, and coming out to the coast, then I be-thinks me of the poor prisoner's letter; for look ye, my lady, I'd seed the direction, and I'd seed it was to a lady. 'Ten to one,' says I, 'it's writ to his sister, or mayhap to his sweetheart, or something as near as that to his heart, and so,' says I, 'I'll just sew it into the lining of my jacket, and wait till Providence gives me the opportunity to deliver it, and so, marm, it's only this very day as Providence says, 'Go and do it, Joe,' and that's the way it's been so long a-coming, d'ye see?'"

"And now give me the letter, my good and faithful messenger."

"You be quite sure you be Miss Marian Latimer, daughter of Cap'n Latimer, of Glen—Glen——," trying, as he spoke, to read by the imperfect light some direction which seemed to be on the paper.

"Oh, give me the letter! In mercy, in pity, give it me!" cried the agitated lady, in tones so beseeching that the sailor could no longer hesitate.

Then, dismissing him with a gratuity so bountiful that he could hardly be persuaded to accept it, Marian bade him come there again on the morrow, and closing the postern gate after him, was alone with her letter.

(To be continued.)

A PRACTICAL VIEW OF A HINDU FAKIR.

FEW and far between are the good people who are enabled to take a mental view of both sides of any great question. There is at the present time a perfect craze for the study and (were it practicable amongst our matter-of-fact Britons, which, happily, it is not) for the practice also of Hindu powers, potencies, and supermundane achievements. Whilst the Editor of this paper knows beyond a peradventure that culture, temperament, and asceticism, can elevate Oriental mystics into the commanders and rulers of matter; we also know that a vast amount of the alleged magical powers of the East are as rife with pretension and imposture as the assumed facts of mediumship and clairvoyance are amongst Western spiritualists. The following sketch, published a short time since by a truthful and reliable narrator in the *Manchester Sunday Chronicle*, we can affirm, from positive knowledge, to be a genuine account of how often and completely the superstitious and ignorant may be imposed upon, in names held sacred, and synonymous with true heavenly power and spiritual gifts.—ED. T. W.

A FAKIR'S CURSE.

[BY A RETURNED INDIAN.]

AMONG the many strange objects which an Englishman meets with in India, there are few which tend so much to upset his equanimity as a visit from a wandering fakir.

The fakir is the mendicant friar of India. He owns no superior, performs no work, despises everybody and everything; sometimes pretends to perpetual fasting, and lives on the fat of the land.

There is this much, however, to be said for him, that when he does mortify himself for the good of the community, he does it to some purpose. A lenten fast, or a penance of parched peas in his shoes, would be a mere bagatelle to him. We have seen a fakir who was never "known" to eat at all. He carried a small black stone about with him, which had been presented by a holy man. He pretended that by sucking this stone, and without the aid of any sort of nutriment, he had arrived at the mature age of forty. Yet he had a nest of supplementary chins, and a protuberant paunch, which certainly did great credit to the fattening powers of the black stone. When I saw him, he was soliciting offerings of rice, milk, fish, and ghee, for the benefit of his patron Devi. These offerings were nightly laid upon the altar before the Devi, who was supposed to *absorb* them during the night, considerably leaving the fragments to be distributed among the poor of the parish.

Sometimes a fakir will take it into his head that the community will be benefited by his trundling himself along, like a cart-wheel, for a hundred miles or so. He ties his wrists to his ankles, gets a *tire*, composed of chopped straw and mud, laid along the ridge of his backbone; a bamboo staff passed through the angle formed by his knees and elbows, by way of an axle, and off he goes; a brazen cup, with a bag, and a *hubble-bubble*, hang like tassels at the two extremities of the axle. Thus accoutred, he often starts on a journey which will occupy him for several years. On arriving in the vicinity of a village, the whole population turn out to meet him with due honours, the men beating drums, and the women singing through their noses. Here his holiness unbends, washes off the dust and dirt acquired by perambulating several miles of dusty road; and, after partaking of a slight refreshment, enters into conversation with the assembled villagers just as if he were an ordinary mortal; making very particular inquiries concerning the state of their larders, and slight investigations as to their morals. When the supplies begin to fail, he ties his hands to his heels again, gets a fresh tire put on, and is escorted out of the village with the same formalities as accompanied his entrance.

On the afternoon of a very sultry day in June, I had got a table out in the verandah of my bungalow, and was amusing myself with a galvanic apparatus, giving such of my servants as had the courage a taste of what they called English lightning, when a long gaunt figure, with his hair hanging in disordered masses over his face, was observed to cross the lawn. On arriving within a few paces of where I stood, he drew himself up in an imposing attitude—one of his arms akimbo, while the other held out towards me what appeared to be a pair of tongs, with a brass dish at the extremity of it.

"Who are you?" I called out.

"Fakir," was the guttural response.

"What do you want?"

"Bheek" (alms).

"Bheek!" I exclaimed, "surely you are joking—a great stout fellow like you can't be wanting bheek?"

The fakir paid not the slightest attention, but continued holding out his tongs with the dish at the end of it.

"You had better be off," I said; "I never give bheek to people who are able to work."

"We do Khooda's work," replied the fakir with a swagger.

"Oh! do you;" I answered, "then you had better ask Khooda for bheek." So saying, I turned to the table and began arranging the apparatus for making some experiments. Happening to look up about five minutes after, I observed that the fakir was standing upon one leg, and struggling to assume as much majesty as was consistent with his equilibrium. The tongs and dish were still extended—while his left hand sustained his right foot across his abdomen. He continued this performance for one hour, yet there did not seem to be the faintest indication of his unfolding himself—rather a picturesque ornamentation to the lawn, if he should take it into his head—as these fellows sometimes do—to remain in the same position for a twelvemonth. "If," I said, "you stand there much longer I'll give you such a taste of lightning as will soon make you glad to go."

The only answer to this threat was a smile of derision that sent his moustache bristling up against his nose.

"Lightning!" he sneered—"your lightning can't touch a fakir; the gods take care of him."

Without more ado I charged the battery and connected it with a coil machine, in such a way as few people care to try, and which none are capable of voluntarily enduring beyond a few seconds.

The fakir seemed rather amused at the queer-looking implements on the table, but otherwise maintained a look of lofty stoicism; nor did he seem in any way alarmed when I approached with the conductors.

Some of my servants, who had already experienced the process, now came clustering about with looks of ill-suppressed merriment, to witness the fakir's ordeal. I fastened one wire to his still extended tongs, and the other to the foot on the ground.

As the coil machine was not yet in action the attachment of the wires did not affect him. But when I pushed the magnet into the coil and gave him the full strength of the battery, he howled like a demon; the tongs—to which his hand was fastened by a force beyond his will—quivered in his grasp as if it were burning the flesh from his bones. He threw himself on the ground, yelling and gnashing his teeth, the tongs clanging an irregular accompaniment. Never was human pride so abruptly cast down. He was rolling about in such a frantic way that, thinking he had now had as much as was good for him, I stopped the machine and released him.

For some minutes he lay quivering on the ground, as if not quite sure that the horrible spell was broken; then gathering himself up, he flung the tongs from him, bounded across the lawn and over the fence like an antelope. When he had got to what he reckoned cursing distance, he turned round, shook his fists at me, and fell to work—pouring out a torrent of imprecations—shouting and tossing his arms about in a manner fearful to behold.

There is this peculiarity in the abuse of an Oriental, that, beyond wishing the object of it a liberal endowment of blisters and ulcers (no inefficient curses in a hot country), he does not otherwise allude to him personally; but directs the burden of his wrath against his female relatives—from his grandmother to his granddaughter—wives, daughters, sisters, and aunts inclusive. These he imprecates individually and collectively through every clause of a formulary, which has been handed down by his ancestors, and which leaves small scope for additions and improvements.

Leaving me, then, to rot and wither from the face of the earth, and consigning all my female kindred to utter destruction, he walked off to a neighbouring village to give vent to his feelings and compose his ruffled dignity.

It so happened, that a short time after the fakir had gone, I incautiously held my head over a dish of fuming acid, and consequently became so ill as to be obliged to retire to my bedroom and lie down. In about an hour I called to my bearer to fetch me a glass of water; but, although I heard him and some of the other servants whispering behind the door curtain, no attention was paid to my summons. After repeating the call two or three times I got up to see what was the matter. On drawing aside the curtain, I beheld

the whole establishment seated in full conclave on their haunches round the door. On seeing me, they all got up and took to their heels, like a covey of frightened partridges. The old kidmudgar was too fat to run far, so I seized him, made him sit a minute to recover wind, when he began to blubber, as only a fat kidmudgar can, imploring me to send instantly for the fakir, and make him a present; if I did not, I would certainly be a dead man before to-morrow's sun; "for," said he, "a fakir's curse is good as a matter of fate." Some of his fellows now ventured to come back, and joined in requesting me to save my life while there was yet time.

A laugh was the only answer I could make. This somewhat re-assured them, but it was easy to see that I was regarded by all as a doomed man, and that my only salvation lay in sending off a messenger with a kid and a bag of rupees to the fakir. The durdzee (tailor), who had just come from the village where the fakir had taken refuge, told me that as soon as the fakir heard that I was ill, he performed a *pas seul* of a most impressive character, threatening to curse everybody in the village as he had cursed me and mine. The consequence was that pice, cowries, rice, and ghee were showered upon him with overwhelming liberality.

Without saying a word I armed myself with a horsewhip, set out for the village, and found the fakir surrounded by a crowd of men and women, to whom he was jabbering with tremendous volubility, telling them how he had withered me up root and branch. The crowd hid me from him till I broke in upon his dreams with a slight taste of my whip across his shoulders. His eyes nearly leaped out of their sockets when he saw me. Another intimation from my thong sent him off with a yell, leaving the rich spoil he had collected from the simple villagers behind. What became of him I cannot tell. I heard no more of him.

A few such adventures as these would tend to lessen the gross, and, to them, expensive superstitions under which the natives of India at present labour.

THE LYCEUM CONFERENCE.

To be held at the Co-operative Assembly Room, Downing Street, Manchester, Sunday, May 12.

WE beg to call the attention of every true spiritualist in this country to the announcement to be found under the head of Lyceum Reports in this paper, and to ask whether those spiritualists who are worthy of their great cause mean to attend it, or will aid in sending delegates to do so? The vast and almost overwhelming import of this movement "goes without saying." What free, true, practical religion shall be, when we ourselves have passed away from this scene of action on earth, all depends on what we do now, or leave undone, for the rising generation.

There are sins of omission as well as commission, and we believe one of the heaviest accounts we shall have to answer for in omitting the obvious duty that lies before us, will be—if we allow our children to grow up in the same theological wrongs and blunders that we ourselves have had to shake off.

Next, we would urge that a great compliment has been paid to Manchester by making it the scene in which the second Lyceum Conference has been appointed to be held. See to it, Manchester friends, that you show your appreciation by a cordial welcome to all who attend from a distance, and smoothing the way as best you can for the accommodation of the friends. Arrangements have been made for two of the delegates from the north to stay with the Editor. Other friends will no doubt endeavour to supplement her inability to receive more.

Finally, we beg to suggest that Mr. Alfred Kitson, Mr. Kersey, and others, who have laboured indefatigably in the lyceum movement, have done so at a great expense of time, means, effort, and personal sacrifice to themselves. WE KNOW they will have their reward hereafter; but we ask for them, at the least, personal appreciation here; and to those who cannot, or will not, follow the example of their great devotion, we would say "Greet them, cheer them, and aid them by word and work to the utmost of your power, for of such are the builders of what the age shall be in the next generation."

Apropos of Mr. Alfred Kitson, and his indefatigable labours in this great cause, we have the utmost pleasure in announcing that he has just put forth a little work of 144 pages, entitled "SPIRITUALISM FOR THE YOUNG."

This book is the most astonishing collection of spiritual facts and spiritual history that has ever issued from our press. It is written just as a specialist for young folks' literature can write, in language especially suited to the young; but the matter it contains, the information—ancient and modern, and the capital way in which facts, theories, history, and the present origin and status of the movement are summarized, makes it a manual for all ages and classes, and whilst we expect and hope to see it in every lyceum, we should strongly recommend that it also appears on every spiritualist's bookshelf.

The prices are, we believe, 1s. each in paper, 1s. 3d. each in cloth binding; 9s. per dozen in paper, 12s. in cloth. Just the sums suitable for purchasing and giving away, as the writer of this article finds by experience. They are sold by Mr. Alfred Kitson, 55, Taylor Street, Batley, Yorkshire. They will be found incorporated in the Bibles of the future, when the good, brave, earnest man that wrote it is himself a ministering spirit.

Remember the Conference, friends, and some duty that each one owes to it. For this, consult our notice under "Prospective Arrangements."

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FRIDAY, MAY 3, 1889.

THE SECULAR PAPERS ON SPIRITUALISM AND SIR JOHN FRANKLIN.

It cannot have escaped the attention of many readers of the daily journals that an article is going through some of them, purporting to restate the substance of a book lately published, in which it is claimed that the fate of Sir John Franklin and that of the doomed expedition that he last conducted to the Arctic regions, was revealed forty years ago by a spirit, and subsequently communicated to Lady Franklin, and by her accepted as a genuine revelation. In the *Daily News*, of London, the *Newcastle Chronicle*, and other journals have appeared leading articles on this subject, and for the benefit of those who may not have perused these articles, we reproduce that which appeared in the last-named journal, of the 13th inst. It is as follows:—

SIR JOHN FRANKLIN AND THE "REVELATION."

"The meetings of spiritualists and the researches of the Psychical Society have prepared the world for much that is strange. The Rev. J. Henry Skewes, Vicar of Holy Trinity, Liverpool, and late President of the Liverpool Mental Science Association, must, however, receive the palm as the narrator of a startling incident connected with a memorable episode. After 'forty years' silence,' Mr. Skewes has revealed the true secret of the discovery of Sir John Franklin's fate. Those who would study the matter in full detail may be referred to the volume which now lies before us, and which, under the title of 'Sir John Franklin,' has just been issued by Messrs. Bemrose and Sons, London. Its purpose is to show that the exact locality in which the missing explorer met his death was explicitly revealed by a little child four years after Franklin had sailed on his final and fatal expedition, and some five years before Dr. Rae obtained tidings of the lost navigator by purchasing a number of articles belonging to Franklin from a party of Esquimaux. To make matters plain, however, it is advisable to proceed in something like order. On May 24th of the year 1845, the *Erebus* and *Terror*, in charge of Sir John Franklin and Captain Francis Crozier, steamed out of the Thames on their mission of Arctic discovery and survey. Years passed and nothing was heard of them. Their last despatch had come from the Whalefish Islands, and was dated July 12th, 1845. Accordingly, in 1848, the *Plover* sailed to Behring Strait in search of them. That expedition was unsuccessful, and so were many others that followed. At last the Government grew tired of fitting out vessels for what looked like a hopeless task; and it was left for Lady Franklin to do what she could by means of her private resources and the aid of her friends.

"This brings us to the year 1849. The fate of Sir John Franklin continued to excite great public sympathy and interest, and among the rest the family of a Captain Coppin,

who lived in Londonderry, shared in this feeling. The family seems to have been somewhat peculiar. It consisted of the father, Mrs. Coppin, her sister, and four children of tender years. Early in 1849 one of the children named 'Weesy'—the short for Louisa—had died of gastric fever. Though dead, 'Weesy' was, nevertheless, in the language of her brothers and sisters, 'always about.' Sometimes she appeared to them in the form of a 'ball of bluish light,' at others she went from room to room much the same as before her demise. On one occasion 'Weesy' went so far even as to announce the death of a relative of the family by causing the words 'Mr. Makay is dead' to appear written on the wall. As this death was duly verified, 'Weesy' naturally attained a position of some importance. The topic of Sir John Franklin's fate being in everybody's mouth, it occurred to the aunt of the departed 'Weesy' to consult that spirit. The result was that immediately there appeared on the floor 'a complete Arctic scene, showing two ships surrounded with ice and almost covered with snow, including a channel that led to the ships.'

"So realistic was the scene that those who beheld it shivered with cold. One of them, however, had the presence of mind to make a drawing of it in the form of a chart. Then came the question as to something more definite being desirable. Consulted again, the obliging 'Weesy' complied by drawing on the opposite wall in large round letters three inches in length the following: 'Erebus and Terror. Sir John Franklin, Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel.' The route of the missing explorer was thus traced, and it remained alone to make use of the 'revelation' for practical purposes.

"The following year Captain Coppin, who had of course heard all about 'Weesy,' and had seen the chart, called upon Lady Franklin, who was then busy arranging for her first expedition. On being told of what had occurred, Lady Franklin's countenance brightened, and she exclaimed, 'It is all true! It is all true! Your children are right. Three months before Sir John set sail, we were sitting by the fire, when he said, "Jane, recollect if I find any difficulty I shall seek to return by the American continent, and if I fail in that I shall go up by the Great Fish River, and so get to the Hudson Bay Territory."'

"This fireside remark had been forgotten, but was now recalled. After this it ought to follow, as a matter of course, that the route being traced on the spiritual chart, and accepted not only by Lady Franklin, but by Captain Kennedy, the commander of the *Prince Albert*, the remains of Sir John Franklin were promptly discovered. But it was not to be. Unlike the hero of Mr. Clark Russell's novel, 'The Golden Hope,' spiritual guidance was not so effective with Captain Kennedy. It was left for Dr. Rae, while trafficking in 1854 with the Esquimaux, to come upon Sir John's star or order, a watch, some silver spoons, and other articles belonging to the party. It was left also for Hobson and McClintock to discover in 1859, at Point Victory, near Cape Victoria, the all-important paper hidden beneath a cairn and telling that Sir John had died in 1847, and that the ships were deserted in 1848. The route traced by 'Weesy' had, nevertheless, been correct; and as this circumstance, according to the Rev. J. H. Skewes, rests on unimpeachable authority, she must claim the benefit of a true prophecy. When she wrote on the floor, in 1849, the Bellot Strait, as indicated by her, was entirely unknown. The story, to say the least of it, is a strange one."

To the above communication we have simply to add that which seems to the editors of secular papers to be such a "strange story," is only so because the press, until lately, have so persistently shut out all the evidences of spirit power and guidance from their columns, and admitted only such statements as were calculated to bring the powers and potencies of spiritualism into discredit. Meantime, the facts, truths, and possibilities of what spiritualism may AND SHALL become have steadily moved on, the press, pulpit, and world notwithstanding. A few years ago, the Rev. J. H. Skewes, who publishes the book from which the above-quoted statements are extracted, was the bitter enemy of spiritualism, and the antagonist in a debate on its facts and truths held in Liverpool, in which he was the OPPOSER, and the present writer and Editor of this Journal was the DEFENDER. Mrs. Hardinge Britten's reply to the Rev. J. H. Skewes' attack on spiritualism and its facts was widely printed and circulated, and is still in existence. Mrs. Hardinge Britten's prophecy that Mr. Skewes would yet know and acknowledge the error of his course in "fighting against the living God"

is now realized. But this is not all—Sir John Franklin's fate, and that of his noble associates, as martyrs to the cause of geographical discovery, was not confined to the source mentioned in Mr. Skewes' book. There is a history—aye, and a marvellous one—known to the spiritualists of America, published in some of their earliest records, and *facing the Editor in her study as she now writes*, which proves how deeply and earnestly the spirit world were in communication with mortals on the subject of their arisen martyrs and their fate, and their continued efforts from the higher world, to lift and shoulder the burdens they had dropped in mortal death, as immortal spirits. "Who has believed our reports?" "Having eyes they saw not, having ears they heard not, nor would they understand."

The day has come when the stupendous truths of spiritualism are so forcing their testimony on the slow apathetic spirit of a priest-ridden age, that they *MUST believe*. In view of this change of base, we shall give in a succeeding issue another and still more remarkable addendum to the wonderful history of SPIRITUALISM AND SIR JOHN FRANKLIN.

IN MEMORIAM.—MR. JOHN POSTLETHWAITE.

IN our last number we mentioned the transition of this esteemed citizen of Rochdale to the higher life, and it only now remains for us to add that the ceremonial of putting away the empty tenement in which the good spirit of a truly good man had resided for sixty-six years of mortal life took place at the Rochdale Cemetery on the afternoon of Wednesday, the 24th ult., in the presence of the sons, daughters-in-law, grandchildren, and a very large company and following of the departed gentleman's friends and neighbours. Thoroughly spiritual services were conducted by the Editor of this paper, Mrs. Hardinge Britten, first in the chapel of the cemetery, and subsequently at the grave. Dr. Britten, President of the Board of Directors of *The Two Worlds*, and Mr. Peter Lee, one of the Directors, represented the company of which Mr. Postlethwaite was also a Director. The speaker dwelt on his good life, his faithful performance of the several duties of husband, father, friend, and neighbour, above all, on his fidelity to truth and conscience in upholding the unpopular cause of spiritualism in the midst of bigotry and antagonism. Several hymns were sung—invocations of a most touching kind offered, and the entire ceremony was most consoling and impressive. It will be remembered that the good wife of Mr. Postlethwaite passed away only a few weeks ago, and it would seem as if their speedy re-union in the higher life forcibly recalled the beautiful lines of the poet Wordsworth in a similar case—

"She first deceased—

He tried to live without her—liked it not—and died."

Truly may we say—no longer with mere hope, but blessed assurance—"Of such is the Kingdom of Heaven."—ED. T. W.

THEOLOGICAL "SOUL-SAVING" DODGES.

Two or three weeks ago, the man who has *made himself* a general (!) with an immense income derived from the people's superstitious fears; lack of confidence in their Heavenly Father, and over confidence in a desperate adventurer; celebrated his 60th birthday, previous to which the said self-made general (!) put forth the following circular, which we reprint from the London *Daily Telegraph* of the 11th inst., together with the reporter's remarks on the same:—

"General Booth's sixtieth birthday was celebrated by the rank and file of his army at the Clapton Congress Hall, when the commander-in-chief gave some reminiscences of his forty-five years' service in the field. That he was not unmindful of the possible recognition of his natal day by his friends and admirers is best evidenced by the exceedingly practical birthday-card, which he caused to be distributed. It ran as follows:

"A Message of Congratulation and Thanksgiving.—'Dear General Booth—I do thank God that He has spared you to celebrate with 8,000 officers, acting under your command, your sixtieth birthday, and I pray God to grant you and dear Mrs. Booth yet to see greater things than these. That your birthday joy may be increased by the prospect of being able to press forward still further with the great enterprise God has committed to your charge, I desire in all affection to offer to you the sum of £ s. d., to be spent in whatever department of the war you may wish.—Name —, Address —, April 10th, 1889.'

"More worldly celebrants of their natal date might take a wrinkle from the General's procedure, and in time cigar-cases, smoking-caps, dressing bags, jewellery, laces, and similar offerings would be superseded by cheques, notes, and postal orders. When these times arrive there will be no subterfuge left for the miserly and the mean."

And to this glaring and unabashed demand for presents, report says, the "poor, penniless, half-starved working people," have responded by a collection of five thousand pounds!! And yet, this is the boasted age of reason! the age when men disdain to own an ancestry with the ape, and yet are not ashamed to confess such doctrines, yield to such humbug, and "play such fantastic tricks before high heaven, as make the angels weep," and would be unworthy of a well-trained sensible and practical baboon.

SPIRITUAL FRAGMENTS.

"Gather them up!"

ASTROLOGY.—Mrs. L. C. Moulton writes: "In old times a court astrologer used to be kept, as well as a court jester; but I confess I was not aware, until recently, that the astrologer of to-day might be as important to one's movements as one's doctor or lawyer. One of the cleverest and busiest literary men in all London said to me last month that he thought the neglect of astrological counsel a great mistake. 'I have looked into the subject rather deeply,' he said, 'and the more I search, the more convincing proof I find of the influence of the stars upon our lives; and now I never begin a new book, or take a journey, or, in short, do anything of any importance without consulting my astrologer.' And then he went on to tell me the year in which the cholera devastated Naples he had thought of going there. Happily, he consulted his astrologer, and was warned against it. In accordance with the astrologer's advice, he gave up the journey; and just about the time he would otherwise have gone, news came of the cholera visitation. Last year he was warned against a certain journey; told that if he took it he would be ill. For once he defied the stars, and in consequence he was taken seriously ill with the very symptoms the astrologer had predicted. But, alas, his astrologer is fat and old; and what shipwreck may not my friend make of his life when the stars have reclaimed their prophet, and the poor fellow has to struggle on uncounselled!"

In his Autobiography, the Rev. Charles Beecher says: "My mother was frequently absent minded and would do strange and unaccountable things, and wonder why she did them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done so, she waited a moment, and then felt a second impulse to open an outside carriage door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage, and was caught in such a way that he could not extricate himself, and must soon have strangled."

YOGIS.—The Eastern traveller and historian, Maurice, tells the following experience with an Indian Yogi: "The old man said, 'If you will take your seats I will say my prayers; then I think I shall have power to move any object in this room.' He prayed. I saw on the table a manuscript book, also some peacocks' feathers. Having gone through the prayers, and burned incense, 'Now,' said he, 'I have the power to move by my will. If you will please to call it, I will command anything in this room to move.' I said, 'Will you please to move that book on the stand?' He pointed to it, and said, 'Come this way.' The book trembled, fell to the floor, and slipped along the floor to his feet. He told the feathers to come. They leaped around the room. I was astonished. I said, 'Tell me how you do this.' He said, 'You, an enlightened man, ask a poor Brahmin Heathen how he does this! I believe in Brahm, the one living and true God. He moves all material things, and just as far as I become Brahm-like, just so far as I control my passions, subdue my earthly nature and live in the divine, in the same ratio have I power to move anything within the range of my voice or my radiations. And so,' said he, 'By prayer, by holy life, I obtain this divine power from Brahm.' And then he told me how he lived—about his bathing, about his food, about his prayers—a most devout life."

FACTS FOR VEGETARIANS: NINETY-SIX THOUSAND GERMS TO A TUMBLERFUL OF CROTON.—At the last meeting of the New York Medical Society Dr. John C. Peters read a report on the sanitary condition of the Croton watershed, New York. He said it was bad. He described the efforts of several railway companies to boom the section of country having its centre at Brewsters, and predicted that in twenty years the hundreds of tons of filth which now polluted Croton water would be quadrupled. In Boston, he said, one-third of a teaspoonful of water contained 43 bacteria; in London, 44; in Berlin, 99; in New York, 526, or 96,000 germs to an eight-ounce tumblerful. According to Koch, more than fifty bacteria to the cubic centimetre (about one-third of a teaspoonful) was dangerous. These bacteria are, of course, invisible to the naked eye, yet, like an insidious thought, they are instruments of evil, undermining the health, and causing various diseases. The real cause that mortals have to encounter is invisible to the naked eye, and therein lies the difficulty in devising a proper remedy. [Query: Is it a greater wrong to kill and eat two oxen than 96,000 bacteria?—Ed. T. W.]

LYCEUM JOTTINGS.

EVOLUTION.

[An anonymous author recently sent the following to Rev. M. J. Savage, of Boston, Mass.]

So you came from a monkey, you tell me?
No kinsman of mine, then, that's flat;
But 'tis few who can grapple with history,
And trace such a birthright as that.

But, indeed, I'm not over-ambitious,
And haven't the slightest desire
To take for my mother a monkey,
Or call a gorilla my sire.

It strikes me that somewhere in history,
Recording creation's great plan,
We have it decided and *certain*,
"God in the beginning made man."

A *man*, not a *monkey*, remember,
But a being of beauty and shape;
No gorilla, or ugly baboon,
Or pitiful, chattering ape.

You may deem me both simple and foolish,
But in the beginning I see
God made man in his own upright image,
And that is sufficient for me.

Let philosophy ponder the mystery—
I begin where creation began;
And there, without ape or gorilla,
"God in the beginning made man."

TO WHICH HE REPLIED.

You are very sincere, madam, doubtless;
So have been people wiser than you;
And yet they have piously sneered at
What afterward proved to be true!

The poor, abused Bible has often
Been turned to a cudgel, whose blow
'Twas hoped would give a quietus
To all Moses chanced not to know.

Galileo's new moons were delusions;
The earth did not move, and was flat;
And every new wonder of knowledge
Was impious, false, and all that.

But, spite of the folly thought pious,
The truth, not of man, but of God,
Still breaks through all clouds, like a sunrise,
Bright alike in the star and the sod!

One line seems to you all-conclusive—
"God in the beginning made man";
But, pray, can your wisdom inform us
Just when God's beginning began?

Can you tell me why 'tis not as noble
To lead life on, up through the ape,
As out of the dust, dead and formless,
The great human wonder to shape?

Sure, the ape is God's work; so contemptuous
To sneer at one part of his plan
Is hardly the best way to honour
Him who, by *some* process, "made man"!

When I hear foolish people whose title
To decide on so mighty a matter
Is only a prejudice pious,
I fancy I still hear the "chatter"

That *hints* the ape theory strongly,
But only goes far to suggest
That still there are cases remaining
Where *progress* has met with arrest!

THE SONG OF THE CHAIN MAKER.

COME, rouse thee, old lass, there's no time for to cry,
You're wasting a link while you're wiping a tear,
Our hammer must ring, and the sparks they must fly,
For the wolf's at the door every day of the year!
What's that a you're a-saying, "Your heart is so sair"?
"And you're tired with your toiling from daylight till morn';
That the childer are clemmed and the cupboard is bare"?
'Tis all the more reason to lay to your work!

You may chatter your fill if you strike while you speak,
But there's little eno' when our labour is spent,
For betwixt us we'll not win a pound in the week,
And you know we're a fortnight behind with the rent.
What use is your crying? there's none to regard
Though each link you are forging be sprinkled with tears,
Ah! the anvil you strike's not a quarter so hard
As the fogger's cold heart, or so deaf as his ears!

Did you know how in Parliament house t'other night
They talked of our woes as explained by Burnett?
How the great Mr. Matthews arose in his might,
And gave us—the Government's deepest regret?
How he showed by the law of demand and supply
That a "perishing system" must soon pass away?
But words never buttered a parsnip, say I,
And sympathy won't fill our stomachs to-day.

A perishing system! 'tis very well said,
But 'tis *we* who are perishing, body and soul,
For year in and out our stark struggle for bread,
Still rings on the anvil and glows in the coal.
Home! what is home to us, save as a name?
We're both doomed to toil for our pitiful hire;
Our sons born to slavery, daughters to shame—
A welcome escape from the chainmaker's fire!

To live upon garbage, in tatters arrayed,
Our sleep in the ashes to snatch when we may,
Till "change economic" has stifled the trade—
Hear mild Mr. Matthews explain us away!
Then rouse up, old lass, there's no time for to cry,
You're wasting a link while you're wiping a tear;
Our hammers must ring, and the sparks they must fly,
For the wolf's at the door every day of the year.

ONE ANGEL MORE.

TEN little cigarettes in a wrapper fine,
A small boy chooses one, and then there are nine.

Three learned doctors standing by the bed,
Each with a different shake to his head.

Two undertakers, sleek, sad, and sly,
Bow low to the doctors as they pass by.

One more grave in the churchyard score,
One smoker less, one angel more.

THE HAYFIELD.

MAKE hay while the sun is shining—
In the morning of life make hay;
A child like you but little can do,
Yet work a little he may.

He who cannot load a wagon
Can a little barrow fill;
The stack will grow, and its size will show
You have worked with heart and will.

What small drops make the ocean!
What grains of sand the shore!
Let it be confessed you have done your best,
A giant can do no more.

I HAVE heard ecclesiastical authorities indignantly scout the notion that the Church of England is the Church of the rich and not of the poor. I should like to hear what anyone of that way of thinking would say to the state of things prevailing in a certain Suffolk parish, where a confirmation class is now being held by the Rector's wife "for ladies only"—tradesmen's and workingmen's daughters being expressly excluded. If this does not mean that the Church only cares for the souls of the classes, it means, I suppose, that the way to prepare servant girls, "and such," for confirmation is to teach them that they are not "ladies." Anyhow, the effect in this case is to send the daughters of "the masses," as I am informed by one of themselves, to chapel. It may be said that there is no harm in this. I quite agree. But there is not a Dissenting chapel in every rural parish.—*Manchester Sunday Chronicle.*

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON AND CHURCH. 26, China Street.—Opening of the new room. Mr. Walsh, of Blackburn, gave trance addresses, followed by clairvoyant and psychometrical readings. The afternoon subject, "An Hour's Communion with the so-called Dead," was listened to with rapt attention throughout. Evening subject, "The Foundation of our Faith," showing that spiritualism was built upon the granite rock of sound, hard, and stubborn facts, and accepted every truth, and discarded every error.

BOLTON. Bridgeman Street Baths.—Mr. Mayoh gave two splendid discourses. Afternoon subject: "Where are the Dead?" Evening, on "Ancient Thought and Modern Spiritualism," being very eloquently rendered.—J. Pilkington, Union Road, Tong Moor.

BRADFORD. Ripley Street.—Mrs. J. M. Smith's guides took subjects from the audience. Afternoon: "Did Christ die for the sins of the world?" Evening subjects, "If God Almighty in the creation saw all things were good, why did man fall?" Also, "Goodness, Purity, and Truth." Clairvoyant delineations very successful.—T. T.

BRADFORD. St. James's.—Miss Keeves gave a good address from the words, "As ye sow, so shall ye reap," to a good audience in the afternoon. Evening: Five questions were handed up from the audience, the place being full, and the controls handled them in an able manner, and gave great satisfaction. The Monday night service was well attended, three subjects were well handled by the controls.—A. P.

BLACKBURN.—The guides of Mr. C. A. Holmes, of Bradford, gave two interesting addresses. Afternoon, "Immortality;" evening, "The Advantage of the Spiritualists' Philosophy over Creeds and Dogmas." Attentive audiences. Good Friday: Our choir and friends had their annual picnic, which was this year held at Dinckly Hall, about three miles from Langho. There was a good muster of both old and young. They thoroughly enjoyed the outing.

BRIGHOUSE.—Mr. A. D. Wilson, of Halifax, discoursed in the afternoon on "Behold, I make all things new!" The audience was small. Evening: A moderate audience assembled, who listened very attentively to the discourse, "Philosophy of the Spheres," the control being Henry Ward Beecher, who spoke with energy, and was well received. It was a treat.

BURNLEY.—Mrs. Wade, of Keighley, gave good lectures to fair audiences. W. Mason, chairman.

BURSLAM. Coleman's Assembly Room.—In the absence of Mrs. Wright, through illness, Mr. J. Blundell lectured for the first time publicly. His guides gave an instructive and interesting address, giving good advice to all. He gives promise of being a good speaker.

CLECKHEATON. Oddfellows' Hall.—Mrs. Dickenson's guides spoke well. Afternoon subject: "God's Wisdom and God's Love," which was very good. Evening: "Feed My Lambs," in a very nice manner. After each discourse excellent clairvoyance followed.

COWMS. Lepton.—Our friend Mr. Hepworth has done well, dealing with questions most effectually. Afternoon: the questions were "Was Man Evolved or Created?" "Can spirits harm each other? if not, what are spiritual hospitals for, as described by clairvoyants?" Evening, a memorial service. Subject, "Where have our loved ones gone?" Clairvoyance afterwards to a good audience.—G. M.

DARWEN.—The controls of Mrs. Butterfield gave two very interesting and instructive discourses. Afternoon subject: "The Land of the Blessed." Night's subject: "The Coming Religion." We hope for a better attendance of mediums to their engagements to this society.

DEWSBURY.—April 21st, Mrs. Summersgill's guides discoursed ably on the subjects, "Spiritualism the need of the age," and "The cause and cure of want and crime." Sunday, 28th, Mr. Asa Smith, a newly-developing medium, gave good promise of future usefulness. The subjects of the guides being "Jesus preaching to the spirits in prison," and "In what manner is Spiritualism in advance of the old doctrines and beliefs?" Our Easter tea party was a success, and our thanks are due to all friends who assisted us.

FELLING-ON-TYNE.—A very good address by Mr. James Hall was highly applauded by the audience.

GLASGOW. Thursday, Investigators' Meeting.—Good attendance. Mr. J. Griffin spoke on "Spiritualism." One of the guides of Mr. Walrond subsequently controlled, and gave an interesting account of his passing over into spirit-life, and his elevation from a sphere of darkness to a realm of brightness. Some clairvoyance followed, of a most convincing nature. Mr. Walrond has given, during the past fortnight, several interesting seances. He leaves Glasgow in June for the United States. Sunday morning: Mr. Robt. Harper read a profoundly written paper on the "Human will," tending to show that all human actions were governed by laws over which there was no control; hence merit or demerit was out of the question. That old, old fallacy of "Whatever is right," still finds an occasional advocate in its favour. Evening: Mr. R. Harper lectured on "The Five Maids of History, and their relation to Spiritualism."—Cor.

HALIFAX.—The sale of work was opened by Mr. Lamont on Good Friday: there was a good attendance. After some appropriate remarks the bazaar was declared open, and the sale was brisk for some time. The room was tastefully decorated. The lyceum had No. 1 stall to themselves. No. 2, refreshment stall. Four stalls for useful and ornamental articles presented a gay appearance. An ice-cream cart, a brantub, a fishing pond, where it depended upon the throw whether you caught a sprat or a mackerel. Two fortune tellers and phrenological examinations, which were very successful. The entertainments and curiosity-room were held in a room adjoining, consisting of songs, solos, duets, Christy minstrels, &c., well applauded. The four days' sale realised the handsome sum of £137 10s. nett money, for which the committee earnestly thank all friends who have so generously contributed, especially those outside the cause, feeling such a large amount could not have been raised without their help. There are many things left which will be kept until about Christmas, when we hope to have another sale. April 28th. Mr. and Mrs. Carr occupied our platform. Afternoon subject, "What has Spiritualism done for Humanity?" Evening, "What shall I do to be saved?" Very fair audience.—J. L.

HECKMONDWIKE. Thomas Street.—Easter Monday: Tea Party and Sale of Work. About 200 sat down to tea. An entertainment

was subsequently given, presided over by Mr. Shilleto, of Leeds. Addresses were delivered by Mrs. Midgley (West Vale), and Mrs. Menmuir (Leeds). Mrs. Beanland gave psychometric tests, which were much applauded. The proceedings were enlivened by vocal and instrumental music, among those who took part being a lady friend from Leeds, Misses Ewart, Halmshaw, Collins, Ogram, Hoyle and Oxley, Master Ogram, Messrs. Hutchinson, Stirling, Townend, Master Stirling, and the Misses Benson. The sum realised from the sale of work, tea, and other sources amounted to £15 5s., which will be devoted to the fund for repairing the new rooms. The Committee thank all who have so generously assisted them. April 21: Mrs. Menmuir gave good discourses. Afternoon, on "If a man die shall he live again?" Evening: "Life beyond the grave, and its effect." The theologians tell us that if our sins be as scarlet they shall be made white; by being washed in the blood of Jesus we shall go straight to heaven. This is a delusion, for as ye sow in the flesh so shall ye reap in the spirit. You may pray from morn till night, but unless accompanied by good deeds it will avail you nothing, for "actions speak louder than words:" followed by clairvoyance, to good and attentive audiences. April 23: Miss Wilson. Afternoon: "Lo, I am always with you." A good discourse, and listened to attentively. Evening: "Oh, ye of little faith." We see the lack of faith on every hand. Have more faith in one another. Be firm, have faith. Remember we have all a work to do, so let us do it cheerfully and with a will. Clairvoyance. A fair attendance.—J. C.

LANCASTER.—Easter Sunday: Mr. E. W. Wallis delivered two excellent addresses. He also favoured us with some of his popular solos, which were highly appreciated; moderate audiences. April 28th, afternoon: Mr. Campion won the attention of a small audience with an energetic address on "Confusion." Evening, he recounted how and why he became a spiritualist after being twenty years a Wesleyan Methodist local preacher, which kept the audience spellbound till long after the ordinary time for closing. Many inquiries for Mr. C.'s return visit; this one will be long remembered.—W. B.

LEIGH.—The controls of Mr. Le Bone gave two excellent discourses on subjects given from the audience, morning—"I and my Father are one," and "My God, my God, why hast Thou forsaken me?" Evening, "Is capital punishment beneficial to mankind?" which was handled in a very interesting manner.—J. W.

LONDON. Canning Town: 41, Trinity Street.—April 25th, a crowded and well-conducted meeting—seven strangers. Mr. H. Towns is doing good work, and much appreciated here. One of our young mediums went under control at the opening of the meeting, and gave descriptions to the one half of the sitters; two others were under influence, but did not speak. General satisfaction.—T. K.

LONDON. Clapham Junction.—Saturday, April 27th, Mr. Vango, medium, conditions favourable; he was able to give a number of accurate clairvoyant descriptions, the majority easily recognized. April 28th, Mr. Devers Summers read an interesting paper on "The soul of things." It was characterized by deep thought and wide research, and showed him to be an advanced student of the laws of first cause, survival of the fittest, and the gospel of nature.—R. H.

LONDON. 309, Essex Road.—Mr. Savage gave an excellent address on "Christian Spiritualism," which was well received by a large and attentive audience. Successful psychometric delineations.

LONDON. Forest Hill: 23, Devonshire Place.—Sunday last an exceedingly fine lecture was delivered by Mr. Lees to one of the largest audiences we have yet had. Questions were asked and answered in a manner satisfactory to all.—M. G.

LONDON. King's Cross.—Morning, Mr. Clive gave an address on "Development of Mediums." Discussion followed. Evening, Mr. Yeates presiding, Mr. A. M. Rodgers gave a very interesting and intelligent address on "Worship." Questions were answered in a masterly manner. We were also favoured with the presence of three representatives from the Spiritual Science Society, whose object (from what could be gathered) was to take reports of all meetings held in London.

LONDON. Notting Hill Gate: 9, Bedford Gardens, Silver Street.—Morning, Mr. Earl being absent, the members exchanged opinions upon several spiritualistic subjects, and so passed an instructive morning. Evening, Mr. Ivor Macdonnell lectured, subject, "Resurrection," in his social, able, and logical manner. A very interesting discussion followed.

LONDON. Peckham: Winchester Hall.—Splendid meeting and attendance with Messrs. J. Veitch and J. Hoperoft. Mr. Veitch's addresses on "Is Spiritualism a religion?" and "A hope eternal," were clear, forcible, and tersely put, being much enjoyed. Mr. J. Hoperoft gave splendid clairvoyance; the descriptions were readily recognized and accepted. Miss Kate Hardinge sang two solos, which added greatly to the harmony and success of the meetings. We hope to have Miss Hardinge with us again shortly.—W. E. L.

MACCLESFIELD.—Our old place being small and inconvenient, we have taken premises in Cumberland Street which are much more suitable in every way. The opening services were given by Mrs. Groom, on Easter Sunday, April 21st. Afternoon subject, "Truth and Freedom," a powerful and suitable address. Clairvoyant delineations followed, 10 given, 9 recognized. Also two poems (impromptu) were rendered, to the delight and satisfaction of all. Evening: A solo was given, entitled "The Lost Chord," by Miss Beems. Subject, "Spiritualism, the Lamp of Progress." Many people ask what spiritualism has come into the world for, and often condemn it before they have ascertained its aim, principle, phenomena, and philosophy. If people would but cultivate their spiritual gifts, and prove the facts (not faiths) of spiritualism, they would then be able to bear testimony to the good it has done, scientifically, morally, mentally, and religiously. Spiritualism has not been dedicated amongst the ecclesiastical doctrines of this century, yet we dare assert that there is not a single just ecclesiastical teacher who does not know something of spiritualism. He may profess he does not know, as it suits his convenience, but he always tries to get out of you what you know. Two good impromptu poems were again given, followed by successful clairvoyance—12 given, 10 recognized. Monday, 7-30: Mrs. Groom devoted the whole time to clairvoyant delineations and soul-reading, all given with remarkable clearness. Good audiences at all the services. April 28th, 6-30: Our old and esteemed friend, Rev. A. Rushton, discoursed in his usual eloquent and forcible manner, urging everyone to study, reason, and think for them-

selves, and not depend upon past events for their sole guidance. Every one felt that it had done them good to be there. We thank our good friend very much for the sacrifice he made in speaking for us, as he is in anything but good health. We feel convinced, however, that he will have his reward; and, when this earth-life is done, will be greeted with the cry, "Welcome, welcome, thou hast indeed done well!" We trust we have sown some seeds these last two Sundays that will bear good fruit in time to come. We have never had to take a step backwards since we commenced spiritualism in the town, fourteen or fifteen years ago, but have ever gone forward. May each one strive hard and ever have the motto before them, "Higher, ever higher!" Next Sunday the opening services will be continued by Mr. Wallis. We hope for a good muster.—W. P.

MANCHESTER. Spiritual Society, Tipping Street, Ardwick.—Mrs. Hardinge Britten lectured before this society on Sunday last with more than her accustomed force and power. Dr. Britten occupied the chair afternoon and evening, and pleaded for better and more general support for the meetings, justly urging that such splendid lectures should be given in the best halls in this great city—not in such a pitiful and unworthy locality and hall. The society are anxiously hoping to amend this difficulty.—F. T.

MANCHESTER. Psychological Hall.—A pleasant day with Miss Walker. Afternoon subject, "The Golden Gate," taken from hymn sang. Miss Bletcher sang a solo very nicely. Evening subject, "Evolution," tracing plant and animal life in the mode they evolve from one stage to another in the path of progress, being very interesting. Mr. A. Smith ably rendered a solo. Clairvoyance at both meetings, almost all recognized.—J. H. Horrocks.

MIDDLESBROUGH. Spiritual Hall.—April 21st. Morning: Mr. Armitage spoke to a fair audience on subjects chosen. Evening: A large audience. Eight subjects were ably dealt with. Easter Monday: About 150 sat down to an excellent repast. An entertainment followed. Mr. Armitage made a very genial president. Songs by Misses A. and R. Brown, Messrs. Jones, Fryer, and Metcalf; recitations by Messrs. Armitage, Tilley, and Hawkes; duet by Miss A. and Mr. Poskit; Mrs. Metcalf ably presided at the piano. April 28th: Mr. Wright spoke on "Salvation by Faith or Works?" Evening: Nine subjects were sent up from the audience, and dealt with very forcibly. A good day; large audience at night. Monday: Mr. Wright discoursed on "Who made the Devil?"—W. S.

NELSON. Victoria Hall.—Owing to the non-appearance of our planned medium, Miss Cowling, Mr. Bailey kindly officiated. Afternoon subject, "Is the Bible God a Progressive God?" which he treated in a masterly manner. Evening subject, "Light, more Light," which was something beautiful, and held the audience spellbound. There is a great improvement in this medium's development, of which we are proud.—F. H.

NEWCASTLE.—Mr. Victor Wyldes concluded a course of eight lectures here. The ninth was omitted, through a family bereavement—namely, the passing away of his daughter. The telegram announcing the same arrived on Sunday morning, previous to the lecture, the kindest sympathy being offered to Mr. Wyldes. Notwithstanding the sad occurrence, the treatment of the subjects was both eloquent and comprehensive, and we shall look forward to his August visit with extreme pleasure. Publicly, Mr. Wyldes is a shining exponent of advanced ideas; privately, his amiability and gentlemanly deportment is most marked.

NORTHAMPTON.—Easter Sunday, 2-30: Mr. Lees, of London, spoke on "Modern and Bible Spiritualism;" 6-30, "Absolute Necessity of Spiritualism." The Easter Monday social tea, sale of work, and entertainment were a great success. April 28th, Mrs. Barnes, of Nottingham, spoke at 2-30 on "Who, and where is God?" 6-30, "Spiritualism of the Bible." Both subjects were well ventilated, and pleased our audiences; the hall full in the evening. A parson's jackal here has been silenced by sending him a challenge to discuss with Mr. Lees.—T. H.

NORTH SHIELDS. Camden Street.—Mr. J. Clare, of Newcastle, gave an eloquent lecture on "A Scientific Glimpse at Spiritualism." The lecture was a masterly exposition of the law of evolution as applied to the religious thought of to-day. A searching analysis of much that is taught as true by orthodoxy served but to show the baseless foundation of their teaching. The lecture showed a large acquaintance with the advanced opinions of our time, and was replete with food for thought. Mr. Clare is a gentleman whose literary ability is an honour to our platform; his method of argument is logical and definite; and, while iconoclastic in his utterance, he does not seek to remove without substituting higher and more ennobling teaching in its place.—W. W.

NORTH SHIELDS. Borough Road.—Mr. T. Henderson offered prayer, and gave a reading from "The Realm of Thought," which was attentively listened to and much enjoyed. A number of questions were answered. Mr. J. McKellar presided.

NOTTINGHAM.—Mr. H. Hunt spoke twice, and judging from the audience, his efforts were appreciated. At night we had the largest attendance we have had for some time; some were turned away for want of room. A good address was given on "Spiritualism, past and present." Impromptu poems met with considerable approbation.

OLDHAM.—We were again disappointed in our speaker, Mrs. Bailey not fulfilling her engagement. Mr. R. Fitton and Mr. J. W. Britland spoke in the afternoon, and Mr. W. H. Wheeler in the evening. Considering the short notice they did exceedingly well. 29th: Mr. Wheeler gave a phrenological lecture, illustrated with diagrams, concluding with public examinations. The lecture was greatly appreciated, and societies would do well to invite Mr. Wheeler to visit them. Much interest is being taken in the proposed trip on Whit-Saturday.—J. S. G.

OLDHAM. Mutual Improvement.—April 25th: Mr. Britland gave an instructive lecture on "Botany," illustrated by a number of specimens of plants of different species which he gathered this Easter. He named the plants and explained the medicinal properties and their action on the system. Mr. Britland being in the botanic profession, described the plants very lucidly. We are much indebted to him for the valuable knowledge acquired of this useful subject. The usual thanks.

OPENSHAW. Mechanics' Institution, Pottery Lane.—Morning: Our esteemed friend, Mr. Tetlow, took two subjects from the audience, followed by several psychometrical readings. Evening: "The Aims of Life" made a subject which was full of interest; and if the quietness and attention displayed be an augury that the good counsel given was

falling on fertile ground, evidently the benefits would be wide spread. Three cases of psychometry followed, in each of which the success was very marked.

RAWTENSTALL.—A pleasant day with Mrs. Venables. Afternoon subject, "The Mission of Spirits to Earth." Evening subject, "Experiences in Earth and Spirit-Life of a French Atheist," which was very interesting and much enjoyed by a crowded audience. Psychometry very good at both services.

SOUTH SHIELDS. 19, Cambridge Street.—April 24: The first meeting under the management of the new committee. A fair attendance under the circumstances. Sixteen names given in for membership, many expressing their feelings at the remarks by the speakers on Sunday, April 21st. They left us their blessing in words, but nothing else. April 28: A morning of fellowship; many pledges of assistance to push on the cause on a purely spiritual principle. May these promises be fulfilled, as they can be by each one putting their shoulder to the wheel in the same way as Mr. Gray, of Gateshead, who has written to say he will give us one Sunday in each month to the end of the year. May God bless him. Another friend offered to lend his harmonium. The spirit world will surely guide such men to do still greater things. Evening meeting: Mr. James and Mr. Burnett each explained in their own way the best means of advancing the cause, and the future action of the society. Mr. James, in a stirring appeal for help, met with great sympathy and approval, and several gave in their names to help on the good work.

SOWERBY BRIDGE. Hollins Lane.—April 19th. The children's entertainment was a thorough success, being crowded. About thirty children took part in the songs, recitations, and solos on the violin, concertina, and pianoforte. Also a dialogue and a dramatic sketch, entitled "Jessie's Dream." The whole was gone through with a thoroughness that reflected the highest possible credit on the training they had received from Mrs. Greenwood and Miss Thorp, whose perseverance was rewarded by the bursts of applause that occasionally greeted the children's efforts. At the close, after a few appropriate remarks, Mr. Lees distributed the prizes, many of the recipients being applauded for the high number of marks they had attained, some of them reaching to a hundred. The entertainment is to be repeated on Saturday, May 4th, commencing at seven o'clock. April 21st. Mr. Wilson gave an eloquent and intellectual discourse on "The True Significance of Easter," evidently pleasing a good and attentive audience. April 28th. Mr. Ringrose gave his experience of "How and why he became a Spiritualist," which proved very interesting. At the close he gave ten astronomical delineations, which opened up a new field of thought, and were evidently enjoyed by all.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse gave a short address. Afterwards Mr. Sims, of Murt on Colliery, delivered one of his interesting lectures, subject chosen by the audience, "What is the difference between Modern Christianity and Spiritualism?" listened to by a most harmonious audience. Afterwards, Mrs. Davidson, of South Shields, gave a number of delineations, mostly recognised, and some true tests. A very enjoyable evening.—G. W.

WESTHOUGHTON.—In the evening, owing to the unavoidable absence of the Rev. W. Reynolds, our President, Mr. Boulton, read a sermon by the Rev. John Page Hopps.—J. F.

WILLINGTON. Albert Hall.—Mr. Livingstone's guides gave a splendid address. Subject, chosen by the audience, "When shall the anticipated millenium dawn?" Several religions in different countries were mentioned that believed in a coming millenium, some even predicting the day of its dawn. It will gradually unfold or dawn upon humanity, as humanity is prepared to receive it; then in a most impressive manner the guides explained how, through the instrumentality of sensitives, and in the shape of spirit communion, the millenium was already begun in many homes. The guides urged all to live good moral lives, and encourage spirit communion, and thereby help it on.—W. C.

WISBECH.—The guides of Mrs. Yeeles took a subject from the audience, "Man was made in the image of God, and pronounced perfect. Then the Lord repented that he had made man upon the earth. How was it that God made a mistake?" The control showed that God never repented making man. He had placed in him the faculty to know right from wrong. Clairvoyant delineations, all recognized; some very startling facts. A good and attentive audience. Miss Ada Yeeles favoured us with a solo in beautiful style.—W. U.

RECEIVED LATE.—Bradford, 21, Rooley Lane: Mr. T. Espley's guides gave a splendid address, subject, "Could a man, who commits a murder, truly say that he felt God forgive him his crime?" Good clairvoyance. Huddersfield, Brook Street: Fair attendance assembled, when Miss Patefield gave addresses and clairvoyant descriptions very successfully. Thursday, April 25th, Mr. Wright gave an address and clairvoyance, giving satisfaction.—Ramsbottom: Mrs. Russell's guides spoke well on "Spiritualism and Spirits, and their work." Moderate clairvoyance.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. Tyrrell conducted, and also gave an excellent lesson on "Animal Magnetism" to the senior class. Mr. E. Campbell took the juniors in hand, giving them a lesson in "Geology." Attendance: Scholars, 63; officers, 9; visitors, 2.—A. A.

BRIGHTON.—Prayer by Mr. Jackson. Marching and calisthenics excellent, conducted by Mr. Jessop, of Halifax. Attendance good. Spent rest of morning in practising hymns for the Flower Service on June 2nd. Will be very glad if a few young men (either members or friends) will come and help us on the Saturday afternoon practices, as we are very weak in the bass part.—J. H.

BURNLEY.—Invocation by conductor. Musical reading, and s. and g.-c. recitations well done. Exercises led by W. Dean. Reading from *The Two Worlds*, "The Sparrow's Nest." Classes formed lessons on phrenology and physiology. Many other lessons of an enlightening character. A pleasant session. Scholars present, 118; officers, 11; visitors, 8. Total, 137.—W. M.

CLECKHEATON.—Hymn. Invocation by Mr. Hodgson. Marching and calisthenics by the female scholars. Misses Hargraves (sisters) and Denham (sisters), s.-c. recitations. Recitation, Miss Denham. Mr. Hodgson spoke on the "Coming Religion," from *The Two Worlds* of

March 8th, comparing the past and present with the future. Mr. Blackburn spoke a few words, closing with prayer. Scholars, 24, officers, 6, visitors, 3.

COLNE.—Present, 17 officers, 52 scholars. Programme as usual. Recitations by Master Bean, Miss T. H. Coles, Misses Teresa and Polly Christian, nicely rendered.

GLASGOW.—Excelsior Meeting. A fair attendance of scholars and teachers. This monthly meeting is devoted chiefly to recitations, songs, and readings given by the young lyceumists from the platform to those present, among whom are many adults who take an active interest in lyceum work and its progress, which I am pleased to report is of a very substantial nature.—Cor.

HECKMONDWICK.—Present, 24 members, 9 officers. Hymn, and invocation by Mr. Crowther. Musical reading and chain recitations were done well. Recitation by Miss S. J. Burdin, "Light, Love, and Labour." Hymn and prayer.—W. C.

LANCASTER.—Present: 64 members and 11 officers. A pleasant morning. Still progressing in the calisthenic exercises. Recitations were given by Arthur Cartwright, Isabella Pilkington, Annie Bleasdale, William Anderton, Isabella Tennant, and Mr. A. Bleasdale. Songs by Florrie Dixon and Maggie Cuthall. We are glad of these nice recitations and songs, they have a tendency to elevate us. Let us have more of them. We have to thank Mrs. Yeeles for her kind present of some beautifully illustrated cards for the members of the lyceum.—A. B.

LEICESTER.—April 7: Our first anniversary. A special well-attended session in the morning. Afternoon: Mr. Sainsbury's guides lectured to an appreciative audience, from the words, "Suffer little children to come unto me, for of such is the kingdom of heaven." The controls dealt with the necessity of leading little children by love and example to better surroundings, and spoke of the healthful character of the lyceum system of teaching on the mind, bringing it into harmony with the spirit world. The innate innocence of childhood was the best example of the purity without which the possibility of realising heavenly happiness upon earth could not be attained. The anniversary hymns were well rendered. In the evening, the service of song, "Ministering Spirits," was given by the children, the connective readings by the conductor. This gave great satisfaction to a large congregation. The pathos of the story, and the spirit with which the children sang, left a pleasing impression. The authoress is to be complimented upon the production of a very timely and withal instructive addition to lyceum literature. On Tuesday evening, April 9, a tea meeting and entertainment took place. A varied programme was gone through, which reflected much credit upon the children who took part. Mr. Macdonald rendered valuable assistance by an earnest address on the advantages of lyceums, and two capital songs. April 28: Small attendance. Usual programme, varied by a discussion among the children upon the differences in character in nations. The conductor summed up by pointing out the need of recognizing the common brotherhood of all races and nations, and the duties one to another arising therefrom. Mr. Scarborough gave a lesson in continuation of a series on "Music."—C. W. Y.

LONDON. Clapham.—Seniors' lessons on the mechanical lever, with practical examples by Mr. Hough, and lecture on lyceum work by Mr. Morgan Smith. Invocation and musical reading by Mr. Utter W. Goldard.—R. H.

LONDON. Peckham, 33, High Street.—Programme of singing, recitations, &c.: Miss Mabel Edwards and Master Charles Amery recited, and Miss Lily Coleman sang solos. Formed one large group for study of "Birds and their Nests," which being very interesting kept us rather late, and then we were loth to leave a subject so full of beauty.—W. T. C.

MACCLESFIELD.—April 21st, opening of lyceum in new premises. Conductor, Mr. Rogers; Guardian, Mr. Bennison. Marching and calisthenics were gone through as usual. Reading, Mr. Hayes; solo, Miss Dickens; duet, Misses Pimblott and Bennison; and recitation, Miss Nellie Hayes, were given in a pleasing manner. Groups were not formed, as we had to practise the service of song.—Tuesday, 23rd: Social gathering. Tea at six o'clock, after which games and dancing were indulged in. Every one seemed much pleased. Between 60 and 70 were present.—April 28: Lyceum assembled at 10-30. Present 39. Curtailed the programme to practise the service of song. Afternoon, open session. Present 41 lyceumists and about 60 visitors. Went through marching and calisthenics. Service of song, entitled "Ministering Spirits," was then rendered. The connective readings were given by Mr. Rogers in a very efficient manner. Now we have got into a place where there is plenty of room, it behoves each of us to work hard to make this lyceum second to none in the country. Twelve months ago we commenced with but 14 scholars, now we have 60, so there is truth in the saying "the workers win." Be encouraged, work without ceasing, and then success will be ours.—W. Pimblott.

MANCHESTER. Tipping Street.—Hymn. Invocation by Mr. Jones, 11 officers and 20 scholars. We enrolled five fresh scholars on our register. S. and g.-c. recitations. We are greatly improving in our marching and calisthenics. Benediction by Mr. Jones. 2 p.m., hymn. Invocation by Mr. Jones. 8 officers and 25 scholars. Closing hymn.

MANCHESTER. Psychological Hall.—Attendance excellent, also the programme, consisting of s. and g. chain recits, marching and calisthenics, practical singing. Recitations were well given by the Misses Hulmes and Warburton and Master E. W. Wallis. Invocation and benediction by Miss Bletcher. A very agreeable session.—C. Banham.

MIDDLESBOROUGH. Spiritual Hall.—Hymn and invocation, marching and calisthenics well done. Verse committed to memory. Mr. Wright, of Manchester, spoke a few encouraging words to the children. He congratulated us on the efficiency of the exercises, and urged all to be truthful, loving, and obedient. Recitations by Sabre Davis, Tom Gibbons, Florence Colpits, and Ada Fountain. The children gave their pieces in good style, and harmony prevailed. Invocation by the conductor, Miss Brown. Attendance, 36 children, 8 adults, and 1 visitor.

NEWCASTLE-ON-TYNE.—Hymn; s.-c. recitation; musical reading. In response to our conductor's wishes for scholars to write essays upon given subjects, the following read their compositions upon "The Fountain of Life," Misses Lottie and Ada Ellison, and Cora Martin, and the way the subject was dealt with reflects great credit upon them. Mr. Kersey explained that, although the effects of time tended to disfigure the physical body, yet in the future life the spiritual body would grow out

of the deformities resulting from the earthly experiences. Marching was gone through in the usual style, followed by calisthenics, in which we are practising some new exercises.—J. M.

OLDHAM.—9-45 a.m. Conductor, Mr. W. H. Wheeler; present, 105. Usual programme gone through. Classes on astronomy, &c. In the gentlemen's discussion class a paper was read by Mr. C. Shaw, on "Body and Spirit. 2 p.m., good attendance. Recitations by Misses M. A. and H. Gould, Mr. T. Potter, and Master E. Foster.—J. S.

SOUTH SHIELDS. 19, Cambridge Street.—Usual opening. Our first meeting. Officers were appointed as follows: Conductor, Mr. James. Assistant Conductor, Mr. Burnett. Guardian, Miss Speight. Correspondent Secretary, F. Pinkney. Financial Secretary, B. Lowery. Treasurer, Hannah Thompson. Book Clerk, May Whitehead. Roll Clerk, Laurence Pinkney. Conductor's Secretary, Albert Whitehead. The names of 43 children were entered on the roll. Groups were formed. Mr. Burnett told us the names and colours of the groups in which we were placed, from the "Fountain," to the "Liberty" group. We are trying to make our lyceum instructive and interesting to the children. Musical reading well done.—[Please use ink, not pencil.]

SOWERBY BRIDGE.—10-30. Hymn, s. and g.-c. recs. Classes, 1, Conversation on spiritual topics. (2) Boys: Botany, led by Mr. Dixon. (3) Lesson by M. Ackroyd. (2) Girls: circle. (3) Girls' lesson, Miss Howarth. (4) Girls' lesson, Miss Lees, afterwards calisthenics. Afternoon session, 2-15. Hymn, s. and g.-c. recs., calisthenics led by Miss Haigh. Class 1, reading, Miss Sutcliffe. (2) Boys: The Brain, by Mrs. Greenwood. (3) Boys' lesson, Miss Walker. (2) Girls, reading, Miss Booth. (3) Girls' lesson, Miss Howarth. (4) Girls' lesson, by Miss Rowson. Hymn, dismissal. Morning 56, Afternoon 62, present.

PROSPECTIVE ARRANGEMENTS.

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.

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.

Miss Keesee desires that all letters for her should be addressed to c/o Miss Haigh, 47 Lewisham Terrace, Slaithe, near Huddersfield, till the end of November.

Mr. W. Wallace, of London, the old pioneer medium, expects to revisit Manchester in a short time, and would be glad to obtain engagements on the road, and in Lancashire and Yorkshire. Address him, 24, Archway Road, Highgate, London.

Mr. W. W. Cottam, secretary of the Burnley Society, has removed to 304, Padilham Road, Burnley.

Mr. Hepworth is booked for Huddersfield (Brook Street), and for Slaithe, next Sunday.

ACCRINGTON AND CHURCH.—Saturday, May 4th, Tea party and entertainment for lyceum scholars, kindly given by one of our members. Persons desirous of attending entertainment, will be admitted at 2d. each. Mr. Swindlehurst, of Preston, has kindly volunteered his services, for which we thank him.—J. Holmes, sec., 10, Commercial Street, Church.

BRIGHTHOUSE.—May 12th: Mr. Victor Wyldes, at 2-30 and 6.

BURNLEY.—May 5th, at 9-30. The monthly entertainment will be given in connection with our lyceum. A collection will be made on behalf of the Lyceum Conference. Friends and parents will do well to pay us a visit, to see how we develop the gifts the children have. We are still progressing, and increase every Sunday.—W. M.

BURSLEM.—May 5th: Mr. F. S. Sainsbury, of Leicester will speak, when we hope to have good audiences.—M. Walker.

COLNE. Whit-Monday. First Annual Demonstration.—The members and friends of the society and lyceum will assemble at the Cloth Hall at 10 a.m., and start in procession at 10-30 to sing at various points of the town, returning at 12-30, when buns and tea will be provided for all. The afternoon will be spent in recreation in a field till four o'clock. A public meat tea will be provided in the Cloth Hall at 5 p.m. Tickets 9d., children under 13, 4d. Friends from other societies will be cordially welcomed.

DARWEN.—Mr. T. E. Aspdon, newsagent, 11, Bridge St., supplies *The Two Worlds*.

The Two Worlds can be obtained of Mrs. Pragg, 101, Caledonian Road, London, N.

DEWSBURY.—May 5th: Mr. Rowling will lecture at 2-30 and 6. Monday, May 6th, at 7-30, Mrs. Craven. Give us good meetings, friends.—W. S.

LONDON. Marylebone. 24, Harcourt Street.—The friends who have promised to become members in the formation of an Association of Spiritualists, who intend to have meetings, etc., at the above rooms, are earnestly requested to meet there at 7 o'clock next Sunday; and other friends are affectionately invited, as it is now ascertained that the old place of meeting will still be opened.—Cor.

LONDON. Woolwich Common.—May 5th: Mr. Weedemeyer will start open-air meetings near the drinking fountain, facing Nightingale Vale. Mr. Rodgers will address the meeting. It is requested that all spiritualists who can make it convenient will attend.—F. W.

MACCLESFIELD. New meeting place, Cumberland St.—Mr. E. W. Wallis will lecture, May 5th, at 2-30, subject, "Man's Search for Truth"; at 6-30, "Spiritualism, a Rational Religion for both Worlds."

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.

MANCHESTER. Lyceum, Tipping St.—Grand entertainment on behalf of the lyceum, in the Temperance Hall, Tipping St., on Saturday, May 18, at 7-30. The entertainment will consist of songs, reading and dramatic sketches. Tickets, 3d. each, to be had from lyceum officers. We hope many friends will be present, and help to make it a success.

NEWCASTLE-ON-TYNE. 20, Nelson St.—May 5, at 6-30: Alderman T. P. Barkas, F.G.S., will lecture on "He who planted the ear, shall He not hear?" and will be glad to reply to written relevant questions asked by the audience. May 12: Mr. B. Harris will reply to Mr. C. Bradlaugh, M.P.

OLDHAM.—May 5th: Mrs. Wallis, at 2-30, "Has man free will?" 6-30, "The Gulf bridged; or, Immortality certain."

OPENSHAW.—May 5th: Mrs. Murgatroyd, of Bradford. This being her first visit, we hope our friends will muster strongly to welcome her.

QUENSBURY. 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. A. Bruce, of Bradford. Collections to defray expenses after each service. We are trying to spread the grand cause more in the district.

RAMSBOTTOM.—May 5th: Mr. Le Bone. May 6th and 7th: Mr. Swindlehurst will reply to Mr. Ashcroft. Friends specially invited.

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

SHEFFIELD.—Monday, May 6th: Mr. E. W. Wallis will lecture in the Temperance Hall, Townhead Street, in reply to Mr. Ashcroft, at 7-30 p.m.

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.

NOTICE.—Mrs. Wilkinson, psychometrist, medical and business clairvoyant, 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.

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.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

APPEALS FOR CHARITY.—We are in the receipt of several appeals for charity, which, if all printed, would the one neutralize the other, and finally reduce this paper to the same system of begging, which has been so severely censured in other directions. The best methods of helping the truly worthy and needy, are for the friends and societies in their own immediate circle to exert themselves, and by benefits, or personal efforts, for each locality to do its own work of assistance. Every locality has these special demands, and every individual capable of aiding is, as we know, taxed to the utmost to do this. But to put in print a continual series of appeals to the charitable, is a matter so strongly deprecated by the readers of the spiritual journals, that unless in very exceptional cases we feel obliged to decline doing so.—[E. H. B.]

TO CORRESPONDENTS.—W. Hodgson, Cleckheaton.—We deeply deplore the unpleasantness at your hall referred to by you, but we cannot make use of our columns to do as you desire. Such matters are best settled in private.

We sympathise with Mr. and Mrs. Wyldes in this their hour of trial. The angel of death has summoned their daughter to pass into the higher life, and left the mourning parents bereft of her material presence. No doubt the consciousness of her spiritual companionship will be a comfort and source of strength.

Mr. W. Lee, of Barrow, writes respecting the séance reported last week that the mediums were found securely fastened at the close of the séance just the same as they were tied at the beginning. The bell was illuminated by a spirit light, not by luminous paint. The report being written on both sides of the paper, we had to copy half of it, and misunderstood the writer. Correspondents would save our time and give us less trouble by writing on one side of the paper only.

"Six hundred and eighty clergymen and ministers in and around London have signed a protest against the Sunday opening of the People's Palace." What price the dog in the manger now? These good gentlemen, who have to work on Sunday, are determined that no one else shall play, and are determined that no palace shall be opened to the people on a Sunday if they can help it, except the gin palace.—*Sunday Chronicle*.

An enquirer asks: "Could you tell me if the Quakers believe in the Atonement of Christ?" We are unable to answer the question. Can any of our readers supply the desired information?

We regret to learn that Mr. W. Walrond will shortly leave Glasgow for "the States." Mr. Evans, of Pendleton, is also leaving us, and Mr. J. W. Owen, a director of *The Two Worlds*, will sail in a few weeks for Boston. What an immense number of spiritualists have gone abroad from this country! Many of our most earnest workers have thus left us, and the cause is weaker by their absence. May they prosper in their new homes.

ABERDEEN, DUNDEE, AND EDINBURGH.—There are spiritualists in each of these large towns very desirous of forming circles and promulgating the blessed truths of the spiritualistic philosophy. As Mr. Walrond, of 41, Cumberland Street, Glasgow, will visit these towns during the latter end of May, he will be glad to get names and addresses of such person, so that arrangements may be made to hold a meeting for the purpose of forming family associations or home circles.

Mr. Pilkington, of Bolton, writes, in respect to the séance held at Mr. Hatton's: "I may say that it was on the Saturday, at the séance held at Mr. Knight's, that the medium's legs were tied to the chair. Mr. Pemberton was not there. On the Sunday's séance at Mr. Hatton's (Mr. Pemberton present), the medium asked for a rope that we might tie him to the chair, but being quite satisfied with the genuineness of the affair on the Saturday, we did not again tie him to the chair. On both occasions, and in contradiction to Mr. Pemberton, spirit lights were seen by all present at the table. I have since consulted those who were present and not sitting at the table on the Sunday, some of whom actually saw the lights carried from table to different parts of the room, and are well able to discriminate between fire lights and spirit lights. We do not wish to exaggerate, but simply state facts." [This correspondence must now close. Mr. Pemberton seems to have been unfortunate in that he did not see the lights.—E. W. W.]

THEOLOGICAL NUTS TO CRACK.

72. Can the good actions of finite man merit infinite reward?
73. Can the evil actions of finite man merit infinite punishment?
74. If one man is saved by grace, why should not all men be saved in like manner?
75. Is God a partial being?
76. Can the faith of the partialist be based on the wisdom that is "full of mercy and good fruits" without partiality? James iii., 17.
77. Do you believe that endless punishment would manifest the glory of God?—*Rev. A. C. Thomas*.

Congratulations upon the improved appearance of *The Two Worlds* pour upon us from all sides. Thank you, friends. We do our level best to provide a clean, creditable and good paper, worthy of our noble cause, but we need your kind assistance to increase our circulation, and our usefulness at the same time. Will you help us?

THE PROPOSED WHITSUNTIDE DEMONSTRATION.—Mr. F. Tomlinson of Bolton, suggests Morecambe Bay, and proposes that all spiritualists should wear a small white ribbon. It seems that Whit-Monday will suit some friends best, and Mr. Ball, of Lancaster, suggests Southport, for that date. Colne friends want Monday. But Saturday appears the best day for the Manchester district. The best plan will be to have two gatherings.

HALIFAX.—The handsome sum of £137 10s. 0d. nett was realized at the sale of work, which beats the best on record in our movement, we believe. Success to you, friends. Energy, fraternity, and unity have their reward. Pull all together, and the car of progress will roll along. Divided counsels are self-destructive.

LEICESTER. Lyceum Anniversary.—The services were very successful, and the song service, "Ministering Spirits," gave great satisfaction. See report; also Macclesfield, where good progress has been made. The growth of the lyceum work is one of the most encouraging signs of the times. Lyceumists, conductors, and children alike, have had much to learn, under many difficulties, the principal one being the absence of any complete and accessible book explaining the lyceum method, we think, all things considered, they have done wonderfully well. We looked in at the Lancaster lyceum, and were delighted with the order and efficiency displayed.

Miss Musgrave, the well-known medium, recently became transformed at the altar into Mrs. Stair. Her address will in future be Floss House Gardens, Keighley. We wish the happy couple all sorts of good wishes. May she be long spared to carry on the great work.

A TESTIMONIAL TO MRS. PETERS at Felling-on-Tyne.—On June 22nd the committee of the Felling Spiritual Society, with the assistance of North and South Shields, Sunderland, Middlesbrough, Byker, West Pelton, Willington, &c., intend to hold a tea meeting to present Mrs. Peters with a testimonial for her free services to the cause during nine years of private and two years public work, she having done great service and added many members to our great and noble cause.

Will the before-named societies that have lists please forward them, with the sums collected, to Mr. G. Laws, Crow Hall Lane, Felling, between June 8th and 15th, so that we may have time to purchase the testimonial on the 15th?—G. L.

DISAPPOINTMENTS.—Mr. R. H. Hargreaves, secretary of the Brotherhood, at the Assembly Rooms, Keighley, writes: "We were disappointed on April 28th through the medium, Miss Cowling, being booked at Keighley and Nelson. We reminded her on the 23rd, but she had not the courtesy to answer. We were obliged to close." [From the Nelson report it will be seen that Miss Cowling disappointed both societies. Oldham and Westhoughton friends were in a similar predicament. Speakers should do their utmost to keep their appointments.]

We thank our numerous correspondents for their brief and excellent reports this week. We would suggest that audiences are seldom "spellbound." It is a phrase which can be dispensed with to advantage. Another frequently-recurring term might well be dropped—"Our platform was occupied." Of course it was, it is understood.

"NO INFORMATION."—We have no information as to who will speak at several places on Sunday. Secretaries should keep us well supplied, or our list of Sunday services is of little use.

CARDS.

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Mr. Tetlow, Speaker and Psychometrist, 46, Harrison St., Pendleton.

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J. J. Morse, Trance Speaker. Will return September next. Present address, 541, Pacific Street, Brooklyn, N.Y., U.S.A.

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Mrs. F. Taylor, Trance Speaker, 28, Council St., Vine St., Manchester.

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