

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, NOVEMBER 9, 1890.

Aberdeen.—Mr. Findlay's, 47, Wellington Street. Séance.
Accrington.—26, China St., Lyceum. 10-30; 2-30, 6-30: Mr. Rowling.
Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Beardshall.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. J. B. Tetlow.
Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2: 6-30.
Batley.—Wellington St., 2-30 and 6: Mr. W. V. Wyldes. Anniversary.
Boston.—Temperance Hall, 2-30 and 6: Mr. Parker.
Beuper.—Furniture Hall, 10, 2, Lyceum; 10-30, 6-30: Service of Song. "A Noble Life."
Bingley.—Wellington St., 2-30, 6: Mrs. Crossley.
Birkenhead.—84, Argyle St., 6-30: Mr. Calligan. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., 6-30: Mrs. Haughton.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School, Freckleton Street, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Best.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Rooke.
Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Miss Gartside.
Bradford.—Walton St., Hall Lane, at 2-30 and 6: Mr. Boocock.
Otley Road, at 2-30 and 6: Mr. Ringrose.
Little Horton Lane, 1, Spicer Street, 2-30 and 6: Miss Patefield.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. W. Howell, and on Monday.
St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mr. and Mrs. Marshall.
448, Manchester Rd., at 2-30 and 6-30: Mr. Espley.
Ripley St., Manchester Rd., 2-30, 6-30: Mrs. Denning, & on Tues., 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder. Wed., at 7-30. Saturday, Healing, at 7, Mr. J. Lee.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30, 6. Tuesday, 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. Bailey.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Green.
North St., Lyceum at 10; 2-30 and 6: Mr. G. Newton, of Leeds.
Trafalgar St., Lyceum, 10; 2-30, 6: Mrs. Horrocks. Monday, 7-30.
102, Padiham Rd., 2-30 and 6. Circle, Mondays, 7-30. Mrs. Heyes.
Burton.—Colman's Rooms, Market, Lyceum, 2; 6-30: Mr. W. Macdonald.
Byker.—Back Wilfred Street, at 6-30.
Cardiff.—Lesser Hall, Queen St. Arcade, Lyceum, at 3; at 11 and 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mrs. Jarvis.
Cleckheaton.—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30: Mrs. Berry.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Swindlehurst.
Cooms.—Asquith Buildings, at 2-30 and 6: Mrs. Bentley.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. B. Plant.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—48, Woodbine Street, Flatt, 2-30 and 6.
Eccleshill.—13, Chapel Walk, at 2-30 and 6.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. Westgarth.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.
Glasgow.—Banlockburn Hall, 36, Main St., Lyceum, at 5; at 11-30 and 6-30. Thursday, at 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Hepworth, and on Monday, 7-30.
Hanley.—Masonic Hall, Cheapside, Lyceum, 10-30; 2, 6-30.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Milner. Thursday, 7-30.
Blanket Hall St., Lyceum, 10; 2-30, and 6: Mrs. Stansfield. Mon., 7-30, Public Circle. Tues., Wed., & Thurs., Members' Circles.
Hetton.—At Mr. Shield's, 5, Kenton Rd., Hepton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market Street, at 2-30 and 6-15: Mr. Fillingham, and on Monday.
Houghton-le-Spring.—At 6. Tuesday, at 7-30.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. Wallis.
Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. W. J. Leeder.
Hull.—Seddon's Rooms, 81, Charles Street, at 6: A local lady.
Lea.—2, Back Lane, Lyceum, 2-30 and 6: Mr. Champion.
Keighley.—Lyceum, East Parade, 2-30, 6.
Assembly Room, Brunswick St., 2-30 and 6: Mr. A. D. Wilson.
Lancaster.—Athensum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Craven.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. A. Wright.
Institute, Cookridge St., 2-30, 6-30.
Leicester.—Liberal Club, Bishop St., 2-30, Lyceum; at 10-45 and 6-30: Mr. E. W. Wallis.
Lecture Room, Temperance Hall, 6-30.
152, High Cross St., at 11 a.m.
Leigh.—King Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Local.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. Walker. Tuesday, at 7-30: Séance.
Clapham Junction.—6, Queen's Parade, 7: Mr. Wyndoe and others.
Forest Hill.—23, Devonshire Rd., 7: Mr. Veitch. Thurs. 8, Séance.
Islington.—Wellington Hall, Upper St., at 6-45.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245, 7. Thurs., 7-30, Mrs. Spring.
King's Cross.—46, Caledonian Rd. Saturday, at 8, Mrs. C. Spring.
Lewisham.—193, Hithergreen Lane, at 8. Séances every Friday, 8.
Lower Edmonton.—38, Eastbourne Ter., Town Rd., Saturday, at 7-30, Clairvoyance. Wednesday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., at 11, Healing and Clairvoyance, Mr. Vango; at 3, Lyceum; at 7, Mr. Hopcroft, Trance. Monday, at 8, Social. Thursday, at 7-45, Mrs. Treadwell. Saturday, at 7-45, Séance, Mrs. Spring.
Mill End.—Assembly Rooms, Beaumont St., at 7.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., at 11-15, "Jesus—Man or Myth;" at 3, Lyceum; at 6-30, "Through the Gates of Death;" at 8-15, Members' Séance. Friday, Healing (Free) and Séance, 7-30. Tuesday, Nov. 18, Concert and Soirée.
Peckham.—Winchester Hall, 33, High St., at 11, Open; at 7, Mr. Butcher, Trance Address. Monday, 8-15, Circle for Inquirers and Spiritualists. Collection.
Seymour Club, 4, Bayswater Place, Bryanston Square, W., at 7 p.m., Mr. S. T. Rodger, "Psychometry." Musical Service.
Shepherds' Bush.—14, Orchard Rd., Lyceum, at 3; 7: Mr. W. O. Drake. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason. Thursdays, at 8, Mr. Mason, Physical Séance, Members only.
Stamford Hill.—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Yeeles.
Longton.—44, Church St., at 11 and 6-30.
Macclesfield.—Cumberland St., Lyceum, at 10-30; at 2-30 and 6-30: Mr. W. H. Rooke.
Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Groom.
Collyhurst Road, at 2-30 and 6-30.
10, Petworth Street, Cheetham, Fridays, at 8-15.
Maxborough.—Market Hall, at 2-30 and 6.
Middlebrough.—Spiritual Hall, Newport Rd., Lyceum, 2; 10-45, 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Woodcock.
Nelson.—Leeds Road, at 2-30 and 6.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; 10-45 and 6-30: Mr. J. S. Schutt, and on Monday.
North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15, Mrs. White.
41, Borough Rd., at 6-30: Mr. Moorhouse.
Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. C. Macdonald.
Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2-30; at 3 and 6-30: Mrs. Stansfield. Mondays, at 7-45.
Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mrs. Taylor, of Keighley.
Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.
Pendleton.—Oobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Britten.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Miss Walker.
Rochdale.—Regent Hall, 2-30 and 6: Mr. J. W. Sutcliffe. Wednesday, 7-30, Public Circles.
Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30: Mr. Brown. Wednesday, 7-45.
Scholes.—Tabernacle, Silver St., 2-30, 6.
Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.
Central Board School, Orchard Lane, at 2-30 and 6-30.
Shipley.—Liberal Club, 2-30, 6: Mrs. Riley.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaitwaite.—Lalth Lane, at 2-30 and 6: Mr. Johnson.
South Shields.—19, Cambridge Street, Lyceum, at 2-30; 11 and 6: Mr. Lashbrooke. Wed., 7-30, Mrs. Scott. Developing, Friday, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. A. Gibson.
Spennymoor.—Central Hall, at 2-30 and 6: Mr. W. Hills.
Station Town.—14, Acolom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Thursdays, Circle, at 7-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St. W., at 10-30, Committee; at 2-30, Lyceum, Organ Recital; at 6-30: Mr. Murray.
Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Charlton.
Tunstall.—18, Rathbone Street, at 6-30.
Tyne Dock.—Exchange Buildings, at 11; at 2-30, Lyceum; at 6: Mrs. Gregg, and Nov. 10, 11, and 13.
Walsall.—Central Hall, Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30: Service of Song.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 2-30 and 6: Mr. Armitage.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6.
Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

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THE ROSTRUM.

VARIATIONS IN MEDIUMSHIP.

BY J. B. TETLOW.

WE are told that if we desire to attain success in mediumship we must develop our powers. We are told that the law of development is by due exercise and the observance of other essential conditions of mind and body. With the facts and experiences of mediumship before us, can we safely assert that herein lies the whole secret of success? From remarks that I have read I should be led to think so. But alas! my observations and experience prove that there is no such road to success. Success in highest and most satisfactory degrees I am afraid is not open to all of us, let us be ever so desirous to attain it. If we strive for the mark and observe such conditions as are laid down for us, why should we not reach it? Because we are not all organically agreed. Still this does not cover the whole of the difficulties. A man or a woman may be moderately successful to-day, but to-morrow may be very much otherwise, or even during the same service. Why all this variation?

I am told by several of my friends who are in a position to know that some of our American cousins are *invariably successful*. Names, dates, and facts innumerable seem to be at their command without any hitch or failure. When I hear and read about these big things I am much inclined to say "If you want to hear a big thing go to the Americans." At other times I would address myself to the friends "over there," and ask them if they love us as much as our American cousins are loved by their spirit friends, why cannot they reveal themselves to us as clearly as the spirits are reported to be revealed across the Atlantic. I am positive that many of us mediums are quite as anxious to make known to the world the nearness of the "bright beyond" as are our friends over the "big waters."

I had written so far when I heard a voice say, "That you English mediums have to toil physically harder than your cousins, and that you only bring a remnant of yourselves as an offering to the spirits." I replied, "Are you serious in this assertion? have we not a number of people on our platforms whose labours are not of a distressing and worrying nature, whose duties are merely the performance of homely requirements, or who toil in a manner that cannot reasonably be considered as a hindrance to the exercise of any spiritual function, and yet when we look at the results of their mediumship we must say that however satisfactory they may be to many people they are far behind the accurate and ever positive tests that are reported to us from America. For instance, take the case of Mrs. Ada Foye and compare with any of our friends upon our English platforms, and you will readily perceive the startlingly behind condition of our friends here. Why is all this?" The voice replied: "You English mediums have atmospheric difficulties to contend with that Americans have not, and which are not only detrimental to spiritual vision but have also a depressing influence upon the physical body, and prevent to a material extent the spirits coming into thorough rapport with their medi-

ums. Clairvoyance is the product of magnetic forces brought to bear upon an individual. These forces play upon a medium in two ways, either by the direct action of the will power of a spirit acting through the medium of magnetic aura, or by spirits having placed their mediums in the direct line of magnetic emanation from any object, and so a person sees by the light flowing to the spiritual sight in exactly the same manner that a person sees physically. The eye is adapted to the vibrations of ether, and ether exists in different degrees of density suitable to the physical or spiritual sight, or in other words, ether moves in different degrees of vibrations, some of whose vibrations impinge upon the inner faculties of man and enable him to see what he otherwise could not. In reference to America it is found that the atmospherical conditions are charged with a magnetic force that is more suitable for the exercise of medial power than that of England. This, along with organic conditions which are peculiar to some individuals, will account to a large extent for the differences to which you refer. This answer is applicable not only to clairvoyance, but most, if not all, other forms of mediumship. Mediumship for its exercise is largely dependent upon a certain quantity of ozone in the atmosphere. Ozone has a power to produce a degree of sensitiveness that no other chemical substance can. It awakens the slumbering energies of the body, and opens out the passages to the spirit in a manner far more efficiently than any other chemical agent that we are acquainted with. It is because of the degree and quantity of this substance in the air that a larger number of people are natural clairvoyants in mountainous districts than elsewhere. Other forms of medial sensitiveness are alike affected." I then inquired, "If our English mediums are not so favourably situated as the American ones, that does not account for the variation in degrees of accuracy visible in the same person often during the same day." The voice answered: "Certainly not, but your question can only be answered correctly when we know the conditions which are existent at times of failure. From experience we can say that degrees of sympathy from the audience are helpful or otherwise to a medium or spirit. Mental disturbance, whether in the medium or audience, will interfere with the success of intercommunion with the spirits, as it breaks up the magnetic currents along which messages travel from spirit to medium—or in other words, the rapport between two spirits is interfered with and the message cannot be delivered. We will illustrate our meaning. If you were looking into a clear pond of water, you would probably be able to see plainly what was at the bottom, but if a small pebble were thrown therein by a stander by, the power of vision would be instantaneously disturbed. Thoughts are pebbles that oftentimes disturb the psychic atmosphere and dim the vision of the clairvoyant, though all are not affected thereby to the same degree." I replied: "These are no doubt very pleasant theories to read, but are you quite sure that they cover the whole ground of the difficulties? For instance, do the American mediums and audiences always toe the line in the requirements indicated, because I think human nature is the same all round." The voice answered: "Our answer to this objection is that the conditions stated by us appear to be what is necessary; of course the chief point of success lies in the peculiarities of organism, all men and women are not alike, and all have not any peculiar or special faculty equally developed. There are degrees of capability, all are not geniuses. So in mediumship there are degrees of capability and adaptability, and if we take note of this and the other conditions referred to, we shall find what to us is a satisfactory answer to the why of variations in mediumship."

NOTE BY EDITOR "TWO WORLDS."

No mere theories can either alter or explain away facts. The "big things" about test mediums which Mr. Tetlow says he has heard of through American mediums, the Editor, from an experience of twenty-five years in America, KNOWS to be TRUE things, and as such, they will be found recorded in her historical works, together with the attestations given by hundreds of respectable witnesses, and the crucial proof of spiritual intelligence rendered.

One of the chief reasons alleged by spirits for the success of American mediumship is the exclusive devotion of good mediums to their work. Practice and culture in mediumship is just as necessary, before an organism—however receptive—can be fully controlled by spirits, as in any other exercise or form of work which calls physical and mental forces into action. The American mediums, from the earliest periods of the movement, never presumed to sit as mediums for the public until they had thoroughly proved their powers in private circles, and learned, by experience, the best conditions for the spirits to control them. The same preparation was observed before mediums dared to go on the platform to *teach* the public. They tested their powers in circles, debating clubs, village gatherings, &c., &c., and being urged by competent judges to take the rostrum, they at once began to study the *rules of grammar* and the methods of elocutionary delivery. As to rushing on the platform to make exhibitions of their powers instead of giving religious teachings on the Sabbath, scarcely one out of a thousand have thought of such a thing, and but few really well conducted societies would have sanctioned such work at the Sunday meetings.

Out of the hundreds of eloquent and successful speakers that have created such widespread interest in America, not more than ten at the utmost have been found capable of giving tests in a public audience or heterogeneous gatherings, and not one of those ten, such as Frank Baxter, E. V. Wilson, or Mrs. Foye, would have been tolerated unless they had given names, ages, dates, and every variety of test, clearly, definitely, and without asking leading questions. Now, as ever then, we plead for strictly religious meetings once a week, and that on the day most familiar and acceptable to the people—Sunday. For those who go to spiritual meetings "to see something," or have their fortunes told, we can but regret that the societies deem it necessary to cater for them. Again we repeat, as forty-two years' experience has proved, that the spirit circles, especially in small well-conducted gatherings, are the only places wherein tests can be relied upon, the only conditions befitting the efforts of spirit friends to control mediums; while the exceptions to this rule, namely the *very few* out of hundreds who can correctly describe spirits or give tests in a heterogeneous audience, should call together the public on set week-night occasions, and not turn the religious services into scenes of mere exhibition for the benefit of curiosity seekers. As to the culture of mediumship, experience has proved that seership and clairvoyance require practice and devotion to the work, fasting, careful diet, even special clothing, silken fabrics proving beneficial in some instances and injurious in others.

If every chemical compound, or a fine electrical battery, require the most exact methods of preparation and adjustment before they can work properly, how can we expect the telegraph between the two worlds can run smoothly, when the workers in blindness and ignorance place themselves in situations wherein every necessary condition is perhaps violated? There are reasons enough why this wonderful but wholly misunderstood telegraph should not work well, *except by accident*; few, indeed, are the opportunities afforded for its success.

Whether Jesus be the myth of the Rev. E. Gough, or the God Incarnate of the Rev. C. H. Spurgeon, certain it is, that in the histories written of him, it is related that he *could* not do the mighty works in one place that he did in another, on account of the people's "hardness of heart." And again, when his disciples queried why they could not cast out devils as readily as he did, he added to other explanations, "Howbeit this kind goeth not out except by prayer and fasting." Who, or whatever the great Teacher of the Jews was, he gave true philosophy in these as in many other and equally well-attested instances; and if what is true to-day was true two thousand years ago, the converse of this position obtains, and teaches that what was true then is true now; and if right conditions for the performance of "mighty works" were needed in olden times, they are needed now. "If not, why not?"

SPLENDID SLATE WRITING MANIFESTATIONS UNDER CRUCIAL TEST CONDITIONS.

(Written for *The Two Worlds*, by John Wetherbee, The Warren, Boston, Mass.)

DEAR EDITOR,—I have thought, perhaps, a letter from this part of the world might interest your readers, and having had some experience, lately, in physical phenomena, I thought a brief account of it would be of value. This was some independent slate writing experience with Dr. Stanbury. I could not help thinking how Epes Sargent would have enjoyed it if he had been with me in the form, as of old, as we often investigated these phenomena together, and it seems, by this experience, he was around as usual, but as an invisible. Mr. Horace Weston was my mortal influence and Epes Sargent was my spiritual influence, I think, by the tenor of his message. I was not particularly drawn to Dr. Stanbury, but Brother Weston had been and got wonderful tests, and wanted me to go. He is what we call a Bundyite, and believes in Bundy's methods, and is not inclined to believe in mediums; and it has always seemed strange to me how he ever became a spiritualist; he is a very good one and a veteran, also, like myself. His enthusiasm inspired me, so I went, and was not disappointed.

I will not go into the particulars of how careful I was with the slates that I carried with me; how I fastened them up, and knew, when I had done so, they were clean, with a bit of pencil inside and a bit of paper, also, on which I had written four names, which the medium did not see, and nothing else but the simple four names, and no human eye saw the inside of the two closed slates and no human hand touched them; thus I am as absolutely sure the messages on them came from spirits as I am that I am at this moment writing with a pen. I am also very sure that some of the spirits were the veritable spirits they claimed to be, and I am inclined to think all were.

While my closed slates lay prone on the table, I soon heard the pencil between them writing, but there being no signs of a finish we did not disturb them, but attended to some side manifestations which were very interesting, but keeping my eyes on those two slates all the time. Dr. Stanbury said "I hear the name of Dana." I said nothing, and he said, "He was a very old man." I continued silent. He said, "I hear the name of Smith." I said I had ancestors of that name. He then said, "Mary Smith and Charlotte Smith are here." I said they were my mother's cousins, and Charlotte was the wife of Richard H. Dana, the poet. "He thought he could make himself recognized," said the medium; "that was the old man whose name I heard." I thought, myself, at the time, it might be, but was silent, as I did not suppose he would remember a boy like me, as I was when he passed away. Quite a number of incidents like this made the time pass very pleasantly while waiting for the spirits to announce that they had finished my slates. Says Dr. Stanbury, "I think the old man, Dana, will write;" so he took two of his slates, and I saw that they were clean as I held them together, and I heard quite heavy writing on them. He then turned them over, without separating them, and the writing commenced again. Opening them, on one of the inside faces was written, in bold, plain writing, the names of my friends, "Theodore Parker" and "Wendell Phillips," and on the other the following message:—

The spirit world desires to thank you for your zeal in the cause of truth. I bid you go forward in behalf of the sorrowing ones of earth, spreading a knowledge of the truth, that all may rejoice and be glad that the portals are wide open. We bless you for the fidelity which you devote to this work.—ALICE CARY, RICHARD H. DANA.

Of course, I do not know that this was the work of those two distinguished poets, but under the conditions I am sure it is a spirit message, and am inclined to think my distant relative had a hand in it. Mr. Stanbury laid his hand then on my slates and said they had done their work, we opened the slates and on one was this message:

We gladly come in response to your call to assure you of our continued existence, and to demonstrate the power of spirit over matter, also to confirm your faith in the possibility of spirit return, and to identify ourselves in communication with you.—Your loving son, JOHN ELLIOTT WETHERBEE; your brother-in-law, who left you in 1883, ALBERT T. ELLIOTT; your friend, WILLIAM BEALS; and your little girl, HATTIE WETHERBEE.

Now this is very remarkable and needs special notice. I only wrote their names, as the names of some I would like to hear from. I do not think Dr. Stanbury knew I had a son.

Still, I am well known, and the fact also that I had such a son, but even if he did know he did not write it, and it certainly came from a spirit.

He certainly did not know I had such a brother as A.T.E., and very few did either; he was not a spiritualist, and lived all his life in Rhode Island, but he said he left me in 1883. That I felt to be a mistake, I thought it was earlier—1880 or 1881. I had good reason for supposing so. When I went home my wife said she thought it was longer ago than 1883. I looked back in my diary, which I had kept for many years, and found it recorded in 1883, that he died in the summer of that year, proving that the spirit's memory was better than mine, and I feel that the signature was the special act of my brother-in-law. I should have liked it better if Mr. Beals had said *father-in-law* instead of friend, but in the side manifestations, of which I have spoken, he came and called me son, so he had the opportunity of correcting the error if he wanted to, so I don't mind that, he was my friend as well as my father-in-law.

Hattie, as most people know who have read "Shadows" and my articles in the spiritualist papers, was my little daughter who left the mortal plane in 1857.

Under the above message was one from Epes Sargent. It is characteristic of him, as many will see. The writing was fine and very plain, and being somewhat familiar with his writing, having read many of his manuscripts before they were in print, I really think he was the writer of the following message:—

My dear John,—How I would enjoy going about with you again in the mortal once more, to experiment as in the past. But I am across the border line. Now to send you the news, you may rest assured I shall be with you when you open these slates and read this message. Science will surely despair of ever overthrowing our philosophy, for the wise-acres are learning there is more in it than they have dreamed. Such demonstrations as we are now able to give to the world should convince the most sceptical.—I am, as ever, your friend and fellow worker,
EPES SARGENT.

On the other inside face were eleven messages, generally characteristic; every one in a different style of penmanship, indicating as many different writers. Some of them, as you see, are well-known names. It is hardly worth while to lengthen this article by sending the several messages, so I will only insert the names or the signatures, which were as follow:—Thomas R. Hazard, Jonathan M. Roberts, E. V. Wilson, Robert Dale Owen, Mary Stearns, J. P. Greenleaf, Allen Putnam, M. V. Lincoln, Edward Weston, Edward S. Wheeler, Wm. Ersenmuller.

A VISION OF THE OLD AND NEW.

'Twas in the slumber of the night—
That solemn time, that mystic state—
When, from its loftiest signal height,
My soul o'erlooked the realms of Fate,
And read the writing on the wall,
That prophesies of things to be,
And heard strange voices rise and fall
Like murmurs from a distant sea.

The world below me throbbed and rolled
In all its glory, pride and shame;
Its lust for power, its greed for gold,
Its flitting lights that man calls fame.
And from their long and deep repose,
In memory and page sublime,
The ancient races round me rose
Like phantoms from the tombs of Time.

I saw the Alpine torrents press
To Tiber with their snow-white foam,
And prowling in the wilderness
The wolf that suckled infant Rome.
But wilder than the mountain flood
That plunged upon its downward way,
And fiercer than the she-wolf's brood,
The soul of man went forth to slay.

Kingdoms to quick existence sprang,
Each thirsting for another's gore,
The din of war incessant rang,
And signs of hate each forehead wore.
All nations bore the mark of Cain,
And only knew the law of might;
They lived and strove for selfish gain,
And perished like the dreams of night.

I woke, and slept, and dreamed once more—
And, from a continent's white crest,
I heard two oceans seethe and roar
Along vast lands by Nature blest.
All races mingled at my feet,
With noise and strange confusion rife,
And Old World projects—incomplete—
Seemed maddened with a new-found life.

The thirst for human blood had waned,
But boldly seated on the throne,
The grasping god of Mammon reigned,
And claimed earth's product for his own.
He gathered all that toilers made,
To fill his vaults with wealth untold;
The sunlight, water, air, and shade
Paid tribute to his greed for gold.

He humbly paid his vows to God,
While agents gathered rents and dues;
He ruled the nation with a nod,
And bribed the pulpit with the pews.
And over all the regal form
Of Freedom towered, unseen by him,
And eagles poised above the storm
That draped the far horizon's rim.
At length, the distant thunder spoke
In deep and threatening accents; then
The long roll of the earthquake woke
From sleep a hundred million men.

I woke, and slept, and dreamed again—
A softened glory filled the air,
The morning flooded land and main,
And Peace was brooding everywhere.
No more the wandering feet had need
Of priestly guides to Paradise,
And banished was the iron creed
That measured God by man's device.

No longer did the beast control
And make the spirit desolate;
No more the poor man's struggling soul
Sank down before the wheel of fate.
And pestilence could not draw near,
Nor war and crime be felt or seen
As flames that lap the withered spear,
Expire before the living green.

And all of this shall come to pass—
For God is Love, and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain.
And men shall cease to lift their gaze
To seek Him in the far-off blue,
But live the truth their lips now praise
And in their lives His life renew.

—James G. Clark.

SPIRITUALISM IN MANY LANDS.

IN FRANCE.

MADAME LUCIE GRANGE, editor of *La Lumière*, has just returned from the Ile d'Orleron, off the coast of France, where she visited the celebrated "Guerisseur" (healer), Leopold Montaut, and she fully confirms the wonderful accounts of his remarkable cures contained in the correspondents of the secular journals of Paris. After considerable difficulty Madame Grange was enabled to obtain audience with the healer, and then she was received at first coldly. He had an honest, although ignorant appearance. He is eighteen years of age, large; dark complexion, with light grey or blue eyes, and was dressed in blue. He is a powerful healer, and hundreds go away cured. When Madame Grange assured him that she wished to encourage him in his good work, he scornfully laughed, and said, "I neither want your counsel nor encouragement."

Notwithstanding his discourteous treatment Madame Grange was pleased to have met with this great healer, and recommends him to the afflicted.

MISSILE THROWING BY UNSEEN HANDS.

V. FLAMEN, a correspondent of *La Lumière*, quotes the following from the *Journal de Nîmes*, under the heading of "Une Maison Mystérieuse": "Mme. Hilaire, Laitière, who lives in Rue Turenne (Nîmes), was surprised one Saturday evening, about six o'clock, to hear a noise as if a stone were thrown against her house. She was, however, more alarmed soon after at hearing a veritable shower of missiles strike against the outside of the house, and made such an outcry that a large number of the neighbours assembled around the building. All was quiet then for a short time. However, in the course of ten minutes more missiles were thrown by invisible hands, which continued at intervals of ten minutes until midnight. Then the police left without discovering the cause of the stone-throwing. At seven o'clock the missile-throwing recommenced. Large brickbats, stones, and two or three broken bottles struck the house."

TABLE TIPPING IN COCHIN CHINA.

CAPTAIN BOULE, of the French army, relates an interesting experience in *La Revue Spirite* for August. He states that while serving in French Cochin China, he and a brother

marine officer sat regularly at a table for manifestations, and after a time the following communication was spelled out by the table:—

"I am named Mata, and I died in this place during the time your preceding commanding officer was in charge here. If you are not afraid, take the light and go to the old desk in the other room, and in it you will find some old papers with my name in them."

On searching, the paper was found with the name therein written.

"I was from the village of Benca," continued the table. "Ask the old people there and they will recollect me."

On due inquiry the message was verified as correct.

At a sitting some time afterwards, the table played a tattoo with its legs and the following was spelled out:

"Rran tan plan tan plan r-r-r-n, tan plan plan. You both appear to me to be good boys. I will communicate with you in passing. I was born in Paris, Faubourg St. Antoine. I was a fashionable dyer, and a soldier in 1792 when the country was in danger. I was good looking, was a drum major in the Consular Guards, and was killed at Marengo. Rran tan plan tan plan tan plan," the legs of the table imitating the rolling of a drum.

A writer in the *Revue Spirite* quotes from an author who has investigated the subject, that there are 40,000 spiritualists in France, and 15,000,000 in the world.

SPIRITUALIST PAPERS IN SPAIN AND HER PROVINCES.

There are published in Spain and her provinces sixteen journals devoted to spiritualism as follows:

El Criterio Espiritista, Madrid; *Revista des Estudios Psicologicos*, Barcelona; *La Lux del Porvenir*, Gracia; *La Revelacion* Aliecante; *El Buen Sentido*, Lerida; *La Solidaridad*, Saragossa; *La Lux del Cristianism*, Alca; *La Real*, Andalousie; *La Caridad*, Santa Cruz de Tenerife, Canary Islands; *Revista Espiritista de la Habana*, Cuba; *La Evolucion*, Havana; *Atborada* (gratis); *Sagua la Grande*, Cuba; *La Buena Nueva* (gratis); *Santi-Esperitas*, Porto Rico; *El Progreso*, Mayaguez, Porto Rico; *La Lux*, Villa de La Vega, Porto Rico; *La Lux Camaqucyana*, and *La Paz del Alma*, Porto Principe.

Spiritualism is permeating the whole civilized world. Here is a partial list of the spiritual journals published in the following countries:

Belgium—*La Messager*, at Liège; *Le Moniteur Spirite et Magnetique*, at Brussels, and *Les Sciences Mysterieuses*, at Brussels.

Holland—*Op de Grenzen*, at the Hague.

Italy—*Lux*, at Rome, and *Annalie dello Spiritismo in Italia*.

Russia—*Le Rebus*, at St. Petersburg.

Portugal—*A Lux* and *O Psychismo*, at Lisbon.

Germany—*Psychische Studien Monattliche Zeitschrift* at Leipzig, and *Neue Spiritualistische Blatter*, at Berlin.

Mexico—*La Ilustracion Espirita*, at the city of Mexico.

San Salvador—*El Spiritismo*, and *El Espiritismo*, at Chalchuapa.

Brazil—*Los Reformador*, at Rio Janiero.

Argentine Republic—*Revista Espirita*, *Lux de l'Alma*, *Constancia*; *La Fraternidad* and *La Verité*, in Buenos Ayres.

There are sixteen spiritual periodicals published in Spain, nine in France, and three or four in England. Australia has two, and the United States six or seven.—Z. T. GRIFFEN.

—*Progressive Thinker*.

BUENOS AYRES.

A Strange Phase of Clairvoyance by a Catholic Priest, the Rev. Father Edmund, C.P.

No doubt, there are ghosts and ghosts. I am no more a believer than the wisest of my readers in such goblins as the nursery-maid frightens us withal; or, again, in phantoms of the kind we heard about in "creepy" tales at school. But the word "ghost" properly means spirit or soul; and I do believe that departed souls are allowed now and then, and for some good reason, to visit friends on earth, and under the same appearance as to form, sometimes even as to dress, which they wore in this mortal life. I believe this because there is far too much evidence for the fact of such apparitions to leave it an open question with any unprejudiced mind.

I deem it, then, no small gain to my own belief in these apparitions that I have seen one myself, and without further prelude I proceed to the narration.

It was on the 11th of February, 1889. Our community here in Buenos Ayres, though smaller than usual at the time,

was bravely carrying out our rule of rising at night to sing Office in choir. We follow here the custom of our North American province as to the hour for rising, viz., at two o'clock in summer, and at half-past one in winter. February being a summer month in this part of the world, we had risen at two on the morning of the 11th, and had finished our Office at three; but, according to rule, we had to remain in choir, meditating, till half-past three—then back to bed.

Now, here I must make a confession, since my story positively requires it. Our chief superior, or Provincial (as we call him—though the province as such is not yet formed), had been away several months—having gone first to Rome and then to the United States; and we were eagerly awaiting his return. There was much disquietude among us about matters, and on this particular morning my own mind was unusually perturbed—so that, indeed, I had great difficulty in attending to the Divine Office. In fact, if the truth must be told, I had experienced for the first time (since becoming a priest) a severe temptation against continuing in community life; and had partially determined to give it up.

Well, when Matins and Lauds, with the regular prayers which follow, according to our custom, were over, I judged it a good move to go into the garden for a few minutes, to see if the fresh air would not calm me. As our house was then (it has been added to since), the choir was close to the garden, being at the end of a corridor which led out in the garden. So, forth I went.

The night was clear, though some light clouds were in the sky. No moon, but light enough to distinguish the trees and the plots for some little distance. (Be it remembered we have no twilight here, as in the North.) I was closing the door behind me, my hand still on the knob, when I perceived with some surprise the figure of a Passionist standing bareheaded about six yards from me, and on a patch of ground which had remained grassless, the stump of an old tree having been extracted there. This spot was round, and completely covered by the habit of its occupant. It struck me as singular that he had chosen that particular spot to stand on, since he must have wetted his feet in crossing the grass to get to it. Besides, was it not Brother E., who was too ill to rise for choir? He was the only religious not in attendance that night, and I knew that none had left the choir but myself. It was the time of the "greater silence," or I should have remonstrated with him for thus exposing himself to further illness.

But now, looking at the figure more closely, I saw that it was not Brother E. It was not tall enough for him, neither was the head his. The hair was of another colour, and the outline of the face, as far as I could distinguish it, was very different. Besides, I reflected, Brother E. could not have gone into the garden without passing the choir door, which was wide open; so that we must have heard him.

Then who was it? Here a feeling of awe came over me. Could it be my dear friend, the Provincial? Was he dead, and was this apparition meant to tell me so? (We had not even heard from him for an unusually long time, and were wondering what could be the reason.) The figure stood facing westward, away from me, and I caught but the profile of the face, and that too indistinctly to be sure of the features. But, for a minute, I thought it did look very like the Provincial, and would have spoken but for feeling tongue-tied. The next minute, however, I reflected that it had not his height, and looked more like Brother A., who had died in Buenos Ayres two years before, and for whom I had prayed a good deal. Then, again, had it been a priest, I should have noticed the tonsure (the head being in a position to show it).

I shall never forgive myself for not speaking. The apparition seemed waiting for me to do so, but I was too long in summoning courage. However, I did not retreat into the house. He was the first to move. With a motion like that of a bird taking wing, the figure shook itself out, dissolving from the head downward, and the last thing I saw was the black rim of the habit vanishing off the ground—off the bare spot of earth, which gleamed out under the starlight.

I walked down the steps and along the path for a couple of minutes before entering the house, and when I got back to the choir my feelings had indeed calmed down. I felt how very foolish I had been to let myself become so upset, and spent the remainder of the time until half-past three in fervent prayer, resolving to go to confession without delay, and never again to entertain for an instant the thought of

giving up my religious vocation. Indeed, the more I thought on the question, the more sure I became that the spirit was that of Brother A.—a persuasion which gathered confirmation in my mind from the happy and tranquilizing effect of the vision, which, to the goodness of our Blessed Lord, who had sent it, I felt sure was as a warning in a moment of doubt and danger.

Now, if any one consider what I saw the result of "heated imagination," I answer that the way in which the phantom disappeared—withdrawing deliberately and reluctantly, rather than vanishing—made me certain beyond doubt that I had seen a spirit sustaining for the moment the appearance of a body. Probably I shall never know for sure who my visitant was until I die, but his presence has left upon my memory an indelible impression while this mortal life shall last.—*The Ave Maria*.

RELIGIOUS BELIEFS OF TWO GREAT MEN.

GARIBALDI in writing from Caprera on October 7th, 1869, on the eve of the holding of an Anti-papal council at Naples, says:—

"I belong to the religion of truth!

"I belong to the religion of God!

"These two formulas are identical, and, when made universal, they are sure to conduce to the moral unity of the world.

"The former is more conformable to the bent of high intelligence of the free-thinker, because wholly exempt from mysticism.

"The latter being more acceptable to the minds of the masses inured to worship, is more practicable.

"For truly, from the Greek to the Scandinavian—from the American to the inhabitant of Asia—all peoples acknowledge a Supreme Being. If we divest that worship from the mystic and the revealed, there will remain the pure religion of God and Truth, around which the human family must naturally gather."

MAZZINI in his published manifesto says:—

"I believe in God.

"In a providential law, prefixed by Him to life.

"A law, not of fall, expiation, and redemption through grace of past or present intermediates between God and man; but of indefinite progress, founded upon and measured by our own efforts.

"In the unity of life; misconceived by the philosophy of the last two centuries.

"In the unity of law; both as regards the collective and individual manifestation of life.

"In the immortality of the Ego; which is but the application of the law of progress (irrefutably revealed by the combined evidence of historical tradition, the aspirations of the human soul, and the discoveries of science) to the individual manifestations of life.

"In free will; without which responsibility, conscience and the power of deserving progress, are impossible.

"In the association—successive and ever increasing—of all the human faculties and powers; as the sole method of progress, at once individual and collective.

"In the unity of the human race, and moral equality of all the children of God; without distinction of sex, colour, or position, and never to be interrupted save by crime."

CORRESPONDENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—A friend wished me to attend a spiritualist meeting several months back, and every time I have done so a twitching seizes some part of my limbs, and at other times a cold shiver runs through my organism, but from what cause I know not. My friend thinks it to be some spirit trying to control me. Is mediumship a special gift from God, or can man attain it? If so, what will be the best method of procedure? My friend (a spiritualist) also tells me that a light is often seen around me—blue with a gold border, but as to its meaning he is entirely ignorant. My motive in writing is to find out whether I can get more spiritual food by following up spiritualism; if so, I shall quit the dogmas of Primitive Methodism. A reply in your next issue, if convenient, will be gratefully received.

KNOWLEDGE.

To the above question we have only to reply that ALL gifts are alike from God, mediumship being no more a speciality than a talent for music, poetry, painting or genius in any direction. Mediumship in all its phases is the result of an organism endowed with a peculiar quality and quantity of magnetism, and the best mediums are those who have exhibited their occult powers from early childhood—in fact, those born with the organic endowment in question. The power may be latent in some organisms, and become unfolded or developed by sitting in harmonious circles, for the rules of which consult our Second Missionary Number, or *The Two Worlds* leaflet on "Rules for the Formation of Spirit Circles" (see advt.). Meantime, the sensations our correspondent describes imply that he is possessed of mediumistic power, and no doubt he might become a medium by taking part in a well conducted private or friendly circle. In such a scene the spirit friends would themselves give directions for his best course of development. The coloured lights seen around any one by clairvoyants are aural. Mediums display this *aura* more frequently than other persons, but the discernment of character by these aural emanations is a science too diffuse to be dealt with in this answer. As to the question of whether spiritualism would afford our correspondent a more exalted quality of spiritual food than Methodism we must leave him to judge for himself. Spiritualists only preach, teach, and write for the sake of the solemn duty of giving again the light and truth they have received, not with a view of making converts. Study the literature of both subjects, and then "Be fully persuaded in your own mind."—Ed. T. W.

THE EVOLUTION OF WOMANHOOD.

THREE SONNETS.

I.

WOMAN a living soul! The savage laughs,
So wild the thought. What, she, the squaw,
Who humbly stands within the wigwam door,
And bending, hands her lord the cup he quaffs.
A woman has no soul; no epitaphs,
No tales, no songs, of all the great tribes store
Are said or sung for her who lives no more.
And then again, in utter scorn he laughs.
But she who hears the words, knows what is said,
And in her heart a something strangely stirs,
As softly as a zephyr o'er the furze.
It murmurs, "Thou, and he whom thou hast wed,
Can never die." The stern chief turns his head,
And gazing on her brightened face, he wonders.

II.

Woman a living soul! The brave knight yields
The point, benignly grants that greatest gift
Of immortality, and deigns to lift
The woman from the earth. Yet still he wields
A mighty power: "'Tis man," he says, "who shields
The weakling from the dangers of the way,
From all the heat and burthen of the day,
And gives her shelter in his shady fields."
But she, who sees fair strangers come and go
From distant lands, or to some warmer clime;
Who hears of oceans vast, and hills sublime,
With summits clad in pure, unmelting snow,
Grows weary of the groves, and longs to climb
To heights where fresh, cool winds more freely blow.

III.

Woman a living soul! Thank God! we say.
No woman now need ask that boon to share;
She claims her right that crown of thorns to wear,
To lift the cross, to tread the rugged way
Which leads from earth to the eternal day;
In truth's great quest her earnest part to bear,
From falsehood its beguiling masks to tear,
Her part right well upon this plane to play.

Woman at length with man walks side by side,
Each in the other's work takes joy and pride;
Together will they gaze with reverend eyes
Up to the starry gateways of the skies,
Where all whose earthly pilgrimage is run
Will wear the crown their worth has nobly won.

I. J. S., Newcastle-on-Tyne, concluding lines by "Egalité," Hampstead.

JULES SIMON foresees—so he himself declares—"that the struggle of the future will be between the many and the few; between the toiling millions, who have, until now, suffered silently, and those who have made them suffer; between capital and labour, luxury and starvation, misery and wealth." He does not believe any human power can avert the struggle.

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The People's Popular Penny Spiritual Paper.

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FRIDAY, NOVEMBER 7, 1890.

A CURIOUS HISTORY AND ATTEMPT TO SOLVE THE MYSTERY OF MODERN MIRACLES.

(From the "Chicago Tribune.")

NEARLY every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicago gentleman to furnish an explanation that seems to present an absolute proof of correctness.

Frederick S. Ellmore is a son of W. S. Ellmore, a well-known coffee broker of Chicago. He lives with his parents in a pleasant home at 7,520, Bond Avenue, in Windsor Park. Mr. Ellmore, who has just returned from a two years' trip around the world, is a pleasant faced, Yale College young man of 26. After his graduation an opportunity presented itself to spend some time in foreign countries, and he started out alone. Being an enthusiastic amateur photographer he carried his beloved kodak * with him.

He first visited the British Isles and Paris, where he met with a college classmate—a young New Yorker, George Lessing. Lessing was somewhat of an artist, and was studying in the French capital. From Paris, Lessing and Ellmore travelled to Egypt, India, Australia, Japan, China, their tour winding up in the United States, each going to their respective home. Lessing carried with him to New York the rolls of negatives from Mr. Ellmore's kodak, which he had developed there and sent back to Mr. Ellmore by express.

In talking to a *Tribune* man of his remarkable experience in India, Mr. Ellmore said: "We had done West India, had spent some time in Calcutta, and went south, to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class performer.

"One afternoon Lessing rushed into our room and told me there was a fakir in front about ready to begin his performances. I was as pleased as he was, for we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory about their alleged supernatural performances, but I did not know just how to get at it until Lessing proposed this

plan to test my theory: While the fakir was going through his performances, Lessing was to make a rapid pencil sketch of what he saw, while I, at the same moment, would take an instantaneous picture with my kodak.

"Being prepared to put this plan in operation, we went out and there found the fakir and a crowd of natives and Europeans. The fakir was a queer looking chap. His hair was long and matted; and his beard hung low on his breast. His only decoration was a copper ring or bracelet, worn about his right arm between the wrist and elbow.

"Having received the signal that all was ready he took a bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so slowly took in each member of the crowd of spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long, slender flat leaves. Lessing nudged me, and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the crowd; and as we watched the dirty square of cloth he had placed on the ground, we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had ever seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment before Mr. Fakir re-covered it with the shawl, and, drawing a knife, cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him. Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more negatives to be developed. The fakir pictures, with a few others, I have just received. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows that there was no bush there. Lessing saw a baby and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply HYPNOTIZED the entire crowd, but couldn't HYPNOTIZE the camera. I'm going to write out a history of the affair and have copies made of the pictures and forward them to the

*Kodak, i.e., Camera, and all appliances.

London Society for Psychical Research. I have no doubt it will make good use of them."

The Tribune reproduces the sketches made by Mr. Lessing and drawings from the photographs, which form a curious study. The report from the London society will be awaited with much interest.—*Chicago Tribune*. Re-published in *The Golden Gate*.

Since the publication of the above article, another writer in a later issue of the same paper undertakes to say that the curious phenomena above recorded *could not be the result of hypnotism, because if it had been, neither the artist or the photographer could have proceeded with their work when they were hypnotised*. This second writer being a theosophist then goes on to say that all the appearances observed were manufactured out of the *astral light*, and by way of strengthening the assertions of his theosophical brethren, to wit, that our spirit friends, and all the phenomena they produce, are "relics, vestiges, shells, emanations," &c., &c., he intimates in a very remarkable jumble of words, the whole partaking largely of *ordinary theosophic lucidity*, that the things *they* call "shells" and *we* "spirits" are drawn from or out of, or are something of the nature of *astral light* also.

Now the weak points of this theory are, first, how can any one individual of the present day attempt to limit the sphere in which "Hypnotism" or, more properly speaking, magnetic influence, can act?

Monsieur Laborde, the celebrated French traveller, Miss Martineau, Professor Upham, a writer who resided amongst the Egyptians and Arabians thirty years, and several other no less distinguished authorities, have ventured to suggest that the marvels witnessed amongst Eastern extatics were nothing but *illusion*, an illusion similar to that "enchantment" so often referred to and so often denounced in the Bible, and believed to have been largely practised by the Egyptians and by them communicated to Moses and the Jewish priests. In view of this very generally received idea, we would ask, Has this theosophical writer ever attended a popular *religious* revival, and if so, to what does he attribute the cries, groans, swoons, prayers, visions, &c., &c., witnessed at such scenes? Is there, or can there be any other cause than the magnetism of the leader or head revivalist of these *religious* Babels? On more than one notable occasion, hundreds of the distracted crew have all joined in the shout of the same words, cried out in extatic fervour, one and all together, that they saw their Lord and Saviour in the air, and this is the history of all revivals, especially those so graphically and authentically described by the eminent lawyer of Lincoln's Inn, William Wilkinson, in his admirable work on "The Irish Revivals." Can our theosophist friends explain the unanimity with which the *one* leader inspires an immense crowd on any *astral light* principles, or indeed upon any foundation whatever save that of magnetism, now popularly yclept "Hypnotism"? That the power to cast a spirit of "glamour" or "enchantment" over a multitude is one of the accomplishments of Oriental wonder workers is no new theory, although it has never before received so striking a confirmation as the experiences of the two gentlemen who figure in the above cited narrative, provided always the entire story be genuine in all its details.

As to the *astral light* theory, another of its weak points is the lack of some clear definition concerning what *astral light* is. Where does it come from? What is there to *prove* its existence? How is it manipulated? Where does the writer that talks so glibly about it get his information from, and what is the said information worth?

Still again another notable hitch in the *astral light* theory is, that if the fakir's figures were made up—drawn out from—or otherwise due to the action of *astral light*, our "spooks," "shells," "corpse lights," &c., &c.—as our theosophical friends denominate our beloved spirit visitors—cannot by any possibility come under the same category, seeing that any number of spirit photographic portraits have been taken and that under crucial test conditions, whilst according to the Chicago gentlemen's narrative, the fakir's figures were not susceptible of being photographed at all. As for the solution of these mysteries we offer none at present. We can only say we wait for further experiments, proposing only to deduce our theories from our facts, rather than accept of fresh theories without any other foundation of fact to rest upon, save the assertion of certain "Mahatmas," the *fact* of whose very existence yet remains to be proved.

THE following lines were suggested to the writer by reading in a recent issue of *The Two Worlds* extracts from a sermon by C. H. Spurgeon, on the reality and fiery torments of the Orthodox Hell:—

Who is this man that dares to say,
God's Hell-fire burns eternally,
And never shall be quenched?
Oh, cruel monster, thus to preach,
The lessons that he ought to teach
Are peace and goodwill to man.

Oh, blind men led thus by the blind!
Cast such vile teachings to the wind!
And seek truth for yourselves;
Prove all things—then hold fast the good,
Believe in God, as all men should,
The God of truth and love.

All bad men's hell themselves create;
Our God is love, not priestly hate,
As these vile preachers tell;
Oh, who can think the God of love,
Who reigns in good and truth above,
Has made this Christian Hell.

There is no death, there is no fire,
E'en sin and wrong shall come up higher,
Beyond this mortal sphere;
These priests will wrong e'en God Himself,
For lust of power, and rule, and pelf.
Give to their tales no ear.

Is this religion given by God—
That He will always hold the rod
Over his children dear?
We will not, cannot, think that He,
Would ever wish that you or me
This bad man's hell should fear.

Then let him preach of burning hell,
And demons like himself. We tell
Of progress evermore.

For God Himself hath oped the gate,
Where every soul may, soon or late,
Reach heaven's eternal shore.

H. W. Woodhouse.

30, Edward Street, Church, Lancashire.

IR-RELIGIOUS INTELLIGENCE.

REV. MR. FORSYTHE, the Methodist minister at Rockland, Pa., lately organized and drilled a base ball club, to which he has since given considerable attention. He invited his flock to attend a picnic and witness a game, in which he was to be one of the players, for the benefit of the church. His flock took offence and would not allow him to preach again in the church. He organized another church in the school house, and now declares that he will preach and play ball too. Another Methodist minister, Mr. Arney, of Grand Rapids, Mich., keeps fast horses, and recently had a race in which his horses were winners. The Methodist conference says that he must give up horse racing if he continues in the ministry. But he is full of fight, and replies thus: "The church cannot dictate to me what I shall do and what I shall not do beyond a certain limit. If I see fit to give another horse race in the future that is my affair, and I do not concede that the church has any right to interfere with me so long as I serve my people acceptably as pastor." A large number are ready to stand by Parson Arney in the position he takes. Both the ministers named are declared to be "sound" in theology.

MRS. MARIA B. WOODWORTH, the evangelist who caused so much excitement over the country while in Oakland, Cal., by prophesying great earthquakes, and tidal waves, and the destruction thereby of American cities, is now conducting a great revival at St. Louis, where the meetings are held in a tent that is capable of sheltering 9,000 people. During the past week, according to a dispatch, there have nightly been from fifty to two hundred and fifty men, women, and children, stretched upon their backs on the ground or on the big platform, where they lay in religious frenzy or in a dead stupor from exhaustion, while a thousand more excited individuals shouted, danced, cried, and sang and swung their arms in the air. Drs. Adams and Diller, said to be authorities on insanity and neurology, after attending the meeting and talking with Mrs. Woodworth, declare that the woman is insane, but possesses great *hypnotic* power, and that the trance into which she throws her auditors is simply hypnosis. Pity but what these doctors knew all about Theosophy; they would then see that it was all done by *astral light*.

LOCAL WESLEYANS will learn with regret that their Connexion is seriously declining. During the past five years the large number of 131,754 members have ceased meeting in class; and the loss from church leakage is increasing. Perhaps this painful fact would be disputed were it not mentioned in the annual "Pastoral Address" of the President of the Conference, which is in print and will be in circulation shortly. The number of members in the Redruth circuit is less than it was twenty years ago. Of course removals by death and otherwise would partly account for the falling off; but, after all, the result of so much labour and cost cannot reasonably be regarded with satisfaction.

BAZAARS AT WALTON.

SELLING DRINK IN THE RECTOR'S GROUNDS.

Emma Dickenson, the landlady of the Black Horse, Walton, applied to Messrs. T. Brocklebank and G. W. Moss, at Islington Court House, for an occasional licence to sell beer and wine in the grounds of the Rector of Walton.—Mr. Swift (magistrates' clerk): What for? Applicant's son: It is in connection with a bazaar to raise funds for an organ. Mr. Swift: I should have thought the Walton people could have got an organ without a licence. (Laughter.) Does the rector object? Young man: Oh, no, sir. (Renewed laughter.) The magistrates granted the application. Spiritualists! *do not go and do likewise!*

A CATHEDRAL ON WHEELS.

A cathedral on wheels is the bright idea of Bishop Walker, of the scattered diocese of North Dakota. His plan is to have a Pullman car, so constructed as to afford seats in it for eighty or more people, and to contain a font, an altar, a lectern, and a cabinet organ, and whatever might be necessary for conducting worship and performing the rites and sacraments of the Church. At the rear end of the car should be a room where the bishop might sleep, and where he might read, write, robe, and be in retirement. Notice would be sent, many days in advance, to the people of a certain town, announcing the date of the bishop's visit there. Placards would be posted in the station and post-office, giving this same information. On the appointed day the car would be drawn behind a freight train to the village, and switched off on a side track. At the proper hour the religious services would be held in the room of the car. Next day the car would be drawn to the next point, and so on. In this way hundreds of families can be reached in North Dakota which otherwise would not, at least for some time to come, be provided with Church privileges.

AN EXTRAORDINARY STORY FROM NAPLES.

A CONVENT OF INSANE NUNS.

DALZIEL telegraphs that the mysterious nunnery commonly called the "Nunnery of the Buried Alive," at Naples, which has been closed against outsiders for four centuries, was opened on Saturday by order of the Minister of Justice. In spite of the strenuous opposition of the doorkeepers at the nunnery, the police entered by the windows. Sixteen persons were found within in a state bordering upon insanity. They were covered with rags, and their surroundings were of the most filthy description. Many had forgotten how to speak, and the demeanour of all of them was more that of animals than human beings, but those who were induced to talk expressed themselves as perfectly resigned to their fate. The cause of the raid upon this nunnery was the desire of the parents of a young girl, who entered the convent, to recover her. She had been banished to the nunnery on account of a love affair, objectionable to her family. The latter being unable to communicate with her, had complained to the police, and an order from the Minister of Justice for her removal was obtained. She was found to be a mere skeleton, and her parents became half crazed at the condition in which she was discovered. The nunnery has been closed, and a strict investigation ordered by the Governor of Naples.—*Manchester Guardian*, Oct. 10.

JESUS founded the discipleship, the disciples the episcopate, the episcopate the Church, outside of which there is no salvation; so says in substance "Lux Mundi" (The Light of the World). "Great is Diana of the Ephesians!" Great was the disciple Peter, who founded the Church at Rome! and great are the passports to heaven sold at so much per head by the Church of Rome! and great are the convents of its saintly women!!

LYCEUM JOTTINGS.

A STRANGE PRISONER AT THE BAR.

A dog was recently actually tried for his life in the Municipal Court of Boston, U.S. The defendant was a handsome setter named Towser. His master retained able counsel. The dog was placed in the prisoner's box, and, amid the titter of the spectators and the smiles of Judge Curtis, the trial began. A man swore that the prisoner had bitten him, and he therefore wanted him killed, according to law. On cross-examination, witness admitted that he had provoked the prisoner by teasing him. Several witnesses for the defence testified as to the good character of the accused. The latter was then brought forward on his own behalf, and furnished testimony as novel as it was effective. At various commands he played dead, walked on his hind legs, and stood on his head, shouldered arms, whined dismally in imitation of a song, and wound up by marching up the steps to the judge's desk on his hind legs and shaking paws with his honour. The judge, with a moment's hesitation, said, amid cheers, "Towser, you are a peaceable man and an orderly dog. I give judgment in your behalf and dismiss you, the plaintiff paying the costs." Leaving the room, the dog received a grand ovation from the people in court.

TAMED BY PERFUME.

Wild animals are completely fascinated and can be tamed by perfumes. There was a Mrs. Lee, in India, who had a tame leopard that played in the house with her children. He was very inquisitive, as all the cat tribe are, and loved to stand on his hind legs with his fore paws on the window sill, and look at the passers-by. When the children wanted the place for themselves they would all take hold of his tail and pull him down by that. He was generally very amiable, but sometimes, his claws being very sharp, the children were scratched. So Mrs. Lee taught Sol to keep his claws sheathed by giving him, when he did so, a little paper tray on which lavender-water had been dropped. This would throw him into transports of delight. He would tear the paper into bits and roll over them on the floor. With nothing but a bottle of lavender-water a lady became the best of friends with a leopard, a tigress, and a lioness in a menagerie.

SELF-MADE MEN.

Christopher Columbus was the son of a weaver, and also a weaver himself. Claude Lorraine was bred a pastrycook. Cervantes was a common soldier. Homer was the son of a farmer. Demosthenes was the son of a cutler. Oliver Cromwell was the son of a brewer. Howard was an apprentice to a grocer. Franklin was a journeyman printer, and son of a tallow-chandler and soap-boiler. Daniel Defoe was an ostler, and the son of a butcher. Cardinal Wolsey was the son of a butcher. Lucian was the son of a maker of statuary. Virgil was the son of a porter. Horace was the son of a shopkeeper. Shakespeare was the son of a wool-stapler. Milton was the son of a money-scrivener. Pope was the son of a merchant. Robert Burns was the son of a ploughman in Ayrshire.

LOSS AND GAIN.

I SORROWED that the golden day was dead,
Its light no more the country side adorning;
But while I grieved, behold! the east grew red
With morning.

I sighed that merry spring was forced to go,
And doff the wreaths that did so well become her;
But while I murmured at her absence, lo!
'Twas summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But while for these I pined my hands were filled
With roses.

Half broken-hearted I bewailed the end
Of friendships than which none had once seemed nearer,
But while I wept I found a newer friend,
And dearer.

And thus I learned old pleasures are estranged
Only that something better may be given;
Until we find at last this earth exchanged
For heaven. —*Good Words.*

GREETING AN INFANT'S BIRTH ABOVE.

A HOST of angels flying
Through cloudless skies, impelled,
Upon the earth beheld
A pearl of beauty lying,
Worthy to glitter bright
In heaven's vast halls of light.

They saw with glances tender
An infant newly born,
O'er whom life's earliest morn
Just cast its opening splendour:
Virtue it could not know,
Nor vice, nor joy, nor woe.

The blest angelic legion
Greeted its birth above,
And came with looks of love
From heaven's enchanting region,
Bending their winged way
To where the infant lay.

They spread their pinions o'er it,
That little pearl that shone
With lustre all its own,
And then on high they bore it,
Where glory had its birth,
But left the shell on earth.

—*Dick Smits. —Translated from the Dutch, 1760.*

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

BATLEY. Wellington Street.—A spiritual treat with Mr. Dawson, who took subjects from the audience. "If the orthodox teachings are wrong, how is it our friends who passed on in that faith are described as being happy?" Mr. Dawson demonstrated that deeds, not creeds, made happy spirits. Evening, the discourse on "The tree is valued according to its production" gave satisfaction to a large audience.

BOLTON. Old Spinners' Hall.—Mr. Postlethwaite gave good addresses. Afternoon, on "The Origin of Religious Thought." Evening, subjects chosen by the audience—"Am I my brother's keeper?" "What will it profit a man if he gain the world and lose his soul?" and "What is there over there?" He showed that progress in the life beyond is retarded by love of worldly things. As there are no fixed places called heaven and hell, there cannot be any over there, as is commonly taught, for if heaven is above us in the day, it must evidently change places with hell at night, when this earth would have made half of its revolution.—A. H.

BRADFORD. Bowling.—Annual Tea. A good number of friends were well satisfied with the tea. The meeting passed off fairly well. [It is best to be gentle and kindly *all round*, hence we are unable to permit "hits" at any one.]

BRADFORD. 448, Manchester Road.—Mr. Todd's inspirers gave instructive addresses on "A new commandment give I unto you, that ye love one another," and from the 23rd Psalm. Mrs. Webster gave good clairvoyance. Crowded audiences. Many strangers were satisfied.

BRIGHOUSE.—The guides of Mr. J. Lomax gave trance addresses to large audiences; the best I have seen since I became a member. Afternoon, "I will pour out my spirit upon all flesh." Evening, "The River of Life." I think I never listened to more eloquence, or was more interested. Very good clairvoyance, all recognized.—R. R.

BURNLEY. Hammerton Street.—Mr. Leeder gave great satisfaction to fair audiences. His treatment of the three subjects sent up by the audience at night was very instructive, especially the one "How do spirits control mediums?" which was listened to with rapt attention.

BURNLEY. North Street.—Our medium to-day being Miss Jones, our room at the evening service was inadequate to meet the demand for admission, numbers having to go away unable to find even standing room.

BURNLEY. Trafalgar Street.—Afternoon: Mr. Grimshaw ably discoursed upon "The Relationship between God and Man." Evening: "Spiritualism the need of the Age."—J. G.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave an excellent discourse, which was much appreciated by many strangers present. Subject: "Our spirit homes and how we make them." Her psychometry was accurate in every case. Another local medium also gave a short address, and a few good clairvoyant descriptions.—J. W.

BURNLEY. Coleman's Room.—Mr. Llewellyn delivered a very able and telling discourse in reply to the Rev. T. Ashcroft, who has been in the town two nights, when we gave about 400 or 500 spiritual papers away at the doors.

BYKER. Back Wilfred Street.—A very pleasant evening with our own mediums, who gave good proofs of spirit presence, to the satisfaction of all.—Mrs. H.

CARDIFF.—Morning class, 11 a.m.; Lyceum, 3 p.m. Evening: Dr. Chas. Williams (president) gave an interesting lecture, relating his experience in seeking the truth of spiritualism, which was listened to by a large and attentive audience.

CLOCKHEATON.—A grand day with Mr. Champion. Afternoon subject, "Success and Failure." Evening: seven subjects from the audience were ably treated.—W. H. N.

FELLING.—"Progress," morally and spiritually, was ably expounded by Mr. J. Wilson, who was awarded hearty thanks by a good audience.

GLASGOW.—Morning: Mr. D. Duguid read a paper, written many years ago, on "Ancient Spiritualism." Referring to the many divine messengers coming upon earth at different periods, he contended that the present was no advance upon the old spiritualism. He believed that theology beclouded the truer and deeper spiritualism of the soul. Evening: Mr. R. Harper gave two excellent papers on "The Companies of the Spirit-world," under the leadership of Parsons, Doddridge, Young, and Eva, daughter of Mr. J. Hunter, the anatomist, and "Royal ambition in relation to real wealth." Mental wealth, the key to positive knowledge, and the serving of the true and great in nature. Thursday: Mr. A. Cross gave a literary entertainment. A good audience enjoyed the readings, rendered with marked effect.—J. G.

HALIFAX.—Monday, October 27: Mrs. Crossley. A very good address and excellent clairvoyance. Sunday, November 2: Mrs. Craven's guides gave us a splendid treat. They dealt with subjects from the audience in a very eloquent manner. Crowded meeting.—B. D.

HANLEY. Masonic Hall.—Mrs. Wright's guides chose as their subject, "If a man hath light he has life." After reviewing the orthodox system of religion, they significantly added that the spiritualists alone enjoyed that light which deprived death of its terrors, and added to their knowledge respecting their future condition. Spiritualists should live in accordance with the teachings they received, and co-operate with spiritual beings in enriching this world with deeds of charity and love. Speaker next Sunday, W. Macdonald.

HECKMONDWICK. Thomas Street.—Fourth anniversary. Afternoon, Mr. Wright spoke on "Mediumship" very ably. Evening, he treated six subjects from the audience in a masterly manner, and made a deep impression on an intelligent audience.—F. Hansen, secretary, Clarydon Place.

HECKMONDWICK. Blanket Hall Street.—Mr. Bowen gave grand addresses on "Mighty spirit ever nigh," and "The Religion of the Past and Present." Good audiences. Clairvoyance at night.—H. O.

HEYWOOD. Argyle Buildings.—Our supper and entertainment, on Oct. 28, was a complete success. Nov. 2: Mr. H. Ormerod spoke on "Human Experiences and Struggles," and "Is it possible to formulate a religion to suit all?" The last was an especially good and instructive discourse.—J. E. S.

HULL. 2, Seddon's Rooms, Charles St.—An enthusiastic meeting. Mrs. Menmuir, of Leeds, gave some very striking and correct clairvoyant descriptions. Another visit from this gifted lady is expected shortly.—J. Bland, sec., 80, Seaton Street, Hull.

LEEDS. Spiritual Institute.—Oct. 27: Upwards of 180 friends sat down to tea, generously and profusely provided by three lady members. An entertainment followed, when Mr. Howell, who had honoured us by his presence, gave three recitations. Recitations were also given by Miss Florrie May, Miss Lizzie Craven, Mr. Wilson, and Mr. May. Songs by Messrs. Rigg, Hepworth, and Newton. Pianoforte duet by the Misses Craven. A vote of thanks to the three ladies for their generosity closed a happy and pleasant evening. The proceeds (£4 10s. 7d.) were added to the bazaar fund, and 14s., which was collected, to the general fund. It is expected that another tea will be provided shortly by three gentlemen, for the same purpose. Having incurred great expense in taking the present hall, we are making strenuous efforts to meet it. At Christmas we intend having a stall for the sale of useful and fancy articles, and a bazaar about Easter. The bazaar committee will be glad to receive from kind friends, near or far, such cash or materials as they may be disposed to give, which will be gratefully acknowledged.—A. Craven, sec., 16, Grafton Street, North Street, Leeds.

LEICESTER. Temperance Hall.—We have started an investigation class on Sunday mornings, and have had rather startling phenomena, which I think will convince our investigators, who seem anxious to know the truth. Evening: Mr. Potter lectured on "Spiritualism from a spiritual view," a review of Mr. Mott's lecture. After the address, Mrs. King gave clairvoyant descriptions, and some remarkable tests were given, some of the spirit friends telling Mrs. King what they had done and said in their early life, and also their names. A very good audience seemed well satisfied.—T. G.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—Our public circle was well attended, but not being present, cannot report.

LONDON. Clapham Junction, 6, Queen's Parade.—The meetings of the Endyonic Society were recommenced on Nov. 2, and will continue very Sunday at seven prompt. After a reading Mr. U. W. Goddard spoke on "Individual work, toleration, and brotherly love." Mrs. Ashton Bingham recited one of her own poems, and Mr. W. Yeats gave a spiritual address on "Personal responsibility," begging all to raise themselves into a higher spiritual sphere by responding to the efforts made by their brighter spirit influences. Two ladies also added a few remarks. Good attendance. A circle meeting every Saturday, at seven, commencing Nov. 22. Friends wishing to join should apply at the above address.—U. W. G.

LONDON. Marylebone, 24, Harcourt Street, W.—Mrs. Treadwell's guides gave a good address, and answered several questions. We are pleased to state that a marked improvement has been made in the hall, the seating accommodation being nearly doubled. Membership 1s. per quarter.—C. W.

LONDON. Occult Society, 4, Bryanston Place, Bryanston Square.—Mrs. Yeeles was very successful with her clairvoyant tests, and Miss Bella Yeeles sang with much expression.

LONDON. Shepherd's Bush, 14, Orchard Road.—Tuesday and Saturday sances well attended. Mrs. Mason, medium. Many strangers convinced of spirit communion. Sunday, crowded meeting: Mr. Huchin and Mr. Earl gave deeply interesting addresses upon "Death," showing how Christians fear it, and spiritualists welcome it. Mr. W. Goddard gave clairvoyant descriptions, all recognized. Also using his healing power with marvellous success. Miss E. Mason sang a beautiful solo. Sunday next, Lyceum at 3; at 7, Mr. W. O. Drake.

LONDON. Peckham Chepstow Hall, 1, High Street.—Moderate audiences assembled to hear addresses on "Jesus, Man or Myth," and "Who is the Holy Ghost?" As we expect many strangers on Sunday next we particularly ask for the presence of members at 6-30 prompt, and we trust this appeal, the object of which will be explained, will be well responded to. A debate with "Antipas" of the Nazarene persuasion will engross our attention this week, and we hope by a liberal distribution of literature to get good audiences.—W. E. L.

LONDON. Peckham. Winchester Hall, 33, High Street.—Mr. Veitch gave a short address and Mr. Hopcroft followed with clairvoyant descriptions. The writer of the article upon public clairvoyance, recently published in your paper, should have been present, and he would have seen the good accomplished by public platform clairvoyance, when carried out under good conditions. If spiritualism has to push its way it will be by publicly as well as privately demonstrating its essentials. The clairvoyance was astonishingly successful. [The point of Mr. Hepworth's paper was the absence of "good conditions" in public assemblages. With "good conditions" success is ensured.—E. W. W.]

MACCLESFIELD.—Our old and esteemed friend, the Rev. A. Rush-ton, spoke with much warmth and feeling on "Choose you this day whom ye will serve." Having recently spent a considerable time in the British and South Kensington Museums, London, he made descriptive remarks on the paintings which he had there seen, and brought out many moral and truthful lessons by the impressions made on his mind. The weather certainly tried who were the faithful, and we were sorry there were so few present, but hope for better conditions next time he speaks, which we trust will be very shortly.—W. P.

MANCHESTER.—Tipping Street.—Mr. Tetlow took questions from the audiences afternoon and evening, and dealt with them in his usual straightforward manner, being several times applauded. His psychometry was very correct, in which I notice great improvement, he is developing that gift in a wonderful manner. Mr. Smith and choir still progressing. Audience good. Mr. Maslin presided.—W. H.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Monday, Oct. 26: Mrs. H. A. Taylor kindly gave us an evening's entertainment. She spoke of the slums and alleys of Manchester and other large towns, and urged that spiritualists should send missionaries to teach their inhabitants the way of truth and light, and bring them into the fold, where they would progress and make respectable members of society. Circles every Sunday morning at 10 30 for 11, and every Tuesday at 8 p.m. for the public, and Thursday at 8 p.m. for spiritualists. Admission 2d. each.

MANCHESTER. Psychological Hall.—Mr. Standish's controls spoke briefly on "The passing on of spirit," during which appropriate reference

was made to the daughter of our friend, Mrs. Smith, to whom is extended the heartfelt sympathy of Collyhurst friends. Good psychometric delineations were given, followed by a few clairvoyant descriptions.

NEWCASTLE-ON-TYNE.—Mr. R. Ward, of New York, related his extensive experiences of materialization phenomena in America, which were exceedingly interesting. Physical mediumship of all phases it would appear is more exercised by our American friends, according to Mr. Ward. The late Rev. H. Ward Beecher has materialized twice in the presence of Mr. Ward, Mrs. Beecher, and friends. Several other startling cases of public persons showing themselves were related. Mr. Ward is an Englishman belonging to Hartlepool, who left England thirty years ago, and is on a visit to Europe. He emerged from Methodism into spiritualism, and he particularly spoke of the great blessing the change had wrought. Mr. J. S. Schutt will lecture on Sunday morning and evening, also on Monday.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Graham gave an excellent discourse on "Spiritualism," which gave great satisfaction. A large number of questions were answered.—C. T.

NORTH SHIELDS. Camden St.—Eloquent discourses were delivered through the mediumship of our esteemed friend Mr. J. J. Morse. Morning: "The Religion of Jesus compared with the Christianity of to-day." Evening: "Salvation by grace or growth, &c.," listened to with rapt attention, and warmly applauded.

NOTTINGHAM.—Mrs. Barnes was too unwell to be with us. About a dozen met and spent a pleasant morning. At night we received encouraging help from the invisible world. The writer was controlled by a very earnest spirit, whose strong Scotch accent and measured expression afforded a striking proof of a separate intelligence. We read a part of one of Mrs. Richmond's able discourses; and at the close, the writer's beloved sister, recently passed on, spoke her first message from her new home. If all felt as we did, the evening was a happy and beneficial one. Mr. Macdonald on the 16th.—J. W. B.

OLDHAM. Bartlam Place.—Mr. W. H. Rooke's afternoon subject was "Love," a splendid address. Mrs. Rooke, singing medium, sang several hymns, to the delight of the friends. Evening: Subjects from the audience. A good attendance, and a pleasant day. It would do much for our cause if we had more inspirational speakers like Mr. Rooke.—E. A. V.

OPENSHAW.—Mr. J. Pemberton lectured here on Sunday, subject, "Sin and Salvation." Each lecture was well rendered and proved very interesting, our friend having left behind a good impression. The secretary will be pleased to receive names of those wishing to join the movement. All are welcome.

PARKGATE.—Mr. Samuel Featherstone's subject was chosen by the audience, "What has Spiritualism done for humanity?" and it was ably dealt with by his guides, and gave great satisfaction to a good audience.—O. R.

PENDLETON. Hall of Progress.—A good day with Mrs. Wallis and her guides. Afternoon: Subject, "Spiritualism, the Science of Life," dealt with in a most comprehensive manner. Evening: Nine good questions sent up by the audience were dealt with in a remarkably able manner, to the satisfaction of a very large audience. Good clairvoyant descriptions at each meeting. At the close of the evening service a very hearty vote of thanks was accorded to Mrs. Wallis.—J. G.

RAWTHENSTALL.—Tuesday evening, a public tea party for the building fund, given by Mr. and Mrs. Madan. A grand entertainment followed of singing, reciting, readings, dialogue, duets, quartettes, &c. All seemed well satisfied. Upwards of £2 was realised. Nov. 2: A grand day with Mr. George Smith. Afternoon: Subject chosen by the audience, "Where is the medium's spirit while the control is operating through his organism?" The control gave a lucid explanation of the different phases of mediumship. In the evening, some very knotty questions were answered. Psychometric delineations were also given, and all seemed to be well pleased.—J. B.

SALFORD. Southport Street.—Mrs. Stansfield missed the train, and the guides of Mr. Rothwell kindly gave a short address on "God, where is he and who is he?" Evening, Mrs. Stansfield's guides spoke on "Live to do good." It was shown most conclusively that a life of doing good (not believing in creeds, dogmas, &c.) is one of the truths spiritualism teaches. Followed by clairvoyance. Wednesday, October 29, at the circle, we had very successful psychometry through the guides of Mr. John Moorey, which gave great satisfaction.—R. B.

SHIPLEY. Assembly Rooms, Liberal Club.—The inspirers of Mr. Hargreaves gave good discourses to large and appreciative audiences. Subjects, "Bibleism," "Sectarianism," and "Spiritualism." After each address the guides of Mrs. Hargreaves gave excellent clairvoyant descriptions, mostly recognized.—Charles Gomersall, sec.

SOUTH SHIELDS.—Wednesday, Mr. George Bowen gave phrenological readings very satisfactorily. Thursday, Mr. J. J. Morse, under the auspices of the North-Eastern Federation, gave a trance oration on "The End of the World," showing in very scientific manner that all nature must die (so-called) to form a new life in the spirit realm. Friday, usual developing circle. Sunday, Nov. 2, the guides of Mr. J. G. Grey gave an interesting address on the subject, "Life is Onward," in a soul-rousing manner.—D. P.

STOCKPORT.—Saturday's lantern lecture, by Mr. Burns, was fairly attended, and appeared to give satisfaction. Sunday afternoon, Mr. Burns gave the opening lecture, urging all to make themselves worthy of being called spiritualists, not only in name, but in actions. Evening: fifteen subjects of a varied character were handed up, and dealt with in a manner which gave general satisfaction. Great interest in the subject of spiritualism seems to be manifesting itself in Stockport, from the way we were patronised on both days, and it is hoped that a rich and abundant harvest may result.—J. A.

TYNE DOCK. Exchange Buildings.—Wednesday, Oct. 29: Mrs. Caldwell gave very successful clairvoyance. Nov. 2: morning, usual adult class, lesson on the brain. Evening: Mr. Lashbrooke gave a splendid address on "Spirit Control and Mediumship."

WISBECH.—October 29: The friends attending Mrs. Addison's circle held a tea, served in splendid style, which proved a grand success; the room was well filled. Afterwards the friends held a social gathering. Reports of the past year's meetings were read over, which showed that good work had been done, and marvellous manifestations obtained. During the last few months we have developed a healing

medium, who is doing a great work, and several bad cases have been healed lately. Mrs. Addison's guide specially requested the singing of the hymn "Sow in the morn thy seed," which was most heartily done. She then gave an excellent and soul stirring address, exhorting all to sow their seed in the morn, and to wait till eve, when all nature had gone to rest. The evening was a most enjoyable one, and thoroughly appreciated. If such meetings as these were universal, what a happy and bright world this would be.

RECEIVED LATE.—Bradford. Ripley Street.—Mr. Lund gave addresses, and Mrs. Kepling gave 38 descriptions, mostly recognized. London. Wellington Hall, Islington.—Mr. Mackenzie delivered an earnest address upon the various stages of Spiritualism, and symbolical spiritual meanings of the Bible account of the Creation, the Tribes of Israel, &c.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BOLTON. Old Spinners' Hall.—Good attendance. Mr. Woods made an invocation. Recitations by Master W. Hobster, Misses Hatton and Hobster. Officers were elected: Mrs. Hobster conductor, and Mr. J. Hatton assistant conductor. A pleasant morning. We are to have a Lyceum entertainment on November 29, and we shall be pleased to see as many friends as possible to defray expenses.—J. H.

BRIGHTON.—Conducted by Mr. Shillitoe. Marching and calisthenics done very well, led by Miss Wood. Attendance: 65 scholars, 6 officers, 2 visitors.—W. H.

BURNLEY. North Street.—Good attendance. Distribution of presents to scholars for accomplishments in recitations, &c.

CLACKHEATON.—Invocation, Mr. Thornton. Classes. Recitations by Master L. Rowley.

GLASGOW.—Special meeting for parents and friends to note the progress of the scholars. The attendance showed the marked interest taken in the lyceum.—J. G.

HECKMONDWICK. Blanket Hall Street.—Invocation by conductor, Mr. T. Crowther. Usual programme. A most harmonious session.

LEEDS. Cookridge Street.—Oct. 26. Mr. Howell gave a splendid oration on the "Monster Giant—Drink." He illustrated his lecture with telling effect, and urged young people to keep off the drink. A good attendance, Nov. 2: Very good attendance of officers, children, and visitors. Mr. Young (conductor), gave a useful lesson on "Recitation." We hope the children will put the teachings of the object lesson into practice. A visitor, Mr. Crossley, gave some of his experiences of spiritualism, and related a few cases that had occurred during the last few days. Recitations by Craven and Dodgson very good. We have plenty of room for more children.—F. T. W.

LEICESTER. Bishop Street.—Children 20; Officers 6. Recitations by the Misses G. West and A. Miller, very good. Interesting session.

MANCHESTER.—Morning, conducted by Mr. T. Jones. Attendance very good. Recitations by W. Hall, Gertrude Maslin, and Emily Maslin. Reading by W. Taylor. Marching and calisthenics were gone through successfully. Prayers by Mr. Jones. Afternoon programme as usual.

PENDLETON.—Morning: Present, 14 officers, 26 scholars, and 5 friends. Mr. Crompton gave instructions on "How to live to a good old age," and "How to regulate passions," and answered several questions. Recitations by Lily Clarke, Sarah Armstrong, jun., and James Worthington. Invocation by Mr. Wardle. Afternoon: Present, 14 officers, 25 scholars, 1 friend. Duets by Misses Jane Fogg, Sarah Armstrong, jun., B. Armstrong, and M. Pearson; Masters E. Wallis and E. Clarke. Recitation by Joseph. Mr. Crompton, conductor.

SOUTH SHIELDS. 19, Cambridge Street.—Invocation by conductor. Usual sessions and programme with recitations, &c., in a very agreeable style.—D. P.

SOWERBY BRIDGE.—Morning: Opened by Miss Thorp. Usual session, including classes. Afternoon: Marching and calisthenics, well done, led by Mr. A. Sutcliffe. Usual monthly open session. Recitations by Misses S. Bottomley and E. Dewhurst; reading by Miss Thorp, and songs by Mrs. Greenwood and Mr. A. Sutcliffe. Miss Thorp said these were golden opportunities for the lyceumists to exercise their abilities, as some day, they would most likely be called to occupy the places of the officers who had to leave from time to time.—G. Y. S.

SALFORD.—Medium attendances. Delay was caused by late comers. The marching was excellent, everybody keeping step. Groups. The elder lyceumists form a kind of mutual improvement class led by Mr. Arlott; subject next Sunday, "The Theory of Spiritualism and the Duty of a Spiritualist." Juniors: Alf. Tyldesley, the best thoughts are asked for on "knowledge." Miss H. Hunt takes the infants. In the afternoon recitations were given by Annie and Esther Winders, Ada Cockins and Alfred Winders, and a song by Walter Cockins, very successfully. We specially request our old friends will make extra efforts to come next Sunday. It is discouraging to conductors to be continually disappointed with small attendances, and we cannot carry on the good work unless help is forthcoming. I hope this earnest appeal will have a good issue.—A. J. T.

PROSPECTIVE ARRANGEMENTS.

A RESPECTABLE YOUNG PERSON desires engagement as Useful Companion, Mother's Help, or Housekeeper, in a spiritualist family; Liverpool or neighbourhood preferred; musical, cheerful, domesticated. Good references.—Address "C. B.," office of *The Two Worlds*.—(ADVT.)

BATLEY. Wellington Street.—Ham tea and entertainment, Nov. 8. Mr. Hepworth, character artiste, and friends. Tickets, adults 9d., children 4d.; entertainment only, 3d. Nov. 9: Anniversary services in Batley Town Hall, at 2-30. Mr. Wyldes will answer questions from the audience. At 6 p.m., "The Word of God: where found and how to read it," followed by an inspirational poem. Monday, at 7-30, in the Wellington Street room, "The Sacred Scriptures of William Shakespeare," followed by psychometry. Collections.

BELPER.—Nov. 9, Service of Song, "A Noble Life"; 23, Mr. A. Kitson.

BRADFORD. Walton Street.—Public tea and entertainment, November 15. Mr. Hepworth, character artiste, assisted by members of the choir and friends. Tea at 4-30, entertainment, 7 p.m. Tickets for tea and entertainment, adults 6d., children 3d. All friends cordially invited.

BYKER. Back Wilfred Street.—Nov. 8, a public ham tea, and entertainment of songs, recitations, &c. Tea at 6 p.m. Adults 6d., children 3d.

CHURWELL.—November 8: Ham tea, and entertainment of songs, recitations, and humorous dialogue, "Sarah Riddle's Tea Party." Friends cordially invited. Tickets 8d., 6d., and 4d. Entertainment only, 2d.

COWMS.—November 16: Mr. Parker. 23: Mr. Newton. 30: Mr. Wright. [Too late last week.]

HALIFAX.—Saturday, Nov. 8: Tea and entertainment; tickets 9d., children, 4d., entertainment only, 3d. Tea at 4-30, entertainment at 6-30, p.m. All the proceeds are in aid of the sick fund.

HECKMONDWIKE. Blanket Hall Street.—Coffee supper, entertainment, and jollification, Saturday, Nov. 8. Entertainment at 7, supper at 8-30. Tickets for the evening, 8d., 2d., and 1d.—H. O.

HEYWOOD.—November 9: Mr. Fillingham. Monday evening, he will lecture and examine heads.

LANCASTER.—November 16: Mr. Swindlehurst. 23: Mr. Hepworth. 30: Local. Nov. 22: A popular entertainment, second of a series of five for the season, in the Palatine Hall, at 7-45 p.m., when Mr. Hepworth will assist. Admittance 6d., 3d., and 2d.—J. D.

LEWIS. Psychological Hall.—Nov. 9: Mr. G. A. Wright. At 2-30, "The Great Outpouring of Spirit"; psychometry and clairvoyance at the close. 6-30: Six subjects from the audience. Monday night, "Woman: Her Place and power." Character delineations after the lecture. Collections. All are welcome.

LEICESTER. Liberal Club, Bishop Street.—Nov. 9, Mr. E. W. Wallis will lecture at 10-45, "Spiritualism a Science, Philosophy, and Religion;" 6-30, "Is Salvation Necessary or Possible?"

LONDON. Spiritualist Federation.—The council meeting announced for October 29 is postponed till Wednesday, November 12, at 8-30 p.m., prompt, and will be held in Percy Hall, 3, Percy Street, Tottenham Court Road, W.C. It is hoped that representatives from all London societies (affiliated or not) will attend, as proposals for more united work will be brought forward.—U. W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S. W.

LONDON. Camberwell. The Spiritualistic Corresponding Society.—Assistance given to earnest inquirers. Also for the mutual interchange of thought from spiritualists where no societies exist. A list of members forwarded on sending stamped envelope to Mr. J. Allen, 245, Camberwell Road, London.

LONDON. King's Cross.—New Meeting Place. On the 23rd inst. this society will commence work at their new address 182, Caledonian Road (a little way north of the canal bridge). Inaugural social tea at five p.m. All friends are invited. A charge of 6d. will be made. Spiritual meetings every Sunday at seven p.m.—S. T. Rodger, hon. sec., 107, Caledonian Road.

LONDON. Marylebone.—16, Mr. J. J. Vango; 23, Mrs. Spring; 30, T. S. Malone, Esq.

LONDON. Peckham. Winchester Hall, 33, High Street.—A concert will be held at Hanover Hall, Hanover Park, Rye Lane, Peckham, Tuesday, Nov. 25, at 7-30 p.m., in aid of the literature and library fund. Tickets, 6d. and 3d. Early application desired.—J. Veitch, sec.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Sunday, Nov. 9, at 6-30 p.m. (by special arrangement). An address "Through the Gates of Death to Life Eternal," a reply to "Antipas," a local advocate who strongly denies the natural immortality of the soul. Many strangers are expected, and we should like to see many members and friends. Also at 8-15 (for members only) Mr. W. E. Long. A spiritual séance. In aid of the building fund: A concert-soirée on Tuesday, Nov. 18, at 8 p.m., tickets 6d. Nov. 23, Mrs. Yeeles will give addresses and spirit descriptions at both services.

LONDON. The Peckham Spiritualist Society.—Tuesday, Nov. 25: Concert in Hanover Hall, Hanover Park, Rye Lane, Peckham, in aid of the benevolent fund, at 7-30 p.m. Tickets, 6d. and 3d. Early application desired.—J. Veitch, sec.

MANCHESTER. 10, Petworth Street, Cheetham.—Special notice, Friday, Nov. 21: An evening with the two controls of Mr. J. J. Morse, at 8 p.m. Admission by ticket from Mr. Wallis. Silver collection.

MANCHESTER. Psychological Hall.—Saturday, Nov. 15, at 7-30 p.m., and Monday, Nov. 17, at 8 p.m., dramatic entertainments and concerts, in the above hall. Admission by programme, 4d. All are welcome.

MANCHESTER.—The Hulme and Moss Side Society having taken the Edinboro' Hall, opposite Alexandra Park gates, intend opening on Sunday, Nov. 16, at 3 and 6-30 p.m. prompt. Mrs. H. Taylor, of Keighley (who kindly gives her services), will deliver inspirational discourses, followed by clairvoyant descriptions. Tea provided in the hall at 6d. All friends and inquirers invited. Will mediums, willing to speak for expenses only, kindly communicate with us?—J. B. Longstaff, hon. sec., 28, Caton Street, Upper Tamworth Street, Moss Side.

MR. WALTER HOWELL's address is 43, March Street, Upper Brook Street, Manchester.

NELSON.—Grand opening of a new room in Sager Street (opposite Astley Brewery), Nov. 15, with a splendid meat tea, and an entertainment of songs, recitations, and dialogue, by members and friends. Tickets 9d., entertainment 3d. Come, friends, far and near, and help us. Sunday, 16th, special opening services, afternoon and evening.

NORTHAMPTON. Oddfellows' Hall, Newland.—November 16, at 2-30 and 6-30, Mr. U. W. Goddard, of London.

NOTICE OF REMOVAL.—Correspondents are requested to note that Mr. J. J. Morse's address is now 80, Needham Road, Kensington, Liverpool.

OLDHAM. Spiritual Temple.—Saturday, Nov. 15, a tea party and entertainment at 4-30. Tickets (fork tea), 1s.; under 12, 6d.; after tea, 3d. Mr. Victor Wyldes, of Birmingham, is expected to be present.

OPENSHAW.—Nov. 8: A public tea party. Tickets, 1s., may be had from members of the society.

PENDLETON.—Nov. 9: Mrs. E. H. Britten, at 2-45. Subject "The Church of the Past and Present." Evening 6-30, six subjects from the audience on Religion, Reform, and Spiritualism.

SOUTH SHIELDS. 19, Cambridge Street.—Nov. 16: Mr. W. Murray. 23: Mr. J. Moorhouse. 30: Mr. W. Westgarth. Dec. 2: Mr. J. J. Morse will lecture in aid of funds of society. Subject "Twenty-one years a Medium, or British Spiritualism as it was and is."

STOCKPORT.—Wednesday, Nov. 19: Mr. E. W. Wallis will give his services to help our funds.

WESTHOUGHTON. Wingates.—Nov. 9: 2-30 p.m., Children's Service; 6-30 p.m., Service of Song—"Rest at Last." Reader, Mr. J. W. Boulton. Collections. Sale of work, to remove debt, Friday and Saturday, Nov. 21 and 22. Donations will be thankfully received by the secretary, Mr. Tom Hodgkinson, 378, Leigh Road, Westhoughton.

The Two Worlds is on sale every week at the bookstall at Seacombe Ferry. We hope our friends will encourage the newsagent all they can.

THE RELIGIO-LIBERAL TRACTS advertised by Mr. Cooper on our last page are splendid value. They should be circulated by thousands. Send for a sample packet. (See advt.)

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

HANLEY.—A new society has been formed, and efforts are being made to arouse public attention. Success to you, friends; push on.

SHEFFIELD.—We are pleased to learn that spiritualism is making good progress in Sheffield, and trust the local friends will maintain a united front, and do their utmost to present the spiritual philosophy at its best.

AN ORGANIST WANTED AT OPENSHAW.—We are still without a permanent "organist," and should be pleased if some lady or gentleman would give their assistance, at the same time thanking those friends who up to now have helped us.

OF THE SAME OPINION.—In the *Illustrated London News* (Nov. 1), page 546, 3rd column, Mr. Spurgeon, the well-known preacher is made to say, "For I would not go across the street to hear myself preach." We are pleased to be able to agree with him for once, for we would not go across the street to hear him.

BLACKBURN friends by giving an order for *The Two Worlds* to Mr. Thorpe, 145, Queen's Park Road, can have it delivered at their homes regularly on Friday or Saturday. We should be glad if friends in other places could arrange to have the papers delivered in a similar way.

ONE GOOD WAY TO HELP US.—A friend writes: "With a view to entending the sale of *The Two Worlds* among the non-spiritualistic public of Nottingham, I have induced Charles Mills, newsagent, 64, Milton Street, to exhibit a poster weekly and to take two papers; if the second is not sold, I have agreed to take it from him."

A GOOD TIME COMING (?)—"The *English Churchman* of October 23 cites from a Spanish Catholic organ—*La Bandera Catolica*—a wish for the re-establishment of the Inquisition in Spain, ending with the following truly Christian utterance: "What a day of pleasure it will be for us when we see Freemasons, Spiritualists, Freethinkers, and anti-clericals writhing in the flames of the Inquisition."—*The Freethinker*.

THE POPE'S DESPAIR.—A correspondent writes: "I should like to have seen a remark respecting the Pope's latest circular (I think I saw it in the *London Telegraph* about Monday week) to his various priests, asking them to do all they can to exterminate Freemasonry and Secret Societies in Italy, or else the Vatican would be undermined and would cease to exist."

PRACTICAL SPIRITUALISM.—Sympathy with suffering humanity at Oldham. "The friends at the Spiritual Temple, Union Street, have kindly placed their schoolroom, etc., at the disposal of the Oldham Sunday School Union Free Breakfast Mission, on Sunday mornings during the coming winter season."—*Oldham Chronicle*. [This is the right spirit on both sides. Humanitarianism should go hand-in-hand with our work as spiritualists.]

A GOOD SUGGESTION.—Our live American contemporary, *The Better Way*, which has become one of the best spiritual journals, gives prominence to this paragraph: "Send us names of spiritualists or friends who are interested in our cause, that we may send them a sample copy of *The Better Way*." We ask our friends to do the same for *The Two Worlds*. Address to E. W. Wallis, manager, 10, Petworth Street, Cheetham, Manchester.

SPIRITUALIST v. MORMON.—Mr. G. W. Findlay, of 47, Wellington Street, Aberdeen, an earnest and enthusiastic worker, writes: "I have lately had a night's debate with Elders Cook and O'Neil, of the Mormon faith, on the universality of spirit communion, and other points of their faith, and my facts, in which I was acknowledged to have the best of it, even by some of the brethren. I may give fuller details later on, as we are likely to meet again. There is a good field here, the way being a good deal broken by the Rev. A. Webster and the socialists. Old ideas are dying, and men are beginning to think more freely."

WALSALL friends are to suffer an epidemic of "Ashcroftism." What a kindly and generous spirit is manifested by one, who, when others are striving their utmost to do good and enlighten the ignorant, sees his opportunity to try to break down their efforts, and by appealing to prejudice, bigotry, and intolerance cover them with odium and obloquy. Is it in the unselfish interests of truth, or is it in the self-seeking spirit of the wordling? Is it an exhibition of charity, Christian or otherwise, or is it to help on the cause he professes to oppose by advertising it, and to arouse sympathy for those who are abused by him, in the minds of all fair minded and impartial people? His handbill states that his lectures are "in harmony with the wish of many Christian friends." We very much doubt if the lectures will be in harmony with their notions of justice and fair play, and after they have heard him we are inclined to think many Christians will feel that their cause has been disgraced, good taste outraged, and that they will "wish harmony" had not been disturbed by his visit to the town.

CHARACTER BEFORE CREED.—Spiritualists, like all others, will be weighed in the world's balances for what they are worth. Conduct will outweigh profession, example will speak louder than words. To talk of harmony and brotherhood is one thing, to create harmony and foster brotherhood is another. Spiritualists must show that they are in earnest, that spiritualism is more than an empty name, that it is a power for good, that it is an aid in the formation of a noble and virtuous character.

THE CRADLE, THE ALTAR, AND THE GRAVE.—It is rather curious, and I think worth comment, that within three weeks I have been called upon to officiate at the three most important episodes of human existence. First, I gave a name to a little, dimpled darling who has the world before it. Then I publicly united a couple of mediums in the holy bonds of matrimony, and they began a new life; and lastly returned to Mother Nature's tender care the mortal remains of the daughter of a medium. She too has been born into a new life, to realize the happiness and light of the land immortal. The sphere of duty of the spiritual worker is enlarging. To be of service to others is the highest privilege of life, and I am thankful to have been able to fulfil these kindly offices.—E. W. Wallis.

HYPNOTISM THE ANTICHRIST.—A writer in that amusing paper the *Christian Herald*, has discovered that "the personal Antichrist's 3½ years of world-wide power will be from 1897 to 1901." He continues "in him all that is evil will be intensified seventy times seven; his hypnotic influence will be immeasurably increased, so that by its use he would, if it were possible, deceive the very elect themselves. In those days men will believe a lie, their intellects being controlled, unconsciously to themselves, by one who has their eternal destruction and ruination at heart." This writer is good evidence of the truth of his words, for he evidently believes a lie. Possibly his intellect is controlled, "unconsciously to himself." How people are to be "destroyed" and afterwards "ruinated" he does not explain. Perhaps his hypnotic experiences have deranged his intellect seriously.

SUCCESS AND FAILURE IN CLAIRVOYANCE.—How much has "The Motive" to do with it?—A correspondent, writing of the remarkably successful clairvoyance of a certain medium, shrewdly and truthfully remarks, "Of course, it may almost go without saying, that I consulted him with the best of motives; and I think—yes, I am fully assured—that that has a great deal to do with the clairvoyant's success in the exercise of his peculiar faculty. Why should clairvoyance come to my aid to enable me to overreach my fellow, I should like to know, or to enable me to find out something it is not my right to know?" Undoubtedly the intention of the seeker affects the conditions. If the purpose is good, the inquirer honest and sincere, the results are much more likely to be satisfactory. Spirit people and sensitives can often read motives and refuse to gratify curiosity or cupidity.

LONG LOOKED FOR.—In response to an invitation from a kind friend at Walsall, on Tuesday night, 21st inst., I attended a séance given there by Mrs. Wallis, of Manchester, and before leaving was gratified by having the spirit of my dear mother, who passed away about six years ago, most accurately described. When in the body my mother was not favourable to spiritualism; she, however, used to say to me, "When I am dead if spiritualism is true and I find it possible to return to you, I will do so, and in some way will make my presence known." After waiting so long without any result I had almost given up hope, and my object in sending you this is that it may encourage others in a similar position to myself to wait patiently and hope on and they will eventually be rewarded. The medium also gave a very clear description of an uncle of mine who passed over many years ago.—G. E. Reedman, 47, Camp Hill, Birmingham.

LUNACY, RELIGION, AND SPIRITUALISM.—A short time since we received numerous newspapers containing a report of a girl having been driven mad by spiritualism at Leeds, but no one has been kind enough to inform us of the case of Emma Roberts, also of Leeds. *The Manchester Evening News* says: "The prisoner, who was respectably dressed, had her hair down her back, and shouted out the first three verses of the hymn, 'Jesus, lover of my soul.' Then, without a pause, she repeated 'Just as I am,' accompanied by wild gestures. The police surgeon said the woman was clearly a lunatic." Who should throw stones? The fact is, any exciting cause will upset people who are badly balanced, and the fear of God's wrath and the devil's fire has driven hundreds crazy for every one who has been upset by spiritualism. Further, spiritualism has saved many from being sent to lunatic asylums and rescued others, many more than it has sent into them, and has the advantage over Christianity in this respect, Mr. Ashcroft and his like to the contrary.

THREE YEARS OF USEFUL WORK FOR SPIRITUALISM.—We have completed the third year of our existence, and rejoice that we have done much useful work for the good of humanity, the spread of knowledge, and the strengthening of our movement. *The Two Worlds* has steadily and surely increased in circulation, won sympathy and support, and become indispensable to thousands of earnest and thoughtful readers. We are thankful to God and the angels, and generous earth friends, for this reward, and hopefully anticipate a still more useful and prosperous future. Up to the present time we have not been able to make the paper self-supporting. The loss has been bravely borne by our faithful shareholders, who are anxious to see the movement become a power in the land for good. But, friendly readers, one and all, if we could double our present circulation there would be no loss, but a small profit, and a still more profitable increase of usefulness in our work. We have not begged for funds, but we do appeal for your further hearty co-operation. If you would take two copies weekly instead of one, and give one away; or, if you would, within the next month, induce several friends to become regular readers; or, if those of our readers who only purchase the paper occasionally, or borrow it to read from a friend, would buy a copy every week, we should soon double our present sale. Is it too much to ask, good friends, that you will co-operate with and support us in this way? The many can help the few. Will you help us, and induce others to do the same, and thus co-operate with the angels, whose servants we are?

A SPIRITUALIST MARRIAGE.—The Spiritualists of Blackburn have for some time been contemplating having their present room licensed for marriages; this was done early in October, and the first marriage was celebrated on October 23, when Mr. E. W. Wallis united Mr. Wm. Ward and Miss M. E. Hacking in a very pleasing and appropriate manner. Also the inspirers of Mrs. Green, of Heywood, and Mr. J. Pemberton, of Warrington, gave the couple and all present some good advice, showing that by being joined in heart as well as hand, happiness in life, to a certain extent, is as they make it. Both being members of the society and lyceum, great interest was taken in the affair, it being the only one conducted after the spiritualist ideas for some years. An audience of between 200 and 300 were highly pleased with the ceremony, several contrasting the time when they were united with the day's proceedings. Many strangers were deeply impressed. We would advise all as free men and women who intend to unite, to have it done according to spiritualist ideas. After the usual hand-shaking and good wishes, the audience dispersed, and a select company of about sixty sat down to tea in the room kindly lent by the society. The evening was spent in games, dancing, songs, recitations, stump speeches, &c., till about 10 p.m., when all went home highly pleased.

PASSED TO THE HIGHER LIFE.—On Tuesday, October 28, after a short but painful illness, Hilda Mary, third and beloved daughter of Mr. and Mrs. J. M. Smith, entered the new birth and was interred at the Beeston Hill Cemetery on November 1, the last rites of consigning the mortal remains to their resting place being conducted by Mr. E. W. Wallis. Previous to leaving the house a hymn was sung by the friends, Mr. Wallis speaking a few appropriate words. On reaching the cemetery we were glad to find we had the temple exclusively to ourselves. After a hymn Mr. Wallis gave a beautiful and touching address. A peaceful and hallowed influence pervaded the whole place, taking away the mournful thought of death. The service was continued at the graveside, amidst the lovely sunshine and abundance of white flowers brought by sympathetic friends, when words of comfort and advice were given to the sorrowing family and friend. A large concourse of strangers assembled, and listened to the unconventional service with much interest and curiosity, it being the first of the kind in that cemetery. In concluding, Mr. Wallis sang the beautiful solo "When the mists have rolled away," leaving a deep impression that there is no death, but that darkness obscures for a time our better and clearer judgment, and that our darling is not dead but "Arise."—James Richard Smith, 5, Colville Terrace, Beeston Hill, Leeds.

TO OUR AGENTS, ESPECIALLY IN THE SOCIETIES.—The idea seems to have got abroad that we only send parcels containing 12, 25, 50, or 100 copies of *The Two Worlds*. We send any number that may be required, and are happy to increase the order even by but one copy.

A PEEP INTO HELL ON EARTH.—At Geoffrey Street Hall, Manchester, on Monday, Nov. 3, Miss Cotterill (until lately a lieutenant in the Salvation Army) related some incidents of her rescue work in the London slums. The misery, ignorance, destitution, dirt, and despair were simply portrayed with evident sincerity and truthfulness. We give one or two facts. She saw a poor woman making a certain kind of brush; she had to make four dozen to earn 11d., and it took her all day and half the night to do it! Another woman was found in a cellar, no furniture, some dirty straw in the corner served for a bed on the brick floor; she was cleaning rabbit skins, and the place was filled with the flying fur. She could only earn 2½d. a day, and on Wednesday morning declared she had not partaken of food since the Saturday morning previous. Another poor old woman was putting hooks and eyes on cards for which she received a penny three farthings a score of cards. These poor people are often honest, sober, and virtuous, but unfortunate, and the work of the Army in feeding, clothing, and assisting them is beyond all praise, and the heroism of those workers who go to help them is of a higher type than the military glory (?) of African expeditions. It is a reproach to our Christian civilization, so-called, that such conditions exist as require these efforts to grapple with the results of a system which crushes the individual and deems human life of less value than British "commercial supremacy," and turns dying women and children into the street in the sacred interests of property, law, and order. Surely a terrible day of retribution must come! Surely a fearful reckoning must be made! Miss Cotterill should be invited to give her lecture to spiritualists all over the country, to arouse sympathy with suffering humanity.—E. W. W.

HOW TO IMPROVE SUNDAY SERVICES.—Commence punctually. To announce 6-30 as the time for opening and start at 6-40 only encourages late comers to be still later. Make the musical part of the services as perfect as possible. Good singing is always an attraction. Attention to the spirit and meaning of the words is necessary that they may be given with proper expression. Avoid drawing, or dragging; singing under such conditions becomes weariness, and is painful to cultured ears. Spiritual services should be bright, cheerful, and full of life, and the singing should partake of those characteristics, and not be drawn out as if one were attending an orthodox funeral. Reading lessons should be carefully selected and studied beforehand, that they may be read with due attention to the meaning and proper elocutionary effect. Pronunciation, emphasis, feeling, and expression will enforce the ideas conveyed, which, if carelessly rendered, fail to impress the audience. Every meeting should have its door keepers, or ushers, who will welcome visitors, show them to a seat, and provide them with a hymn book. Spiritualists who recognize the value of good conditions should gather round the platform, and extend their sympathy to the speaker. A critical frame of mind not only prevents the hearer from enjoying the service and obtaining good from it, but it re-acts by psychical law upon the speaker, and has a tendency to create the very faults deplored. A pithy discourse for 30 minutes is far better than rambling, discursive remarks prolonged for an hour. If speakers would assist their development, and improve their conditions by studying elocution, so as to render themselves to their spirit friends ready tools to work with, more normally fit for the service of the angels, they would be much more useful and the cause would be better served.

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