

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 80.—VOL. II. [Registered as a Newspaper.]

FRIDAY, MAY 24, 1889.

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SERVICES FOR SUNDAY, MAY 26, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mr. Baird.
Ashington.—Mechanics Hall, at 6 p.m.
Bacup.—Public Hall, at 2-30 and 6-30: Miss Gartside.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.
Baileys.—Wellington Street, at 2-30 and 6: Mrs. Mercer.
Beeston.—Conservative Club, Town St., 2-30 and 6: Miss Patefield.
Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mrs. Butterfield.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Harrison.
Birmingham.—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.
 Board School, Ouzells 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: Mrs. Wallis.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mrs. Stansfield.
Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Craven.
 Otley Road, at 2-30 and 6: Mr. Ringrose.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mr. Hopwood.
 Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Hepworth.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Anniversary, Mrs. Smith. Mondays, at 7-30.
 Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Beardshall.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 12-30 and 6.
 21, Rooley Lane, Bankfoot, 6-30: Miss Parker and Mr. Lewis.
 6, Darton Street, at 10-30.
Brighouse.—Town Hall, at 2-30 and 6: Mr. W. Johnson.
Burnley.—Hammerton St., Lyceum, at 9-30; at 2-30 and 6-30: Mrs. Crossley.
Burslem.—Colman's Rooms, Market, at 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30.
Cleckheaton.—Oddfellows' Hall, at 2-30 and 6: Mrs. Connell.
Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. G. Smith.
Cooms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Mrs. Summersgill.
Dewsbury.—Vulcan Road, at 2-30 and 6: Mrs. Hellier, and on Monday, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lusby.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, 6-30: Mr. W. Davison.
Foleshill.—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30 and 6-30. Thursday, 8.
Halifax.—1, Winding Rd., 2-30 and 6: Miss Keeves, and on Monday, at 7-30.
Haslingden.—Regent Street Coffee Tavern, at 2-30 and 6.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. Campion.
Hetton.—At 6.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Taft.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. Tetlow.
 Institute, John St., off Buxton Rd., at 2-30 and 6: Mr. Rowling.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Murgatroyd.
Jarrow.—Mechanics' Hall, at 6-30.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Miss Walton.
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. A. D. Wilson.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Swindlehurst.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Professor Hermes.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Dickenson.
Leicester.—Silver Street, at 10-30, Lyceum; at 8 and 6-30.
Leigh.—Railway Road, at 10-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 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.
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. D. Summers, "The Soul of Things."
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. Savage.
 Monday, Developing Circle, at 8. A few vacancies.
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 St., 10-45, "Animal Magnetism;" 12, Open-air, Battle Bridge; at 6-45, Mr. Butcher.
Marylebone.—24, Harcourt St., at 7, Mr. W. E. Long, "Spiritual Manifestations." Monday, Social Meeting. Wed., Séance, a good Clairvoyant. Saturday, at 8, Clairvoyance. Friday, at 8, and Sunday, at 11, Mr. Dale.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver Street, at 11, No Meeting; at 7, Mr. R. J. Lees. Open-air at 11, at Kensal Road, by Cemetery Wall, Mr. Lees and others. Wednesday, at 8, at 34, Cornwall Rd. Friday, 8, Séance, at Mr. Milligan's,

16, Dartmoor St., Notting Hill Gate. Monday, June 3rd, at 8, Members' Social.
Peckham.—Winchester Hall, 38, High St., at 11 and 7, Messrs. Veitch and Hopcroft; at 3, Lyceum. 99, Hill St., Wed., at 8, Mr. Vango, Clairvoyance. Saturday, at 8, Members' Séance. Saturday, June 1st, at 8, Mr. Paine.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. W. Walker.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30, 2-30; 6-30: Local.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mrs. Britten.
 Collyhurst Road, at 2-30 and 6-30: Mr. Kelly.
Mexborough.—Ridgills' Rooms, at 2-30 and 6: Mrs. W. Stansfield.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. T. H. Hunt, and on Monday.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Burchell.
Nelson.—Victoria Hall, at 2-30 and 6-30: Mrs. Russell.
Newcastle-on-Tyne.—20, Nelson St., at 6-30: Mr. E. W. Wallis, and on Monday.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—6, Camden Street, Lyceum, at 2-30; at 6-15: Mr. W. Westgarth.
 41, Borough Road, at 6-30: Mr. Clare.
Northampton.—Oddfellows' Hall, Newland, 2-30 and 6-30: Mrs. Barnea.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Groom.
Oldham.—Temple, Joseph Street, Union Street, Lyceum, at 10 and 2; at 2-30 and 6-30: Mrs. Green.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Walker.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 6-30: Mrs. Lazenby and Mr. Turner.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. J. S. Schutt.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Ramsbottom.—Oddfellows' Hall, at 3 and 6-30. Thursday, Circle, at 7-30: Mr. G. Wright.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mrs. Venables.
Rochdale.—Regent Hall, 2-30 and 6. Thursday, at 7-45.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30: Mrs. Wade, and on Monday. Tuesday, at 7-45, Circle.
 28, Blackwater St., 2-30 and 6: Mr. Walsh. Wednesday, 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', 38, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, 2-30, 6-30.
 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaiithwaite.—Laith Lane, at 2-30 and 6: Mrs. Gregg.
South Shields.—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. Lashbrooke.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11, Mr. J. Graham, "Vegetarianism;" at 6: Mr. Murray.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Holmes.
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 St., W., 10-30, Committee; at 2-30 Lyceum; at 6-30: Mrs. Peters. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—13, 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, 2-30, Discussion; 6-30: Mr. Mayoh.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30: Mr. J. G. Grey.
West Vale.—Green Lane, at 2-30 and 6: Mr. Parker.
Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6: Mrs. Craven.
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.

SPIRITUAL LYCEUM CONFERENCE ADDRESS.*

By MRS. HARDINGE BRITTEN.

Given at the Co-operative Assembly Rooms, at the close of the Spiritual Lyceum Annual Conference, held in Manchester at the above Hall on Sunday, May 12th, 1889.

At the evening meeting, H. A. Kersey, Esq., of Newcastle, in the chair, and several delegates from different places occupying seats on the platform, Mrs. Hardinge Britten, the speaker of the occasion, gave the following address on

THEOLOGICAL SUNDAY SCHOOL TEACHING AND THE SPIRITUALISTS' CHILDREN'S LYCEUMS.

"Friends,—It is with sincere pleasure that we dedicate this evening's exercises to one of the most important subjects that has yet arisen for consideration by spiritualists. There are some propositions so universally accepted, that it would be superfluous to dwell upon them. Amongst these is the fact that the earliest impressions made upon the virgin tablets of the child's mind are ever the most permanent and life long; the most certain to be guiding stars, if right and true; the most difficult to erase, if false and injurious. It follows then, as a logical necessity, that the most urgent duty of parents and guardians is not only to instil into the minds of their various young charges, truth and right in every department of mentality, but to ward off with the same scrupulous care the approach of every idea that is known to be wrong and pernicious. Granted these propositions, and the obvious duties that grow out of them, the only questions that remain are, to determine what are essential truths on the one hand—what false and pernicious ideas on the other, and by what means can we carry out the system of training, our knowledge and experience demands.

"We need not now touch upon the systems of intellectual education provided for in scholastic institutions, however potential these may be. The question before us is strictly limited to the highest subject that can occupy the human mind, namely, that of religion; and here again our methods of inquiry are limited to two points, namely, Are the popular teachings on this momentous question such as we may allow to be true and right, and if not, Can we present a better way? Again our answer seems to be derived from axiomatic facts, and to be beyond the necessity of discussion, for have we not ourselves abandoned the popular systems of religious teaching? and having done so, dare we—in the face of our urgent duty to the rising generation—permit those whom we can influence, to continue in the path that we have demonstrated to be unfit for our own feet to tread? Or again, can we neglect to inform our young people of that which we feel to be salvatory truths to our own souls?

"To make this appeal still more forcible, permit us briefly to reiterate some of the gross fallacies which we abandon in ignoring the present systems of theology, and this we cannot better point out than by modernizing the beliefs which can only become tolerable when illumined with the glamour of antiquity. Supposing some modern Huxley

or Tyndall should teach, as scientific truth, the Bible story of creation; the manufacture of woman out of the rib of a man; the temptation by a talking serpent; the fall; God's curse upon his creatures for doing that which his Omnipotent wisdom must have foreseen; God's cruelty in creating an evil power stronger to destroy than himself to save; the injustice of first stamping his creatures with a curse which would render them incapable of doing any good thing, then loathing them because the curse worked, and having 'repented that he had made man,' determining to destroy him by a universal flood on a round world! Supposing then that some such engineer as a Stephenson were to take up the story of the ark-building; and some such naturalist as a Murchison were to classify all the animal couples entering the ark, and gathered up from all parts of the world, from monsters to animalculæ. We would then suppose some logician like a Stuart Mill were to explain that the God of Theology, when he preserved eight of the original stock of mankind to re-people the earth, happened to forget that they were as much accursed as their ancestors, until he was reminded of the same by the drunken Noah and the wicked Ham. Now without going any further; eschewing such tales as Samson and his foxes, Elisha and the bears, and Jonah and the whale—if all the Fellows of the Royal Society were, in this nineteenth century, to put forward such a history of creation as this, and present for the first time such a God for worship, we ask in the name of common sense, and in view of the revelations of astronomy, geology, natural history, and all the other FACTS of the universe, would you believe them, and would you suffer your children to be taught such Munchausen fables? Perhaps the Archbishop of Canterbury might intervene and say, 'You do not understand this thing; the Bible is all an allegory.' Should we not answer back, What is the use of teaching our children inexplicable and senseless allegories, more especially when, for 1,800 years, an immense body of men have been paid one-tenth of the people's wealth to explain these allegories, and have never yet even begun to do so? Again we ask, are these unexplained and often unreadable allegories what you are going to allow your children to learn, and that—knowing that if they were taught those things as *God's truth*—for the first time to-day, the teachers—even if they were all Fellows of the Royal Society—would require no other doctor's certificate to admit them into Bedlam? But the *past* history of the race is not all that you have to teach your children; they *must* know, and you *must* tell them, whither they are bound, and what are the sole conditions upon which they may hope to reach heaven, whatever that locality may be represented to consist of; more especially as the voice of popular theology pronounces the other place to be an eternity of torture, to which a humane man would not condemn a worm even for a single minute. On this great and tremendous question then we once more ask those who declare—'God is the same yesterday, to-day, and for ever'—just to transpose the action of their Christian scheme of salvation from the year 1 to the year 1889. Let some woman residing in the next street claim to be the *virgin mother* of a God, and make the same assertion for the child's paternity as thousands of grave and reverend men make for 'Mary the mother of Jesus,' 1,800 years ago! Who, think you, in possession of their senses, or with any reverence for Deity, would admit such claims, and how long would the claimant remain outside the walls of a lunatic asylum?

"Then again, with reference to the great question around which all the wheels of ecclesiasticism revolve; that doctrine on which ten thousand voices this night declare the whole salvation of the race depends, and to preach which this

* Full report of the Conference in our next number.

country pays out annually more than sixty millions sterling! What if you also transpose the action of this great *salvation* from the year 1 to the year 1889? Go then to Bow Street Police Office. See there arrayed hosts of murderers, robbers, drunkards, gamblers, and criminals of every description. Take with you the best, purest, and most innocent child that ever blessed a father's heart, and say: 'Take him, put him to a shameful death, and let all these go free! Open your prison doors, and let every criminal out, and henceforth—because this my innocent one has died—forgive every guilty wretch, and that on the sole condition that he believes the blood of my ewe lamb will atone for every sin, past, present, and future!' We will not insult your common sense by asking what magistrate on earth would dare to perpetrate such an act of madness, but we do ask, Will you let your children continue to learn that the Judge of the earth perpetrates such an awful wrong, and that upon the 'say so' of popes, cardinals, archbishops, bishops, deans, and chapters, all calling themselves sane individuals and pious men. Our plea, as far as one side of the case goes, ends with this question—Will you suffer your children to learn this horrible doctrine, and grow up in any amount of sin and guilt they please, confident that 'the blood of the Lamb' will settle every account for them, or will you reject such teachings with horror, even if they are 1,800 years old? 'Where then,' you ask, 'can I find testimony of the solemn truths both of the past and the hereafter, so that I may know how to lead the tender minds committed to my care in the present?' To this we answer, God's facts, including the origin and growth of worlds, and all the freight of life and being they sustain, are written clearly and legibly in God's creation. His bibles are suns, stars, planets, and earths. His fundamental laws, methods, and divine workmanship are all written upon the universe, and various sciences are the schoolbooks that teach, explain, and illustrate those glorious bibles. As to the future we are no longer left in doubt or darkness. The gates of the hereafter are wide open, and if *you* cannot as yet enter there, the dwellers of that hereafter have come, and will come to you. What they prove is a spiritual universe, and hence, by analogy, they demonstrate the existence of God the Spirit—the first and the last—the Alpha and Omega. As proofs of God's justice, millions of spirits in different parts of the world, and in every language, teach that the soul, which survives the shock of mortal death, is happy or miserable, according to the good or evil deeds done on earth. As evidence of God's love, they teach that progress is open to every soul, from the humblest savage, or darkest criminal, to the highest saint; also that thousands of angelic spirits minister to the ignorant and the vicious, helping to lead them up from darkness to light, and to progress from misery to happiness. As an evidence of God's wisdom, they teach that there are no failures, no mistakes, and from one cycle of eternity to another, all is well and tends to eternal good, if we ourselves do well and place ourselves in harmony with good. But can all this, and ten thousand other lovely and exalting teachings be given in the Spiritualists' Lyceum, meeting only once a week, and spending at most only one or two hours in its exercises? To this we answer, Why not? If the fantastic doctrines of the fall, the flood, the vicarious atonement, and all the monstrosities of theology, can be taught in one or two hours of Sunday school lessons, cannot the spiritualists do as much in teaching great proven spiritual truths, as theology does in teaching impossible fables? The poems, recitations, questions and answers, you say truly, may be lessons of beauty and wisdom, and the songs may be pleasing and elevated, but 'what is the use of the marches, the calisthenics, the badges, and banners?' To this we answer, the spirit that never dies, is formed, grown, and measurably influenced by the body which it temporarily inhabits. Be assured, then, that it is an essential part of religion to promote the health, strength, and well-being of the body, and nothing so thoroughly subserves this purpose as good physical exercises—exercises that promote the circulation, and put every nerve and muscle into play. Make the body sound, healthy, and strong if you want the mind to be clear, intelligent, and happy. If physical exercise is the best promoter of physical health, and this again is the generator of mental and spiritual health, then do we claim that these very 'calisthenics' are a part of religion, and as such, should be practised with respect and reverence. As to the badges and banners, they are all symbolical of deep inner and spiritual meanings. The flowers, like the landscapes adopted in some Lyceums, are symbols of the advance from extreme youth to adult age, and the colours used, involve a science of

colour, but little understood, but full of profound meaning, yet to be taught as man advances in spiritual knowledge.

"In conclusion, we may remind you that the Children's Progressive Lyceums were founded by the seer, Andrew Jackson Davis, who beheld them in exercise as part of the teaching of the young in the spheres, and hence, endeavoured to pattern them out on earth. In this connexion we must warn you that clairvoyance and seership, like every description of mediumship, is liable to mistakes and error, and should never be regarded as final authority—'We see in part, and we prophesy in part'; and though spiritual revelations may be—nay, *must* be—accepted as undeniable truths, when they are corroborated, as the main facts of spiritualism have been, by millions of witnesses, we must accept of no one individual's 'say-so' or claims as *final* authority without ample corroboration and consent from our own sense of right and reason. Hence, whilst the general FACTS of Lyceum teachings are corroborated by tens of thousands of spirits, the methods of conducting and organizing the services must depend much on the opportunities of the mortals who devote themselves to this noble work. And here let us offer our deepest tribute of gratitude to all who have given time, effort, and means in this grandest of all spiritual preparations for the formation of the new earth, and the new heaven of the future. We know you will have your reward; we know also it is not for this you labour. The glorious thought that you are actually making and forming the men and women's character of the generation that shall come after you, is such a stupendous idea, and lays upon the workers in this movement such a mighty responsibility, that it is quite enough to strengthen you against all odds, arm you against every enemy, and answer the urgent questioning—'What shall a man give in exchange for his soul?' To all and every good and faithful Lyceum worker in this country we give a hearty God speed, and if at this time we point to our honoured president, Mr. Kersey, Alfred Kitson, the indefatigable, self-sacrificing, and devoted secretary of the Lyceum Conference, and the delegates seated around us for special praise and thankfulness, it is only because they are representatives of the many working men and women who like themselves have given their only day of rest to this noble toil, and have done and are doing, more to make the men and women of the future, angels on earth, and prepare them for heaven, than all the preachers for the last 1,800 years, from Pope Gregory and Saint Patrick to the modern apostles of fire and brimstone—H. C. Spurgeon and De Witt Talmage. Of the generous and devoted spiritual Lyceumists of the present day, then, we may truly say their motto is—

'I live for those who love me,
For those that know me true;
For the heaven that shines above me,
And awaits my spirit too;
For the cause that needs assistance,
For the wrong that needs resistance,
For the bright hopes in the distance,
And the good that I can do.'

CALVIN'S DREAM.

Under this title, and "reverently inscribed to the U.P. Synod," comes the following poem, contributed to the *London Examiner*.

THE books had been closed, and the Judgment was done,
The stars had fallen, and black was the sun;
The Lord is a just and terrible God!

And Heaven and Earth had been swept away
In the blood-red storm of the Judgment day;
And behold! in the Heaven and Earth made new
The Tree of Life by the Water grew;
And under its branches was sorrow unknown;
The Lord is a just and terrible God!

And all the Angels stood round the Throne;
And clothed in white raiment, a countless throng
Waved shining palms and sang a new song;
And shawm, and timbrel, and psaltry, and fife,
Shook the golden boughs of the Tree of Life.
The Lord is a just and terrible God!

And lo! though the Heaven and Earth was glad—
The great human heart of Christ was sad;
And He looked at the Blest: "Of all that were dear—
Of all that I died for—how few are here!"
The Lord is a just and terrible God!

And in the glad silence, 'twixt psalm and psalm,
Vague murmurs He heard in the heavenly calm;
And faint far echoes of wailing came
From the outer dark and the deathless flame:

Save Christ's human heart, there was none that heard
The faint cry of anguish, the bitter word ;
But ever some voice between psalm and psalm
Sent a throb of pain through the blissful calm.
The Lord is a just and terrible God !

"It was not for us that He died," one said,
"Or ever He came we were doomed and dead !"
"He died such long ages before," one cried,
"Men knew not for certain that ever He died !"
"He died for us—truly. I saw it !" one said,
"But only God knew that a God was dead !"
"Yea, truly, a God !—not a man to know
Man in his weakness, man in his woe !"
The Lord is a just and terrible God !

"Lord Christ, I would pity and spare Thee," one said,
"Wert Thou, the Lord, Man, and I Lord in Thy stead !"
"Remember me, Christ, for I stood at Thy knee
When the children were suffered to come unto Thee !"
The Lord is a just and terrible God !

"He forgets how we played," said a low sobbing breath,
In the street by the fountain at Nazareth !"
And Christ's heart ached ; He felt the tears rise,
And darken out Heaven from His human eyes.
The Lord is a just and terrible God !

But ever the shawm, and timbrel, and fife,
Shook the golden boughs of the Tree of Life ;
And he said : "Do the men made perfect hear
No sounds of the Lost who were once so dear !"
The Lord is a just and terrible God !

And the Thousands answered : "We hear no word,
For these which are dead praise not the Lord."
Then the Lord Himself said : "Son, let be ;
Even as it falleth, so lieth the Tree."
The Lord is a just and terrible God !

But Christ said : "Once yet again will I die
For these which in utter anguish lie !"
"It may not be, Son," the Lord God said,
"For sin is cast out and Death is dead."
Christ rose : "If I cannot die again,
I will go to my lost in their endless pain !"
And an awful shuddering silence fell
As Christ went forth to the gates of Hell.
The Lord is a just and terrible God !

With a cry of horror Calvin awoke,
And thus in anguish he wildly spoke :
"Forgive me, Lord, nor judge my soul
For the fancies that thro' my slumbers roll ;
Forgive the wrong of blasphemous dreams,
I know that whatever in vision seems,
Thou wilt visit an heretic man with Thy rod—
For thou art a just and a terrible God !"

THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch,

BY EMMA HARDINGE BRITTEN.

CHAPTER VIII.

"Quenched in time—to be relighted in eternity."

THE long night had faded into the gray of early morning ; the moon had waned, and many a twinkling star had set. Already a faint gleam of rosy light had begun to creep up the purple peaks of the distant mountains, ere half the wanderer's tale was told, or the lovers' mutual confidences had been exchanged.

Wild and romantic was the story of Ronald's long captivity, his final escape—hairbreadth chances of life and death and perilous wanderings—all this had to be told again and yet again, down to the happy day when, steering once more in British waters, he met his old firm friend and patron, Admiral Donaldson, and through his influence, in compensation for his nine years' cruel captivity, he had obtained an honorable appointment, and now commanded, he said, a ship of his own. Why had he not come before ? A thousand causes were alleged. It was but a week ago, too, that, hurrying northward in company with his good friend the Admiral, he had encountered Joe, the very sailor to whom four years before he had entrusted his missive to his love.

"Why did he not come himself," she asked, "instead of sending a stranger with that long-delayed and doubtful message ?"

He was told to do so, he answered, by "The Light in the Tower." Had not that precious signal told him all her truth and love ; her years of patient waiting, and her unfaltering faith that he would come at last ? Better, he thought, to prepare her with the letter than give the signal knock too soon

"And all the while that I was pleading with the old Admiral for aid, Ronald, he knew, and could have told the story ?"

"Even so, my Marian. But all will be explained and all forgiven, when you know my plans."

And then followed the map of those said plans, and truly they were enough to startle even a more self-reliant spirit than Marian Latimer's into hurried action.

Captain McIvor had promised his friend the Admiral to linger on that coast only, until his favourite scheme of the regatta, undertaken in honour of Sir John Agnew's return, should come off. He must then, he said, speed on to scenes of duty which were too urgent to be delayed. His mission was to undertake a coast survey of the last importance, and yet his work would be accomplished in a yacht so fine and fair and bonny that his voyage would be a mere pleasure trip ; and this, he said, had been all arranged by their kind friend the Admiral, not for his sake alone, but chiefly for that of the lovely lady who was to be his companion.

Marian started.

"Yes, for my wife, my Marian, who will make her first voyage in her pretty namesake, the trim and gallant schooner yacht, 'the Marian McIvor.'"

Again the impulsive sailor had to re-assure his trembling companion that all was well, and explain to her the urgent need of haste.

"Why should we tarry longer, beloved one ?" he cried. "The bloom of our youth has been passed in waiting ; never will we part on earth again. See, love ; the morning light is breaking. Within two hours I will return for you. A coach will wait at the foot of Ailsie Craig, and this will carry us to our old and trusted friend, the minister, in whose presence my Marian promised, ten long years ago, to be my own. Will she forswear that promise now ?"

No need to press the question. Confused and dazed as she was with the rush of thickly thronging emotions, Marian realized at once the uselessness of further delay, and only obtaining from her impatient betrothed the grace of a few more hours to complete her preparations, they parted, as the first beams of the morning sun streamed out in glorious promise of a bright and shining day.

As Marian watched her lover spring down the winding path which led from her home, until he was lost to sight, she raised her eyes in adoring thankfulness to the blue arch of heaven above, and her glance rested for a moment on the gleam of the signal lamp, still shining in the highest window of the Tower, but paling fast in the overpowering glory of the morning sunlight.

"Even so," she murmured to herself, as her custom was. "I have trimmed you, friendly lamp, companion of my long sad nine years' watch, for the last time on earth. Burn out thy little span of life. Thy mission now is done for ever."

"For ever ! for ever !" sighed the morning breezes.

"Did not some one speak ?" No ; Marian was still alone.

"'Tis only the voices," she said, softly ; "but hark ! that is a real voice. Who is it calls ?"

"Aunt Marian ! Aunt Marian ? Hillos, ho ! Any one at home ?"

Such was the very unmistakable cry of earth that rang out through the morning air, and attracted Marian's attention to two moving figures slowly and toilfully winding up the path that led to the Tower. The first was her niece, Grace, the second a barefooted lad, carrying a huge parcel, which he balanced with amazing skill on the top of his shaggy poll.

"Why, my darling child," cried Marian ; "what on earth has brought you up to the Tower at this early hour ?"

"Oh, of course you know," panted Gracie, throwing herself on the bench that had been fixed outside the postern gate, and affecting a very unnecessary amount of fatigue and importance. "Of course I know ; that is, you know, and, in short—here, you imp !" addressing the barefooted lad, who had dumped his parcel on the still dewy grass—"Miserable creature ! How dare you deposit that precious burden in such moist and unwholesome quarters ? Here, carry it in there—put it down anywhere except in a pool of water. Go now, be off with you."

When the lad disappeared down the hill-side with his generous gratuity, Gracie, advancing towards her aunt with an almost comical air of maternal dignity, took both her hands, led her to the bench, seating her there, and placing herself beside her, she said, in a tone of unusual feeling :

"Dearest aunt, I think I know all about it. You needn't tell me anything, for I may just say at once, Uncle Ronald is 'The Light in the Tower,' and little Gracie has been his confidant."

"And pray how long have you enjoyed this confidence, my dear?"

"Why, ever since he came here—that is, for two whole days, to be sure."

"And who introduced you, Gracie?"

"Oh, the admiral, of course. You know he's at the beginning and end of all the fun."

"So it appears; but, Gracie, it seems to me as if everyone had known all *about it* except me, who am the principal person concerned."

"Why, that's just it, you see, auntie; you're the *subject*, as the logicians call it, and we are the *objects*, I suppose they would say. Well, my object is a very plain one. Uncle Ronald, whose acquaintance I have had the pleasure of making, as I told you, and cousin Admiral Donaldson—as sly an old fox as ever broke cover, auntie! they've gone and arranged it all, and requiring, as it seemed, a reliable party to take into their confidence, why, they've been so fortunate as to secure my services. Now, the first part of the business is that bundle, auntie, in which you'll find somebody's wedding dress. A sweet thing—white brocade, silk ground, and bouquets of roses, Brussels lace, *et cetera*—all ready for the sacrifice, and amply significant, as I am led to believe, of the marriage state, in which the roses come first, and the thorns afterward. Then Uncle Ronald and cousin admiral think it's only right and proper that there should be a best woman, as well as a best man, at the ceremony. Cousin's the man; I am to be the woman; besides, as I've a special aversion to matrimony, and don't think it's ever likely that I shall so far commit myself as to be a principal in such an affair, I want to see how the thing works, so I'm going along as a witness. And here"—starting up as she spoke, and hauling in by the collar another barefooted lad, with an enormous basket on his head containing something little short of a ton of rare hothouse flowers—"here's a few blossoms just to fill the place of bridesmaids and things."

Then, once more interrupting her amazed listener, who had been vainly trying to break into her voluble prattle with an occasional exclamation, she almost pushed her into the Priory, following herself, with arms full of flowers, and the gigantic bundle, which she now unfolded and laid carefully upon a settee—a magnificent brocade silk dress of purest virgin white, strewn over with rarely embroidered roses, trimmed with splendid lace, and accompanied with rich shawls and a fairy-like bridal veil.

"Pretty, auntie, is it not?" and the saucy little head was turned from side to side, contemplating the splendid trousseau with the air of a connoisseur.

"By-the-bye," broke out the irrepressible, once more checking her companion's deprecatory attempts to speak, "the bridegroom and his young man will be here at 11 a.m. on the nail. Parsons won't wait, and marriage knots must be tied before the sun gets the best of us, and that he generally does about 12 o'clock; so now you've just got three hours to do the needful in, whatever that may be, and my advice is, to go and do it, and look sharp about it."

So saying, the merry chatterbox blew a kiss at her bewildered companion, turned on her heel, spun out into the hall with a series of pirouettes, and there, to the tune of "Tullochgoram," which she pursed up her pretty little mouth to whistle, she might have been seen for the next half hour, "all alone to herself," vigorously going through the complications of the famous Highland fling.

(To be continued.)

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.

OBJECT.

THE object of the Federation is the uniting of the Societies of Spiritualists in the North-Eastern District for mutual benefit, the spreading of the truths of spiritualism, and the formation of new societies where desirable. By co-operating in this manner societies are enabled to have their platforms occupied by speakers from whom they would otherwise be debarred, the Federation bearing the financial responsibility of such meetings. A wide field is also opened out for interchange of thought by the periodical meetings of delegates and members.

PRINCIPLES.

While spiritualists have no creed, all may unite in affirming the following simple summary of principles:—

The Fatherhood of God.

The Brotherhood of Man.

The Immortality of the Soul.

Personal Responsibility.

Compensation and Retribution hereafter for all the good or evil deeds done here.

And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

In addition to the above declaration of principles, spiritualists emphasize their belief in the continued INDIVIDUALIZATION, as well as the immortality of the human soul, and acknowledge that their system of faith is founded on the proven facts of intercommunion between the spirits of human beings who have passed on to the higher world and those of mortals who still remain in the earth sphere.

TITLE.

The name of the Federation shall be "The North-Eastern Federation of Spiritualists."

EXECUTIVE.

The Executive shall consist of the following officers:—Chairman, two Vice-chairmen, Treasurer, two Secretaries, and six members of the Committee, who shall be elected from the district representatives, retaining office for twelve months, and be eligible for reelection, whether returned as representatives or not.

CONFERENCES.

Movable Quarterly Conferences shall be held, the place of meeting to be decided by the votes of the representatives.

REPRESENTATION.

Each society to send one representative for every twenty-five members, or fractional part of twenty-five to the quarterly conferences, and voting by proxy to be allowed thereat.

MEETINGS OF THE EXECUTIVE.

The Executive above-named shall meet once per month as an executive, and once per quarter with the Conference.

FUNDS.

Each society in the Federation shall pay a nominal subscription of one penny per member per quarter, such subscription to be paid in advance.

AFFILIATION.

Individuals not belonging to a local society may affiliate themselves with the Federation by payment of a minimum subscription of one shilling per annum. By their means new centres might be opened and the work of the Federation extended.

APPEAL.

In presenting the foregoing principles and working basis, the Executive would point out that the Federation is based upon purely democratic lines, being opposed to all that is sectarian or narrow; and would urge the desirability of supporting the efforts hereby made, feeling assured that the time is come to collect the scattered forces of spiritualists, place the movement on a firmer basis, and present the truth before the world in its purity.

To do this, requires combined effort and harmonious action, with the one great object in view of making known Truth as far as it has been discovered, and opening up facilities for further research into the unexplored regions of the realm of progress.

SPIRITUAL FRAGMENTS.

"Gather them up!"

THROUGH the courtesy of a friend we have received the following extract from the *Cambridge Daily News*, of May 6th. We have no other comment to offer than the suggestion that the parties reporting the incident are *not spiritualists*, hence their statements are not open to the same charges of "credulity" or "exaggeration" that the sceptical portion of the community are so *polite* as to hurl against the best attested incidents narrated by spiritualists. To the last-named class, the statements following will neither appear incredible or new. Many years before Mumler's celebrated spirit photographs were known, several Western photographers in America, who were not acquainted with spiritualism or mediumship, were confounded and amazed by seeing strange objects appearing on their sitters' plates, for which no other account than a spiritual one could be

rendered. One very celebrated and significant case of a skeleton arm and hand appearing on the plate of a lady who had the ugly reputation of having starved a poor invalid dependent to death, will still be remembered in Cincinnati. In other cases animals, birds, and obvious resemblances to "dead and gone" friends have appeared, compelling belief that the said "dead" do live, from the spontaneity of their photographic images. Altogether these appearances of persons or objects on photographic plates (however unexpected they may be to the non-spiritualist), are nothing new or strange in spiritual experiences. Whether the following paragraph be a hoax or a reality, it matters not. Neither one nor the other can alter the facts that such appearances have been seen, are still witnessed, and are on the increase everywhere.—Ed. T. W.

A PHANTOM PHOTOGRAPH.

STRANGE STORY OF THE GIPPING.

On Saturday afternoon, Mr. R. Cash, master of the Shirehall Board School, Ipswich, and Mr. E. R. Pringle, solicitor, were taking photographs of the Gipping at the spot where the Oil Mills once stood, and still known by that name. In the evening, however, while developing this particular plate in the dark room at his own house—Mr. Pringle being still in his company—he was perfectly astounded by an appearance which he had never seen when taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed, in the foreground of the picture, the figure of a woman, apparently floating upright in the water, as it is declared that drowned bodies sometimes will appear after immersion for a length of time. "I cannot in the least explain how it got there," said Mr. Cash, when interviewed on Monday, "but here is the negative, and you can see for yourself." And it can only be said that the woman is unmistakably shown. It is no shadowy likeness, difficult to detect, nor does it require pointing out before the lines can be traced, as with the puzzle pictures so commonly seen. The face and head are clearly outlined; the arms are hanging straight by the side of the body, which is clad in ordinary female attire and is visible to the waist; and the portrait generally appears to be that of a tall and comely young woman. There is nothing repulsive in the photograph, although it looks weird and ghost-like. The first idea naturally suggested was that the photographic plate had really detected a body which was invisible to the naked eye. Unable to account for the apparition, Mr. Cash communicated with the borough police, one of whom was so struck with the reality of the picture that he at first imagined it to resemble some woman in the town, and inquired whether she had lately been heard of. Next morning, and very properly so, the river was dragged at this particular spot, but no body was found, and so far, therefore, the climax of the narrative is happily left wanting. It is a perplexing mystery.

HICKSITE QUAKERS.

In reply to your correspondent, who asks "If the Quakers believe in the Atonement of Christ," I may state that they do, but that both in England and America divisions have taken place owing to differences of opinion on this subject. The orthodox "Friends" thoroughly believe in this doctrine, and those who deny it are "disowned." It has often struck me as very strange that there should exist such a difference of belief between Spiritualists and the Friends, as there can be no doubt that many of the latter are inspired, and their faith being entirely founded upon spirit guidance.—F. S.

[To this we may add that the "Unitarian Quakers," as they may be called, owe their dissent from orthodox belief in America to Elias Hicks, a good and eloquent preacher, but one who denied the divinity of Christ. His followers are very numerous, and are generally termed in the United States, Hicksite Quakers.—Ed. T. W.]

THE SPIRITUAL LYCEUM CONFERENCE.

THE second annual Spiritual Lyceum Conference was held in the Assembly Room, Co-operative Building, Ardwick, and was, in the fullest sense of the term, a grand success, and worthy of so great and important a subject. As we hope soon to have a full report, but one which will necessarily take time to prepare, we shall not attempt to mar the memorable meeting by any imperfect notices, and therefore

beg our readers to exercise patience until our next issue, when we hope to be able to present a complete account of what transpired. For the present we can only add, it was an occasion long to be remembered, and, we trust, will be the precursor of many more annual and ever-progressive gatherings.

QUESTION DEPARTMENT.

Answers to questions will be given from time to time, and as nearly as possible at the commencement of each month.

We have received such a number of questions concerning the connection (if any exist) between what is called "Thought Transference" and the influence created upon mortals by spirits, that we have deemed it advisable to make this the subject of a Rostrum article, to appear in our next issue.—Ed. T. W.

THE SWEATING SYSTEM.—Further evidence was given recently before Lord Dunraven's Committee of the House of Lords in relation to the sweating system in the slop boot trade at the East-end of London. Samuel Wildman, the teacher from Hungary, who came to London ten years ago, and has since been a boot-finisher, was recalled by Mr. Arnold White, who brought forward the witnesses for the day. The reasons, he said, why the sweated men dared not join a trades union was that their wages were so small that they could not afford to contribute, and they were afraid of being discharged. The knifer or "master" who employed the finishers had to give security to the manufacturer for the execution of his contract, and so had to provide against strikes. He pays 4s. per week for the room where he lives with his wife and six children. The room was about four and a half yards square, and there were about 100 persons living in the same house under similar conditions. The sanitary inspector never visited them, but Mr. Arnold White knew what he was saying was correct. Charles Solomon, a Jew, described himself as a knifer or "master," taking boots to make at 4s. per dozen pairs, out of which he got 2s. per dozen for knifing and providing materials for the three finishers, who received amongst them the other 2s. Asked by the chairman if he thought this division was fair, he said it was the custom of the trade, and no one ever complained. If he would not undertake the boots at 4s., there were plenty who would. He had known prices as low as 1s. 6d. per dozen, and he believed those boots were sold at 1s. 6d. a pair. There was good work in the boots at 4s. per dozen, but those at 1s. 6d. were very inferior. He worked with his men 17 or 18 hours per day during the busy time. He only required capital of a pound or two, and merely gave the security of being a householder. Some people employed a lot of sweaters. The young "greener," he said, who was before the committee last week was a bad specimen, and might have used more soap and water. In his opinion the manufacturers who now gave out boots to the sweaters should build large workshops, where knifers and finishers should all work together under inspection. He did not think increase in the price of the goods would injure the trade if all were agreed. Solomon Rosenberg came to this country eighteen years ago, and has been a boot-finisher ever since, at an average wage of 15s. per week, out of which he pays 9s. 6d. for rent, oil for his lamp, &c., and has to support himself, his wife, and six children out of the remainder. Although he was one of the smartest of the finishers, he was, after the eighteen years, obliged to apply to the Jewish Board of Guardians for assistance. His plaintive letter to them was read. When at work they had no time for meals, but took their bread and coffee or dry bread as they worked. He never got meat except when his wages ran up to 25s. per week. Some Jews came to this country because they suffered persecution elsewhere. He could not say why they did not go to Berlin, Paris, or Vienna. He came to London because Jews and Gentiles were here treated alike. Solomon Bauu stated that for years his wages did not average more than 5s. per week. Mr. W. Hoffman, for twenty-six years in the boot trade, but now engaged on a trade journal, stated that he had investigated this matter and had found the living rooms of these poor people almost invariably in a filthy condition. The sweating was generally in Spitalfields, Whitechapel, and Commercial-road. He had known eighteen persons living in one room about 8ft. by 15ft. He suggested that inspectors having technical knowledge should be empowered to enter the shops at any hour.

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The People's Popular Penny Spiritual Paper.

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

TO CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridge, field, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLAN, 4-Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, MAY 24, 1889.

MESMERISM AS A CURATIVE AGENT.

AN INTERESTING AND SUGGESTIVE LETTER FROM THE VICE-PRESIDENT OF THE NOTTINGHAM MESMERIC SOCIETY.

To the Editor of "The Two Worlds."

"Dear Madam,—Now that your learned contributor, Alderman Barkas, has concluded his able—and, what you most justly described as 'lucid and comprehensive'—articles on Mesmerism, perhaps you will kindly give me space for a few words on this, to me, deeply-interesting and instructive science. Prior to the visit, some four and a half years ago, of Prof. Kershaw to this town, my knowledge and interest consisted in the reading of articles on this subject, and the attending of all the mesmeric experimenters who visited this locality during the previous twenty years. But, on the occasion above referred to, as a result of Mr. Kershaw's visit, a few of his audience, at the close of his fortnight's stay, met together at the People's Hall, and resolved to inaugurate the Nottingham Mesmeric Society. Its sessions for the first three years commenced in October and ended in March, but since then our meetings have been held continuously every alternate week. We now possess a library of rare and standard works, which are balloted for by the members, who have the use of the same till next meeting. At its commencement I began experimenting, and have continued doing so up to the present time. It is no small pleasure to me to see that, on several occasions, I have been able to produce phenomena similar to most of those witnessed by Alderman Barkas. On looking over an old note-book I see many cases of headache, toothache, local pains, and one or two of neuralgia which I succeeded in relieving or curing. One case now before me may be interesting to quote. The young lady, some four years ago, was at that time a frequent subject of mine. She, with several others, accompanied myself and wife to the lovely and renowned Clifton Grove, four miles from here, on the banks of the Trent. In our rambles along the water's edge, she chanced to stumble amongst some tall nettles, and complained of having stung her arm. I made a few passes over the arm, and, in less than five minutes, all pain had vanished, and even the inflamed pustules had disappeared. This lady's mother, who for over twenty years has been connected with the spiritual cause here, had an attack of nervous exhaustion, and was laid up for over a week. At a late hour one night, after twelve o'clock, I was called up by the daughter and her husband and asked to go and 'magnetise' her mother. I did so; she quickly fell asleep, slept soundly most of the night, and commenced rapidly to improve. Another case was that of a total stranger to the science. This young man brought me confectionery daily. On one occasion, as usual, he emptied his tray and then sat down on a form, and sud-

denly put his hands each side of his face and appeared to be in great pain. Pitying him, I asked if I might relieve him? He wished I could; he had not had a wink of sleep all night, he declared. I took his hands, when he said, 'You are not going to pull my tooth out, are you?' 'No,' I said, 'this process may be new to you,' and then I gave him a brief explanation.

"After resting my hand on his face, and making some dozen passes, he declared all pain had gone. Next morning he came smiling, saying, he had had a grand night. I have no doubt he was a sensitive, and could have been put to sleep at once. A strange coincidence has just happened, for, whilst writing the above, I have just been disturbed by a young man who has recently joined the Mesmeric Society. He tells me he has been suffering all the week, day and night, with toothache, and only a day or two before he had two teeth drawn at a sitting. He says he has scarcely been free from pain an hour, and determined to find me and get me to try magnetism. I found him very susceptible, and after about ten minutes' treatment he has departed, saying it was delightful to be free, as he then was, from pain. I could quote many other cases, but one which was reported in your pages some twelve months ago—that of a lady who had quite lost her voice for several days, through a bad cold, but who regained it after less than thirty minutes' treatment—is to me one of the most curious and interesting that I have yet met with. She did not fully enter the sleep, and when, after a short time, in reply to a question I put to her, she answered me in her clear and usual voice, the surprise of her husband, herself, and the writer was mutual. As to scientific phenomena educed from sensitives, perhaps I may trespass further to say that the husband of the first mentioned lady, as well as three other sensitives I have developed, have been able to read, with eyes closed and blindfolded, extracts from books, tell the time of watches, and the numbers on bank notes. Mr. Wallis, on his recent visit here, saw a young man thus read, and spoke very kindly and approvingly of the experiments he witnessed.

"One sensitive has frequently picked out a 'magnetized' glass of water from two others not magnetized, the passes being made in another room, and in the presence of a committee appointed to watch the proceedings. A book, taken from the case, specially magnetized and placed with two others before a sensitive, has also been at once detected. He invariably saw the smoke-like mist rising from the magnetized book. I do not write this egotistically, but as it is said that 'in the multitude of counsel there is wisdom,' I also am assured that in the 'multitude of facts and experiments there is knowledge.'

"This science needs more scientists of our worthy Alderman Barkas' stamp, and if his articles only stimulate others to experiment and report, so that we may learn by each other's experiences, his labours will not have been in vain. Mesmerism may be called the 'John the Baptist' of spiritualism, for if better understood, it would give a more rational comprehension of the laws of control, both seen and unseen, than any other science. I am sure I shall be expressing the feelings of every member of our society in saying that we must fully endorse every word you have written in your concluding note, and that his essays, so full of suggestions, counsel, warning, and encouragement, are deserving all the commendation which has from time to time been awarded them by your no less able pen. "J. J. ASHWORTH,

"Vice-President Nottingham Mesmeric Society.
"2, Wellington Terrace."

LOOK ON THE OTHER SIDE.—Apropos of the subject of mesmerism, *alias* hypnotism, *alias* half-a-dozen other titles, all meaning the same thing, we add as pertinent to the above article, and especially the title of this paragraph, the following striking quotations from a leading article which recently appeared in a Tyneside paper, *The North Star*:—

EX-KING MILAN A HYPNOTIZED SUBJECT.

"A very curious story comes from Belgrade regarding King Milan—all the more interesting to us as it bears upon Hypnotism, which was discussed in this column a few days ago. It will be remembered that His Servian Majesty's decision to abdicate, came upon his subjects and the whole of Europe as a surprise: not even his confidential advisers were aware of the intention before it was publicly announced. Indeed, the rumours which it was believed Russian agents had set afloat had been semi-officially denied, with vehemence; and on the very morning the irrevocable step was

taken, the King's Cabinet were on the point of issuing a diplomatic document to the various Courts, categorically contradicting a statement which it was believed had been invented and was being circulated to the State's detriment. If the tale now told is true, what was a mystery becomes as plain as a proved problem: cause and effect stand out as clearly revealed as is the connection between boycotting and murder, as first promulgated by Mr. Gladstone.

"The story is in brief this—that King Milan had been hypnotised, or mesmerised, by a woman, he being completely under her control. Madame Christich, the woman in question, is said to be a thought-reader and a disciple of Hypnotism, and King Milan, being highly nervous and generally a good 'subject,' frequently formed the centre of a select company before, or upon whom, the fair mesmerist experimented. King Milan is said to have held her in the highest esteem: he was wont to speak of her knowledge in a way which amazed when it did not amuse his listeners, for no one but himself placed a very high price upon her attainments. Indeed, she was regarded with disfavour, being nicknamed 'Serpent-eyed,' because of the uncanny look she had. The story is that the ex-King acted exactly as Madame Christich liked; that he was entirely at her will. When he announced his abdication to his astonished ministers, his words were as if they had been uttered by some one else; there was a far-away vacant look in his eyes, too; while his answer to repeated remonstrances was simply 'It's no use talking—I must do it.' Strange though this story is, it is not beyond belief, especially if Madame Christich is a Russian agent, as is quite likely. For the control of a mesmerist over 'subject' or victim is complete and apparently lasting: given the usual mesmeric conditions, and the sequel is easy of credence. King Milan would become as plastic and as fully controlled as any of the respectable persons who make themselves ridiculous on a platform, at the will of a person whom they never saw before. As is pointed out by the correspondent from Belgrade, the King's 'whole behaviour in resisting the advice of all the friends (in the divorce, as in the abdication), and persisting in spite of all argument, in obeying what was considered an inexplicable caprice, is explained if we substitute hypnotic suggestion for caprice.'

"Seeing that there can be no doubt about the power, force, or whatever mesmerism is, as also of its probable abuse, such abuse being capable of inflicting irreparable damage, it is matter for regret that scientists and students of psychology do not comprehensively grapple with the subject: and in the interests of humanity, and personal safety, it ought to be seen whether there does not exist a nullifying Force—a something that will cut into the connection between mesmerist and mesmerised, and so destroy a bond which may blight or destroy for time and for eternity. Since last we wrote upon this subject we have received many letters and 'tracts,' the general drift and tendency being, to establish devil-parentage for the phenomena. The 'signs and wonders' in question are held to be all foretold in Holy Writ: the abiding enemy of mankind employs as agents all those persons who are gifted as Madame Christich is. We have given these communications the attention which they deserve, and the decision come to is, that there is weakness in the arguments at every point, and that the conclusions are as illogical as the premises are unsound. The secret must be sought elsewhere than in the assumption that the Devil is at the back of the business: the Force is traceable to another source than the primary cause of 'The Fall'—which event, by the way, was adduced by one of our correspondents as the first case of mesmerism on record, Eve having been *hypnotised into helplessness!* We urge upon savans to make an effort to unravel what at present is an entangled mystery—a mystery to which many of the evils which good men deplore may owe their origin. We do not accept the King Milan story as proved. Still, there is a sufficient resemblance to the what-may-have-been to give a needed spur to inquiry, and to urge on the search into the hidden springs of this concern, in order to discover—(1) how the mind of one human being comes to be so completely controlled by another; (2) how the Force thus expended is perpetuated; and (3) if there does not exist a negative Force—an antidote, usable by the subject or victim of his or her own initiative, in order that the said mind-slavery may be ended at once and for ever. We should very much like to have the experiences or views of people with knowledge on this subject: our columns are open for their relation or exposition."

SALVATIONISTS AND THEIR TALK.

THE Manchester *Sunday Chronicle* has the following pungent reports of the doings and sayings of the people that make the enormous claim of devoting their time and the people's money to *saving souls*:—

"The Salvation Army have had a big meeting at Clapton 'to welcome Mr. H. H. Booth on his return from a tour round the world.' There are not many folks who can do this kind of thing in style, but seeing that the Duke of Edinburgh, the Shah of Persia, Lord Brassey, and other mere worldlings have made the tour of the globe, there is no reason why the sacred and Imperial Booth family should stand out. Christianity is vastly benefited by the trip, no doubt, and probably Mr. H. H. Booth had a good time. The only people whom we feel inclined to censure in the matter are the moonstruck idiots who find the funds for these jaunts. The General improved the occasion by explaining his position in regard to the world, the flesh, and the devil. Said the Lord's Anointed:—

"'It was now 25 years since he, through the spirit of God, originated the army. He had not stopped, from that day to the present, to distinguish between different grades of sinners. To him a man clothed in broadcloth who was without God was just as much in danger of the condemnation of hell, and just as much an object of his pity, as was a man clothed in rags. Their purpose was, however, to go to those of the working classes who were without Christ, either down in the whirlpool of vice and drunkenness or rapidly passing towards it. They had also gone higher, and they would go higher still, until they reached Rotten Row and even Royalty. (Cries of 'Amen' and 'Hallelujah.')

"The Prince of Wales is reported to be a student of the banjo; from this cold-blooded threat of the General, it seems that we may live in hopes of seeing him make his *début* with the tambourine in select Hallelujah circles. But we fear the General will have to draw the line at Rotten Row. It is one thing for the army to annoy and disgust the hard-working people of Marylebone with its ranting and rough music. They are poor and cannot help themselves. But before it dares to frighten but one of aristocracy's horses on the track where nobles and dames of high degree do most cavort, the General had better get himself measured for his crown of martyrdom.

"Here is a chance for General Booth. The *Bombay Guardian* says:—

"'The salvation of some of our European editors of newspapers out here is not nearly sufficiently sought after. They are a neglected class, bowed down to on account of their supposed power and position, but let alone spiritually; and the consequence is that they are as grossly heathen as any other neglected class of human beings.'

It is generally understood that editors as a class have only about a 33 to 1 chance of getting to glory; but we would beg the public to believe that all the really hopeless cases are sent out to India. The staff of this paper . . . are very sorry for those poor benighted exiles. Our hearts bleed for them, and if General Booth will only take the whole of his Army to India and keep them there till every mother's son of those editors is converted we are willing to make affidavit that not one single grumble at the arrangement will appear in our columns."

[Addenda to the above report by the Editor, *Two Worlds*.]

Can the bright, witty writers of the *Sunday Chronicle* staff inform us by what divine or human law the Booth Salvationists require drums out of time, cornets, and other discordant noises yclept music, to be performed as a part of the *soul-saving* act, but one which cruelly destroys the peace of the community, and invades with hideous clamour the other places of worship every Sunday? In Blackburn, Bradford, Bacup, and numerous other northern towns, these *soul savers* and MONEY GRUBBERS are allowed to parade the streets just as services in the other places of worship are started, and compel such places, by abominable clamour, to stay their rites, and wait, in disgusted silence, until the *soul savers* choose to move on.

If this is British religious toleration to Booth and his crew, what is it to the rights and liberties of other worshippers? If this is *civil* law for these blatant disturbers, what would it be if every religious denomination in the land were to do the same?—hire furious drummers and out-of-tune cornet players, and fill the streets, lanes, alleys, squares, &c., with their hubbub every Sunday? What would be the law in *this* case? Would Booth Salvationists be permitted to fill the streets with their noise, and Quakers, Shakers, Baptists, Unitarians, Spiritualists, &c., be held guiltless? We can at once and emphatically answer in the negative for the last

class, seeing by example what has been the fate of spiritualism in every British law court heretofore. All that we can hope is then, that no Salvationists, individually or collectively, will ever bear down upon the Spiritualists in any other direction than that of Sabbath-day annoyance—for, speaking for the present writer and some of her special friends, should she and they be compelled to go to the Salvationists' heaven on the condition of hearing their cant, witnessing their Booth collections, and hearing their Booth music, there would assuredly be another war in Heaven, and the Lucifer that would then be ready to lead them would be the Editor of *The Two Worlds*.

RELIGIOUS INTELLIGENCE.

THE following choice extracts from a sermon of Archdeacon Montgomery's, recently preached at Oswestry (Wales), and reported in the *Liverpool Daily Post* of May 6th, will give a pretty good idea of how far the clergy will condescend to use threats, revive old worn-out superstitions of God's judgments upon offenders against the Church, and use the name of the Supreme Being to scare recusant tithe-payers into the payment of what they consider to be the dues of the Church. The following are fair examples of the whole discourse. The *Post* heads the article thus—

INSTANCES OF DIVINE VENGEANCE.

"The Archdeacon of Montgomery (the Ven. D. R. Thomas) is holding a visitation in various centres of his archdeaconry. In the course of his charge to the clergy and laity at Oswestry, in reference to the tithe agitation, he said that if the Church could not be discredited, the parsons, at least, could be starved out, and so they came to the latest phase of persecution, the most demoralizing and the most ruinous for those engaged in it of all the movements that had been in quick succession levelled against them—the anti-tithe agitation. Those clergy who used the only remedy open to them to recover their tithes were held up to reprobation, and the *very principles of morality travestied*. To caricature holy things, to hold up the sacred elements to public scoffing, to cast ridicule upon the ministrations of religion, was to offend man less than God, who was jealous for his own honour, and would lightly esteem those who despised him. They were not left in doubt on this point in connection with the present agitation. Again and again had he been struck with what he would call by no apter or more expressive name than 'visitations' which had occurred within his own archdeaconry. Two books had been published in the present century containing legends of divine visions and so forth, which could neither be scouted nor disproved, to show the divine favour towards the early Welsh Methodists. To those especially who have accepted such evidence, he would commend a calm consideration of facts which must be patent to all who thought about it, and which had not escaped the notice of even a casual observer. In more than one parish it had been noticed by him again and again with respect as well to person as to property. *Last year a tenant farmer*, when asked to join in the movement, summarized the events for his own parish in the reply, 'So-and-so began it, and he was struck in his field and died in a few days. So-and-so vowed he would never pay again, and he died suddenly. So-and-so has refused to pay as well, and his wife is dead. No, I have a wife and children; I will not join you.' In another parish of only 250 inhabitants the chairman of the first anti-tithe meeting died a very sudden death; another, who became so violent as to be put upon his trial, lost his wife in the interval; a third lost two horses on the same day; a fourth in the same small parish, on the very day that he (the archdeacon) paid his official visit, shot himself, of course by accident, and bled to death. In yet another parish, as many as five deaths of uncommon character had occurred of persons bound up more or less with the agitation. When he saw these things (he might add many more), when he thought of the neglect in business, the loss in animals, the waste of time, the mental suffering, and the demoralization of character, he should be wanting in duty if he did not lay these facts before those who had to bear the trouble to which others urged them on. He was not afraid of being called superstitious. Facts were too stubborn to be talked away. He knew it would be said that there were other cases of great loss and sudden death where the agitation was not, and that many of the most active leaders had not been touched. He admitted this, but not to the same remarkable extent, or anything like it, as those he had referred to. They were aware of a definite warning bearing upon this very subject, and of an alternative held out. The warning ran, 'Will a man rob God? Yet ye have robbed me in tithes and offerings. Ye are cursed with a curse.'"

We have heard of nurses scaring their very young charges with the threat of "Bogies," and even Catholic priests in remote places threatening fire and brimstone to poor servant girls who failed to bring in their pennies, but the archdeacon who can make a bogey of the Deity, and threaten Almighty vengeance, death, and torture against recusant tithe-payers, surely caps the climax of all modern preachers, and would be a perfect treasure at Exeter Hall or the Spurgeon Tabernacle.—Ed. T. W.

LYCEUM RECITATIONS.

LITTLE BROWN HANDS.

THEY drive home the cows from the pasture,
Up through the long, shadowy lane,
Where the quail whistles loud in the wheatfield
That is yellow with ripening grain;
They find in the thick waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snowdrops,
And the first crimson buds of the rose.

They toss the sweet hay in the meadow,
They gather the elder bloom white;
They find where the dusky grapes purple
In the soft-tinted October light.
They know where the apples grow ripest,
And are sweeter than Italy's wines;
They know where the fruit hangs the thickest,
On the long, thorny blackberry vine.
They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful seashells—
Fairy barques that have drifted to land.
They wave from the tall, rocking treetops,
Where the oriole's hammock-nest swings,
And at night time are folded in slumber
By a song that a fond mother sings.
Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of State.
The pen of the author and statesman,
The noble and wise of the land,
The sword, and the chisel, and pallet
Shall be held in the little brown hand.

HOUSE-HUNTING: A MOVING TALE.

Now, George, in looking for a house
Be sure you bear in mind
To see it's free from rat and mouse,
And all things of that kind.
The kitchen copper, recollect,
Must be as good as new,
The water-butt you must inspect,
As well as every flue.
The locks and bolts and bars and things,
Of course, you'll see are right,
And try each bell, and see it rings,
And note the bedrooms' height.
The taxes must not be too great,
The neighbours must be nice,
And see about the water rate,
And ask the butcher's price.
The garden must be well laid out,
And mind a good hall lamp,
And try each pump and tap and spout,
And keep an eye for damp.
The house must be quite free from gloom
And ask about repairs,
And measure the back drawing-room,
And don't forget the stairs.
Look well at ceilings and at floors,
And tap the window-panes,
Examine all the grates and doors,
And see about the drains.
And should you find a place at all—
And, really much I doubt it—
And should the rent be really small—
Why, then—we'll see about it.

NEWSPAPER QUESTIONS.

THE editor sat in his sanctum,
Regarding with sad, earnest eyes
The huge pile of "Questions" his readers
Had sent with demands for replies.
"Why these," said the weary quill-driver,
"Would fill up a moderate book.
I'll publish the whole lot together,
And let people see how they look!"
"Who was it that wrote that sweet ditty
Beginning, 'I saw from—' somewhere?"
"Pray tell me some certain specific
For changing the colour of hair!"
"What is the name of the author
Of 'No, we'll never go home?'"
"Did Shakespeare write 'Down in a Coal Mine?'"
"Who was the third Pope of Rome?"
"Do North Polar fishes have feathers?"
"Was Wat Tyler quartered or hung?"
"Where was the first man cremated?"
"Who was it invented the bung?"
"Do buffalo ever eat sauer kraut?"
"Where can I get some snail's horns?"
"Which of the muses is oldest?"
"Did Bonaparte ever have corns?"
"What was the air Nero fiddled?"
"Do apple trees ever yield pearls?"
"How many boils did poor Job have?"
"What will cure squinting in girls?"
"Why are some people red-headed?"
"Why don't my young man propose?"
"What is the matter with Hannah?"
"Why don't I turn out my toes?"
"Tell me where Moses was buried?"
"Did Noah take fleas in the ark?"
"What was Eve's middle initial?"
"Why is it that hens do not bark?"
"I like," said the editor smiling,
"I like these good people who seek
For knowledge, and I like to give it.
I'll answer their questions next week."

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON AND CHURCH. 26, China Street.—Mr. Lomax gave addresses on Sunday to good and appreciative audiences. Afternoon subject: "The wonderful works of God." Evening subject: "There is no death." Very good clairvoyance after each address.—J. H.

BACUP. Meeting Room, Princess Street.—For the first time this society held two open air meetings, as well as their own services. At 11 a.m. we made our stand on the Bull's Head Bridge, a central part of the town. As soon as Mr. Johnson stood on the chair we were encircled by some 100 persons. Mr. Johnson lectured on "Temperance" in a very efficient manner. At 5-30 p.m., outside the Mechanics' Hall, Mr. Johnson lectured on "Spiritualism," to an assemblage averaging 200 persons. This also was an eloquent discourse, listened to with great attention. Some of the people engaged after in discussion; others remarked that the address was grand. We closed at 6-20 and proceeded to our rooms in Princess Street, inviting our friends, some of whom came. Mr. Johnson gave trance addresses at 2-30, and at 6-30, subjects were solicited from the audience, and were handled in a masterly and instructive manner. We congratulate Mr. Johnson for the heavy duties performed, which concluded with success.—A. H. W.

BLACKBURN.—Mr. Hunt, of London, spoke with all his accustomed eloquence on "The Aims and Objects of Spiritualism," and "The government, occupations, rewards and punishments of the spirit world." He improvised a poem on "A mother's love." Large audiences.—A. A.

BOLTON. Bridgeman Street Baths: Afternoon.—In the absence of Mrs. Venables, Mr. Knight spoke on "Ring out the false, ring in the true," being very well handled. Evening, Mr. Knight read a paper on "The heavenly home and spiritual kindred." Home in heaven. Ah! 'tis a light, a joy, a glory. You may well speak of the fireside and the earthly home as the symbol of heaven. The home in heaven is that abode where all graces abound; where are transplanted each flower of hope, and every blossom of prayer and every aspiration meets you with smiling face, and every joy becomes dearer if it is shared by another; where all harmony and peace prevail; where discord never enters, nor malice, nor envy, to drive away the eternal spirit of accord; where your dear ones gather round you like shining stars in a brilliant constellation, made bright by purity and truth and love, and their thoughts shine out into your own like rays of living glory, mind to mind everywhere.—J. P.

BRADFORD. 21, Rooley Lane.—A happy day. We went out into the fields and held an open-air service. Mrs. A. Marshall's guides opened the meeting, after which the guides of Mrs. Kendall, Mr. W. Collingson, and one or two others took control, and we had a delightful time. We intend having more out-door meetings. In the evening, Mrs. Ruston's guides spoke on "Where are our dead?" which was well explained. Clairvoyance very good.—G. G.

BRADFORD. St. James'.—Mr. G. Newton, of Stourton, gave us his very interesting experiences, "How and why he became a spiritualist," to a thin audience. Evening: The controls took six subjects chosen by the audience, and dealt with them in splendid style, and held the attention of all throughout, which was a proof to us as spiritualists that there was a something behind the man, the contrast in the manner and flow of language was so great from the afternoon.—A. P.

BRADFORD. Ripley Street.—The guides of Miss Cowling gave good lectures—afternoon, "Work to do;" evening, "What are angels?" Clairvoyance of a very striking nature was given at the close. We are in hopes of having an open-air meeting in June, when Mr. G. Wright will be with us.—T. T.

BRIGHOUSE.—Afternoon: Miss Wilson, of Batley, spoke from the subject of "Spiritualism: what is its usefulness to mankind?" The evening subject, chosen by the control, was "Where are the dead?" The discourse was a most excellent and practical one, and gave satisfaction. Four clairvoyant descriptions were given, all recognized. Last week we had a very good time with Mr. Wyldes, who gave answers to six questions from the audience, which were received with evident satisfaction. In the evening the control discoursed from a subject of his own choice—"Christna, Buddha, and Jesus compared," the character of each as an historical personage being sketched out, the qualities and failings of each being given. The audiences were large on both occasions, and the psychometrical tests given after each discourse were acknowledged, and created a stir among the thoughtful in the audience. The local paper, the *Brighouse Echo*, gave us a most ridiculous article the following Friday.

BURNLEY. Hammerton Street.—Afternoon: service of song, "Ministering Spirits." Evening: a few pointed remarks from the controls of Mrs. Best, which she followed up with a number of very remarkable cases of clairvoyance.—R. V.

CLECKHATON.—Afternoon: Mr. Wilson treated upon "Prayer," in an able manner, urging all to utilize their own gifts, doing the will of God on earth as well as in heaven, sampling the Lord's prayer in accordance with the orthodox teachings, showing reasons the Divine acted according to justice, meeting their reward by their deeds. Evening: "Many mansions in our father's house;" proving the Father's house is the whole universe. Orthodoxy teaches that the majority of humanity will have to go to perdition. The Great Teacher never taught such a doctrine. Spiritualism teaches many spheres, many gifts. Man must develop and employ his own powers. A good moral address.—W. H. N.

COLNE.—Mrs. Gregg gave good lectures, afternoon, "Life." Evening, "Spiritual World, and our Life on the other side." Clairvoyance after each lecture, 21 descriptions given, 14 recognized. Good audiences.

DARWEN.—Very able discourses were given by Mr. Tetlow, of Pendleton. Afternoon subject, "Spiritualism, the Need of the Age." Evening subject, "Leaders and Misleaders." Psychometric delineations very good indeed.—T. H.

DENHOLME.—Afternoon, Mr. Parker spoke from the subject "Spiritualism, and its power to bless humanity." Evening subject, "And lo, I pour my spirit upon all flesh." Both were ably delivered, and much appreciated by small audiences.—C. P.

FELLING.—Mrs. James Campbell's guides delivered a fine address, which was very much appreciated by a good audience.—G. L.

GLASGOW.—Morning, Mr. J. Griffin spoke about "The Ways and Means of Searching for God." Messrs. Harkness, Harper, and Fash

followed the chairman on the same subject. Evening, Mr. James Robertson, chairman, spoke on "The Beauties of Spiritualism." Mr. R. Harper also spoke. Outdoor service at 3.45 p.m. Mr. R. Harper opened with a capital and eloquent address on "Man—whence, why, and whither?" A large assemblage of persons listened attentively to the forcible and incontrovertible arguments put forth by our venerable brother. Mr. Tom Wilsun and Mr. Win. Corstorphine also mounted the platform, and addressed those present on the errors connected with present day Christian doctrines. These outdoor meetings will continue every Sunday at a quarter to four, on the south side of Jamaica Street Bridge. All spiritualists interested in the spread of the Holy Truth are earnestly invited to be present to lend Brother Harper all the assistance they can. Mrs. Harper, and Messrs. Robertson, Walrond, Macfarlane, and other workers were present, but time did not admit of their speaking.—Cor.

HALIFAX.—Our anniversary services were held in the Mechanics' Hall, our own room being too small. Mr. Victor Wyldes was the speaker, and Mr. Jagger an efficient chairman; the choir on his left hand, and the children of the lyceum ranged in the orchestra, presenting a very agreeable aspect. Afternoon: After a thrilling invocation, Mr. Wyldes ably and intellectually dealt with three subjects, chosen from eleven sent up by the audience. Evening: "Materialism, Christianity, and Spiritualism Compared" was the subject of a very eloquent address, which riveted the attention of the audience. The singing of the hymns and anthems was very good, and our thanks are due to those who so ably assisted. Monday evening, at our own room, Mr. Wyldes will give test in psychometry.—J. L.

HECKMONDWICK. Thomas Street.—Mr. Bradbury, after reading a lesson on "Religion," took subjects from the audience, "Why did God create Christ to be His own son, more than any other man?" Spiritualists claim that we are all the sons and daughters of God, if we only carry out the teachings of the Divine Spirit, and live in accordance with the highest right. "Mediums, their natural law and development." "Was God ashamed when he created man in his own image, and then repented?" Evening, Mr. Bradbury's lesson was on "Nobility and honour, or the advantages man may gain." Subjects from the audience: "If God be the father of all men, will he care for them as earthly parents would for their children?" "Do animals have spirits, and go to the spirit world?" This question may look strange in the eyes of some, but it requires looking into, and studying more. All the subjects were dealt with in a masterly manner, giving every satisfaction.

HEYWOOD.—Afternoon: Mr. Le Bone's guides spoke on "Truth." In the evening the subjects were, "Set thine house in order," and "Creed versus Character." All the subjects very creditably dealt with to attentive audiences.—S. H.

HUDDERSFIELD. Brook Street.—Large and intelligent audiences have greeted our friend Mrs. Britten, who has treated us to one of her matchless displays of oratory. Every one delighted.—J. B.

LANCASTER.—The first "ladies' Sunday" proved a very agreeable change, and reflects great credit on the ladies for the able manner in which they carried out their respective duties. We had good audiences to listen to two grand orations by Mrs. Green. Subjects, afternoon, "The Pearl of Purity"; evening, "Life Eternal." She gave a large number of clairvoyant descriptions very successfully, all being recognized; also named two children, of Messrs. Quigly and Tenant. Mrs. Green's visits are always looked upon as a good shaking up of the dry bones.—J. B.

LEIGH.—Morning: The guides of Mr. Mayoh spoke on "Spiritualism and Spiritualists." He explained that simply believing in the communion with the spirit world did not make any person into a spiritualist, but by living good, pure, and practical lives, and trying to do our best for the benefit and upliftment of the human family. Evening: "The Truth will set you Free" was listened to with rapt attention, and seemed to keep the audience spellbound from beginning to end.—J. W.

LONDON. King's Cross: Copenhagen Hall.—Morning: Dr. Daly gave a very interesting address on "Clairvoyance." Discussions followed. Sunday evening: We had the extreme pleasure of having Miss Blenman, who delivered a most intellectual address on "The Trinity." It was mentioned at the close that the influence was of such an harmonious character that the audience was sorry when her address was ended. We hope to have this lady with us again shortly, and we should advise all secretaries to get her at their halls.—W. H. S.

LONDON. 23, Devonshire Road, Forest Hill, S.E.—Sunday last Mr. Humphries lectured to us on "Immortality." The audience was a large one.—M. G.

LONDON. Marylebone, 24, Harcourt Street.—Evening, a good audience assembled to hear the very excellent lecture on "Faith Healing," by Mr. J. Macdonald, which was religiously, scientifically, and historically, dealt with, the only regret one felt was, the absence of the clergy.—C. J. H.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens, Silver Street.—Sunday evening, a good address by Mrs. Treadwell, upon "The Evils of the Church." The speaker reviewed some of the popular teachings of the Church, and at the same time endeavoured to prove the superiority of the teachings of spiritualism.—Open Air. Kensal Road, near the Cemetery Wall. Mr. J. Hopcroft addressed a large gathering, subject, "Faith versus Reason." Discussion followed. Next Sunday, at 11 a.m., Mr. Robert J. Lees.—W. O. Drake.

LONDON. Peckham, Winchester Hall.—Morning, "Conditions and Mediumship" proved a decidedly interesting subject, and was well handled by Mr. R. J. Lees. A good audience present, who plied the lecturer with questions of an enlightening character. Evening meeting devoted to an explanation of the vestibule and homes of the spirit land. The audience ranging as it were under the personal guidance of one who claimed to have been "there" through the seven earthly spheres, to the higher conditions of spirit existence beyond. A splendid descriptive account, couched in poetical language was given, of the entry, condition, mode of existence, occupations, and progress of the spirits through the varied grades of the Great Beyond. Questions on such a topic, as might be imagined, fell rather flat, the majority evidently preferring to think the subject over quietly rather than proffer a question at the moment. We intend forming a choir. Assistance is solicited from friends, male or female, old or young; as failing a supply

of older material, we shall try a childrens' choir. Anyhow, we mean to improve our services in the singing department if possible. Those willing to help please communicate with the Hon. Secretary, Mr. W. E. Long.

MACCLESFIELD.—We had the pleasure of hearing our friend Mrs. Groom, whose afternoon subject, "The spirit world and its people," was well handled, to the delight of all. Successful clairvoyance. Evening subject: "I will pour out my spirit upon all flesh." This Spiritualism is the great topic of the day. Men are asking one another, What do you think about this spirit power? It seems strange, but yet it is natural. And so it goes round and round upon the wheel that grinds the everlasting laws of eternity. We can see that in modern times *the spirit of God is being poured upon all flesh*, and people are being brought to question the position in which they stand. Try the spirits and see whether they be demons or angels; which? you can have either. There is more need than ever that the spirit of God should be poured out, and that this communion should hold men together, and use them, not to destroy or betray them, but to bring them nearer to the law of that grand equality. Twelve clairvoyant delineations given, nine recognized.—W. P.

MANCHESTER. Tipping Street.—The controls of Mr. Schutt gave most excellent addresses. Afternoon subject chosen by the audience. The evening subject chosen by the chairman, Mr. J. Jones. The audience seemed well pleased. On Monday evening, Mr. Schutt (normally) gave us his experience in spiritualism, and how best to develop mediumship, which gave great satisfaction.—J. M.

MANCHESTER. Psychological Hall.—Mr. Pearson's afternoon subject, "Time, past and future," speaking relative to the numerous Gods of the various nations of the past, as compared with those of the present and future, which are being discarded, and will be more so, as the people become more enlightened. Evening, "Natural and spiritual phenomena," showing the connecting link between them, proving very interesting. He also gave several delineations of character by the hand, correct in every instance.—J. H. H.

MEXBORO.—At 31, Helena Street, on Tuesday, 14th inst., the guides of A. E. Tatlow, of Sheffield, gave twelve sitters a short address, and urged all to live good moral lives, and encourage spirit communion, and thereby help it on. Afterwards he gave six clairvoyant descriptions, all promptly recognized. Also six psychometric delineations, all to the point; one I give as follows:—"Mrs. D—, there has been a great deal of trouble brought on by some one or other; you had a relative passed on 33 years ago; another 27 years ago; others 11 years, 4½ years, and 7 months ago." All these were recognised, and some by other sitters as well as Mrs. D—. There is a great improvement in this medium's development, of which we are proud.—T. P.

NEWCASTLE.—"The New Messiah" was the subject of Mr. J. H. Lashbrooke's discourse, delivered to a fair audience. This gentleman's style is constructive, philosophical, and eloquent. To a mind well-stored with the strong and the beautiful in literature, he unites a fine inspiration, which, combined, makes his rostrum work effective. Moreover, he is the leader of a small "school" of northern mediums, who endorse the sedulous effort and aspiration for the cultivation of what is known as "The higher uses of mediumship." May God speed them. This was Mr. Lashbrooke's first appearance since his return from Africa.—W. H. R.

NEWCASTLE-ON-TYNE. Out-door Mission.—The weather left nothing to be desired. Meetings at both stations were held. Large numbers gathered at the Quay Side and listened attentively to the writer, Brothers Stephenson, Henderson, and Gibson. The "heckling," after addresses, increased the numbers, and subsequently the large gathering separated into four parts, surrounding each speaker, "hearing them and asking questions" (as of old). The questions were very varied, —like the virgins—"some wise and some foolish," though I fear the latter was the larger half of the two. However, I trust the seed sown will yield a fair harvest.—B. H.

NELSON. Victoria Hall.—Mr. George Smith spoke to fair audiences on Sunday, subjects chosen seemed to leave a deep impression upon many.—F. H.

NORTH SHIELDS. 41, Borough Road.—The guides of Mr. Henry gave an instructive address on "God in Nature," which was an agreeable surprise, it being the first discourse they have given through his organism. The control thanked us for the conditions we had given, and hoped to be able to give on future occasions more light. Closing with descriptions, mostly recognized.—C. T.

NORTH SHIELDS. Camden Street.—May 12th: Mr. J. G. Grey gave two lectures, chosen by the audience. They were thoroughly appreciated. Chairman: Capt. Ranton, our new vice-president. May 19th: Mr. Gardiner, of Sunderland, gave a most interesting lecture upon "Shakespeare," needless to say, it was thoroughly appreciated. Mr. Walker, vice-president, conducted the service. A choir is being formed, to which it is hoped many friends will be attracted.—T. P.

NOTTINGHAM.—Mr. Sainsbury spoke to two good meetings, subjects "The Day of Judgment," and "What must I do to be saved?" The matter was good, delivery rather heavy. A successful clairvoyant description was given.—J. W. B.

NORTHAMPTON.—Mr. Veitch, of London, gave us two discourses in Oddfellows Hall, subject: 2-30, "Inspired life of Joan of Arc." 6-30, "Christianity distorted by Orthodoxy." Afternoon was grand; evening was a masterpiece of logic.—T. H.

OLDHAM.—Mr. Swindlehurst, at great personal inconvenience, and though suffering from bereavement, fulfilled his engagement, and gave two excellent addresses. Afternoon subject: "Our gospel for God and humanity," which was very clearly defined. The evening subject was "Revelations of modern spiritualism." It was contended that revelations must be personal. The revelations to Moses, John of Patmos, Swedenborg, &c., were not revelations to anyone else. He enumerated much that modern spiritualism had revealed, and spoke strongly on the immorality of our workshops and streets, and pleaded earnestly for personal responsibility to be taught and practised.—J. S. G.

OPENSRAW. Mechanics' Institute.—We had the pleasure of a visit from Mr. Armitage, and our increased audience bore the best of testimony to the appreciation in which he is held. During the day ten questions were submitted, and it is an impossible task to pick out any single one for special comment; each was answered in a concise and

forceful manner, and the humorous method of treatment which some of them received gave to the lessons they conveyed a spice of pleasure which made them doubly pleasant; and I only echo the wish of all when I say I hope the distance between Mr. Armitage's visits may lessen and not increase. I am pleased to say that our initiatory effort at outdoor work was a decided success, and we trust Messrs. Stewart, Moscrop, and those who assist them may be encouraged to persevere in this commendable and useful part of our work.—H. B. B.

PENDLETON. Co-operative Hall.—The guides of Mr. Wallis gave two grand discourses: afternoon, "The way of life, through hell to heaven." We reach the heights of freedom, of wisdom and love, through pain and toil. Out from darkness the day is born, and man climbs out from ignorance into light, by self-culture and self-reliance. Evening, "Man the Bible of the Ages." Man is the book of books, to be studied and understood. All knowledge centres in self-knowledge. Man has made God in his own poor image for want of more light and knowledge. I regret space will not permit a full report, for they were grand.—T. C.

RAMSBOTTOM.—On Wednesday, May 15, Mr. R. J. Lees lectured to a large audience in the Co-operative Hall, in reply to Rev. Ashcroft. As the admission was free a somewhat noisy element was present, which marred the effect of an able lecture. May 19, we had a very enjoyable meeting with Miss Jones, who gave a short address in the afternoon, closing with psychometry. Evening, psychometry and clairvoyance alone, which were very good.—J. L.

RAWTENSTALL.—A very pleasant day with Mr. T. Hodgson, of Haslingden. In the afternoon he gave a repetition of the connective readings of the Service of Song, given by one of his controls, entitled, "A Mother's Guide." It is pathetic in the extreme, and at once gets hold of the finer feelings, in many instances causing tears to flow. In the evening the control gave a short but pithy discourse on the question, "Does death end all?" Mrs. Venables will name a baby next Sunday.

ROCHDALE. Blackwater Street.—Afternoon, Mr. T. Postlethwaite's guides replied to observations recently made by the Rev. J. Clayton, of Whitworth, who has appeared at meetings held there by the rev. showman. Dealing with "Christian Evidence," the conception of God, held by Mr. Clayton and his following, was criticised, and contrasted with those entertained by spiritualists. The last named did not, as this rev. gentleman concluded, deny his existence. Mr. Clayton's idea of God was based on Scripture, which afforded but a meagre conception of the Supreme Being, whose condition, or personality could never be demonstrated. There was a universe, infinite in extent and degree, which was sufficient to predicate the Infinite, and beyond that we could not get. The God of Scripture lacked the affection of an earthly parent, elements of the fiendish entering into his characteristics. The God of spiritualism was the God of the universe, and not a priestly manufacture. Mr. Clayton had further asserted that spiritualists worshipped spirits. This assertion was emphatically denied, and it was contended that no type of religionists were more critical than spiritualists, as to what came to them through the channels of mediumship. The statement was untrue. The spiritual ranks were not composed of persons who would swallow all that came to them, even from spirits. On the contrary, they demanded evidence of a more conclusive character than that accepted by Christians. The evening discourse was a reply to a recent lecture in Rochdale, on "After Death, What?" by Mr. Foote, the free-thought lecturer.

SOUTH SHIELDS. 19, Cambridge Street.—May 13th: Our first social; a goodly number assembled. Mesdames Davison, Whitehead, Lowery, Lynn, Wharving, &c., having touched us first on our pockets, provided well-spread tables of things so good that I am afraid some bilious attacks have been the result. A miscellaneous entertainment followed, which united in happy harmony until a late hour. May 15th: Mr. and Mrs. Kempster, of North Shields, kindly answered our invitation. The former gave a stirring address, his good lady being the medium of a large number of trance clairvoyant delineations, nearly all recognized; after which our visitors united to assist in clearing up the surplus of good things provided, making the second supper party, if possible, more happy than the first. May 17th: Developing circle; well attended, and good results. May 19th, morning: A member's guides gave a stirring address on "The Religious Aspects of the Present Day." 6 p.m.: Mr. Westgarth's guides gave a splendid address on "Past and Present Spiritual Beliefs and Unbeliefs," tracing out the beneficial results, giving splendid illustrations to show that man had been brought to a higher knowledge of spirituality through unbeliefs in past religious ideas.—Cor.

SOUTH SHIELDS. 14, Stanhope Road.—Mr. McKellar gave us a lecture on "Future life in the light of spiritualism," dealing with the two schools of thought, theological and materialistic, showing them to be inconsistent with the light of truth, and then gave the views maintained and proved by spiritualists with regard to the future state. Subject was listened to with every attention, by a fair audience.—J. G.

SOWERBY BRIDGE.—A service of song was rendered by the choir, entitled "Her Benny," the readings by Misses Thorpe and Sutcliffe; the audience was scanty, owing probably to the anniversary of the Halifax society, which it is to be hoped was a pronounced success.—L. D.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Bowmaher gave a short address on his entering into spiritualism, and what it has done for him. We are glad he is able to come amongst us again, after being absent over the sea. Messrs. Moorhouse and Turnbull gave short addresses; Mr. Turnbull also gave character readings and clairvoyant delineations, which were mostly recognized. A very enjoyable evening.

WESTHOUGHTON.—We had the pleasure of listening to Mr. John Pemberton. In the afternoon he related the reasons that caused him to become a believer in spirit intercourse, which were far different to those of our orthodox friends concerning their faith. Their belief is a matter of faith, but his was founded on fact—having had unmistakable proof of the identity of many of his friends, his father and mother being amongst them. In the evening his controls spoke on the "Evolution and Revolution of Religion," which was ably dealt with.—J. F.

WIBSEY.—A good day with Mr. and Mrs. Marshall. Mr. Marshall gave two very good addresses, and all were pleased. Mrs. Marshall gave 35 clairvoyant descriptions, 30 recognized.

WISBECH.—The guides of Mrs. Yeeles gave an interesting and instructive address, "Bible and Spiritualism," to an appreciative audience.

They showed that spiritualism was the true religion, and did not believe in creeds. Madame Miller (South Shields) kindly sang two beautiful solos in grand style, in aid of our organ fund. She has our best thanks. We had between 700 and 800 persons present, and, I must say, we had the best collection we have ever had.—W. U.

RECEIVED LATE.—Batley, Wellington Street: A pleasant day with Mrs. Berry; afternoon subject, "Oh think of the home over there," to attentive audience. A few clairvoyant tests given. Evening subject, "Who are they that believe in the reports we bring unto mankind, as messages sent from higher spheres?" Questions were well answered.—Middlesbrough, Spiritual Hall, Newport Road: 10-45, Mrs. Wallis very eloquently and cogently spoke on "Life and its Uses." 6-8, a glowing address on "Immortality," to a large audience. Theology and atheism made inconsistent and baseless assertions; the spirit people knew of a substantially real world, with vastly improved processes of locomotion, communication and development; and while many sins were punished on earth, the remaining discipline needed on the spirit side would ultimately in universal happiness. Lucid and interesting clairvoyance followed.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BRIGHOUSE.—Invocation by Mr. Shillitoe. Attendance very good. Marching and calisthenics gone through moderately, conducted by Mr. H. Booth. Spent rest of morning in practising hymns for the flower service on June 2nd, when we hope to have a good day with Mr. E. W. Wallis, and we hope many spiritualists and friends from the surrounding district will come. Tea will be provided for visitors in Nettleton's Yard.—J. H.

BURNLEY. Hammerton Street: May 19th.—Attendance 132: officers, 15, visitors, 2. S. and g.-c. recitations, marching, and calisthenics were gone through, and groups formed for lessons. The guides of Clary Taylor closed with a benediction.

CLECKHEATON.—We shall hold our lyceum anniversary, Sunday, June 2nd. The Heckmondwike teachers and scholars visited us this morning, and we had a good rehearsal, making good progress with our tunes. Opening prayer, Mr. Pearson; closing prayer by Mr. Ogram.

COLNE.—Present: 16 officers, 65 scholars. Recitations by the following: Master Bean, Miss F. H. Coles, and Miss Polly Christian.

GLASGOW.—This being the closing day of the session, adults and scholars turned out in grand style, the result being one of the largest gatherings we have had, nearly a hundred persons honouring the lyceum with their presence. Some of the scholars gave songs and recitations in a manner that would have been creditable to many an adult. Miss Emma Dunn sang a nice song, the chorus being a trio, in which a lady and gentleman kindly assisted. Miss B. Harkness, Master Hastings, Miss A. Stewart, Miss Jones, and other scholars kindly contributed to the programme. Mr. and Mrs. Anderson sang two charming ballads. Mr. Robertson alluded to the departure of Mr. Walrond for the States. Mr. Walrond being unable to respond to the manifestation of sympathy expressed by the whole lyceum, one of his spirit guides took control and addressed those present in suitable words. Mr. Harper, Mrs. Harper, Mr. William Corstorphine, Mr. Tom Wilsun, and others also addressed the scholars. The session generally, thanks to the exertions of Conductor Wilsun and other teachers, has been productive of progress in every department.—Cor.

LONDON. 33, High Street, Peckham.—Having a small attendance, we did not have the usual session, but tried the service of song—"Ministering Spirits," which we thoroughly enjoyed, and passed a very pleasant afternoon.—W. T. C.

MACCLERSFIELD.—Present, 38. Conductor, Mr. Hayes. The exercises were led very well by Mr. Challinor. Recitations by Miss Pimblott and Miss Maggie Burgess; readings by Mr. Hayes, Mr. Pimblott, and Miss Dickens, and a solo by Mr. Fisher. All seemed to be harmonious throughout the session. Groups: In the first Miss Dickens read a paper on "How to make life happy." She said that the first thing to do was to look after the physical body, and keep that in a good condition. If you had any disease, consult a phrenologist, as she maintained phrenologists were able to see things and trace them where doctors would be a failure. Then if you are healthy, physically, you are better able to make the people around you healthy, and consequently happier. It was a good paper, and brought out some excellent thoughts from the various members assembled.—W. P.

MANCHESTER. Tipping Street.—10 a.m.: Invocation by Mrs. Hall. Number of scholars, 28, and 8 officers. Recitation by Miss Maslin; reading by Mrs. Hall. Marching and calisthenics. Benediction by Mr. Hart. 2 p.m.: Number of scholars, 20, and 7 officers. On Saturday, May 18th, we held an entertainment in the Temperance Hall, Tipping Street, on behalf of the Lyceum. Mr. Hall, from Openshaw, chairman; about 100 being present. We were favoured with two concertina solos from our conductor, Mr. Hart, then Mr. Simkin obliged us with two songs, with banjo accompaniment. A gentleman friend from the Psychological Hall sang two songs, which were well appreciated. The dramatic sketch, "My Wife's Relations," was given by special request; we concluded with a laughable farce, entitled, "Off Duty," very well rendered. The usual votes were given. The officers thank all friends who helped to make it a success.—J. S.

MANCHESTER. Psychological Hall.—Attendance very good. After our various exercises had been gone through, we had a chat with the children as to the most suitable place for our usual trip on Whit-Thursdays. The decision being to go by lorry to Worsley, when we hope, weather permitting, to spend a very happy day.—C. B.

MIDDLESBROUGH. Spiritual Hall.—Usual programme. Marching and calisthenics were done very well. Lessons afterwards: the conductor asked various questions relating to their lessons, to which the children ably responded. Invocation by Miss A. Brown. Small attendance; 36 children and 10 adults.—W. S.

NOTTINGHAM.—The session was in many respects both interesting and refreshing. The promise of an extra ticket for recitations, &c., had a very gratifying effect, as the programme consisted of an excellent reading, three well-chosen recitations, and a beautiful item of song, which were all most creditably performed. The latter item I cannot refrain from specially mentioning. Our organist's little girl sang, in a clear, bell-like voice, "The morn of peace is beaming." The sweet tones of

the childish voice, the simple white attire and unaffected manner of the singer were fitting accompaniments to the message of peace, and one's thoughts were naturally led to those—to most of us invisible—bearers of glad tidings who surround us, and they made their presence felt. The writer was powerfully shaken; others, too, felt the wave of influence, and it is with me still while I write. This was a moment of "good conditions." After marching, Mr. Ashworth introduced in a very intelligible manner the subject of phrenology. The time was limited, but there will be further opportunities for continuance of the study. A skull and model of the brain were of great assistance. Mr. Sainsbury made a few remarks as to the relative states of progress of lyceums he visited, and gave, in response to an invitation, some kindly criticisms on our methods, which we hope to profit by. We are pleased to welcome visitors; they may perhaps learn something while listening to our younger members.—J. W. B.

OLDHAM.—Morning: Good attendance. Marching, &c. Usual classes. June 9th: Open Session. Remember Whit-Friday.—J. S.

SALFORD. 48, Albion Street.—Morning. Present: Officers, 14; scholars, 32; visitors, 2. Readings by the conductor and assistant; recitations by Mr. J. Jackson and Miss Kate Cowburn. Afternoon: Officers, 16; scholars, 47; visitors, 2. Musical readings led by Mr. Ellison; recitations by Misses Kate Cowburn, Ada Tyldesley, Elizabeth A. Lipton, and J. Jackson; readings by Messrs. Ellison, Clegg, Jackson. Mr. John Moorey on "Phrenology," also Mr. Clegg. Opened and closed throughout the day by Mr. John Moorey.—R. J., sec.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 43 members, 11 officers, and 4 visitors. Usual programme well gone through. Two of our most advanced lyceumists read each an essay of their own composition, on "Good Health." The conductor ordered both to be sent for publication, if the Editor will permit, to show what lyceum teaching can bring from the young.—F. P. [We have read the essays with pleasure, but cannot find room for them this week. They are both good, and very creditable productions.]

PROSPECTIVE ARRANGEMENTS.

Mr. A. E. Tatlow, who says he is a clairvoyant, psychometrist, impersonating and healing medium, of 19, Ellin Street, Sheffield, is open for engagement. He is well spoken of in the Mexborough report.

BATLEY. Wellington Street Society intend having a ham tea and miscellaneous entertainment, Saturday, May 25th. All friends will be welcomed. Tea at 4-30 p.m. Adults, 9d.; children, 6d. Entertainment, 4d.

BRADFORD. St. James', Lower Ernest Street.—Sunday, May 26th, the Lyceum anniversary will take place in the morning, when Mr. Bradbury will lecture on "Physiology." Afternoon and evening: Mrs. Smith (Leeds), and Mrs. Riley (Bradford).—J. J.

BRIGHOUSE.—First annual floral service, June 2nd, in the Town Hall, at 2-30 and 6. Mr. E. W. Wallis will deliver trance addresses. A selection of hymns will be sung by the Lyceum children. Friends are earnestly invited. Tea will be provided in our room in Commercial Street for friends coming from a distance, at 4d. each.—D. R.

BURNLEY Lyceum will hold its second anniversary, June 2nd, when Mr. Armitage and Mr. Kitson are expected to conduct the service. Special hymns and anthems will be sung. On Saturday, June 1st, we shall have our field-day, and give a hearty invitation to all to join us on that day; to meet at the hall in Hammerton, at 2-30, and form a procession to the field, headed by the Burnley Temperance Brass Band. Lyceums intending to join us please send in the number that are expecting to come, so that we can provide for the same. There will be no charge. A collection will be made in the field for expenses. Admission by ticket. Any number can be had by applying to the conductor, W. Mason, 88, Colville Street, Burnley Lane.

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.

FELLING-ON-TYNE.—A Testimonial to Mrs. Peters.—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.

GLASGOW.—A Lyceum pic-nic will take place at Howood, on Saturday, 1st June. Train leaves Bridge Street Station at 2-15 p.m. Parents and adult friends invited. A social gathering at 7-30 p.m., on Thursday, the 6th June, to bid farewell to Brother G. Walrond and family, who leave Glasgow for the United States. Chairman, Mr. Jas. Robertson.

LEEDS.—A public debate has been arranged between Mr. Grimstead, Christian evangelist, and Mr. E. W. Wallis, for June 5th and 6th, in the People's Hall, Albion Street, at 8 p.m. Admission, 8d.; Front seats, 6d. June 5th: Mr. Grimstead will affirm Spiritualism worthless and wicked. June 6th: Mr. Wallis will affirm Spiritualism true, moral, and the need of the age.

LIVERPOOL. Daulby Hall.—Pic-nic and Excursion to Llangollen, on Monday, July 1, 1889. Llangollen is one of the loveliest spots in North Wales, and possesses many places of interest, including Valle Crucis Abbey, Castle Dinas, Bran or Crow Castle, Barber's Hill, the Horse Shoe Falls and Eglwysog Rocks, Plas Newydd, &c.; all within easy walking distance, and through scenery which cannot be surpassed. Tickets (which will include luncheon on arrival, and a good knife and fork tea), 6s. each, which may be had from the following: Mr. J. Lamont, 45, Prescott Street; Mr. J. J. Winsor, 18, Myrtle Street; Mr.

A. Corson, 45, Granby Street; Mr. T. Dobb, 229, Brownlow Hill; Mr. N. R. Maginn, 16, Picton Road, Wavertree, and at the Hall from any member of the Committee. Weekly subscriptions will be received by Mr. Chiswell after any of the meetings. It is intended to leave by the 8-0 a.m. Woodside boat and 8-20 a.m. train from Birkenhead Station. N. R. Maginn, Secretary; S. S. Chiswell, Treasurer.

LONDON SPIRITUALIST FEDERATION.—In connection with the above a combined open-air meeting will be held (weather permitting) in Hyde Park, near the Marble Arch, at 3 p.m., on the 26th May. It is earnestly hoped that all centres of open-air will be present on this occasion, so as to have a large meeting. Messrs. Lees, Drake, Hopcroft, Emma, and others will address the meeting. Tracts and literature, for distribution, will be gladly received by J. Veitch, 44, Coleman Road, Peckham.

MIDDLESBROUGH.—Whit-Monday Entertainment. Mr. J. G. Grey, president. Coffee supper to follow. Tickets, 9d.

NEWCASTLE-ON-TYNE.—Sunday, May 26th, Morning: Mr. E. W. Wallis will answer questions from the audience. He will visit the Leazes in the afternoon. At 6-30: Lecture at Cordwainers' Hall on "Spiritualism: its foundation and fruits;" also, on Monday, May 27th, 7-30: Subject, "Spiritualism the key to the mysteries, and the foe to materialism." Discussion invited. A challenge to foes, Christian and secular.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The monthly meeting of the Executive will be held in Newcastle, on Sunday, June 2nd, at 10-30 a.m.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—The committee are desirous to carry on open-air work during the summer months, and invite spiritualists in the surrounding districts, who unite with the project, to communicate with the secretary. It is also proposed to hold a picnic during the race week. Particulars as to place, &c., to be arranged at the next meeting. The secretary will be glad to hear from friends who would like to join.—F. Sargent, hon. secretary, 42, Grainger Street, Newcastle-on-Tyne.

NORTH SHIELDS. 41, Borough Road.—May 26: Mr. J. Clare, of Newcastle, will give an address on "Spiritualism: is it of Modern origin?" A cordial welcome to all.

OLDHAM.—The Lyceum will walk on Whit-Friday, as is the custom with other Sunday schools. We give a cordial invitation to friends from other towns to assist in making the day a grand success. Assemble at the Spiritual Temple at 9 a.m. At 9-45 they will march to the Infirmary, where they will sing, then march through the principal streets of the town. On returning to the Temple the Lyceumists will go through their calisthenics in the open air. In the afternoon they will go in a field to amuse themselves as they please.—J. S.

RAMSBOTTOM. Oddfellows' Hall.—May 26th: Mr. G. Wright, at 2-30, "Spiritualism defended." 6-30: Six subjects from the audience will be dealt with.

RAWTENSTALL.—Second anniversary service will be held, Sunday, June 2nd. Mr. Swindlehurst, medium. Friends will please note this, and try to make it a successful service.

SLAITHWAITE SPIRITUAL LYCEUM.—Second anniversary, in the Mechanics' Hall, Slaithwaite, Sunday, June 2nd; afternoon at 2-30, evening at 6. Miss Keeves will occupy the platform. Special hymns will be sung. All friends in the district are cordially invited to help us with their presence.—J. S.

SUNDERLAND. Silksworth Row.—Whit-Monday we intend having a social tea gathering, 1/- each, after which one of our amateur phrenologists will give delineations. Price, 8d. each. Proceeds towards organ fund.—G. W.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

TO CORRESPONDENTS.—B. S., Tuowomba.—Your contribution to the C— fund was duly received by him.

The first of the combined meetings of London spiritualists in connection with the open air movement, will be held on Sunday afternoon next, at 3 p.m., in Hyde Park, when it is hoped that there will be a large and representative gathering of the workers. Friends attending are respectfully reminded of the evening meetings at Notting Hill and Harcourt Street, to which they are cordially welcomed.

SPIRITUAL INTERMENT AT SOUTH SHIELDS BY MR. J. G. GREY.—The interment of Ethel Elizabeth Wase, age seven (daughter of Mr. and Mrs. Wase, members of our society, 14, Stanhope Road, residing at Tyne Dock), took place on May 7th, 1889. Mr. J. G. Grey, of Gateshead, officiated, who gave a very pathetic address at the grave, which was very effective and elicited much interest from the strangers present.—J. G.

The name of Mr. J. Salmon became famous (or infamous) through a pretended confession of his own deceit, made public by Rev. T. Ashcroft, who promised his audiences in Yorkshire to bring Mr. Salmon with him, but never fulfilled the promise. Salmon appears to have been misled, and, under the expectation of co-operation with the showman, incurred expenses, which, according to a report of county court proceedings in the *Leigh Chronicle*, he is unable to meet. Will Mr. Ashcroft now assist his quondam friend? Salmon, it is said, is subject to fits, and apparently is in a bad way. We pity him, but is he not reaping as he has sown?

THE WHIT SATURDAY TRIP TO INGLETON.—The L. & Y. R.'s train will start from Oldham, calling at Manchester (Victoria), and Pendleton. If friends who intend going will intimate to Mr. Gibson (Oldham), Mr. Hyde (Manchester), Mr. Crutchley (Collyhurst, Manchester), Mr. Carr (Pendleton), Mr. Rowbotham (Salford), eight or nine days beforehand, the Company will reserve and label sufficient carriages for all. Don't forget. On or before June 1st, tell the above-named that you will go. Ingleton is a most beautiful spot—the scenery, hill, streams, falls, dells, fells, glens, glades, caves, cataracts, cascades, &c., render it a most delightful place to visit. Programme next week.

The Manchester and Salford weekly newspapers published a very good report of the Lyceum conference and the evening lecture.

THEOLOGICAL NUTS TO CRACK.

90. Is it true that God punishes us "for our profit, that we might be partakers of his holiness?" (Hebrew xii., 2.)

91. Would endless punishment be for our profit?

92. Would endless punishment "yield the peaceable fruits of righteousness unto them who are exercised thereby?"

93. Can any doctrine be too good to be true?

94. Will God continue for ever, and be always wroth? (Isa. lvii., 16.)

95. Will the Lord cast off for ever? (Lam. iii., 31-33.)

Rev. A. C. Thomas.

THE LONDON FEDERATION has published a small leaflet, two pages, giving the principles of spiritualism in a concise form, with the rules for the spirit circle on the one side, and upon the other a list of places where spiritualist meetings and open-air services are held. These tracts are likely to be extremely useful. They are just the thing to put into the hands of strangers and inquirers. Mr. Veitch says, "We hope to show that by spending a few pence each of us can bring our philosophy before a large number of people. The page relating to meetings can be altered to suit any society at a very little extra cost. The price is 3s. per 1,000, or 100 for 4d. A thousand, with the announcements of any special society could be had for 3s. 6d., or 4s. postage extra in all cases." Address Mr. Veitch, 44, Coleman Road, Peckham, London, S.E.

Mr. T. Postlethwaite attended Mr. Foote's lecture on "After death, what?" and challenged some of the lecturer's misstatements. One was: "That no phenomena occurred in the presence of unbelievers," which was disproved by testimony in the Dialectical Committee's report. Mr. Foote said Prof. Faraday had shown that table tilting was done by pressure. Again Mr. Postlethwaite cited the report, in which movements without contact are attested, against which Faraday's opinions are worthless. Mr. Foote did not appear to like the "heckling," and made an excuse that he had a train to catch. We would suggest to Mr. Foote that he reads up on both sides of the question.

GLASGOW.—The spiritualists of Glasgow are about to lose from their midst the presence of one of the most energetic of men, and one of the best and bravest champions of spiritual truth—Mr. George W. Walrond, whose name has so often figured in your columns, being about to betake himself and family to the golden side of America. For a long time back it has seemed as if physical health of wife, child, and self, could be best secured by a residence in a sunnier clime than these northern latitudes afford. That Mr. Walrond will be missed amongst us is saying very little, because almost since his introduction to the subject of spiritualism, now some three years past, we have had the best part of his thoughts and energies spent amongst us. With a ready pen, a cultivated mind, and a magnetic presence, he has made his mark in our midst, and left an impression which will not be readily effaced. There has been no saving of his own powers, his highest joy evidently being to make clear to others the facts that have brought so much brightness to his own nature. In the secular press at every opportunity he has tackled opponents, and brought the subject to the front in all kinds of ways, showing its many beauties as a religion calculated to uplift and develop our human nature. All the time he has been a faithful missionary, promulgating his new knowledge into quarters considered inaccessible. Quite recently he had the platform of the Jewish Young Men's Club placed at his disposal, and here he gave a very convincing lecture, which has set agoing a correspondence in the Hebrew press which has lasted many weeks. Of late months Mr. Walrond has developed into a very valuable trance medium, and has been the means of giving some very convincing proofs of spirit identity; this power is most likely to grow, and so his work in this direction increase. A man of earnest soul, full of fire and yet of the gentlest nature, he has never seemed to consider his own physical condition whilst ministering to the wants of others. Devotion to truth may not butter bread, but it must be a splendid investment in the kingdom of the real. Not in Glasgow only will Mr. Walrond be missed, but in many parts of Scotland and the north of England, where his business periodically called him, and where he drew around him all who were in love with our subject. A great number of circles for investigation have been set agoing through his labours. In Dundee and Aberdeen, and elsewhere, he has been the first real missionary for spiritualism. The Children's Lyceums are indebted to him for taking charge of the physical instruction. Mr. Walrond, being a retired officer of the British Army, has been able to convey instruction and drill of a most useful kind. Wherever he may wander in the future years, one thing is certain; he will not let sleep the knowledge he has of spiritualism, but will attract to the subject and bring within its borders many who at present do not see in it a thing of beauty. One by one there have gone from our midst those we could not seemingly do without, but the spirit world continually finds new labourers, and so the lamp of truth is kept burning. We, therefore, feel that others will arise and carry forward Mr. Walrond's labours. It is a pleasure to know that through no force of material circumstances is Mr. Walrond forced to leave the country. The family take their departure on 13th June, but before then a service will be held to say the final farewell.—J. R.

THE LIGHT IN THE TOWER.—In answer to numerous enquiries, we wish to announce that we can supply all the back numbers 78 to 79 (inclusive) containing the previous chapters of this interesting story.

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SEE BACK PAGE.]

ALOFAS

[SEE BACK PAGE.

HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving. Many mistakes occur in the communion of which you cannot be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTON.

THE ALOFAS COMPANY

HAS not been formed as a financial speculation, but as a means of benefiting the afflicted by introducing the wonderful virtues of the ALOFAS COMPOUND TINCTURE and PILLS. This Company is solely composed of persons who have derived benefit from this great discovery, and are anxious to place this otherwise expensive remedy within the reach of both rich and poor. One bottle, at 1s. 1½d., is sufficient to cure the worst attack of Bronchitis, Pleurisy, Cough, Common Cold or Influenza; and to give great relief in Consumption, Chronic Asthma, and all Chest Diseases.

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