

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Chapter VI. A virtuous resentment, ending in an edifying scene, which causes our hero to indulge in some reflections and form a doubtful resolution.

Chapter VII. How Frank spent his Christmas Day, and what he did thereon.

Chapter VIII. We meet Welgood Wilbram, and learn something about him.

Chapter IX. Partly political, a trifle socialistic, a little "uncanny," but, the author hopes, interesting withal.

Chapter X. Frank is sorely perplexed over his new friend's sanity, but his fortunes are advancing.

Chapter XI. A madman's dream.

Chapter XII. Shows how Carmer prospered, and how Jane was jilted.

Chapter XIII. Concerns Florence, and tells how she continued to enjoy life in the Walworth Road.

Chapter XIV. Tells how Frank returned to London, and some things he did while there.

Chapter XV. Frank increases his responsibilities.

Chapter XVI. The author indulges in some comments concerning pork pies, piety, and porter.

Chapter XVII. Concerns Wilbram City, and narrates how it was inaugurated. It also discloses the contents of a paternal letter received by our hero.

Chapter XVIII. Relates to the vanity of riches, the advantages of submitting to fate, and takes farewell of Wilbram City and the considerate reader.

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# PLATFORM GUIDE.

SUNDAY JANUARY 25. 1891.

**Aberdeen.**—Mr. Findlay's, 47, Wellington Street. Séances.  
**Accrington.**—26 China St, Lyceum 10-30; 2-30, 6-30.  
**Armey (near Leeds).**—Temperance Hall, 2-30, 6-30: Mr. Rowling.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mrs. Warwick.  
**Barn-in-Furness.**—82 Cavendish St at 11 and 6 30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mr. Armitage.  
**Batley.**—Wellington St., 2-20 and 6: Mr. Wright.  
**Beeston.**—Temperance Hall, 2-30 and 6: Mrs. Connell.  
**Be'per.**—Jubilee Hall 10 & 2, Lyceum; 10-30, 6-30: Service of Song.  
**Bingley.**—Wellington St., 2-30, 6.  
**Birkenhead.**—84, Argyle St., 6-30. Thursday, at 8, Mesmeric Séance.  
**Birmingham.**—Oswell Street Board School, at 6-30.  
**Smethwick.**—48, Hume St., 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30, 6: Mr. Charlton.  
**Blackburn.**—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. E. H. Britten.  
**Bolton.**—Bridgeman St. Baths, 2-30, 6-30: Miss Cotterill.  
**Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30: Mr. Plant.**  
**Bradford.**—Walton St., Hall Lane, 2-30, 6.  
**Otley Road, at 2-30 and 6: Mrs. Mercer.**  
**Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Patefield.**  
**Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Craven.**  
**St. James's Church, Lower Ernest Street, Lyceum, at 10; 2-30 and 6-30: Mrs. Whiteoak.**  
**448, Manchester Rd., 2-30 and 6: Mr. D. Milner.**  
**Ripley St., Manchester Rd., at 2-30 and 6-30: Mrs. Taylor.**  
**Tuesday, at 8.**  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Messrs. Wrighton and France. Wed., 7-30. Saturday, Healing, 7.  
**Birk Street, Leeds Road, at 2-30 and 6.**  
**Bowling.**—Harker St., 10-30, 2-30, 6. Wed., 7-30.  
**Norton Gate, Manchester Rd., 2-30, 6: Mrs. Marshall. Tues., 8.**  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. J. J. Morse.  
**North St., Lyceum at 10; 2-30 and 6: Mr. T. Grimshaw.**  
**Bread St., Lyceum, at 10; 2-30, 6: Mr. Hoole. Monday, 7-30.**  
**102, Padham Rd., 2-30, 6. Circle, Thursdays, 7-30. Mrs. Heyes.**  
**Burslem.**—Temple, Newcastle St., Lyceum, 10-30; 2-30, 6-30.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. V. Wydes, and on Monday.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Wainwright.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-45; 2-30 and 6-30.  
**Colne.**—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cowns.**—Asquith Buildings, at 2-30 and 6.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Dewsbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—18, Chapel Walk, at 2-30 and 6.  
**Esoter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, Charlton Row, at 6-30: Mrs. White.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.  
**Glasgow.**—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.  
**Halifax.**—Winding Rd., 2-30, 6. Monday, at 7-30.  
**Hanley.**—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Midgley. Thursday, at 7-30.  
**Blanket Hall St., Lyceum at 10; at 2-30 and 6: Mrs. Bentley.**  
**Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.**  
**Hetton.**—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Taft.  
**Discussion Hall, Adelaide St., at 2-45 and 6: Mrs. Johnson.**  
**Houghton-le-Spring.**—At 6. Tuesday, at 7-30.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mrs. Groom.  
**Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Wade.**  
**Hull.**—Seddon's Rooms, 81, Charles St. at 6. Thursday, 7-30, Circle.  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Miss E. Walton.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room, Brunswick St., 2-30 and 6.**  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6 30: Mr. T. Postlethwaite.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.  
**Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. Ringrose.**  
**Leicester.**—Liberal Club, Town Hall Square. 2-30, Lyceum; 10-45, 6-30.  
**Lecture Room, Temperance Hall, at 2-30, Lyceum; at 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: Mrs. Wallis.  
**London.**—Oambroell Rd., 102—At 7. Wednesdays, at 8-30.  
**Canning Town.**—2, Bradley St., Beeton Rd., at 7: Mr. McKenzie.  
**Tuesday, at 7-30, Séance.**  
**Olapham Junction.**—16, Queen's Parade, at 3-30, 7: Mr. Wyndoe.  
**Forest Hill.**—48, Devonshire Rd., 7. 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, at 7. Thursday, at 8, Mrs. Spring.  
**King's Cross.**—46, Caledonian Rd., at 6-45, Open Circle. Saturday, at 8, Mr. Vango and Mrs. Wilkins alternately.  
**King's Cross.**—182, Caledonian Rd., 10-45, Discussion; 6-45, Mr. W. Wallace. Wed, 8-30, Mr. H. Sells, "The Gospel of Discontent."  
**Lewisham.**—198, Hithergreen Lane. Séances every Friday, 8.

**Lower Edmonton.**—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.  
**Marylebone.**—24, Harcourt St., 11, Healing and Clairvoyance, Mr. Vango; 8, Lyceum; 7, Mrs. Spring, Clairvoyance. Monday, 8, Social. Thurs, at 7-45, and Saturday, at 7-45, Mrs. Spring.  
**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8. Mr. Towns.  
**Peckham.**—Chapstow Hall, 1, High St., at 11-15, 6-30, Fifth Anniversary Services—many mediums and speakers; at 3, Lyceum. N.B.—Healing, Sunday mornings.  
**Peckham.**—Winchester Hall 33 High St., at 11-15, "The Value of Discussion;" 7, open, Buddhist Sermon. Mon, 8-15, Discussion.  
**Shepherd's Bush.**—14, Orchard Rd., Lyceum, at 8; at 7: Mr. H. Darby. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason, Clairvoyant. Thursdays, at 8, Developing Circle.  
**Shepherd's Bush.**—At Mr. Chance's 1, Lawn Terrace, North End Road, West Kensington. Wednesdays, at 8, Séance, Mrs. Mason. February 1st, Mr. Astbury.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Strand.**—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Keeves. Record.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mr. Rushton.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. Swindlehurst.  
**Collyhurst Road, at 2-30 and 6-30: Local.**  
**Edinboro' Hall, nr. Alexandra Park Gates, 8, 6-30: Mr. Boardman.**  
**10, Petworth Street, Cheetham, Friday, at 8-15.**  
**Mezborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., Lyceum and Phrenology, at 2-30; at 10-45 and 6-30.  
**Granville Rooms, Newport Road, at 10-30 and 6-30.**  
**Morley.**—Mission Room, Church St., at 2-30 and 6.  
**Nelson.**—Sager St., 2-30, 6-30: Mrs. Best.  
**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. Walter Howell.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. Wilkinson.  
**41, Borough Rd., at 6-30: Mr. Graham.**  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mrs. Walker.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes (health permitting).  
**Oldham.**—Temple, Union St., Lyceum, 9-45, 2; 2-30, 6-30: Mrs. Green.  
**Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2-30; at 3 and 6-30: Miss Jones, and on Monday, at 7-45.**  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; 10-30 and 6-30: Mr. W. Johnson.  
**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: Mr. E. W. Wallis.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: Mr. Tetlow.  
**Rochdale.**—Regent Hall, at 2-30 and 6: Miss Patefield. Wednesday, at 7-30, Public Circles.  
**Michael St., at 8 and 6-30. Tuesday, at 7-45, Circle.**  
**Penn Street, at 2-30 and 6: Public Circles, and on Wed., at 7-30.**  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wed., 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. Jarvia.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Lalth Lane, at 2-30 and 6: Mr. F. Hepworth.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30, 2-15: 6-30.  
**Spennymoor.**—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.  
**Station Town.**—14, Acolom Street, at 2 and 6.  
**Stockport.**—Hall, Wellington Road, near Heaton Lane. Lyceum, at 10; 2-30 and 6-30: Mrs. Horrocks. Thursday, Circle, 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stoneyhouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Grey.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6: Mr. Lashbrooke.  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, 10-30; 2-30, 6-30.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30 and 6: Mr. Hopwood.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mr. G. Smith.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Woodcock.  
**Wisbeck.**—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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No. 167.—Vol. IV. [Registered as a Newspaper.] FRIDAY, JANUARY 23, 1891.

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## THE ROSTRUM.

### THE FIRST EXPERIENCE OF VOLTAIRE AS A SPIRIT.

#### PART III.

HAVING entered upon my new state of being and its duties, I again commenced the study of character, and discovered that even in the second and higher realm of existence, it was still men and women—human spirits, in fact, that surrounded me.

Their pursuits and nature were, certainly, more pure, exalted, and various; but the peculiarities of character were still marked, and the tendencies of earth still inhered to their dispositions. The idiosyncrasies of earthly character, too, were visible or in some way perceptible in every one who accosted me.

I could at once read every character, discern the past life and clinging tendencies of all whom I met, and except for this deep and piercing insight, could almost have believed I was on the earth again. It was a curious study to observe how each one approached me according to the feelings which he had imbibed on earth respecting me.

The rigid Churchman, still in the bonds of his ancient bigotry, would approach and congratulate me on being a brand "snatched from the burning," and promise me the benefit of his prayers. The Freethinker and Philosopher would take me by the hand and welcome me to the land of real immortality, and assure me they had found the source and birthplace of all wisdom.

I was in a strange company, and strange emotions filled my soul. Few there were, however, that had progressed more than one step beyond the life they had left, few who were not still striving to act out their earthly proclivities, almost as if they were still denizens of the realm of matter.

As my spirit advanced higher and higher in the spheres of soul love and wisdom, I found beings filled with nobler and far higher aspirations, and the lands, scenery, and surroundings of their habitations corresponding in beauty and wonderfully wise meanings to the exaltation of their spiritual natures. Still to my ardent search for wider and more expansive knowledge I seemed to be only groping my way, step by step.

I travelled over immense spaces—lingered in and around many spheres. I conversed with the great and exalted ones of past ages, but could not long remain in their presences. Their words and thoughts were too mighty for me, and filled my soul with unspeakable wonder. Even one word would contain a volume which I could not grasp, because of its magnitude in comparison with my limited power of receiving it. To me it was not a world of shadows, but of great and startling realities; not only did the immortal spirit speak, but every leaf, every blade of grass, every sun-kissed flower gave forth a language deep, thrilling, and impressive. Well it is for man that his spirit cannot comprehend its own littleness, nor its own greatness. Well it is that for him there is a school, wherein he may glean the first lessons fitted to the scope of his awakening intellect. And let him pray that he may not know the world of power within himself until the world without, in all its

mysterious phases, physical and spiritual, is understood by him.

He of whom I spoke before, counselled me not to seek too much at first. And yet knowledge was so beautiful! It gave me power, but now I did not want to exercise it as I once had done, to swerve men's minds from the better promptings which they could receive from without, as from within; but I desired it for myself, that I might leave the busy multitude behind, and soar away into the illimitable space alone, to grapple with its mysteries, to look upon the dread secrets of the universe. My thoughts rose higher, my desires sunk deeper than my power extended. Then I said, "I will go to those who know that which I thirst for. They shall tell me how to obtain it; they shall lead me to what my soul so earnestly craves." They shook their heads at my request, and told me I was presumptuous; "For," said they, "you are but a child in this state of being. Labour patiently, as your fellow-men are doing, and prepare yourself by degrees to receive the unfolding glories which it is your privilege to behold." My spirit chafed, and beat against its prison bars because of the delay. Why should I wait? I fear not; I pause not; I am strong to endure. The light may dazzle, the sight may blind me, but why this strong desire? Why this drawing upward, this attraction which stops not midway, but is lost in dim conjecture and unsatisfied longing? I see a glimpse of the world beyond; they call it a sphere, and yet it is but a higher state—a purer atmosphere. It is heaven within my view—can I not reach it? I behold it as a sunlighted landscape of ravishing beauty—mountain and valley, hill and dale, ocean and streamlet, moon and stars—all natural, but oh, how sublimely beautiful in their great and expanded proportions? Naught separates the beauteous picture from my view but a cloud-like haze, a thin, transparent veil. It is distant, but I see it, and the voice within me tells me it is my own. Then why tarry here? I have learned all that is fitting for me to know, and yet I cannot ascend. It is true, there were numberless minds surrounding me, whose knowledge was greater than mine, whose natures were more loving and benevolent toward their fellow-men; but I cared not for the dazzling prospects of bliss, and joy and beauty which men called happiness. To me it was dream-like and misty, leaving naught but hollow echoes to fill up the void when the scene had passed.

Was I then ungrateful for that beautiful heaven which the Father had spread out before my wondering eyes? Oh, no; my desire was not for the things which are seen by the eyes alone. In the depths of my soul I thanked my God for so much of light as he had vouchsafed me, but I struggled to get nearer. Newly-formed worlds of thought and wisdom seemed bursting into life from the centre of my own being.

What was I? Less than a man, and yet within me were the elements of a God. Was it power? Oh, then let me give it scope and compass! Was it good or evil? I knew it was good; the still small voice which urged my utterance told me that a universe of thought was rushing across the threshold of my soul. I stood alone, trembling with eagerness to pierce through the veil—to behold face to face those whose names were almost forgotten upon earth. I would see them and hear them; I would walk and talk familiarly, as with brothers; for had not they struggled as I was now doing? I stood upon a plain of glorious beauty and transparent light; but I could see that beyond which was more inviting still.

Why should I linger below when there were some spirits who had lived out their allotted time, and were ascending to partake of the joys beyond? I could not wait. I lived long

years, which man would count as but days, so slowly did the time pass away, my desires were so urgent.

At length I was counselled to prepare for my journey. I was clad in robes by wise and mighty counsellors, and Faith, Perseverance, Humility, and Progress were written on each garment that I wore. Then commenced my long journey through the wonders of space; Faith the star which guided my pathway; Hope the light which lured me on; Strength the staff upon which I leaned; Prayer the bread which filled my soul, and the celestial heaven the home which beckoned me upward to survey its glorious wonders.

VOLTAIRE.

### SOME DAY.

A CHILD upon the wind-swept hill,  
With face aflame and eyes alight,  
I watched the sunset paint the sky  
With varied colours warm and bright.  
The woods had caught the tawny gold;  
With gold the fields, as well, were dyed;  
The river ran a stream of gold,  
With golden fleece on either side.

I clapped my hands in childish glee,  
My laughter rang out merrily.  
But, even as I gazed, there lay  
Upon my face a dash of spray:  
"I am so small, the world so wide!  
The hills reach round on every side;  
The sky dips low, then draws away—  
No end, no end, look where I may!  
I some day must know more," I sighed,  
"More, more, I am not satisfied."

And then, from off the meadow gay,  
Or from my heart, I cannot say,  
There came, in thrush-like melody:  
"Some day; aye, aye, some day, some day!"  
And down the hill my tripping feet  
Responded to the rhythmic beat,  
"Some day!"

A girl, an ardent girl I stood,  
With youthful heart-beats all athrill,  
And quaffed the goblet beauty's hand  
Extended from that wind-swept hill.  
Again, upon the evening sky,  
The sunset painted colours bold!  
A burnished brush touched wood and hill,  
The cowslips drank their fill of gold.

As when a child, I laughed with glee,  
So glad my heart, so glad and free!  
With kindling eyes I gazed—and yet  
My glowing cheeks with tears were wet:  
"There is so much to life!" I sighed,  
"It circles us on every side;  
It shuts us in, then draws away—  
No end, no end, look where we may  
I must"—impulsively I cried—  
"Know more: I am not satisfied!"

Then from the hill-tops, far away,  
Touched by the sun's last golden ray,  
There floated out the words: "Some day!"  
Like thread of silvery minstrelsy;  
And back was thrown, o'er landscape wide,  
By golden sunlight glorified,  
"Some day!"

A woman grown, again I climbed,  
With panting breath and footsteps slow,  
The rocky hill, and from its crown  
I watched the distant splendours glow.  
The wood, as in the olden time,  
Against the evening sky stood limned,  
A citadel of flaming gold,  
While crimson light the meadows rimmed.

Enrapt I gazed, and felt a thrill  
Steal forth and all my being fill;  
I sang, and yet, for all, for all,  
I felt the blinding tear-drops fall;  
"There is," I sighed, "so much to life—  
One endless chain, joy, sorrow, strife;  
Look where I may, no end I see—  
No end, no end: it wearies me!  
I must, I must know more!" I cried,  
"I am not, Father, satisfied!"

Then from the silence seemed to grow  
Responsive echoes, soft and low:  
"Life here is life but just begun—  
A long race only entered on.  
Beyond, with joy intensified,  
We shall be more than satisfied—  
Some day."

—Belle Kellogg Towne.

### THE STRANGE EXPERIENCE OF AN EXTRA PIOUS MINISTER.

BY NELLIE BOOTH SIMMONS.

It was nearly eight o'clock in the morning, and the chimes were sending down their sweet tones from the church spires in various parts of the city, and telling the people that another week of toil had rolled around and brought Sunday in its train. The rhythmic sounds penetrated even to the luxurious chamber where the Rev. Mr. Pompous lay asleep. At first he couldn't hear them because he was snoring, but presently they began to make an impression on his brain.

He stirred and then, after yawning, and winking, and stretching a good many times, he gained courage to crawl out of bed, put on dressing-gown and slippers and take his nightcap off.

"Ugh!" he murmured with a regretful shiver as he looked about for his shaving apparatus; "vacation is over, and I must get into harness and go to work again. And why, of course," he added as a thought occurred to him that brightened up his lethargic faculties, "to-day I am to preach my great sermon upon the solemn duty of closing the Columbian fair on the Sabbath. That is truly an effort of which I may feel proud. I hope that none of the papers will neglect to assign a reporter to the church, and they all shall print my words in full. No doubt I shall be criticised by the infidels and blasphemers, but I can meet opposition, I fancy," and the clerical gentleman lathered his cheeks quite fiercely and smiled in a sanguinary way.

Cheered by these thoughts he went on with his toilet briskly. He was somewhat vexed, though, to find that his boots, which he had placed outside the door to be cleaned, were untouched, and smeared with the traces of yesterday's mud. He threw them in a corner and put on another pair, meditating as he did so a severe reproof to the servant whose duty it was to attend to these matters. Then he returned to the reflections which had absorbed his mind.

"It is horrible," he mused as he gave a final shake to his dignified coat tails and slowly descended the stairs. "Such lawless and sinful desecration of the Lord's Day. Were I to go out upon the streets now I would doubtless see crowds of people going to the parks, and would hear the unholy jingling of the cars. And now it is proposed, in the summer of ninety-one—but ah, we must prevent that. For it never will do—humph? What, I wonder, in the name of goodness can the matter be here?"

This exclamation was brought out rather suddenly as the Rev. Mr. Pompous opened the dining-room door. And perhaps it was excusable under the circumstances. For, instead of a neat, well-ordered table, with his pretty wife at the head, a jocund fire crackling on the hearth, and the children daintily dressed and waiting for his appearance, he found only a comfortless and deserted apartment. The chairs were dusty, the curtains hung awry, the grate was cold, and a few dishes were huddled together on the table, which looked as if it had been dancing a jig.

For a moment the Rev. Mr. Pompous remained petrified with amazement; then he recovered his senses and hurried into the kitchen to demand an explanation of the servants. And lo, not one of them was to be seen, but the mistress, her hair in papers and her wrapper half buttoned, was fluttering distractedly around the hot stove. Her two little daughters were there, beating an ecstatic chorus upon some pans and pots, and the baby was sifting flour in the water pail and getting itself gloriously wet and sticky.

"My dear," cried the minister, "what are you doing? Has anything happened? Where is the cook, and why isn't breakfast prepared?"

"Oh, Gustavus," said the lady, lifting her flushed face from the contemplation of the omelette which had accidentally fallen in the coal hod, "are you down already? Why, surely, it can't be over seven o'clock now."

"It is nearly time to start for church," answered he. "But tell me, pray, what does all this mean?"

"Well," began Mrs. Pompous, sinking wearily upon the meal chest, "the fact is the servants refuse to work Sundays. They insist that it's wicked to cook on this day, and think we ought to be satisfied with cold food. And, really, I couldn't contradict them, but I was afraid your head would ache, dear, if you didn't have some coffee, and so, as Bridget declined to make it, I came—"

"Where is she now, and what's she doing?" thundered the master.



"Oh, she's in her room reading prayers, and Nora has just been there too, singing hymns, and Minnie, the nurse, brought the children down, I can't tell how long ago, and went off to early mass," replied Mrs. Pompous with a little sigh of resignation.

"I will speak to them," said the indignant divine. "Call them in here, if you please," and he took a seat on the edge of the stationary tub, and tried to assume a calm and judicial aspect.

"No—you mustn't," exclaimed his wife, hastily springing up. "At least," she added in a hesitating voice, "I don't see what in the world you'd say, for it was you, love, who put this idea in their heads. It seems Nora has overheard you talking about Sabbath desecration, and she told Minnie and the others, and they agreed that if it was wrong, as you asserted, for waiters in restaurants to be kept on duty on Sundays—why—it wouldn't be right for them."

Mrs. Pompous stopped suddenly, but her husband stood quite still, and the faintest possible blush appeared in his face; then he shrugged his shoulders and impatiently remarked, "If they are so stupid as to misinterpret my words in that way I won't try to reason them out of the mistake. Bring on whatever you have to eat, and we'll make the best of it. Hurry up, my dear!"

So poor Mrs. Pompous fell to work, and after various ineffectual struggles, in which she and the cooking utensils collided a good many times without any particular result, the meal was put on the table at last. It couldn't be called a success, though, for the steak was badly burned, the muffins nearly raw, and the coffee tried the patience of the fastidious clergyman to such an extent that he certainly would have forgotten to lead in the family prayers had his wife not reminded him of the omission.

"By the way," he said, as he pushed back his chair and arose, "where's the paper this morning? I want to see whether my sermon is announced."

"Why, the journals aren't printed on Sunday any more," answered Mrs. Pompous. "The Government has just prohibited them, you know, dear; or hadn't you heard about the new law?"

"Ar'n't you glad, papa?" little Flossie piped up. "Now perhaps more folks'll go to church." But a warning look from Mrs. Pompous checked further disclosures, and then the good lady remarked:

"I'm so sorry, Gustavus, that I can't hear your sermon, but as Minnie refuses to take care of the children to-day I must remain with them."

"Ah, well," said her husband, absently. "Did you order Michael to bring round the carriage for me?"

"He won't do it, dear," said Mrs. Pompous, "and I'm afraid you'll have to ride in a street car, for he, too, has scruples against working on a Sunday."

"What can have got into these provoking servants—are they mad or simply lazy?" interrupted the divine testily. "Really, I hope you won't lose any time in getting rid of them, and finding some better managed ones in their places. Such intolerable impertinence can't be endured," and, with a wrathful snort, the Rev. Mr. Pompous bounced into his study to look up the manuscript of the discourse he was to deliver.

A few minutes later he stood upon the corner of the next block waiting for a car, but to his astonishment none appeared. The familiar rattling of the wheels couldn't be detected, and up and down the street the tracks were empty. At length a young gentleman approached him with a bow and inquired:—

"Are you watching for the cars, my dear sir? They don't run to-day. Perhaps you are not aware that the new law forbidding all traffic on Sunday has just come into effect." Then he added: "You certainly have done much to bring about this happy change. Allow me to congratulate you upon the fact that your untiring labours have borne such good fruit, and to hope that you may long be spared to aid in fighting for the Lord."

"Ah, yes," replied the bewildered minister, "I have been deeply engaged of late, and could not keep informed; however, I thank you. But I am hurried this morning, and must beg you to excuse me," and with these incoherent words he turned away and went back home at the top of his speed.

"I'll harness the horses and drive to church myself," he thought, as he sneaked around the barn in the rear of the premises; and once and again, as he bungled over refractory traces, and buckles, he murmured softly:—

"What has happened? Did the world take a somersault while I was asleep last night, I wonder?"

The immaculate costume he wore was sadly disarranged and soiled by the time the carriage was ready, but he couldn't stop to brush, for it was growing late. So he hastily clambered in, caught up the ribbons, and started off. But he had driven barely half a mile when suddenly a brawny policeman stepped forward and laid a heavy hand upon the bits of his spirited steeds.

"Now, fellow, what do you want?" demanded the exasperated divine, with an impatient twitch.

"Hit's agin th' rules to ride hon the day o' th' Lord, don't you know, sor?" responded the guardian of the peace. "Th' law say that w'en hit's wrong to work men 'tan't right to use th' osses nor hanimals of hany sort. Them's th' new regilations, as you hought to 'ave heerd on long before now, sor!"

The Rev. Mr. Pompous didn't attempt to argue the matter; he just vacated his cushioned seat and permitted his champing steeds to be led ignominiously to their stables by the officer. Then, with a sigh of resignation and a furtive look at the house to make sure that his wife wasn't peeping, he set bravely out to walk, since there could be no other available mode of reaching his destination.

It was a long and weary tramp, for instead of preaching at his own church, near which he lived, he had exchanged that morning with a minister whose charge lay in a distant part of the city. He was tired and warm and so pre-occupied that he could not even stop to enjoy the unusual air of stillness that seemed to brood over the deserted streets.

Presently, as he strode along, he found himself in a dingy, squalid alley, lined and overhung with rickety tenements. They fairly swarmed with loud-voiced men, and quarrelling children, and mothers with haggard faces and torn and dirty clothes. One group attracted the minister's special attention. It was a pale, disconsolate looking woman, sitting upon some broken steps with a half-clad baby in her lap, and several little forlorn-looking children crowding around her. Their fretful wailings compelled the preacher involuntarily to pause, and ask what ailed them.

"They be crying," replied the woman, sorrowfully, "cause we can't go to the parks, sir. It be too far for these little uns to walk, and we usually saves up our pennies to take them all a ride and spend our Sundays under the trees. It's all the pleasure they ever has, sir—once a week—and now they've stopped all the penny boats and ways to ride like. Why the poor things has to just stay here in this close lane; and that's what they be a-crying for."

"Why don't you go to church, then, my good woman," replied the preacher, solemnly. "Surely that would be better than pic-nicing in the parks on the Lord's day."

"Maybe so, sir," she rejoined, "for you great folks as can see the green grass and pleasant places any day in the week; but for the like of us that does nothing but work, work, and nothing but work, it's hard—its very hard—and as to church; lor, sir! what good does it do us? We don't understand one half the minister says and don't believe the other half; and besides, in our poor clothes, we wouldn't care to go where so many fine folks is, to see them look down upon us, to say nothin' of some of us staying at home to mind the children as couldn't be let into church any way."

"An' I'm so hungry," sobbed a little threadbare urchin of a newsboy, coming forward. "I only sold the last of my papers just eleven o'clock last night, and then I brought home every halfpenny to mother to get our dinner with to-day, and now the shops are all shut up, and they wont sell us a bite. Oh dear! oh dear! how I do hate Sunday, now!"

Mr. Pompous hadn't the heart to ask why that little ragged Arab didn't go and regale himself in church, but he hurried away, and after a long and wearisome walk arrived at the church, only to find half his usual number of worshippers—the rest being unable to come without conveyances—while those that were there looked as tired and cross as he was himself. Still he got through with his service to a very inattentive audience, and finally preached, what he intended to be an extra profound sermon on the duty of church going, and the horrid impiety of doing anything else, especially of a useful nature, on the Lord's day. At the close of his discourse he looked round, eagerly, for the reporters who were accustomed to take down his lucubrations for the Monday papers. They were not there; and the only person he could speak to on the subject was the Editor of the *Christian Thunderblast*, one of his most prominent pew renters.

Addressing this functionary, Mr. Pompous enquired, very testily, why the reporters were not in their places?

"How should they be, reverend sir?" replied the Editor. "You know the new Sunday law forbids work of any description on the Lord's day. Surely you, who have been so instrumental in the passage of this law, would not wish to risk the reporters' eternal salvation by working them on the Sabbath?"

"But, my good sir," stammered the indignant preacher, "how and when are the Monday's papers to come out?"

"Wont be any, sir," replied the Editor; "altogether too profane a job. Let the people go without."

Hurrying away from the church, before a torrent of wrath which he felt rising within him could burst forth, the preacher rushed into the street, and straightway felt himself seized by the outstretched hands of a burly policeman.

"Let me go, fellow," he screamed. "What do you mean by this audacity?"

"You've been a-breaking the new Sunday law, mister," said the imperturbable official, "and I arrest you for working on the Lord's day."

In vain the hapless minister remonstrated—almost swore, and even ventured an imbecile attempt at a fight. In the strong hands of his assailant he was helpless. Several grinning passers-by witnessed the capture, and instead of offering any assistance, knowing also the cause, and the *man*, highly applauded the policeman's work, and sarcastically congratulated "the saint" on being locked up till the following morning.

"I must send word to my wife," pleaded the wretched captive. "Telephone to her!"

"Telephones don't work of a Sunday."

"Send a messenger, then."

"Messengers don't work of a Sunday."

And thus it came to pass that the Rev. Mr. Pompous spent twenty-four of the most miserable hours of his life; locked up in a cold, dreary police cell, with nothing better than bread and water for his refreshment—because "kettles couldn't be boiled to make tea of a Sunday"; and those that cooked dinners, had long been warned by the Reverend Pompous himself that they were "in danger of hell-fire."

Summoned at length before a severe old Justice on the Monday morning, his offence was detailed by his police captor, and borne out by several witnesses as "having desecrated the holy Sabbath by working in a certain pulpit, sawing the air with his hands, and 'hollerin'—as the witnesses alleged—"until he was black in the face."

In vain the miserable Pompous pleaded that he was only doing the *Lord's work*, in the Lord's own way and house.

"Did not the Lord rest on the seventh day, Mr. Pompous?" inquired the Justice, demurely.

"Yes; but that was a long time ago."

"Do you mean to say that he has been working on the Sabbath ever since he made the world?"

"Is it not the Lord that makes the wind blow, and the waves toss, and the flowers grow, the sun shine, and the stars come out as clearly on Sunday nights as on Mondays? Please answer me that, Mr. Pompous."

"Why, of course it is—that is, yes—I mean, of course not—of course not," stammered the preacher. "All that is Nature's work—not the Lord's."

"Oh, indeed!" replied the Justice, coolly. "Nature, then, is not God's handiwork, I suppose, and goes on doing business on her own account? Very well; we'll deal with Mother Nature—when we can catch her. Meantime, please answer me one more question. Do you take pay for your Sunday services, Mr. Pompous?"

"Of course, I do; but I don't take it on a Sunday, mind. I always receive my pay on week days."

"Never mind, you *earn* it on the Sunday, sir, and that constitutes work."

"But it isn't work at all, sir, I insist."

"Oh, it's play, is it?" retorted the Justice. "Seeing that your congregation don't pay you for merely playing, or keep you in luxury for nothing, you that helped to make the law against Sunday work must abide by the law, and so I sentence you to thirty days imprisonment and the usual fine. Bring on the next case!"

It was at this juncture, and when the policeman who had arrested him laid his rough hand on his shoulder to lead him away, that all that remained of the man in the Rev. Mr. Pompous was aroused to a perfect fury. Striking out right and left of him, he succeeded in flooring three police officers, four sneering, taunting bystanders, and was actually at-

tempting to scale the railings which divided him from the astounded Justice, fully intent on giving him, at least, two black eyes, when he was aroused by the voice of his wife, asking him "in the name of goodness" to tell her what was the matter with him, and why he had been fighting and yelling in his sleep until he had alarmed the whole family. Finding him at length awake and pacified, Mrs. Pompous added, "Come, Gustavus, get up as quick as you can. Remember, dear, it's Sunday morning. Come, make haste! Dress and come to breakfast, or you will be late at church."

"Yes, yes, love," murmured the preacher; then clasping his hands and raising his eyes to Heaven with a more fervent look of piety than his wife had ever before seen upon his face, he cried, "Thank God it was only a dream then! And yet, my wife, still more do I thank God for the lessons I have learned in that dream!"

One hour later, when his wife brought him the sermon he had prepared the week before and laid on the study table, he hastily put it away, and begged her to find out and bring him from an old bundle of sermons, preached many a long year ago, one in especial, the text of which was on the words, "Consider the lilies."—*Religio-Philosophical Journal*.

#### ANNIVERSARY SERVICES OF THE CHILDREN'S PROGRESSIVE LYCEUM.

IN Cleveland, Ohio, a splendid anniversary service is announced to take place on January 18th, the details of which have been sent for insertion in this journal, in the belief that all true spiritualists will combine with their American co-workers in the desire to do honour to one of the most important movements that the present generation can bequeath to their posterity, namely, the religious, mental, and spiritual influences by which alone we can hope to form the characters and natures of the men and women of the next century.

The following extract will serve to show the style of the programmes issued for the above named momentous occasion. "1866, Lyceum Silver Wedding, 1891. The Children's Progressive Lyceum, of Cleveland, Ohio, will celebrate the twenty-fifth anniversary of its organization at the Lyceum Theatre, Public Square, on Sunday afternoon and evening, January 18th, 1891. The Children's Progressive Lyceum of this city was organized in January, 1866, by Andrew Jackson Davis, the founder of the Children's Progressive Lyceum System, and is the first and only lyceum in the country that has sustained itself continuously for a quarter of a century. As a fitting tribute of honour and respect on this occasion to "the Seer of Poughkeepsie," a special invitation has been extended to him as our guest, and in all probability Mr. A. J. Davis will preside. The following distinguished persons—speakers and singers—will participate in the festivities: Hudson and Emma Tuttle, of Berlin Heights, Ohio; Hon. A. B. French, of Clyde, Ohio; J. Frank Baxter, the versatile medium of Chelsea, Mass. Singing by the Grattan Smith Quintette, of Painesville, Ohio. In the evening the exhibition by the scholars of the lyceum will be original to the public, and form a special and attractive feature of the festivities. In order to accommodate the general public, and the large number of invited guests from other cities, the elegant Lyceum Theatre, on the Public Square, has been secured, and extensive preparations are in progress to make this event the most notable in the history of spiritualism in this city. Signed by the Conductor, Chairman, and Committee of Arrangements. Come! Come! Come! In order that all believers in the cause may rejoice with us, a cordial invitation to participate in the festivities is hereby extended to all spiritualists, and the public in general, that they may learn more what spiritualism truly is."

#### REVIEW.

THE POET'S WREATH. Selection of Poems by Matilda Harrison, of 25, Augusta Street, Accrington.

Mrs. HARRISON has already made a very favourable mark upon her many friends and admirers by her contributions to the Poets' Corner of various journals and magazines. The above-named little volume is a collection of some of her choicest productions, and will well repay the purchaser and reader who possesses them. Mrs. Harrison's best recommendation, however, is to be found in a sample of her own writings. We have pleasure, therefore, in giving the following stirring sketch, merely adding that the tone of



each poem is liberal, humanitarian, and redolent of that true spiritual inspiration to which the author attributes the entire of her writings. The price of the little volume is not named, but can, no doubt, be learned, and the book obtained by application to the author, at her address given above.

#### NO CREED.

WHAT a noise in our day about teaching the way  
To a better and holier life;  
What bitter dissent among preachers to-day,  
What jealousy, anger, and strife.  
What pride, and unholy contention for creed,  
What a craze for distinction and fame;  
'Twould astound the whole realm of perdition indeed,  
This great theological shame.  
What wonder the poor, scatter'd sheep should be lost,  
While the shepherds dispute by the way;  
On a sea of religious upheavings they're toss'd,  
And thousands are drifting astray,  
While they who profess to be chosen to lead,  
And teach us life's duties as well,  
Are warmly contending on dogmas and creed,  
And whether or no there's a hell.  
They stand on their trial, grave charges are laid,  
And the world is alive to the fact—  
That the proof of religion for which they are paid,  
Their lives have most shamefully lack'd.  
They have roused opposition, dissension, and strife,  
By a love of pounds, shillings, and pence;  
Would God they would show us more practical life,  
And less of self-righteous pretence.  
Had they faithfully taught a free Gospel of love;  
Had their lives been as pure as they might;  
Had their thoughts and affections but centr'd above;  
Had their minds been receptive of light.  
Had they taught only Christ and His beautiful life,  
Irrespective of party or creed,  
Instead of a world of injustice and strife,  
His Name had been honour'd indeed.  
That Name they have slighted, dishonoured, and laid  
In the scale of self-interest and pride;  
Expecting all wrong to be cancelled and paid  
By simply believing He died.  
Forgetting He liv'd an example to all,  
Of equity, justice, and right;  
Forgetting, alas! His entreaty and call  
To walk as the children of light.  
That life of undying, illustrious fame,  
Sheds a halo o'er earth's dreary way,  
Which still through the sin-clouds of darkness and shame  
Leads on to a happier day.  
Teach this, and religion shall gain her lost power;  
Teach this, and the world shall be free;  
Teach this, and poor mortals shall dread not the hour  
That sets the earth-wearied one free.  
Talk less about hell and a terrible God,  
Tell us more of His glories above;  
All nature declares Him from cloudlet to sod  
A Being of wonderful love.  
The beauty, the grace, the harmonious blend  
Of systems and forces that gather  
Around and above us, all gloriously tend  
To unite us in one common Father.

#### A MURDER PREVENTED BY A DREAM.

Letter sent by Mr. R. S. Croft, of Newburgh Street, Harpurhey, Manchester, December 31st, 1890.

To the Editor of "The Two Worlds."

DEAR MADAME,—Although during the last fifteen years of my enquiries into the phenomena and teachings of spiritualism I have never deemed it my province to "rush into print" as many of my confrères have done upon the first opportunity, I now think that the startling facts I have to relate in connection with my only child, a girl of seventeen years old, are fraught with such importance, that to pass them over in silence would betoken equal cowardice and ingratitude to that angel world, which we have apparently more to do with than our orthodox friends are aware of.

With these preliminary remarks I will describe a dream which occurred to my daughter on the night of December 2, 1890. She dreamed that she was one afternoon going to her place of business, when in passing down an alley nearly facing her own door she came upon a man in the act of strangling a woman. The poor creature seemed to be almost at the last gasp, when my daughter rushed to her rescue, and, seizing the man, demanded in no measured terms how he dared to perpetrate so savage and cowardly an act. The wretch then left the woman and attacked Polly, my daughter, in the same way. It was then that she fixed upon him, as it

seemed in her dream, one of those staring and remarkable glances for which she is quite distinguished, and beneath the spell of her strange magnetic eyes the fellow fled and disappeared. Now the strangest part of this dream was its actual verification, which occurred the next day, December 3, when my daughter, going as usual to her business, instead of pursuing her ordinary course down Newburgh Street, felt an irresistible impulse to go down the passage she had traversed in her dream. There to her horror she beheld the very scene of the preceding night's vision. In a word, a man was attempting to strangle a woman, with about half a dozen other women looking on, but too much paralyzed with fear to interfere. Not so my brave girl, who, without a moment's pause, seized the wretch and reproached him in the very words she had used in her dream. Then, too, as the finale of the scene, the man fell upon his new victim and would have destroyed her, had she not suddenly bethought herself of a pair of scissors she had in her pocket. These she drew out and managing to cut a hole in the ruffian's hat for the purpose, as she thought, of future identification, she fixed upon him one of her tremendous glances, beneath the strange spell of which, exactly as in her dream, the fellow relaxed his hold and fled before assistance could be rendered. My daughter claims that when she first attacked the man, who, without her interference, would certainly have killed his victim, she was influenced to her act by the most powerful and irresistible influence. In this connection I should mention that there is some extraordinary magnetic power in my daughter's eyes which, when directed in a fixed stare, neither men nor animals seem able to resist. On one occasion when crossing the crowded thoroughfare opposite the Infirmary, Polly fell right beneath the horses of an approaching tram car. Raising her hand and fixing her eyes upon them in her accustomed steady stare, they reared upon their hind legs, and would not resume their position until she had risen and patted them. The driver declared they were very vicious animals, but Polly caressed them with perfect impunity. Horses in our neighbourhood have often followed her and obliged her to lead them back to their owners. These powers, which seem to be connected in some way with the remarkable influence of her fixed glance, are well-known to all her acquaintances.—Yours fraternally,

R. S. CROFT.

#### AT THE MONTHLY MEETING

of *The Two Worlds'* directors, held at their office, 10, Petworth Street, Manchester, January 14th, 1891, the munificent sum of one hundred pounds was presented from a friend of the cause of spiritualism through Mrs Emma H. Britten, Editor of the paper, towards the sustentation of *The Two Worlds*.

Considering the incalculable good the widespread dissemination of the two missionary numbers of this paper (published last year) has effected, it was unanimously resolved to devote this sum to similar missionary work in the future, a means of propagandism which the working men and women of this undertaking could never have effected but for such generous aid, and for which they collectively and individually feel deeply grateful.

Signed on behalf of the Board of Directors,

WILLIAM BRITTEN,

Chairman of *Two Worlds'* Board.

E. W. WALLIS,

Business Manager and Sub-Editor.

#### A COUNTRY WITH THE BIBLE.

RECENTLY Dr. Wild amused his credulous hearers by saying what he thought a nation would be without the Bible. "General" Booth, however, has shown what a nation is *with* the Bible. Here is a picture of the capital of a "Christian" country. In "Darkest England" it is shown that in London 30,000 prostitutes roam the streets, and a yet larger army of women increase their earnings by their shame; 22,000 juvenile thieves are locked up in prison, while 32,900 reputed thieves prowl along the highways and streets; 155,000 persons passed through prisons, and the number of summary convictions ran up to 711,000. In workhouses, asylums, and hospitals 51,000 beings are herded; 33,000 walk the streets homeless; 300,000 are starving; and 220,000 are next door to starvation. Where is the boasted beneficial effect of Bible teachings manifested among these Christian people?—*Secular Thought*.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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Accounts will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, JANUARY 23, 1891.

### A REPRESENTATIVE PRESS ORGAN ON SPIRITUALISM AND MATERIALISTIC SCIENCE.

SOME years ago, the ordinary price of the authoritative journals published in London, varied from 3d. to 2d. a copy of each issue. Suddenly a London printing firm issued, under the name and style of the *Daily Telegraph*, a journal, equal in size and matter to the more expensive issues, and in consequence of a first and successful start, it has "held the fort" ever since. Springing at once into popularity by virtue of pennies saved, this journal now stands before that portion of humanity who buy daily papers for the express purpose of letting the said papers do their thinking for them, as the leading organ of the day in Conservative England. We feel compelled to make this preliminary statement in order to do justice to the following extracts, which, as being printed in the London *Daily Telegraph*, are supposed to be indisputably authoritative, but, as printed in any paper, are just what we shall presently show them to be worth, and no more.

Our first extract, from a leading article of the 5th inst., is as follows:—

"Two curious incidents of recent occurrence in Russia are certainly calculated to strengthen that deep-seated belief in the direct interference of supernatural influences with the ordinary course of human affairs which still holds its own with the vast majority of mankind, in spite of scientific discovery, popularised education, and all the other modern forces so strenuously exerted to promote human enlightenment."

We here pause to ask of this writer how much the said "modern forces," cited above, have done to enlighten mankind concerning the nature of the spirit in man? to solve the question, "If a man die, shall he live again?" and, even if answered in the affirmative, what proof can "scientific discovery" and "popularised education" bring of that affirmative; and, above all, of the real conditions under which life is continued hereafter—if, indeed, it be continued at all?

Until these queries be answered, and that with direct and evidential proofs, the said "modern forces" have yet something to teach, and the minds they affect to instruct something to learn.

Our great Press authority proceeds as follows:—

"The first of the incidents in question—both of which are avowedly regarded as miraculous by the inhabitants of the cities in which they happened—took place a few days ago in St. Petersburg. It is alleged that a priest of the Orthodox Greek Church, carrying with him the Holy Sacrament, called upon a young officer residing in the Russian capital, to whom he stated that he had come for the purpose of administering extreme unction to him at the urgent request of an elderly lady who had visited him—the priest—at his house a short time previously.

The officer observed that he had entrusted no one with any such mission; the lady, whomsoever she might be, had assuredly not been sent by him. 'Besides,' he added, smiling, 'I am in the enjoyment of excellent health, and am by no means preparing for death.' Glancing round the room as he was about to take his leave, the 'priest' espied the portrait of a lady hanging on the wall. 'That,' he said, pointing to the picture, 'is an exact likeness of the person who came to my house, and instructed me to bring the Holy Sacrament hither.' 'Impossible,' exclaimed the officer, 'for that is the portrait of my mother, who has been dead for some years.' The priest, however, reiterated his statement to the effect that, beyond a doubt, the original of the portrait had called upon him. So deep was the impression produced upon the mind of the youthful officer by this startling and inexplicable assurance that he forthwith partook of the sacrament. A few hours later he suddenly expired. If the tale, as it has reached us, have been truly told, it must be admitted that history has an indisputable tendency not only to repeat itself but to repeat fiction; for, if we remember right, the central incident has already been made use of—and perhaps more than once—in tales of imaginative mystery."

On the last point at least we entirely agree with the *Telegraph* Editor.

We have good reason to believe that the above narrative has been made use of more than once to embellish tales of fiction.

Now, if even the shadow of such an idea crossed the writer's mind, and he was really in earnest in wishing to put down the beliefs in narratives of spiritual interference in human affairs, why did he select such an incident as might be possibly open to the charge of being fictional? Is it for want of something more authoritative or claiming to be so to attack?

By no means. The literature of spiritualism during the last 100 years can supply him with over 5,000 volumes of records, in the English, French, Spanish, Italian, and German languages, crowded with far more startling and sensational incidents than the above; attested by thousands of respectable living witnesses; put forth with real names, addresses, and confirmatory circumstances to boot, and either as true, graphic, and indisputable as they claim to be, or kings, princes, nobles, statesmen, magistrates, professors, and common sense men and women are all fools or liars, and the Editor of the London *Daily Telegraph* is the clever fellow who makes them out to be such.

Passing over the ridiculous and extravagant hypothesis by which the sapient writer attempts to explain away an anonymous story which no one cares to consider whether it be true or false, the great world's teaching journalist proceeds to analyse another lame story, of which the following is the transcript:—

"With regard to the other strange story, which comes from Vilna, the 'chef-lieu' of Russian Lithuania, the catastrophe that constitutes its chief marvel may, with almost equal probability, be attributable to coincidence or to crime. Vilna is an extremely ancient city in which Catholicism—at one time the predominant creed of its inhabitants—has for some centuries flourished side by side with so-called Orthodoxy. It possesses several places of Roman Catholic worship, among them a church of world-wide renown, in which there is a gorgeous and much venerated shrine dedicated to the Holy Virgin of Czestochowa. To the chapel containing this supreme attraction many thousands of pilgrims annually repair, and a superstition prevails among its innumerable votaries, dooming to a sudden and tragical end any impious person who should seek to destroy or remove the sacred shrine. It would appear that Alexy, the Russian Orthodox Bishop of Vilna, undaunted by this popular belief, recently persuaded the Imperial Government at St. Petersburg to authorise the closure of three of the Russian Catholic churches belonging to Vilna, and furthermore to decree the removal of the image of "Our Lady of Czestochowa," so that no more Catholic pilgrimages might henceforth take place within the limits of his diocese. This decision having, in due course, been officially communicated to Monsignor Audziejewicz, the Roman Catholic Bishop of Vilna, his Grandeur hurried off to the capital in order to petition that the order might be rescinded. While he was absent on this pious mission, with little hope of bringing it to a successful issue, his fellow-prelate, the Orthodox Alexy, dropped down dead one day—stricken with apoplexy, it is said—in the Vilna railway station. Not unnaturally, the sudden death of a heretical priest who had been "miching mallecho" to their sacred shrine, was regarded by the Catholics of Vilna as a retributive visitation and a "fulfilment of doom." As a matter of fact, it gave rise to local excitement of so serious and significant a character that the "powers that be," despite their severe Orthodoxy and eager willingness to persecute the Roman Church, thought fit to postpone the removal of the shrine, lest that inopportune measure should lead to calamitous disturbances."

Again the journalistic Don Quixote fighting with wind-mills brings to bear all sorts of hypotheses to show that this story, too, may be a made up or overstrained one.

Considering that out of the millions of spiritualists of this age, there are scarcely half a dozen who would have put forward such an old wife's fable as any proof of a supermundane interposition, we may pass over this "strange story," too, and only regret that the learned editor could find nothing more sensational wherewith to amuse his Christmas readers. But now comes the gist of the said leader, to



wit, the philosophy which Sir Oracle deduces from these astounding (?) narratives. Let Professors Crookes, Wallace, Huggins, Drayson, Flammarion, &c., &c., study attentively the following *explanations* of the past forty-two years spiritual outpourings.

"That the belief in ghosts, and in all manner of 'spiritual manifestations,' which could only take place if a reversal of natural law were admissible, should be entertained in our 'enlightened age,' is a lamentable proof of human weakness and credulity.

[Shades of Cromwell Varley, Dr. and Mrs. Gregory, Robert Owen and son, Lord Brougham, Kerner, Balcarres, Professors Hare and Mapes, Judge Edmonds, and about a thousand other scientific celebrities! hide your diminished spiritual heads, and send special telegrams from Hades to confess your "lamentable weakness and credulity" when you affirmed in your writings that spiritualism was all true.]

"The gigantic progress of science, the wide dissemination of philosophy, the rapid developments of education, have of late years striven staunchly to uproot it, but in vain. At the present moment, in the most civilised countries of Europe, the number of people convinced or even influenced by scientific induction and deduction, compared to that swayed by superstition, is as one to a thousand."

Quite so. There we agree with you, O king. But now comes the saving clause of all. This great Telegraphist, by the aid of his illimitable researches in science, has found it all out, and thus proceeds to *explain* the rappings, movements of ponderable bodies, passage of matter through matter, spirit photographs and drawings—giving tens of thousands of likenesses of deceased persons, materializations and dematerializations, apparitions, clairvoyance, clairaudience, writings—some done without human hands, and others giving countless tests by writing backwards, upside down, and by impression—pantomimic delineations of deceased persons—speaking and writing with foreign tongues by the unlearned, spirit music, various grades of entrancement and inspiration when no human magnetizer was present, prophecies, psychometry, different phases of healing, and all these modes accompanied by names, dates, and all manner of tests, identical with deceased persons, from whom, in every instance they claim to proceed! And now—oh, marvellous wisdom!—"a second Daniel come to judgment!" Lo! the editor of the London *Telegraph* has discovered, through experts in physiology, the entire *modus operandi*, and gives it in the following lucid statements:—

"Science proves or disproves by logical processes based on demonstration; superstition scorns reason and clings to faith, being gifted with that capacity for irrational belief which science utterly lacks. Physiologists, invited to account for spectral apparitions, pronounce them to be the offspring of indigestion, insanity, optical peculiarities, or liver complaint, and define them crisply as 'mental illusions generated by bodily derangement.'"

Always excepting the allegation that spiritualists cling to, or, in fact, have anything to do with "faith" except to ignore it in favour of direct fact, proof, and knowledge, henceforth their "cult" is now all *explained*, and nothing remains but to attempt to classify the phenomena with which the whole world is rife, upon London *Telegraph* principles. Of course it must be understood (*a priori*) that here faith must begin to enter in, for up to the point when our great authority speaks, we have repeatedly dared physiologists and all manner of other scientists to explain on material principles, one single phase of the phenomena above enumerated. But now—with the staff of faith in our "lamentably weak and credulous" hands, and the dictum of the London *Telegraph* as our support through the valley of decision—we assume that spirit raps are produced by "indigestion;" table tipping, the carrying and lifting of ponderable bodies, materializations, and all manner of physical manifestations, by "liver complaints;" apparitions and all their graphic descriptions, together with spirit pictures, drawn and photographed, by "optical illusions;" (*i. e.*, meaning to say, you don't see what you do see); speaking, writing, speaking in new tongues, and the millions of tests of spirit presence given to tens of millions of sane persons is all "insanity," and all manner of healings, "bodily derangements." Trusting that the literary members of the spiritualistic ranks will add to their many thousands of historical records an encyclopædic account of the various diseases, which, according to the London *Telegraph's* brief summary, produce that array of phenomena which during the last forty-two years has flooded every country of civilization, and permeated all ranks of society from monarchs to peasants, we now take leave of the subject, and without further analysis of the scorn and contempt with which the London *Telegraph* Editor in his remarks treats the doings and sayings of "the Psychical

Research Society," we humbly beg this great light of the journalistic age to observe, that when next he attempts to rebuke the "lamentable weakness," etc., of society for believing in spiritual things, persons, and phenomena, he must not make stories about anonymous priests and officers a sample of spiritualistic records, nor confound "the Psychical Research Society" with the great body of thoroughly well informed, and well convinced spiritualists. "They are not there."

## IN RE HYPNOTISM AND MESMERISM.

To the Editor of "The Two Worlds."

DEAR MADAM,—By the articles that have appeared in the spiritual press of late, I see that it is generally accepted that hypnotism and mesmerism are identical. Now, although hypnotism and mesmerism may be used conjointly, yet it will be found that they are two distinct phases of spiritual science.

Hypnotic phenomena are produced by suggestion, while mesmeric phenomena depend entirely on the vital force of the mesmerist. In hypnotism the vital force (magnetism) of the "subject" is used on himself, through the suggestion of the operator, while in mesmerism the vital force of the operator is used on the "subject" without the aid of suggestion. A hypnotised "subject" will respond to the suggestion of more than one person, but in mesmerism he responds only to the will of the mesmerist. Hypnotism is an introduction to mesmerism and the higher phenomena that only accompany mesmerism; hence our physical scientists believe only in the elementary phenomena attending hypnotism, and deny the existence of the higher phenomena (clairvoyance, thought-reading, etc). Hypnotism and mesmerism are often so thoroughly blended that it is difficult at times to detect the difference.—I remain, dear Madam, Yours faithfully,

MEMBER (1) SPIRITUAL SCIENCE SOCIETY.

NOTE.—We give this letter insertion as desired, but beg kindly to differ from the writer, who would—like many others—draw a line of demarcation between the influence of that animal magnetism taught and practised by Anton Mesmer and the modern "electro-biologists," and that "hypnotism"—now the scientific psychological sensation of the hour. The very claim set up by the self-styled "hypnotizers," that their effects upon their subjects are the result of suggestion only, and not the infusion into the subject's system of animal magnetism prior to making said suggestions, is simply and utterly indefensible. Our tradespeople make "suggestions" to us when they want us to buy their goods. Our friends and acquaintances are constantly making "suggestions" to us as we are to them. Do these suggestions succeed in "hypnotizing" us even when we are good magnetic or sensitive subjects? Without further discussing propositions too flimsy to endure either analysis or argument, we insist, from personal experience as a magnetic subject, long years of close observation, both of mortals and spirits, and the calm deliberate opinion of some of the most experienced operators in mesmerism, that no effect ever has or can be produced by one person upon the mentality or consciousness of another, up to the point of compelling that other to think, feel, and act only what and how the operator desires, until the subject's organism has been saturated or charged with the vital force of the operator; his senses subdued, and his will possessed and wholly governed by that operator. Hence we use (and shall continue to do so until convinced to the contrary) the terms mesmerism, animal magnetism, electro-biology, and the more modern and fashionable phrase of "hypnotism," as all and each synonymous, and that whether the result be achieved with or without passes—by the concentration of will-power or fixedness of attention, &c., &c. In every case the action by which mentality and consciousness are transferred from one individual to another, can only take place as above stated, when the vital forces of the operator pass, or otherwise possess, the organism of the subject.—Ed. T. W.

## TRULY RELIGIOUS INTELLIGENCE.

REV. JAMES S. STONE, who came to New York from Bombay, India, about eighteen months ago, and who last May was given the charge of the old Methodist Church in Washington Square, where the Vanderbilts used to worship, is an enthusiast in what he calls the "forward movement." He

preaches to dissolute women on Sunday mornings, and from the steps of his church to loungers and roughs, and holds services even in the opium dens of Mott and Mulberry Streets. He has established in connection with his free church a dispensary under the charge of a competent physician and deaconess. Medical advice is gratis, and the people are charged only five or ten cents for medicines. There is an employment bureau under the care of a woman who receives applicants, hears what they have to say, and reports to a committee who find situations for them, in the country when possible. To reach the street Arabs Mr. Stone appeals to their pugnacious propensities by organizing them into a brigade of Zouaves. From 6-30 to 7-30 every Sunday evening unemployed men are received in the church parlours, where by the women parishioners they are served with coffee and sandwiches while the minister talks to them in a free and fraternal manner. After the social hour, religious services were held. Mr. Stone says, "I believe we should throw open the church doors to the worst of these unfortunates. Heal their bodily diseases first; help them to honest employment and a chance to fight their way up. We gather every week a congregation of the most desperate. Would they go to stately churches with cushioned pews and imposing architecture? I don't know; but I know they are coming to us by hundreds. Our aim is to seek the very worst, healing their diseased bodies, teaching them to help themselves and preaching to them the gospel of hope. Among the decently dressed members of my congregation are many who six months ago walked in rags, filth and sin." Mr. Stone is described as a slight, boyish-looking man with a gentle face and kindly gray eyes that smile at you through gold-bowed spectacles. He believes in going right into the slums of the city and using practical, common sense methods, suited to the conditions of those whom he seeks to rescue from vice, crime and wretchedness.

General Booth professes a great admiration of—nay, even worship for the Bible. How would it be if instead of heaping up more riches like Solomon, and still clamouring for more, he were to study the above example and then in Biblical phrase "Go and do likewise?"

## SPIRITUAL FRAGMENTS.

"Gather them up."

### THE TESTIMONY OF PASTOR OBERLIN TO SPIRITUALISM.

He no longer doubted the nearness of the spirit world; he believed that man by nature of his better part is already an inhabitant of the spirit world. He plainly saw the relation existing between the two worlds; that when it pleased the Lord, man might easily be placed, by opening his spiritual senses, in direct communion with the world of spirits. He himself had ocular and demonstrative experience respecting it, and he had come into that state of open communion with the world of spirits which he formerly considered a rank superstition, as it existed among his people. The fall of the Ronberg, a great mountain, occurred in 1806, and buried several villages. Numbers of his people became clairvoyant after the catastrophe, and the unfortunate people who had been destroyed by the fall, were seen in the world of spirits. They appeared, said Oberlin, in places very similar to those they had left in the natural world, and associated together as they had been accustomed to do, but by degrees they separated, and were associated according to moral worth.

## LYCEUM JOTTINGS.

### A TRIBUTE TO MY PRESERVER "TIGE."

It happened a good many years ago, said Grandfather to Harry and me, as we sat around the fire-place, one December evening, that father bought a piece of timber, several miles from our house, and he had some men there cutting it. One day he wanted me to go and carry a message to them.

I was never afraid to go anywhere with Tige, our dog. He was such a big, strong fellow, and so brave. So we set off, happy as could be, both of us.

The sun was shining when we started, but as we reached the wood lot the sky began to cloud over. I didn't think anything about it, though; I hardly noticed it, till I had delivered my message and turned around to go back.

Then the "boss" said to me: "I don't know, little chap, but you'd better stay here. I guess there's a heavy snowstorm coming, and you've got quite a piece to go."

"Oh, I ain't afraid," I said, standing up straight. I didn't like to be called "little chap," and I meant to show them that I felt big enough to take care of myself.

"Well, you'd better walk along lively, then, or you'll be snowed up, before you get home," the man said, rightly laughing at me for the airs I had put on.

I walked off as coolly as could be, to show them I wasn't afraid. But before I had gone far the flakes began to come down closer together.

Tige acted as if he knew what was coming, and trotted on at a lively rate, looking back every now and then, and whining for me to keep up.

I hurried on now as fast as I could, and all the while the snow was coming down thicker and the wind was rising higher. It seemed to blow right through my overcoat and muffler, and the fine flakes stung as they came against my cheek.

By and by I began to grow tired. The wind was blowing straight against me. The snow was blinding me so I could not see, and all the while Tige was running on ahead so fast that I feared I should lose sight of him. But he did not propose to leave me. Every little while he stopped and whined for me to come up.

At last I grew so tired that I could only stumble on, and then Tige came back and walked at my side, or just in front of me, as if anxious to help me. And I was thinking if I should stop and rest a few moments I would be all right. But when I tried it Tige caught hold of my coat and pulled me along.

Then I grew so sleepy I could hardly keep on my feet. I did not feel the cold now, and I was ready to lie down in the snow and go to sleep. Twice I tried it, but each time Tige pulled me up and barked so loud that it woke me, and I stumbled on.

At last we came to a fence, and I had not strength enough to climb over it. I just rolled down in the snow and Tige couldn't get me to move.

I did not know what happened next, but I was told afterward. The fence where I had stopped was only about a mile away from home, and Tige at once ran there as fast as he could go.

My people were all looking out anxiously for me, and father was talking of starting to meet me, when they saw the dog coming. They opened the door, and the minute he saw them he began to bark and whine, and started back.

They knew at once what he meant, and hurrying on their coats, my father and brothers followed him as fast as they could.

I was sound asleep when they found me, almost covered with snow. Tige began to paw off the snow and lick me, they said, and barked furiously as they came up, and, while they were carrying me home, kept jumping up against me as if anxious to see me wake up.

The first thing I saw, when I did open my eyes, was Tige's head thrust in between my father and mother, who were rubbing me on one side, while my brothers rubbed on the other.

"Yes, old fellow, you saved him. It's all on your account that he is here," mother said, hugging his great shaggy neck, after I had told them how he had dragged me along against my will.

You may be sure that nothing was too good for Tige after that. He was cared for as kindly as if he had been one of the family—which he was to our way of thinking—and we kept him till he died of old age.—*The Fountain.*

### "THE WORLD I HAVE JUST LANDED IN."

(In answer to a question at a spirit circle concerning that other world which the communicating spirit had just reached, the medium recited the following poem. (Not original.)

I LIVE in a land of glory  
That sparkles like a dream,  
With snow-crowned sierras hoary,  
Where gurgle hill and stream,  
With fern-clad glens, with mountains  
Bedecked with heather bells,  
Where cascades from cool fountains  
Flow down the laughing dells.

A land where the nights are starry,  
With an ever waneless moon,  
Where the summer loves to tarry,  
With a brilliant, cloudless noon;  
A land with a sinless morrow,  
A bright and stormless clime,  
With never a germ of sorrow,  
Or hatred, or lust, or crime.

A world with a placid ocean,  
Where the breakers never roar,  
Where waves in perpetual motion  
Are washing the sunny shore,  
Where navies sail o'er the water,  
In peace o'er the brimming flood,  
That never is red with slaughter,  
And never is stained with blood.

A land that is ever vernal,  
With never a shade of gloom,  
Where the springtime dwells eternal  
And the flowers for ever bloom;  
No! none of the fabled Edens,  
With a tempter lurking near,  
Where faith is devoid of credence,  
And hope o'erwhelmed with fear.

No! my world is a world of beauty  
With never a tempter there—  
Of devotion and truth and duty,  
Where women are pure and fair,  
Where men, in manhood, are true and brave,  
Where no serpents vile are hidden,  
Where lurks no traitor, where dwells no knave,  
And never a fruit forbidden.



## 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.*

**ARMLEY.**—Mr. W. Howell dealt with questions from the audience in a lofty and eloquent style, and was most happy in his answers. "Can we have thought independent of our five senses?" His affirmative answer was a most powerful personal testimony, showing the truthfulness of spiritualism in its phenomena.—J. W. G.

**BATLEY.** Wellington Street.—A splendid day with Mrs. Bentley, who discoursed in the afternoon on "What and where is God, and how to find him?" Evening, "Conditions of Hell," ably dealt with. Mrs. Dicks gave excellent clairvoyance after each discourse. Psychometry by Mrs. Bentley very good.—J. W. W.

**BLACKBURN.**—Afternoon, Mr. Swindlehurst answered six questions from the audience in his usual remarkable style. Evening subject, "The story of a sacrifice." On Monday he lectured on "Mediums and Mediumship in relation to Spiritualism." Discussion was invited, several members taking part. Good attendances at each meeting. We are glad to be able to correct our announcement in last week's *Two Worlds* that Mrs. J. B. Stones had passed away, as it was not correct, but only a rumour.—G. E. H. [Please write on one side of the paper only.] The annual tea party was held on New Year's Day, but owing to the neglect of our reporting secretary no account was sent. Over 300 sat down to tea. During the entertainment the room was crowded. Mr. Tyrrel, president, was chairman. The vocalists were the Misses Alice Stephenson, A. Lord, A. Canavan, E. A. Holt, E. Holt, Jane A. Holt, Messrs. R. Bullen, Arthur Holt and Longworth (comic). The group songs, viz., "We are a group of merry children," and "Japanese Fans," performed by the children, were well given. Piano solo by Miss Ada Harrison, rendered with great skill, "The Battle March of Delhi." Messrs. R. Burke, W. Hopper, W. Howarth, G. Howarth, A. Catlow, Noble Stephenson, and Misses N. Edge and M. Canavan contributed recitations or readings, which greatly pleased the audience. Mr. H. Gill performed two selections on his fairy bells in clever style. Two glees were well rendered by the choir of a few years back, who were received with much enthusiasm. Messrs. Abraham Holt, Arthur Holt, and Master Seed accompanied the songs on the pianoforte. Miss A. Stephenson and Mr. Longworth received encores for their clever singing. "Ten Little Nigger Boys," by Master and Miss Holt, was received with rounds of applause. Altogether a very pleasant evening.—W. H.

**BOLTON.** Bridgeman Street Baths.—Mr. Smith, speaker. In the afternoon several subjects sent up by audience. Evening: Subject, "Experiences in Spirit Life," a graphic description of scenes in the spirit world. Conditions necessary for progress in the higher life were given, and the various details were discussed in a masterly manner, to the evident satisfaction of all. Very good audience.—J. P.

**BRADFORD.** 448, Manchester Road.—Jan. 18: Afternoon, Mr. Bloomfield's controls spoke on "The Brotherhood of Man." Evening, two subjects from the audience, "Who and What was Jesus?" and "Proofs of Immortality," were dealt with in a practical and spiritual manner. Successful clairvoyance. Good audiences, evening crowded.

**BRADFORD.** Milton Rooms, Westgate.—We had the pleasure of listening to the guides of Mr. Hepworth, whose afternoon subject was taken from the hymn, "How pure in heart and sound in head," showing in forcible and argumentative language that we all ought to be pure in heart and sound in head to investigate spiritualism. Evening: Subject from the audience, "Is Spiritualism in Harmony with the Bible?" which, as far as we could judge, was proved to the satisfaction of the congregation. On Monday evening next we intend giving an entertainment, for the benefit of the Manningham Mills Strike Fund, when we ask for the assistance of all societies to make it a success. Mr. Hepworth has consented to take part.

**BRIGHTON.**—Afternoon: The guides of Mr. G. A. Wright spoke on "The Development of Spiritual Gifts." Evening: Questions from the audience were dealt with in a manner which seemed to give satisfaction. Clairvoyance and psychometry very good. Moderate audiences. A conversation was held in the room, Nettleton's Yard, on Tuesday last, promoted by a few ladies. The tables were presided over by Mrs. Jubb, Mrs. Brearley, Mrs. Dennison, Mrs. Schofield, Mrs. Briggs, Mrs. Crossley, Mrs. Raynor, Mrs. Blackburn, and the Misses Brearley and Miss Moore. After the removal of the tables, songs were given by Messrs. Jordan and Clarke and Mrs. Schofield, whilst Mrs. Briggs and Mr. Ramsden gave recitations. Mr. G. H. Nortcliffe was in attendance with his concertina and played for dancing in his usual pleasing style. About eighty persons partook of the good things provided, being well entertained and amused during the evening. The room was beautifully decorated.

**BURNLEY.** Bread Street.—Mrs. Horrocks spoke on that beautiful hymn, "Speak Gently." Evening: Subject, "God, who is He, what is He, and where is He?" which was dealt with in a masterly manner. Psychometry and clairvoyance very good.

**BURNLEY.** Hammerton Street.—Mr. Wallis's guides gave splendid discourses on "The religion of man" and "Rescue and Reform," the controls showing up to great advantage on this question. Talking on General Booth's scheme, they said it was good so far as it went, but it did not touch the cause of the evils. To lop off a branch would not kill the tree; their plan would be to strike at the root.—J. H.

**BURNLEY.** North Street.—Afternoon: Mrs. Gregg's subject was "Thought." Evening: "Faith or Works—which?" Both services well attended, and she seemed to successfully win the attention of her audience. Her clairvoyance was much appreciated. Our tea meeting on Saturday for members and friends was one of our best, and our hearty thanks are given to all who contributed to such a full measure of success beyond our expectations.

**BURNLEY.** 102, Padiham Road.—Jan. 15: Mrs. Heyes' guides discoursed on "Spiritualism, a Fact or a Fraud?" in an eloquent manner; much appreciated by a large audience. Jan. 18, afternoon: Mr. Taylor's guides spoke on "Love at Home," in clear style, followed by good

psychometric experiments. Evening: Mrs. Heyes delivered a splendid oration on "Ministering Spirits," clearly showing the many ways humanity is benefited by them. Psychometry very good.—J. W.

**CARDIFF.** Psychological Hall, Queen Street Arcade.—Jan. 18: Evening, Mr. R. C. Paly dealt exhaustively with the subject of "Sin and Punishment." Attendance very good.

**CLECKHEATON.**—Mr. J. Kitson's afternoon subject was "The Gospel of Spiritualism—is it adapted for the requirements of humanity?" The guides proved that the gospel of spiritualism was the good news of spirit life which it has proclaimed to humanity, also showing the benefits derived from it. Evening, three subjects sent up from the audience were well dealt with.—W. H.

**COLNE.**—Afternoon, Mr. Grimshaw gave a splendid lecture on "The Judgment Day," and answered a question very satisfactorily. Evening, "A Leaf from Social Spiritualism" delivered in splendid style. Mr. Grimshaw is a young and promising medium. Fair audiences.—E. H.

**COWMBS.**—Good and interesting addresses by the guides of Mrs. France, who kindly gave her services. Afternoon subject, "Life is real, life is earnest." Evening, the control gave his experience in passing from earth to the life beyond, entreating us not to live as he had done—for himself alone—but be ever ready to do all the good we could. Clairvoyant descriptions, all recognized but one. This being the first time from a public platform, it was good.—E. P.

**DARWEN.** Church Bank Street.—Speaker, Mr. J. Macdonald. Subjects by the audience. Afternoon, "Who was God speaking to when he said 'Let there be light, and there was light?'" Evening, "How can we work against evil astrological influences?" and "What shall I do to be saved?"—J. J.

**FELLING.**—Owing to bereavement Mr. Henry was absent. Our president, Mr. Wright, after a short address left the meeting open, when Mr. Hall ably dealt with "The Life of St. Paul," entreating the audience to follow his example. Mr. J. Wilson took up the clue, and we had a good meeting.—J. D.

**FOLESHILL.**—Mrs. Groom delivered addresses in the morning at the spiritualists' meeting room, Edgewick, and in the evening at the Co-operative Assembly Hall. The morning subject was "Our Children in Heaven," and that of the evening "Liberty, a Necessity." The latter subject her guides dealt with in a broad and catholic spirit, as applying not only to religion but to all departments of life and conduct. Poems upon words suggested from the audience and clairvoyant descriptions were given at the close of each address, most of the descriptions being so accurate as to be readily recognized by those to whom they were given. A quantity of spiritualistic literature was distributed at the close.—J. C.

**HACKMONDWIKE.** Blanket Hall.—Mr. and Mrs. Stansfield were with us. Afternoon: Mrs. Stansfield gave a very good address. In the evening we had a funeral service for our departed brother who, after the meeting, caused the medium to enact his death scene, which was most affecting. We had the best meeting we have had, there being the most hallowed influence that could be wished for. Many tears of sympathy were shed. After the address she spoke words of comfort to the bereaved ones, telling them to cheer up, for their loved one was not dead but only gone before.

**HEYWOOD.** Argyle Buildings.—Excellent lectures were delivered by the controls of Mr. Allanson. Afternoon subject: "Christianity," and in the evening "Is the Bible True?" The subjects covered a very wide range of thought, and evinced the desire for a deeper knowledge on the part of the audience, which was fairly good. We regret that it will most likely be Mr. Allanson's last appearance, as he will shortly leave our country.—J. E. S.

**HEYWOOD.** Discussion Hall.—A very successful day with Mr. Sutcliffe. Afternoon, the interesting and all-absorbing topic "Darkest England" was well treated, showing the great need of something being done by every individual to his suffering neighbour. Evening: "The Bible: is it divine or historical?" treated in a very concise manner as a historical production. Psychometry exceedingly good, and highly appreciated by an attentive audience.—M. D.

**HUDDERSFIELD.** Brook Street.—Mrs. Wallis, although suffering from indisposition, spoke extremely well to moderate audiences. The clairvoyance was good, as usual.—J. B.

**LANCASTER.**—January 11: Afternoon, Mrs. Gardner. Evening: Mr. M. Condon on "Darkest England, the way in and the way out." He endeavoured to show the causes of the poverty and degradation in our midst, viz., drink, unfair system of dealing with the land, &c., pointing out that we must strike at the cause rather than the effect if we mean to deal effectually with the sunken portion of humanity. January 18: Mrs. Fryers in the afternoon. Evening, Mr. Jones on "Education: what is it, and what has it done for us in the past?" showing that education was not merely learning to read and write and talk correctly, &c., but something that will make us more strictly moral, true and just to ourselves and to others. Home was the place to give our children that education to make them fit members of society. The state of things existing did not go to prove that because a man or woman were deficient in scholastic education they were necessarily devoid of sound moral principles. P.S.—Wanted the present address of Mrs. Beauland.—J. Downham, 4, St. Thomas Square, Lancaster.

**LEEDS SPIRITUAL INSTITUTE.**—Report and balance sheet for half year ending Dec. 31, 1890: We are again pleased to be able to congratulate the members on the prosperity of the society. On comparing the receipts and expenditure of the past half year with those of the same period last year, we observe an increase in collections of £3 14s. 7d.; members' contributions, £2 9s. 6d.; sale of books, &c., £2 0s. 10½d.; entertainments, £2 7s. 8d.; and circles, 10s. We also find that the following amounts have been received during the half year from new sources: Mutual Improvement Class, £1 4s. 6d.; Sewing Class (or Bazaar Funds), £2; Lyceum, £1 11s. 0d.; and £3 19s. 0d., charges for gas and attendance when room has been sublet. On the other hand we have an increase of expenditure as follows: Rent, £13 15s. 0d.; speaker, £3 11s. 4½d.; and advertising, £1 9s. 6d. The removal to new room, together with notice board, &c., for same, amount to about £3 10s. 0d. The respective amounts of £13 8s. 10d. and £2 0s. 6d. shown as donations, were received towards the first quarter's rent of new room, the same being payable in advance. T. Craven, president; J. W. Hanson, secretary. [The balance sheet shows receipts



£79 16s. 4d.; expenditure, £61 0s. 8d.; cash in hand, £18 15s. 8d. We cannot spare space for details. Mr. Hanson will, no doubt, supply the printed balance sheet to any one desiring it.]

**LEICESTER.** Liberal Club Lecture Hall.—Mr. Clarke gave an excellent lecture, full of deep thought, to an appreciative audience on "Does Spiritualism harmonise with the teachings of the Bible?" In a clear and decided manner it was shown that spiritualism ran all through the Old and New Testaments. We hope to have the pleasure of listening to Mr. Clarke again at an early date.—S. A. S.

**LEICESTER.** Temperance Hall.—Jan. 11: A memorial service was held in memory of our young sister, Phillis Salt, who was a member of our choir; also Mr. Parsons, father of our secretary, who passed to the higher life Jan. 8. Short addresses were given by the president and Mr. Barradale (inspirational). The choir rendered "Vital Spark" in a very creditable manner, under the leadership of Mr. Lovell. Mr. Austin, organist, at the close of the service played "The Dead March in Saul." Jan. 18: Mr. V. W. Pinkney gave a very interesting address on "The Aims and Object of Religion," to a good audience. Mrs. King gave about 15 clairvoyant descriptions. All recognized except two.—J. P.

**LONDON.** Canning Town.—The guides of Mr. Walker gave a splendid address on "Where are the dead?" It is to be regretted that such eloquent addresses could not be printed, for nothing but a verbatim report could do justice to it.—F. W.

**LONDON.** Forest Hill, S.E. 23, Devonshire Road.—Our speaker did not arrive, so Mr. Davies read a paper on "The Christ," which was listened to with great attention.

**LONDON.** Marylebone. 24, Harcourt Street.—An interesting discourse by Mr. Drake on the angel song, "Peace on earth, and goodwill towards men." Reference was made to General Booth's scheme, which the speaker contended did not go to the root of the evil. Discussion was invited, and several questions answered.—C. W.

**LONDON.** Peckham. Chepstow Hall, 1, High street.—Jan. 18: Small attendance to hear Mr. Hopcroft. In future the healing work will be done on Sunday mornings, instead of Friday evenings. We trust to see good audiences on Sunday next (our anniversary), when we hope to hear the inspirers of Mrs. Stanley (*née* Miss Blenman). Yesterday brought several convincing evidences of spirit identity to our members and friends. Some tests by "Tim," given to a lady (a stranger), on the occasion of our outing to Knockholt last year, have been the means of producing a happy peaceful exit from this to the higher life. She passed to eternity last week, strong in the knowledge of spirit communion, and blessing our Heavenly Father for letting the light shine in upon her soul. I may add that "Tim" (our spirit friend) was with her during her illness, and that she was conscious of his presence and guidance.—W. E. L.

**LONDON.** Shepherd's Bush.—Mr. Mason read a paper upon "The contradictions in the Bible." Mr. Astbury spoke upon "The old Book and its relations to Spiritualism." Mr. Norton gave clairvoyant descriptions, all recognized.

**LONDON.** 44, Church Street.—Bro. Jennings conducted. Bro. Grocott's guides spoke on "Sow in the morn thy seed," which was treated very ably. We were enjoined to work out our own salvation, and thereby leave the world better than we found it, and thus merit a good position in the bright beyond. A good audience.—H. S.

**LONDON.** King's Cross. 182, Caledonian Road.—Morning: "Hindrances to Spiritualism" was again the subject, introduced by Mr. Carter. Evening: Capt. Pfoundes gave a Buddhist sermon. There were many noteworthy points, but space does not permit as full a report as the subject and the lecturer deserve. The following precepts, known in Buddhism as "The Five Steps," must serve as a sample: "Respect for Life," "Honesty—the protection of property," "Truthfulness," "Chastity—equal purity being required of both sexes," "Temperance—total abstinence from intoxicants and injurious drugs."

**LONDON.** 16, Queen's Parade, Clapham Junction.—Very good meetings with Mrs. Spring. "Rhona" giving clairvoyance and "Macready" an address on "The mission of spirits," teaching that the truest religion was love and doing good. Mrs. Spring was also controlled by several notable musical friends, some for the first time, and many who were not able to speak were recognized by the excellent impersonations given. Mr. D. Wyndoe gave excellent normal clairvoyance. He has promised to give an address and clairvoyance next Sunday at 7. (See Prospectives for musical evenings, &c.)

**MACCLESFIELD.**—Mr. Johnson spoke well in the afternoon, on "Spiritualism as the want of the age." Evening: Four questions were satisfactorily dealt with. This was Mr. Johnson's first visit after an absence of about nine years, and we were very pleased to welcome him again. All come next Sunday, when our old friend, the Rev. A. Rushton, will speak.—W. P.

**MANCHESTER.** Psychological Hall.—Mr. Lomax discoursed at both meetings from hymns sung, urging upon all the necessity of being messengers of God by doing whatever good they can to assist their fellow-beings. Clairvoyance at each service, several recognized after the meeting was closed.—J. H. H.

**MANCHESTER.** Edinboro' Hall, opposite Alexandra Park Gates.—Mr. Braham spoke on a beautiful vision he had seen that morning of "how to form a séance and how spirits materialize." Evening, he gave his experience. He had found spiritualism to be true, and knowing its truth was, with a little band of workers, trying to do some good, as there was good to be done and evil to be undone; and truth to be spoken, and we must do it, can do it, and should do it to the best of our ability. Mr. Ross then spoke of his long experience of spiritualism, showing that by its promulgation we get sneered at, and nothing but coldness from our friends, persecution from the "apostles of charity," half-educated and unreasoning better classes.—J. B. L.

**MANCHESTER.** Tipping Street.—Mrs. Green gave very interesting lectures on "Spirit Influence," and "Shall we know our loved ones on the other side?" Clairvoyance, all recognized but two. Mrs. Green also had the pleasing duty of naming an infant, the son of Mr. and Mrs. Dempster. Several strangers passed remarks during the ceremony. Mr. Smith, jun., sang a solo, and the choir joined in the chorus. The musical part was, I think, better than ever. Our young friends are improving, thanks to Mr. Smith, our organist.—W. H.

**NELSON.** Sager Street.—Afternoon, a small gathering. A circle was formed, when Mr. Blackledge, a local medium, discoursed upon "I

am the resurrection and the life," and at night on "Why am I an Atheist?" He spoke well, showing that the teachings of the past about God were not reasonable, and men and women were driven to the opposite extreme. A lady friend from Burnley gave eight clairvoyant delineations, four recognized.

**NORTHAMPTON.**—Mr. Hodson, of Leicester, spoke on "Spiritual Gifts," and gave clairvoyant descriptions. At night he spoke on "Who are the chosen people of God?" again giving clairvoyant descriptions. All seemed well pleased. We hope to see him again shortly.—A. W.

**OLDHAM.** Spiritual Temple.—Mr. G. Featherstone paid his first visit, and made a good impression. The addresses were clear and pointed on the subjects, "Religion in the Light of Reason" and "Spiritualism the Religion of the Future." Mr. Platt presided.—J. S. G.

**OLDHAM.** Bartlam Place.—Jan. 12: Mr. Verity gave his services for our funds. Subject: "Do Spiritualists condemn Mr. Parnell?" treated with the speaker's well-known humour. Discussion followed. Usual vote of thanks. Jan. 19: Mrs. Crossley did not arrive till late, but she gave clairvoyance after two of our locals had spoken. Evening subject: "Spiritualism—Past and Present," giving a brief outline of spiritual progress for the last twenty years. 17 clairvoyant descriptions, 15 fully recognized. Mrs. Diggle, supported by Mrs. Butterworth, conducted a crowded audience at night. Strangers seemed much interested in the clairvoyance.—W. W., sec.

**OPENSHAW.**—A very interesting day with the lyceumists, who showed up in full force, each doing their utmost to bring about a pleasant state of things. The readings, recitations, and singing were all very well rendered. Don't forget Mr. E. W. Wallis makes his first Sunday visit to Openshaw on Sunday, Feb. 1st.—J. G.

**PENDLETON.** Hall of Progress.—A pleasant day with Miss A. Walker. Afternoon subject, "The Mysteries of the Present Ages." Evening: "The New Gospel—The Revealer of Truth." Each subject was lucidly dealt with, proving both interesting and instructive. Fair audiences. The clairvoyance was exceedingly good; such full descriptions were given that our friends could not fail to recognize the spirits, if they had known them in earth-life. Evening service closing with psychometric tests specially good, and received with great satisfaction.

**SALFORD.**—Miss Jones, of Liverpool, addressed us in the afternoon, on "What we have seen and heard since we came in connection with Spiritualism;" and in the evening, on "What manner of Man is this, that even the winds and the waves obey him?" closing both with psychometry, the characters, etc., of the owners of the articles sent up being fully explained, and their spirit friends described, giving great satisfaction.

**SHIPLEY.**—Afternoon: Mr. Rowling's guides discoursed on "Life's Duties." Evening: "Spiritual Phenomena in Harmony with the Bible History," showing very conclusively that it is recorded on its pages from one end of the book to the other in its various forms. Very good audiences. Many strangers present.—C. G.

**SOWERBY BRIDGE.**—Through sickness Mrs. Wade was unable to keep her engagement, but we had an able substitute in Mr. Verity, of Oldham. This was his first visit, and we hope not the last. Being a stranger, he first explained his position as a spiritual advocate in a racy, humorous, and very pointed manner. His subject was "Spiritualism proven from the Bible." He unmistakably showed the Scripture narratives in a different sense to that usually adduced by sectarians; yet to study the Bible in this fashion would help a spiritualist to hold his own against those who persist in saying spiritualism is unscriptural, &c. Possibly the way in which he advanced his views would not please all, because to some piously inclined people to speak pointedly is like a shower bath unexpected, their nerves can't stand the shock. Let our motto be "The Truth, and Nothing but the Truth."

**STOCKPORT.**—Afternoon: Mr. Ormerod gave a logical and interesting address on "The apparent cruelties of Nature." It was argued that Nature was not cruel, but demanded a strict compliance with her laws, and inevitable punishment was the result of disobedience. Evening: The command "See that ye love one another" was shown to be as necessary now as when it was first uttered, and if obeyed, would have been a remedy for most of the evils that afflict humanity. There was, however, a prospect before us which made the reformer hopeful and encouraged him to persevere.—T. E.

**SUNDERLAND.**—Mrs. Davison gave clairvoyant delineations, mostly recognized, the guides giving initials of names, how long passed away, and ages, very correctly. A good audience.—R. A.

**REOBIRED LATE.**—Bolton. Spinners' Hall. Mrs. Stansfield gave good discourses and clairvoyance to very attentive audiences.—Cardiff, Mr. R. C. Daly lectured ably on "Immortality, its Punishments." The New Year *Lyceum Banner* was presented to each member of the lyceum.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BOLTON.** Old Spinners' Hall.—Fair attendance. Recitations by J. Wood, J. Hutton, J. Borland, and Miss Harwood were all pleasingly given. We shall be pleased to see more friends and members present. Mr. Woods closed with prayer. We hold a social entertainment on Saturday night, and shall be pleased to see many friends.—J. H.

**BRIGHTON.**—Conductor, Mr. Shillitoe. Usual programme. Attendance: Children 78, officers 6. Instead of lessons, Mr. G. A. Wright addressed us. He was much pleased with the improvement we had made in marching and calisthenics, and the prompt way in which the children obey the officers. A few recitations by the children brought a good session to a close.—W. H.

**GLASGOW.**—Good attendance. A reading from the Manual. Mr. Robertson drew attention to the leading ideas, and invited the elder scholars to write essays for next Sunday. Mr. D. Duguid contributed an interesting and instructive half-hour on "Astronomy." Mr. Anderson directed attention to the *Lyceum Banner*, hoping all would support it heartily. Mr. Watt has been giving lessons on "Palmistry," and now kindly offers four prizes, for the one who can read a pair of hands the most accurately by the end of the season, and one each to the scholars who give the most songs, recitations, and essays.—W. R.

**LONDON.** Shepherd's Bush.—Tea party Monday last at Stephenson Hall, Hammersmith. About 40 sat down to an excellent tea, ably provided by Mrs. Cusdin and Mrs. Mason, after which the children gave solo recitations, and musical calisthenics, &c., much to the surprise of



the visitors. We are deeply grateful to the ladies and gentlemen who gave their valuable aid in the concert, namely, Madame Fancon, Miss Morgan, Mrs. Austin, Mr. Chance, Messrs. May, Francis, Brooks, and many others. Much appreciated by all.

LONGTON. 44, Church Street.—Bro. Grocott conducted, and put the children through their various evolutions, and also recitations, songs, and solos with great credit to themselves and pleasure to the friends who favoured us with their presence. A good audience.—H. S.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. The usual programme gone through very well. Mr. Featherstone, of Parkgate, spoke on lyceum work, and commended our children on the exactness in their marching and calisthenics. Our young ladies are worthy of praise for the interest they are now taking in this work.—E. W.

OLDHAM. Bartlam Place.—Morning, good attendance. Mr. Wheeler deviated from the usual routine by taking the groups first. We think the alteration will be beneficial. Recitations by Misses E. Clegg, B. and M. Butterworth, L. Shepherd, and Masters F. Shaw, J. Rooch, and A. Wainwright. The recitations are increasing and form a pleasant item. Afternoon: Large attendance. Conductor, Miss J. Halkyard. The reciters were Misses B. and M. Butterworth, Masters F. Shaw and J. Rooch. A good day.—V. T.

PENDLETON.—The sessions were well conducted by Mr. Crompton, and the various exercises well gone through by a large number of the members. Recitations were well rendered by F. Boys, James Worthington, L. Clarke, and E. Wallis. Singing by Misses Pearson, Thorpe, and S. Armstrong. Master B. Wallis gave an interesting essay on Pathognomy. Prayers by Mr. Wardle and Mr. Moulding.

SALFORD. Southport Street.—Jan. 10: Our Band of Hope entertained nearly 400 poor children to a free supper. Three Councillors of Salford were present, and after the meal, which consisted of rich broth and bread, an excellent programme was gone through by the Regent Nightingale Company. Two dialogues, and songs, and recitations gave evident satisfaction. We express our hearty and grateful thanks to all who have contributed. Every one worked hard and sincerely. Sunday, Jan. 11: Morning: Officers were elected to serve until the end of June. Conductor, Mr. J. H. Blake; assistant conductor, Mr. W. B. Bacon; treasurer, Miss M. A. Barrow; secretary, Alfred J. Tyldesley; organist, Master J. Heggie. Mr. Clarke and Mr. Ross addressed us. Afternoon: An interesting address was given by Mr. Clarke to the poor children invited on Saturday. Jan. 18: Morning, Good help received from Mr. Ellison in system. Afternoon: Many recitations given.—Alf. J. Tyldesley, sec., 803, Liverpool Street, Seedley, near Manchester.

TYNE DOCK.—Jan. 14: An address was given on "How to read character from the facial expression." Two characters were read successfully. Jan. 18, Morning: Adult class. Lesson, "Sexual Physiology." Evening: Mr. Merton gave a good address on "Is Spiritualism forbidden by God?"

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR FEBRUARY, 1891.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

- BATLEY CARR (Town Street): 1, Mrs. Ingham; 12, Mr. Howell; 22, Mrs. Hoyle; 26, Mr. Howell.
- BATLEY (Wellington Street): 1, Mrs. Connell; 8, Mrs. Hoyle; 11, Mr. Howell; 15, Mr. H. Crossley; 22, Mr. Rowling.
- BEESTON (Temperance Hall): 1, Mrs. Dickenson; 15, Mrs. Hoyle; 22, Mr. Newton.
- BINGLEY (Wellington Street): 8, Mr. W. Galley; 15, Mr. Peel; 22 and 23, Mr. Howell.
- BRADFORD (Little Horton Lane): 8, Mrs. Beardshall (service of song); 15, Mrs. Whiteoak; 17, Mr. Howell; 22, Miss Harrison; 24, Mr. Howell.
- BRADFORD (Milton Rooms): 1, Mr. Schutt; 8, Mrs. Wallis; 15, Mrs. Gregg; 16, Mr. Howell; 22, Mr. Swindlehurst.
- BRADFORD (Otley Road): 1, Mr. Rowling; 8, Mrs. Craven (Lyceum anniversary); 15 and 18, Mr. Howell; 22, Mr. Campion.
- BRADFORD (St. James's): 8, Mrs. Berry; 15, Mr. Campion; 22, Mrs. Whiteoak.
- CLECKHEATON (Walker Street): 1, Mr. Peel; 8, Mrs. Jarvis; 15, Mr. Thresh; 22, Mr. A. Smith.
- HALIFAX (Winding Road): 1 and 2, Mr. Hepworth; 8 and 9, Mr. H. Hunt; 15, Mr. Armitage; 22 and 23, Mr. Schutt.
- HECKMONDWICK (Thomas Street): 1, Mrs. Whiteoak; 8, Mr. Hopwood; 15, Mr. Boocock; 22, Mrs. Russell.
- LEEDS (Spiritual Institute): 1, Mr. A. D. Wilson; 8 and 9, Mr. Schutt; 15, Mrs. Craven; 22, Mr. W. Galley.
- MORLEY (Church Street): 1, Mr. J. Kitson; 9, Mr. Howell; 15, Mrs. W. Stansfield; 22, Mr. W. Galley.
- SHIPLEY (Liberal Club): 8, Mr. Howell; 15, Mr. and Mrs. Hargreaves; 22, Mrs. Berry; 25, Mr. Howell.
- WEST VALE (Green Lane): 8, Mrs. W. Stansfield; 15, Mr. W. Galley; 22, Mrs. Jarvis.

MR. HOWELL is also appointed to lecture at Churwell on February 10, and Walton Street, Bradford, on Feb. 19.

- BIRMINGHAM (Smethwick): 1, Mr. Macdonald, of Manchester (Note.—On this date only, morning at 11, evening at 6-30); 8, Experience Meeting; 15, Mr. C. Evans; 22, Mrs. Groom.
- BLACKBURN: 1, Mrs. Bailey; 8, Mr. J. J. Morse; 15, Open; 22, Miss Walker.
- BRADFORD (Walton Street): 1, Mr. A. Moulson; 8, Miss Patefield; 15, Mr. H. J. Bowens; Thursday, 19, Mr. Walter Howell; 22, Mr. Hepworth. Mr. Walter Howell during his course of lectures in the neighbourhood of Bradford will be at Walton Street, Hall Lane, on Thursday 19th, at 7-45. A hearty welcome to all.
- BRIGHTON: 1, Mrs. Hoyle; 8, Mrs. Beanland; 15, Miss Walton; 22, Mr. W. Johnson.
- BURNLEY (Hammerton Street): 1, Mr. Swindlehurst; 8, Mr. Leeder; 15, Mr. J. B. Tetlow; 22, Mrs. Craven.
- COLNE: 1, Mr. P. Lee; 8, Open; 15, Mr. Rowling; 22, Mrs. Gregg.
- HUDDERSFIELD (3, John Street): 1, Mrs. Crossley; 8, Mr. Asa Smith; 15, Service of Song; 22, Mr. Plant. Please note change of secretary, Albert Fowler, Almondbury Bank.

IDLE: 1, Mrs. Jarvis; 8, Mr. and Mrs. Hargreaves; 15, Mr. T. Hindle; 22, Mrs. Beardshall.

LANCASTER: 1, Mrs. Craven; 8, Mr. Swindlehurst; 15, Local; 22, Mr. Macdonald.

LONDON (Marylebone, 24, Harcourt St): 1, Buddhist Sermon, by accredited representative, accompanied by native in costume; 8, Mr. W. E. Walker (clairvoyance); 15, Mr. Hopcroft (trance); 22, Mrs. Treadwell (trance). Thursday evening séances, Mr. Hopcroft will attend as medium. Saturday, Mr. W. E. Walker, as medium.—C. White, hon. sec.

MANCHESTER (Edinboro' Hall): 1, Mr. Milner; 8, Open; 15, Mrs. Berry; 22, Mr. Armitage.

MANCHESTER (Tipping Street): 1, Mr. W. Johnson; 8, Mrs. Britten; 15, Miss Walker; 22, Mrs. H. Taylor.

OLDHAM (Bartlam Place): 1, Mr. J. Burns; 8, Mrs. J. A. Stansfield; 15, Mr. W. H. Wheeler; 16, Mr. G. A. Wright; 22 and 23, Mr. J. B. Tetlow.

PENDLETON: 1, Mrs. Smith; 8, Mrs. Groom; 15, Mrs. Green; 22, Mrs. Britten.

RAWTENSTALL: 1, Mrs. Shulver; 8, Miss Walker; 22, Mr. G. Smith.

ROCHDALE (Regent Hall): 1, circle; 8, Mr. Z. Newall; 15, Mr. B. Plant; 22, Mr. W. J. Mayoh.

SALFORD: 1, Miss Gartside; 8, Mr. Macdonald; 15, Mr. Mayoh; 22, Mrs. Stansfield.

SOWERBY BRIDGE: 1, Mr. G. Smith; 8, Local; 15, Miss Patefield; 22, Mr. Bush.

WHITWORTH.—Feb. 1, Mr. Plant; 8, Mrs. Wade; 15, open; 22, Mr. J. W. Sutcliffe.

BATLEY CARR (Town Street): Saturday, Jan. 31. A public tea and entertainment in aid of the building funds. Tea at 5 o'clock. Tickets 6d. each. A hearty welcome to all.—R. A. Armitage, Glenfield House, Hanging Heaton, nr. Dewsbury.

BLACKBURN: Jan. 25, Mrs. E. H. Britten.

BURNLEY (Hammerton Street): Jan. 25, Mr. J. J. Morse.

BRADFORD. 448, Manchester Road.—January 24: A pie supper and social gathering at 7-30 p.m., tickets, 4d. Sunday, January 25: Mr. D. Milner, speaker. The Misses Milner will give a dialogue "Flowers for father's grave," illustrating the spiritual and theological views of death. All friends invited.

BRADFORD. Little Horton Lane.—Friends please note that we are having a pie supper on Saturday, January 31. Supper at 7 o'clock. Tickets, 6d. each.—A. W.

BRADFORD (Kensington Hall, Gillington): Jan. 25, Mr. H. Hunt; 2-30, "Where are the Dead?" 6-30, "Is Spiritualism a Farce and a Fraud." Mr. A. Moulson will give clairvoyance. Tuesday, Jan. 27: Mr. Hunt will give his tragedy at 7-45. Admission, 1s., 6d., and 3d.

CARDIFF.—January 25: Mr. Victor Wyldes will deliver addresses morning and evening, and on Monday evening he will deal with the recent correspondence and comments upon spiritualism in the *South Wales Echo*, and invites discussion.

COWES.—Saturday, February 7. Annual tea party, concert, and dance in Lepton Board School. Tickets for the tea and evening's entertainment, 9d.; after tea, 4d. Friends, rally round us and help to make it a success.—E. P.

DARWEN.—Change of secretary, Mr. J. Jepson, 42, Duckworth St.

HALIFAX. Special Announcement.—A free tea and social evening to members only, on Thursday, Jan. 29, at 7 p.m., to see what can be arranged with respect to purchasing ground on which to erect a new spiritual church, and also as a reception to our old friend and worker, Mrs. Baity, from America (better known as Miss Hannah Longbottom.)

LONDON (SOUTH) SPIRITUALISTS' SOCIETY, Chepstow Hall, 1, High Street, Peckham.—The anniversary services to commemorate the entry on our fifth year of work will be held on Sunday, January 25, at 11-15 and 6-30, when we extend a hearty welcome to London spiritualists visiting us. Mr. and Mrs. Everitt and a large number of mediums and speakers have promised to be present.—W. E. L.

LONDON. South London Spiritualist Society.—It is urgently requested that ALL MEMBERS interested in the building fund, be in attendance at Chepstow Hall, on Jan. 25, at 8-15. At the general meeting of the 11th inst., an endeavour was made to interfere with the fund, and to absorb the committee instituted to carry out the working of the plan into that of the general committee. As there are strong reasons why this should not be, it is hoped every effort will be made to attend and hear the chairman's report.—J. Thomas Fovargue, chairman and treasurer, 30, Grosvenor Park, S. E.

LONDON.—Musical and Social Evenings. A few friends propose to hold four or five musical and social meetings in different parts of London, in order to raise a fund for the purpose of assisting Mrs. Spring, the well-known medium, who is now in very great pecuniary difficulties. The first concert will be given by Mrs. Ashton Bingham and friends, concluding with a Cinderella Dance, at 24, Harcourt Street, Marylebone (near Edgware Road Station), Friday, January 30, at 8 p.m. During an interval in the concert, if conditions permit, "Rhona," one of Mrs. Spring's controls, has promised to give clairvoyance. Admission by ticket: front seats (including dance), 1s.; second seats (concert only), 6d. Light refreshments on sale. Inquiries respecting this deserving case will be gladly answered by Utter W. Goddard, secretary pro tem., 16, Queen's Parade, Clapham Junction, S.W. Tickets and programmes may be had at the societies' meetings on Sunday, or by post from the secretary as above. Sunday, Feb. 1, a musical meeting at Mr. Warren's, 245, Kentish Town Road, at 7 o'clock, and a benefit meeting, March 1, at 16, Queen's Parade, Clapham Junction. Séance at 3; tea at 5-30, and meeting at 7 o'clock.

MACCLESFIELD: Number of members, 50; seating capacity of hall, 350; average of attendance at Sunday evening meetings, 100. Lyceum: Number of members, 48; average attendance, 35.

MANCHESTER. Geoffrey Street.—Monday, Jan. 26, Mr. J. B. Tetlow will give an entertainment. We hope to see a large audience to welcome him.

MANCHESTER. 10, Petworth Street, Cheetham.—Friday, January 30, special reception séance with Mr. W. Howell. Silver collection. Friends, come early.

NEWCASTLE-ON-TYNE, Cordwainers' Hall: Number of members, 120; seating capacity of hall, 250; average attendance at Sunday evening meetings, 130. Lyceum: Number of members, 95; average attendance, 72.



**NEWCASTLE-ON-TYNE.**—The ladies connected with the Newcastle Spiritual Evidence Society intend holding their annual Sale of Work on Monday and Tuesday, February 2 and 3, and will feel grateful to any friends of the cause who may be inclined to help them with contributions of work, money, etc. There will also be a Lyceum stall, the young people feeling anxious to assist the parent society in every possible way. Gifts towards the sale can be sent to Mrs. Mellon, 61, Heaton Park Road, and Mrs. Hammarbom, 155, Northumberland Street, Newcastle-on-Tyne. Notice.—Mr. Walter Howell, January 25 and 26.

**OLDHAM.** Bartlam Place.—January 31: Mr. J. Burns will give his famous lantern lecture, "Spiritualism—Its Facts and Phenomena," with 100 Oxy-hydrogen limelight illustrations, at 7-30. Tickets: Special seats, 1s.; Admission, 6d. Feb. 1: Mr. Burns will lecture at 3 and 6-30. Evening: Subjects and questions from the audience.

**OLDHAM.** Temple.—Saturday, January 31, a pie supper will be held at six o'clock. Tickets, 6d. and 4d. Sunday, February 1, the Lyceum anniversary will be held. Mr. R. A. Brown, of Manchester, speaker.—E. W.

**PENDLETON.**—Jan. 25: Mr. E. W. Wallis, 2 30. Questions from the audience. 6-30, "Darkest England, the way out."

**SLAITHWAITE.**—Tea party, Saturday, Jan. 24. After tea, an entertainment, consisting of a drama, entitled "Temptation," with new and appropriate scenery. Songs, recitations, etc., by Mr. Hepworth, Miss Meal, Mr. Hayes, and Miss Haigh. Tickets for tea, 6d.; entertainment, 6d. and 3d.—J. M.

Mrs. S. H. HAGON desires us to intimate to her friends and patrons that she has now returned to London after a lengthy provincial and foreign tour. (See advt. card.)

Mr. T. GRIMSHAW, 42, Standish Street, Burnley, has undertaken an agency for all kinds of progressive literature, including *The Two Worlds*, for Burnley and district.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

A NEWSPAPER WAR AT CARDIFF is being vigorously carried on in which the spiritualists are holding their own with notable success. Some one has turned the tide somewhat by introducing Christadelphianism, but we trust our friends will not be drawn off into side issues. The veteran Mr. Rees Lewis argues the point most ably against a Mr. Morton. We hope some thoughtful people will be set investigating as a result.

"THE LYCEUM BANNER" NEW YEAR NUMBER is a decided improvement. It is enclosed in an artistic coloured wrapper which is to be used monthly in future, and has an illustrated four-page supplement. The contents are varied and suitable for children. We have no doubt it will have the large sale it deserves. (See advt., front page.)

COME OVER AND HELP US.—A few earnest friends in Hull are strenuously working to organise a public movement in that town, but they are in great need of assistance and sympathy. Mediums and speakers who can go for their expenses or a small fee should write to the hon. sec., Miss Hargreaves, 9, South View, Queen's Road, Hull. We know of one lady who buys six copies of *The Two Worlds* weekly, and distributes them freely, hoping thus to further the cause. She has our thanks and best wishes.

BURY SPIRITUALISTS, AWAKE.—Mr. H. Baldwin, of 20, Duckworth Street, off Walmerley Road, Bury, writes: "I should like to ask if it is not possible to raise a society of spiritualists in Bury. As I saw in *The Two Worlds*, some weeks ago, that you were asking for men to send in their names who would be helpers in the cause, I should be glad if one could be commenced, as I am a seeker of the truth, and a reader of *The Two Worlds*, and a workingman." Who will help?

THE PROPOSED CONFERENCE OF SPEAKERS.—It has been suggested that this Conference should be held on Saturday, July 4, at Bradford, before the tea and conversazione, instead of Monday the 6th. As many mediums will be at liberty on the Saturday afternoon, who could not possibly attend on the Monday, it is thought that a much better gathering might be secured. Much interest seems to have been aroused in the proposed Conference and union of platform workers, and we should be glad to hear from ALL those who are in sympathy with the idea, especially to receive suggestions and proposals of the objects of such a union. We hope to receive a full expression of opinion. Address E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

THE STRATFORD RELIEF FUND for the deserving poor in East London has reached the sum of £5 11s. 6d., which we are requested to acknowledge; also parcels of clothing from "Stendfast" and "A Friend." List next week. Contributions to Mrs. Yeeles, 3, Arnold Villa, Capworth Street, Leyton; or C. E. Deason, 16, Maryland Road, Stratford, London.

### IN MEMORIAM.

MR. JACKSON, of Silvertown, passed to the higher life, on Monday, January 5th, in his 75th year. His remains were interred at Westham Cemetery, on Friday, 9th. All his family being orthodox, a minister officiated at the grave. Mr. Jackson was an old spiritualist, and a practical worker in the cause, and his cordial grasp of the hand will be missed by many a spiritualist in East London.

ON Friday, January 9, there passed away from amongst us at North Shields one of our oldest members, Mrs. Dorothy Moss, wife of the late G. Moss, sub-inspector of the River Tyne police, in her 80th year, after a long and painful illness, and for five years confined to her bed with paralysis. The remains were interred at Preston Cemetery on Monday, January 12. Mr. Kempster kindly officiated at the grave, and delivered a solemn and impressive address.—J. T. M.

J. B. S., TOOWOOMBA.—Have inquired re remittance. It was duly received and will be acknowledged shortly by the recipient. Quite agree with you re other matters. All sorts of good wishes for the New Year.

### SPECIAL NOTICE TO CORRESPONDENTS.

AMONGST some thirty-nine letters—the majority of which demand private answers from an Editor who is merely a public functionary—we reply thus to such writers as confine themselves (as they should,) to the conduct of the paper.

VOLTAIRE.—Has our correspondent been to the spirit world to know its conditions? Assured as we are that he has NOT been there, we are equally assured by innumerable TEST facts, that the spirits who controlled Mrs. Sweet, the BEST medium of the new dispensation, and the one through whom under crucial TEST conditions the spirit of Voltaire gave his revelations, have given a genuine and graphic description of life in the spirit spheres. We shall continue these revelations to the end, and advise our correspondent to study them in the spirit of one who has still some few things to learn.

We have received a pamphlet from a friend, W. S., the title of said pamphlet being, "Theosophy—The New Religion—The History of a Nineteenth Century Imposture." Whilst we agree with every line of that pamphlet, and could add to it an abundance of matter in testimony of its truth, we desire to remind the friend who sends it, that the motto of this paper is "Principles not Personalities." Again and again we have shown in various articles, written sometimes by the Editor, and occasionally by her most esteemed contributors, the utter worthlessness of theosophic pretensions, and the ridiculous, no less than contradictory and unproven character of the assertions put forth in its name. As long as mystery hunters and easily psychologized subjects choose to pay subscriptions for the purpose of being let into an adytum that does not exist, and therefore can never be reached, we have nothing to do with their action except to let it work its own cure, a result that time is sure to effect. Beyond this our province does not lie. The *Two Worlds* is established to represent what spiritualism is, not what it is not, until barnacles fasten on to the good ship, in which case we shall throw them off without fear or favour.

A number of other correspondents will receive answers hereafter.

TRUTH SEEKER.—The writing you send is most decidedly no language at all. Such productions are of frequent occurrence in the EARLY stages of mediumistic development. You must wait for further unfoldments; don't be impatient, you will probably get better results by-and-bye.

J. T. McKELLAR, North Shields.—Your reports of entertainments were noticed under the heading of *Received late* in No. 164, along with several others. We state every week that reports must reach us first post on Tuesday to secure full insertion. We regret that only brief mention was made, but it was the best we could do under the circumstances.—E. W. W.

NOTICE TO REPORTERS.—If you cannot send your report in time for the current issue, keep it back, and send it off so as to reach us the next Tuesday morning, when it will go in in the usual way.—E. W. W.

UNION IS STRENGTH. CO-OPERATE, FEDERATE, ORGANISE, AGITATE, EDUCATE.—The National Conference Committee invite societies to voluntarily combine for mutual self-help to strengthen each others hands in the work—the great and grand work of defending our principle and proclaiming our glorious facts and philosophy. No plans have been made, no cut-and-dried programme has been prepared to foist upon the societies. You are asked to send in suggestions, to consider the proposals which have been submitted for your consideration, to send delegates to the Conference prepared to work for the good of the whole movement. The delegates from the various societies, when at the Conference, will decide what action shall be taken. One thing we may be sure of—the representatives of the societies will safeguard the liberties of each local spiritualistic association. Surely, spiritualists, the time has come for us to unite nationally for work! Surely we have grown numerous enough, strong enough, and wise enough to unitedly put our shoulders to the wheel, help one another, assist the weak, open new ground, face our foes, and carry the war into the enemies' camp? It is everlastingly true that a united body of earnest, zealous and determined people, who know what they want and mean to win it, are stronger than a lot of stragglers! We have fought single-handed long enough, why not join forces and win the fight.

PLEASURES OF AN EDITOR.—Editing a paper is a very pleasant business. If it contains too much political matter, people won't have it; if it contains too little they won't have it. If the type is small, they can't read it. If we publish telegraph reports, folks say they are nothing but lies; if we omit them, they say we have no enterprise, or suppress them for political effect. If we have in a few jokes, folks say we are nothing but a rattlehead; if we omit jokes, they say we are an old fossil. If we publish original matter, they blame us for not giving selections; if we publish selections, folks say that we are lazy for not writing more, and giving them what they have read in some other paper. If we give a public man complimentary notices, we are censured for being partial; if we do not, all hands say we are an uncouth bear. If we insert an article which pleases the ladies, men become jealous; if we do not cater to their wishes, the paper is not fit to have in their house. If we attend church, they say it is only for effect; if we do not, they denounce us as deceitful and terribly wicked. If we remain in the office and attend to business, folks say we are too proud to mingle with our fellows; if we go out, they say we never attend to business. If we do not pay our bills promptly, folks say we are not to be trusted; if we do pay promptly, they say we stole the money.—*Contemporary*.

CARDIFF, Queen's Arcade, Psychological Hall.—This society is now organising a library for the purpose of circulating spiritualistic literature amongst members and friends. The committee will be glad of assistance from friends of the cause by the gift of books suitable for adults, or for the children attending the Lyceum. All communications should be addressed to the hon. librarian, Chas. H. Help, 10, New James Street, Castle Road, Cardiff.

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W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.

**Astrology.**—Your Nativity cast, and advice given on every matter pertaining to Character, Business, Health, 2/6; with Marriage and Prospects, 5/-; with two years' directions, 7/6. Send Time and Place of Birth to "Magus." c/o W. J. Leeder, 8, Rose Mount, Kighley, Yorks.

Mrs. E. Gavan, 18, Clowes Street, West Gorton, Manchester (late of Denton), PRACTICAL MEDICAL PSYCHOMETRIST, gives State of Health, description of Ailments, &c., the time it would take to cure, advice, &c. All that is required is a small lock of the person's hair, with age, sex, whether married or single. Fee 1s. Stamped envelope for reply. Incurable cases preferred.

**Astrology.**—Your Horoscope, Prospects of Success in Business, Money, Marriage, Health, Future Events, &c., fee 2/6 and 5/-. Full delineation of Character and Abilities, 2/6 extra. State time and place of birth "to Helios," 1, West View, New Pellon, Halifax. Mr. J. J. Morse writes "Helios: 'The Horoscope received is the best I ever had submitted to me. It is especially correct in its description of my personal character and abilities, and it closely accords with my general experiences of life.'"

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JOHN PAGE HOPPS' NEW MONTHLY, "THE COMING DAY."—For the advocacy of the religion of humanity, based on the permanent foundations of the fatherhood of God and the brotherhood of man. The first number, for January, 1891, is now ready. Threepence. (London: Williams and Norgate, Henrietta Street, Covent Garden.) *The Coming Day* will read the word "Religion" in the light of the word "Humanity" and its subjects will therefore take a wide range, dealing not only with the Church, but with the state and the home. Above all things, it will plead for the faith that the prayer, "Thy Kingdom come," stands for a great practical week-day reality, and not for a Sunday dream. *The Coming Day* will be useful as a help to the perplexed, the doubting, and the spiritually homeless. There are many such—more to-day than ever. In all the churches, many feel the pressure of burdensome traditions; while, outside of all churches, multitudes, in self-defence, are drifting towards agnosticism. *The Coming Day* will help these by showing them that religion belongs to humanity, not to the priests,—to streets and homes, not only to churches and altars,—to reason and conscience, and not only to belief,—that it is love, and peace, and joy, in a holy spirit, and is as independent of creeds and rituals and rites as the blue sky is independent of the lake—or the puddle—that tries to reflect it. *The Coming Day* ought to be easily obtained through any bookseller (on giving the names of the London publishers); but experience has shown that it is necessary to arrange for the transmission of such a magazine through the post. Those, therefore, who wish to have it forwarded, may order direct from Frank Hopps, New Walk, Leicester. One copy will be regularly sent for a year for 3s. 6d.; two for 6s.; four for 10s.; ten for £1. All post free.—The first number, for January, 1891, contains—A Letter to Mr. Gladstone on Revelation and Inspiration, and his Reply; A Scientific Basis of Belief in a Future Life; A Child's Religion—in a Letter to a Child; An Agnostic's Marriage Difficulty; Emerson on Robert Burns; A new Book of Common Prayer (Part I.); Messages from our Forerunners; Light on the Path, &c.—Adv.

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