

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JUNE 28, 1891.

Accrington.—28, China Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Hepworth.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Miss Gartside.

Barrow-in-Furness.—82, Cavendish St., at 11 and 6-30.

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. Rowling.

Bailey.—Wellington St., 2-20 and 6: Mrs. Whiteoak.

Beeston.—Temperance Hall, 2-30 and 6: Mrs. Menmuir.

Belper.—Jubilee Hall, at 10 and 2, Lyceum; at 10-30 and 6-30: Mr. G. Featherstone.

Bingley.—Wellington St., 2-30, 6: Mrs. W. Stansfield.

Birkenhead.—84, Argyle St., 6-30. Thursday, 8, Mesmeric.

Birmingham.—Oozells Street Board School, at 6-30.

Smethwick.—43, Hume St., 6-30.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Services of Song.

Bolton.—Bridgeman St. Baths, 2-30 and 6-30: Mrs. Hyde.

Spinners' Hall, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.

Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mrs. Craven.

Otley Road, at 2-30 and 6: Mrs. Wade.

Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Mrs. Gregg.

Flower Service.

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Armitage.

St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Whiteoak.

448, Manchester Rd., 2-30 and 6: Mr. Bloomfield.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Dix. Wed., 7-30.

Birk Street, Leeds Rd., 2-30, 6: Mesdames France and Wrighton.

Bowling.—Harker St., 10-30, 2-30, 6: Mr. Place. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30 and 6. Tuesday, at 8.

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6: Mr. A. H. Woodcock.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Grimshaw.

Robinson St., Lyceum, 9-30; 2-30, 6: Mr. C. H. Young.

Bread St., Lyceum, at 10; 2-30, 6. Mon., 7-30.

102, Padiham Road, 2-30 6-30: Developing Mediums. Tuesday and Thursday, Developing, at 7-30. Wed., 7-30, Discussion.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30: Mr. Swindlehurst.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. J. J. Morse, and on Monday.

Churwell.—Low Fold, Lyceum, at 10-30 and 1-30; at 2-30 and 6: Mr. Wainwright.

Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6: Mrs. Bentley.

Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Marsden.

Cowms.—Spiritual Rooms, 2-30 and 6. Wednesday, at 8, Circle.

Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. H. A. Taylor.

Denholme.—6, Blue Hill, at 2-30 and 6.

Derby.—51, Crosby Street, at 6-30.

Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, 6-30: Mr. J. Hall.

Foleshill.—Edgewick, at 10-30, Circle; at 6-30.

Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.

Halifax.—Winding Rd., 2-30, 6: Mr. Tetlow. Monday, 7-30, Mr. Raisbeck.

Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30: Mr. Llewelyn.

Haswell Lane.—Mr. Shields's, at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mrs. Berry. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; 2-30 and 6: Mrs. Beardshall.

Monday, 7-30. Tues., Wed., & Thurs., Members' Circles.

Heywood.—Discussion Hall, Adelaide Street, at 2-45 and 6: Mrs. Best. Thursday, at 7-45, Public Circle.

Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis.

Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. W. J. Leeder.

Hull.—Seddon's Rooms, 81, Charles Street, 6. Thursday, 7-30, Circle.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. C. Firth.

Keighley.—Lyceum, East Parade, 2-30 and 6.

Assembly Room, Brunswick St., 2-30 and 6: Mrs. Britten.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. W. Johnson.

Leds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. G. A. Wright.

Institute, Cookridge St., Lyceum, 10; 2-30 6-30.

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum, at 10-45 and 6-30.

152, High Cross St., at 2-30, Lyceum; 6-30.

Leigh.—King Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby Street, Loudon Road, Lyceum, at 2-30; at 11 and 6-30: Mr. W. Howell, and on Monday.

London.—Camberwell Rd., 102. At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, Discussion—"The Need for Federation;" at 3, Lyceum; at 7, Spirit Circle; at 8-15, General Meeting. Thursday, at 8-15, Address and Healing.

Canning Town.—2, Bradley Street, Beckton Road, at 7. Tuesday, at 7-30, Séance.

Clapham Junction.—16, Queen's Parade, at 7-30.

Forest Hill.—23, Devonshire Rd., at 7: Mrs. Stanley.

Thurs., 8, Séance, Mrs. Bliss. Saturday, 8, Developing Circle.

Islington.—Wellington Hall, Upper St. Closed during July & Aug.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs., 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45. Closed for the summer months.

King's Cross.—184, Copenhagen St., N., 10-45, 6-45, Mr. T. Emma.

Lewisham.—193, Hithergreen Lane. Séances every Friday, at 8.

Lower Edmonton.—38, Eastbourne Terrace, Town Road. Closed till September, for open-air meetings.

Marylebone.—24, Hartcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Members' Quarterly Meeting; all welcome to attend. Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Mrs. Spring.

Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Open-Air Mission.—Hyde Park, at 3. Several good speakers.

Peckham Rye, near Band Stand, 3-15. Support the workers.

Finsbury Park, near Band Stand, at 11-30. Rally round.

Victoria Park, at 11.

Wandsworth Common, near Foot Bridge, at 11-30.

Battersea Park, near Band Stand, at 3-30.

Peckham.—Winchester Hall, 33, High St., at 11, Mutual Improvement; at 7, Mrs. Stanley and others. Monday, at 8-30, Founders' Meeting. Friday, Free Healing, 8.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 3; at 7. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., 7: Mrs. Record.

Longton.—44, Church St., at 11 and 6-30: Miss Plant.

Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30.

Manchester.—Temperance Hall, Tipping Street, Lyceum at 10; at 2-45 and 6-30: Miss Jones.

Collyhurst Road, at 2-30 and 6-30: Mrs. Stansfield.

Edinburgh Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. J. Moorey.

10, Petworth Street, Cheetham, Friday, at 8-15.

Mexborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 2, 6-30.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 1-45; 2-30 6: Mrs. Dickenson.

Nelson.—Sager St., 2-30, 6-30: Mr. G. Whittaker, Trance & Clairvoyant.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 6-30: Mr. J. H. Lashbrooke.

North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15: Mrs. White, Clairvoyant.

41, Borough Rd., at 6-30: Mr. J. Graham.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Clark.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.

Masonic Lecture Hall, 10-45, 6-30.

Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Victor Wyldes, and on Monday.

Hall, Bartlam Place, Horsedge St., Lyceum, 10 and 2; at 3 and 6-30: Locals and Clairvoyance.

300, Lees Road, Wednesdays, at 7-30.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. H. Price.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Miss Walker.

Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30: Mr. Sutcliffe.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. G. Smith.

Rochdale.—Regent Hall, at 2-30 and 6.

Michael Street, at 2-30 and 6. Tuesday, at 7-30.

Penn St., 2-30, 6: Mr. Ormerod. Wednesday, at 7-30, Circle.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

Central Board School, Orchard Lane, 2-30 and 6-30.

Shipley.—Liberal Club, 2-30, 6: Mr. J. Kitson.

Slaithwaite.—Laith Lane, at 2-30 and 6: Miss Patefield.

South Shields.—85, George Potts St., at 11 and 6.

Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. E. Bush. Anniversary.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Rooke. Thursday, Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Stephenson.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. R. Grice.

Walsall.—Central Hall, Lyceum, 10; 11, 6-30: Major-General Phelps.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, 2-30, 6: Local.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mrs. Stephenson.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE "LARGER HOPE" IN A HERESY HUNT.

THE Northern Association of Baptist Churches sitting recently at South Shields adopted by a majority a resolution to send a deputation to confer with the Rev. Walter Walsh, of Newcastle-on-Tyne. Mr. Walsh had intimated to the meeting that they might appoint such a deputation, but it would be waste of energy, because neither he nor his church would receive them. This did not prevent the passing of the resolution, whatever effect it may have on the projected interview. The reason of this action is that Mr. Walsh has been preaching what a majority of the association evidently regard as heresy. They do not believe in the "Larger Hope." They would, we believe, contend that it is unscriptural. Commenting on this action, the Editor of the *Newcastle Daily Leader* says: "It is our opinion that neither religion itself nor its appeal to mankind is strengthened by these attempts to define the undefinable and upon the definition to coerce the minds and consciences of honest and earnest men. We can assure our well-meaning friends who are leading this crusade that religion is only made hateful by such action. The churches are frequently lamenting in these days their failure to reach the great body of the people. Nothing is more fatal than this sort of proceeding to their influence over the millions who are without the pale. It is not necessary to preach the doctrine that creeds must be watered down to suit the masses to see that they need not necessarily be planted with thorns. There are vast masses of men and women longing for some solid foothold, some steady hope as to the future. They are prepared to receive the truth. But they are not comforted when religious teachers fight among themselves. The burden and mystery of life lie heavily upon them. They realize the evil and the suffering in the world. They look for guidance and behold Christian teachers tearing out Christian teachers' eyes, because they are not agreed as to the truths which they urge upon others! There is room and reason for differences we know without prejudice to the truth itself. But that is a view that does not strike the youth who looks out on life and upon religious people warring with and boycotting one another like pagans. It does not strike the man of the world, who turns away with a natural sneer. To be inflexible in a good cause is a virtue, but inflexibility without power or purpose, except to nag for a petty and delusive uniformity, is not a virtue, and inflexibility in intolerance, whether political or religious, is a vice."

We follow up these timely remarks by a few extracts from the meeting of Christian brethren (?) at which the above-named resolution was discussed, and finally passed. The account is, "ON THE REV. WALTER WALSH AND HIS ACCUSERS." Amongst the first resolutions propounded in this remarkably-unresting meeting was a speech from a Mr. Bartlett, in which he defines the Baptist Society's views thus:—

"Its only terms of membership are—that all shall seek to govern their lives in the spirit of Christ, and to do good to their fellow-men. Now, it was one thing to seek to govern one's life by the Spirit of Christ and another thing altogether to be a disciple of the Lord Jesus Christ."

In this we would like to know whether to be "a disciple of Christ" includes the conditions of belief given in the closing verses of the last chapter of St. Mark, in which Jesus is especially made to say that *those that believe in him these signs shall follow*—"Healing the sick," handling serpents, and drinking deadly drinks without harm, &c., &c. Does this church of Rye Hill Baptist Christians give these signs?

"He took it that the universally-acknowledged basis to membership of Christian churches was, in the first place, a full recognition of Christ, and, in the second place, a full surrender to Christ, and he held that a man was not fit to be a member of the church who was unable to subscribe to a full confession of faith in God the Father, God the Son, and God the Holy Ghost. The Baptist Church was a church of professing believers, and not a church of inquirers."

Good for the Rye Hill Christians! But again, where are the signs? Amongst the notable signs of unrest in this same church, which show how far, either its members are from the Christ of 2,000 years ago or that same Christ is from the progressive spirit of the present age, we cite the following remarks by the next speaker, the Rev. Mr. Herries, of North Shields, in the course of a long speech in defence of Mr. Walsh:—

"The speaker then referred to the advancement of the conception of divine truth, and said that doctrines once believed in as fundamental were no longer so much as whispered from their pulpits, and was it not possible, he asked, that God had yet greater things in store for the coming generation? And when a man believed that God had given him a message to his fellow-men, and, having the courage of his convictions, fearlessly proclaimed the truth which he had in his own soul, why the haste to cry out 'Heretic'? Any man who had eyes to see and brains to think must be conscious that a great wave of spiritual enlightenment was sweeping over the Christian thought of the age, and if they refused to be carried forward they must be hopelessly stranded. They maintained that they held evangelical doctrines the same as those present, but if their definition of such doctrines led them to take a wider view of Christian truth than was held by others, what of that? They were responsible to God. Were his hearers sure that they all agreed with each other? If they did, their intellects must be fearfully and wonderfully made. Was there a layman there who thought his minister could never have new ideas to impart to him, for if this were so, why did he attend the church? He might as well stay at home. And the minister who had a church composed of such hearers must of all men be most miserable. The unrest in their churches did not begin with Mr. Walsh. It was there before he was known amongst them, but he had accentuated it. It appeared to him (the speaker) that the ministers and people were afraid of each other. If ministers would speak out plainly what they believed their people would respect them the more."

Mr. Walsh's reply to the charges of heresy brought against him being a very long one, and only a reiteration of the persecution he had been subject to, and his right to think and teach as his conscience dictated, we need not quote it *in extenso*. We would, however, call attention to the special sentences which raised an extraordinary clamour, and caused several of the *Reverends* present to beat a speedy retreat. Mr. Walsh said:—

"Some of them, perhaps, knew that during the winter a very important conference of working men was held at his church, the object being to find out, through their own chosen representatives, the reason why so many working men did not go to church. Amongst the many reasons alleged, one made by a man whom he knew to be true was that before a man could join a Christian church he must swallow the whole of the theology which to him was unbelievable. He (Mr. Walsh) thought that they had given some reason to believe as they did. In order to remove this, he sat down and wrote that manifesto. That was at least one of his objects. He might be ignorant, more especially he might be ignorant of the theology of the Northern Baptist Association, but he honestly thought he was expressing the belief that every church was prepared to act upon. He had yet to learn that such a thing was a sin or that it was what was worse—a heresy. If a man did not believe in the whole of the Thirty-Nine Articles he still thought it was possible for him to be a disciple—who was not a full-fledged intellectual Christian, but a learner, and if he had five hundred of such offers he would welcome them and say, 'Come in, thou blessed of the Lord.' There were ministers in the different churches connected with that association whose theology could be questioned, and there was a minister in that association who, to his knowledge, held, for example, that there was no Immaculate Conception."

It would be needless to follow the discussion further. It is in all its details only a re-echo of the unresting spirit that seems to pervade every denomination, and forms one of the leading signs of the times in ecclesiastical associations. What invisible powers are at work amongst the dry bones of old theology we may shrewdly divine, but care not to say. Meantime we have such immutable faith in the undying permanence of the religious element in the human soul that whilst we listen to the noise of the shaking amongst the very dry bones we are as confident as was Ezekiel of old that under the breathings of the angels of eternal life those same dry bones will yet arise, stand on their feet, and become "an exceeding great army of living men and women."

ARE THERE OBJECTIVE APPARITIONS?

BY ALFRED R. WALLACE, D.C.L., LL.D.

[CONTINUED FROM No. 170.]

Effects of Phantasms on Animals—Psychical Research Society's Records.

In my last article I mentioned the case of a female figure in white, seen by three persons, floating over a hedge, ten feet above the ground, when the horse they were driving suddenly stopped, trembling violently with fright. . . .

During the tremendous unexplained knockings recorded by Mr. Garling, there was a large dog in a kennel near the front entrance, especially kept to warn off intruders, and a little terrier that barked at every one, yet, when the knockings occurred that awakened the servants, sixty feet away, the dogs were silent, the terrier shrinking away as if in mortal terror.

In the remarkable account of a haunted house, occupied by a well-known English Church dignitary, the different behaviour of dogs in the presence of real and phantasmal disturbances, is pointed out.* When an attempt was made to rob the vicarage, the dogs gave prompt alarm, and the clergyman was aroused by their fierce barking. During the mysterious noises, however, though these were much louder and more disturbing, they never barked at all, but were always found "cowering in a state of pitiable terror." They are said to have been more perturbed than any other members of the establishment, and "if not shut up below, would make their way to our bedroom door and lie there, crouching and whining, as long as we would allow them."*

In the account of haunting in a house at Hammersmith, near London, which went on for five years, where steps and noises were heard and a phantom woman seen, "the dog whined incessantly" during the disturbances; and, "the dog was evidently still afraid of the room when the morning came. I called to him to go into it with me, and he crouched down with his tail between his legs, and seemed to fear entering it."*

On the occasion of a "wailing cry," heard before a death in a rectory in Staffordshire, a house standing quite alone in open country, "we found a favourite bulldog, a very courageous animal, trembling with terror, with his nose thrust into some billets of firewood which were kept under the stairs." On another occasion, "an awful howling, followed by shriek upon shriek," with a sound like that caused by a strong wind was heard, although everything out of doors was quite still, and it is stated, "We had three dogs sleeping in my sisters' and my bedrooms, and they were all cowering down with affright, their bristles standing straight up; one—a bulldog—was under the bed, and refused to come out, and when removed was found to be trembling all over." The remark of Mrs. Sidgwick on these and other cases of warning sounds is that "if not real natural sounds, they must have been collective hallucinations." But it has not been shown that "real natural sounds" ever produce such effects upon dogs, and there is no suggestion that "collective hallucinations" can be telepathetically transferred to these animals.

In the remarkable account by General Barter, C.B., of a phantasmal pony and rider with two native grooms, seen in India, two dogs, which immediately before were hunting about in the brushwood jungle which covered the hill, came and crouched by the general's side, giving low, frightened whimpers; and when he pursued the phantasm the dogs returned home, though on all other occasions they were his most faithful companions.

These cases, given on the best authority by the Society for Psychical Research, can be supplemented by a reference to older writers. During the disturbances at Mr. Mompesson's house at Tedworth, recorded by the Rev. Joseph Glanvil from personal observation and inquiry in his work, "Sadducismus Triumphatus," "it was noted that when the noise was loudest, and came with the most sudden and surprising violence, no dog about the house would move, though the knocking was oft so boisterous and rude that it hath been heard to a considerable distance in the fields, and awakened the neighbours in the village, none of which live very near this."

So, in the disturbances at Epworth Parsonage, an account of which was given by the eminent John Wesley, after describing strange noises as of iron and glass thrown down, he continues: "Soon after, our large mastiff dog came and ran to shelter himself between them (Mr. and Mrs. Wesley). While the disturbances continued, he used to bark and leap, and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble, and creep away before the noise began. And by this the family knew it was at hand; nor did the observation ever fail."

During the disturbances at the Cemetery of Ahrensburg, in the Island of Oesel, where coffins were overturned in locked vaults, and the case was investigated by an official commission, the horses of country people visiting the cemetery were often so alarmed and excited that they became covered with sweat and foam. Sometimes they threw themselves on the ground, where they struggled in apparent agony, and, notwithstanding the immediate resort to remedial measures, several died within a day or two. In this case, as in so many others, although the commission made a most rigid investigation, no natural cause for the disturbance was ever discovered.

In Dr. Justinus Kerner's account of the Seeress of Prevorst it is stated of an apparition that appeared to her during an entire year that, as often as the spirit appeared, a black terrier that was kept in the house was no sooner perceptible to the seeress than the dog ran howling and shaking to someone present, as if for protection, and after his first sight of the apparition would never after remain alone at night.

In the terrible case of haunting given by Mrs. S. C. Hall to Mr. R. Dale Owen,* the haunted man, who was well-known to Mrs. Hall, stated that he had not been able to keep a dog for years. None which he brought home with him would stay in the room with him night or day after the haunting began, but would run off and never return.

Several other cases of a similar kind are quoted by Professor Wallace as recorded by the Psychical Research Society, together with the occasional comments of that learned body by way of attempting to find *natural* causes for what they describe.

Once more we propose to cite the well-known experiences of the Editor, at least in such well-attested cases as the following, written by her some years ago for the *Banner of Light*, and fully verified by the parties who were concerned with herself in the remarkable incidents narrated.

Quoting *in extenso* from the *Banner* article, the Editor says, "During my engagement at Delphi, Indiana, I was the guest of your esteemed friends and mine, Dr. and Mrs. Beck. On the first Monday of my stay Mrs. Beck invited me to accompany her in her usual summer morning drive. The doctor had gone off in his buggy to visit some of his patients, and Mrs. Beck and I occupied an open carriage drawn by two most beautiful bay horses. To gratify me with a view of the lovely Wabash valley scenery, Mrs. Beck ordered the driver to proceed along a beautiful road, which she said would presently open upon the entire valley gorge. We were going at great speed, as the horses seemed wonderfully gay, when I suddenly observed a man standing right in the centre of the road. I called out to the driver to beware of the man, the only one in sight, but he either did not see him or did not hear me, for before I could speak again or Mrs. Beck interfere the horses had passed directly over him. They immediately after stopped, reared up on their hind legs, and became for a few minutes unmanageable. After the driver had got out, soothed them, and led them forward several yards, we all turned to look for the hapless man, whom we feared must have been killed. To our surprise there was nothing to be seen

* "Phantasms of the Living," Vol. II., pp. 97-99.

* R. D. Owen's "Footfalls on the Boundary of Another World," pp. 186-192.

up or down the long road, and over the fields on either side not a vestige of a human being dead or alive was in sight. Yet, both Mrs. Beck and I had seen him, and the terrified condition of the horses proved that they too had encountered something to cause them disturbance. Resuming our journey, and, at my request, moderating our speed, we arrived at the brow of a steep descent, before entering upon which the driver descended from his seat, intending to lead the horses down to the valley road below. Seeing the descent so frightfully steep, I proposed to Mrs. Beck that we should get out and walk down. This we were about to do when, just as I turned from the carriage, I saw a sight which caused me to exclaim, "Good heaven! Look there!" "What do you see?" cried my companion. "Don't you see those Indians?" I replied, and I then began to count out aloud twenty-one of them. They were neither walking nor running, but trotting with a peculiar jerk of the knee upwards, such a gait as I had never seen before. I saw in the broad sunlight that they were dressed in their war paint and feathers, and every article of their dress, their clubs, tomahawks, and hatchets, mostly carried over their shoulders, were shining in the sun's ray. They trotted by the side of the river, on a path scarcely wide enough for one alone, then they made for a projecting rock which as each one reached he immediately melted out. All this I detailed aloud, without reflecting upon what I was saying, until, as the last one disappeared at the rock, I involuntarily asked, "Where are they all gone then? They seem to have entered the rock. Is there a cave there?"

"There was one, once," said my companion in a low and solemn tone, "but it is all blocked up now. It is the grave of twenty-one hapless Wabash Indians, once the masters and terror of the valley. They were invited to a portion of the valley beyond, to hold a 'pow wow' with their enemies, who treacherously hid in large numbers behind that rock, and as each of the unfortunate chiefs passed they were savagely murdered, and their bodies thrown into the cavern on the other side. Your description," added my friend, "is perfectly correct; for though I did not know, and never have seen, that phantom band, many others have. The scene of the massacre is haunted and mediums visiting this place have so often described a similar scene that I determined to bring you here, before you—a total stranger to the place or its traditions—could have by any possibility a knowledge of what has occurred here."

Now, perhaps some sceptical researcher into the purely *natural*, and entire disbeliever in the supernatural, will explain this singular vision by the allegation that, as the story was already in Mrs. Beck's mind, I received the impress of that story by *thought transference*. Without any comment on such a case of mental marvel, let the sequel speak for itself. Whilst we two were cautiously descending the steep path, we were recalled by the cries of our driver, only to witness such terror displayed by the poor horses as I never before beheld. Their eyes were starting out of their heads, their poor bodies were covered with foam, and they were trembling, snorting, and uttering literal cries and groans more like wild beasts than horses. "It's the ghosts of them murdered Ingins they've a-seen," said the driver, and so chimed in two or three men coming down the road, whom the man had called to his assistance. One of these persons declared that a cart-horse of his own, which he had tried to lead down that pass, had seen the Indian troupe and gone clean mad. Each of the men gathered there had similar weird tales to tell. One had a dog that had died of fright there; another a child, that went into fits at the sight of the spectral band.

The outcome of our own adventure was that the poor horses had to be led back between two men, whilst we were obliged to walk home. Still more unfortunately than this was the fact that one of those beautiful horses died that same night, whilst, for reasons that Dr. Beck declined to tell me, the other splendid creature had to be killed a few days later.

If this vision was the reflection of my good hostess's mind upon mine, what was it caused the death of the two horses?

Verdict—of their master and the entire neighbourhood—"Died of Fright."

One of the saddest things about human nature is that a man may guide others in the path of life without walking in it himself; that he may be a pilot and yet a castaway.—*Anon.*

JULIAN HAWTHORNE'S VERY SUGGESTIVE REMARKS ABOUT PLANCHETTE.

WHAT MOVES THE PENCIL?

ALTHOUGH I have often searched for it, I have never been able to find the name of the genius who invented the little table on wheels with a pencil on it. At any rate he deserves the thanks of the many people who have been entertained by the little instrument. A man of an inventive turn might doubtless greatly improve upon it. I first heard of planchette about thirty years ago; but the first one I possessed was made by my own hand out of a bit of a cigar box in 1884. Summer visitors were staying with us, and there were half-a-dozen children always on hand. I expected to amuse them for an evening or two, but the fun lasted three or four months, and was even renewed the following year.

The grand initial truth is that planchette will move. When you first sit down to it the idea seems so palpably absurd that it is with difficulty you compel yourself to remain in position. After ten minutes of silence and immobility you are tempted to give the thing a jerk on your own account, and you are morbidly suspicious of your partner in the transaction. All of a sudden, planchette, with a faint preliminary jerk, starts off and makes a long, swinging, sidelong movement, marked by the pencil with a straight dash. It takes you by surprise, and you know you are innocent in the matter, but you are convinced your partner is guilty. He meets your glance, and you see in his eyes his own corresponding conviction regarding you. No, you are both alike blameless. But then, what made the planchette move?

I confess this question interests me more than any ghost story I ever heard. A more curious sensation than this movement beneath your hand of a thing which is not alive, and which you are not yourself propelling, is seldom experienced by mortal man. We see iron filings move about the poles of a magnet, or bits of paper flutter to a piece of rubbed sealing-wax; but this is different, for planchette moves in no fixed direction toward a certain objective point, but in all directions impartially; and, moreover, it moves intelligently. It writes, draws, and does other things which I shall presently describe. Barring certain habits that it falls into, its manifestations certainly contradict expectation; it does not do what some think it is going to do. In vain you ask it a question which seems to necessitate a particular answer; planchette replies from quite another standpoint and current of thought, and its reply is a surprise. In pursuance of the theory of "unconscious cerebration," you explore your mind and memory for the source of planchette's remarks, with no very satisfactory results. Besides, admitting that the contents of your memory and the springs of your character lie open to planchette to make therefrom such selections and combinations as it chooses, how does it do it? How do the contents of your mind get into the piece of tobacco box, and how does it contrive to write them out?

I have spoken of the attraction of a magnet. If you hold a small piece of iron close to a strong magnet you feel a slight pull. The pull the planchette gives to your fingers when it proceeds on its peregrinations is very similar to this. But in writing out a word it pulls in a dozen different directions within the space of a few seconds. The effect is not like that of a machine, however complex, or of a body obeying fixed and inevitable laws, but of an independent personality, endowed with intelligence, purpose, and memory. For it remembers what it has said and done in the past and knows what it is about to do. Our planchette, in answer to questions suggested by its own answers, related to us in daily instalments, extending over three weeks, a long story comprising upward of ten thousand words. It was so good a story that it was afterwards accepted and published by a leading periodical, word for word, as it was originally written down, and from beginning to end there was not an inconsistency. Nor was it all written through the mediumship of one pair of people; a dozen different couples at different times sat down to the work, and the tale proceeded uninterruptedly. In short, the complete story must have been stored up in planchette's "mind" before it began to write it.

After we have become accustomed to the thing and familiar with its ways many queer things are noticed. Planchette has no morality and no regard for truth. If we ask a question as to a matter of fact, or about something in the

future, its reply is always ready and generally very explicit, but never true save by accident. By far the best method is to let it take the lead in conversation. "Will you write Planchette?" "Yes." "Well, who is writing?" "John Smith" (or some other imaginary person). You now proceed to question John Smith on any imaginable detail of his person, his life, death, occupation, desires, recollections, purposes, and sentiments. By-and-by, John becomes a human and recognizable individual to you, and you are even able to tell by the preliminary sensation in the nerves whether it is John or someone else who is about to write the next sentence. Planchette never confesses its own *dramatis personæ*. Sometimes three or four different persons (to call them that) will each write a sentence one after the other; but the sentences are all characteristic in style and conception. Occasionally I have seen two communicants contend for the possession of planchette, jerking it away from each other, tripping up each other's writing, fighting, in a word, like two angry children, and in one instance breaking the pencil in their struggle. Planchette often betrays faults of temper, vanity, mirth, cynicism, scorn—all manner of human foibles. "Tell Mary," it once suddenly wrote, breaking in upon some yarn it was spinning, "she had better shut up." Now, Mary did not have her hands on planchette, but she was sitting at the table distracting our attention by making frivolous remarks. Planchette always wants the whole attention of everybody in sight, and is apt to grow sulky or abusive if this is not accorded.

It only does its best work, in fact, when the general interest and curiosity of the spectators is at its height. We also found that, other things being equal, it wrote better on a warm day than on a cold one, and that the hands of those who are working it should be warm. The best wood to make it out of was the resinous varieties. The proper shape was that of a heart (on a playing card), and the dimensions seven inches by five. Wheels are not necessary on the legs; it writes more steadily without them.

It will do other things beside write. Let some one hide an object—say a key or a glove—somewhere in the room, and let two others who don't know where it is hidden take up a planchette and let it rest on their right and left hands respectively, the forefingers hooked on the legs of the instrument. Now tell it to find the object, and you will immediately find a slight pressure of the legs against your fingers, indicating the direction in which planchette wishes to go. You step in this direction, carefully heeding and obeying the pressure. Thus you will be led all around the room, and in three cases out of five, perhaps, the object will be found.

If one take it outdoors it will act like the witch-hazel of tradition; it will dip very perceptibly in passing over certain places. Whether, underneath these places, there was water or gore I never made an investigation, but the movement was always repeated at the same spot. Planchette will perform such feats, however, only after it has thoroughly become domesticated, so to say, and of course one of the persons handling the instrument must be a "medium," whatever that may mean. About one person in five, according to my observation, has more or less of this faculty, and one out of twenty will have it in a marked degree.—JULIAN HAWTHORNE in *Religio-Philosophical Journal*.

THE RIGHTS OF STREET PREACHERS.

MR. E. G. PRICE, a gentleman connected with the Christians' Meeting House, Sturgeon Road, Walworth, was summoned at Lambeth, on Saturday, for causing an obstruction at South Place, Kennington Park, a favourite resort of street preachers. Upon it becoming known to the defendant and his friends that the police intended to take action, they issued a printed manifesto headed "Four Open-air Preachers' Appeal to the Coronation Oath." In this document they maintain their right to stand at street corners, and remark, "So long as a man confines himself to preaching or heralding forth the Word of God, the coronation oath allows no policeman to touch him and no magistrate to fine or imprison him." Mr. Biron granted an adjournment. Chief Inspector Chisholm said it had been alleged that the Bishop of Rochester had instigated these proceedings, but that was not so.

Appetite is a relish bestowed upon the poorer classes that they may like what they eat; while it is seldom enjoyed by the rich, because they may eat when they like.—*Horace Smith*.

THE NATIONAL SPIRITUALISTS' FEDERATION.

ONCE more we call special and urgent attention to the ensuing Conference at Bradford, for July 5th, a full notice of which, together with the AGENDA, order of procedure, constitution, &c., has appeared in No. 187 of this Journal, and will be repeated again in our next issue, 190—the last before the conference actually takes place.

To those Spiritualists who do not realise the full importance of this gathering, and its objects as set forth in the agenda, all or any words of ours at this time will fall fruitlessly alike on eye and ear. The present openly avowed "unrest of the churches," and the unmistakable breaking asunder of those ecclesiastical chains that have for so many centuries held the souls of humanity in the bonds of abject submission to the dicta of priestcraft, no less than the utter powerlessness of mere iconoclasm to fill the aching void of the human soul with the bread of eternal life, should make every thinking man and woman who hears the very name of Spiritualism rush to its standards as to a true saviour of the race. Spiritualists, indeed, cannot lift up their hearts too gratefully to the Father of Spirits, in this tremendous era of religious change and disruption, for the timely revelation of a real and objective spiritual universe, nor should they spare any effort to hasten the day when the angels, who have led *them* out of the wilderness of fear and falsehood, should guide the entire family of mankind by the pillars of cloud and fire into the promised land of light, truth, and immortality. But will this glorious deliverance be merely effected by destruction of the false, without reconstruction of the new? Will the temple of the future be erected wholly without cost or effort? Will the supine looker-on constitute an army of power sufficient to move public opinion, or effect any good of any kind beyond the selfish gratification which one isolated individual may derive in the knowledge he possesses? Reason, nature, and the experience of all ages and climes thunder forth a combined negation to these questions; and until the now separated fragments of the multitudes, that might, in combination, become the most resistless army of light that was ever gathered together on earth, with the angels of heaven as their leaders—until those who call themselves Spiritualists come thus together "with one accord," and, forgetting all selfish individualism, work indefatigably for the common good, the old, worn, and all too familiar figure of a bundle of sticks loosened, unbound, and scattered in helpless weakness hither and thither, will be the only true illustration of what might have been, but never will be, at least in this generation. We do not know how much good may, or may not, result from this coming Conference, but we do know that nothing will be effected without such efforts, and the Executive Committee, feeling this deep responsibility, have taken every means their opportunities would permit to endeavour to smooth the way for a success as marked as the inaugural Manchester Conference of last year. On the occasion at hand much must depend upon our good Bradford allies, and we hope in our next issue to be able to announce final arrangements for the entertainment of visitors and friends of the movement.

Whatever may be the results, the Executive Committee have put their shoulders to the wheel of effort, and their hearts in all their attempts. We know of invisible hosts and immortal prompters *who will be present*. If their earthly instruments fail in their part of the work, we who have most faithfully striven can fall back upon the sublime Rosicrucian watchword "GOD UNDERSTANDS"; and in this spirit of trust, and for the sake of their past efforts, the writer, on her own behalf and that of her associates, re-echoes the cry of the watchers on the tower, "The morning cometh!"

On behalf of the Executive Committee,

EDITOR *Two Worlds*.

A New York journal says that the country clergyman who finds it hard to do his preaching on Sundays can procure weekly sermons, at reasonable prices, from several of the literary syndicates of that city. "He can have his choice of many kinds, the strictly edifying, the strongly horrifying, the purely expository, the highly eloquent, the very sensational, or the plain and Scriptural. He can have sermons applicable to the affairs of the times, with illustrations drawn from the current news, or he can have sermons containing allusions to the Holy Land and the places spoken of in the Scriptures." Surely this is an enterprising age. [N.B.—Trade in sermons is not limited to America.—Ed. *T. W.*]

CORRESPONDENCE.

SPIRIT WARNINGS.

To the Editor of "The Two Worlds."

MADAM,—I solicit the favour of insertion for the following personal experience in the columns of your paper, with the object, if possible, of obtaining some explanation. I write the experience at the request of friends and believers in Spiritualism. My first mysterious experience occurred about four years since. I was awakened by my wife, who said, "What can that light be over the mantelpiece? See! it moves and grows larger." I contented myself by saying, "It is only a shadow." The light I should say was nearest to my wife. The following day we received intelligence that her nephew had died during that night. Our next experience was on December 29, 1887. On this occasion the position of the light was different, it being directly opposite to me. I got up and looked about to see what could have caused it. Failing to find any source of the light, I returned to rest again, first noting the time, which was 1-50 a.m. The same morning, about 7 a.m., when my wife and I were dressing, the door knob was turned and the door opened; neither of us were near it, and no one else was in the house. My wife at once remarked, "R——, that is a signal; be sure your father is dead." He was ill at the time. During the day I received the news that my father had died at 1-50 a.m. that morning. The mystic light appeared again in January, 1891, about two months after the death of my wife. To avoid harrowing up my own feelings I shall not enter into much detail on this sad subject, but on this occasion I was standing by my bedside in the small hours of the morning, and certainly wideawake. Everything was quiet, and dark inside and out, when suddenly a bright light appeared on the back of my left hand, and for several seconds remained playfully moving about, after which it suddenly vanished. Being somewhat sceptical in spite of the evidence before me, I endeavoured to obtain similar results by different objects at hand, first in the intense darkness, and afterwards by raising the blind so as to admit light artificially, but try as I would I could not obtain any like result. I may add, the first time my wife was ever in the locality of the cemetery where she is buried, was for a casual walk. She did not know the situation of the cemetery, was not more than within half-a-mile of it, neither had she the remotest idea of ever living in that neighbourhood. Although the walk alluded to was taken fourteen years prior to her demise, yet she used the following words to me on our return home: "The cemetery is higher up the road than we went, and that is the way I shall go when I am buried."—Yours faithfully,
L. R.
Warrington.

[Our friend need be at no loss to account for lights which have a supermundane origin and significance—many spirits can only manifest their presence in this way. The spiritual atmosphere or the *substance* (if we may use the term) of the spirit spheres approximates more nearly to electricity than to any other element or form of element known to man; hence, those spirits who are not mediumistic enough to present their images to earthly mediums, can often so condense their atmosphere around their forms as to appear as lights. By the application of those same spiritual forces also they can occasion sounds, as knockings, or the sounds as of falling bodies. As to the premonitions of death—do not mortals know beyond a peradventure when an infant is to be born? By laws just as certain spirits know, can anticipate—and *sometimes* warn—mortals of the time when a *new-born* soul will enter the spirit world. Mortal death is *spiritual birth*, and the times are as surely set, and as inevitable, as human births.]

To the Editor of "The Two Worlds."

Dear Madam,—Having had the pleasure of reading *The Two Worlds* for over three months, and coming across things so strange to many people, and not less so to myself, I remember things in my own experience which Spiritualism seems to explain. I am sure that you will excuse a stranger for taking up your time, but I feel that I have often had the sense of being carried along by other impulses than my own volition. I have had visions, and realized the presence of invisible beings, and I have often heard my own name called, and yet I know positively that there was no human being near at the time. On closing my eyes I have seen the most

beautiful forms and foliage, and lovely scenes such as I have never seen with my mortal eyes, and I have heard several times music such as no band or orchestra of human performers could approach in excellence. All this I have never been able to explain till I learned what Spiritualism was. I would like to thank you for the share you have had in setting my mind at rest. I am about forty years of age, and at least twenty years I have been struggling after truth. I have yearned and longed to be used for the uplifting of myself and humanity. I was left an orphan when very young, and I have had experiences that before I knew of Spiritualism I could not explain. When very young I had many accidents, yet never came to harm.—G. P., BOLTON.

NOTE.—Our correspondent writes other passages of a similar character, interesting chiefly to the party experiencing these monitions from a higher world. Spiritualism alone can explain these things, and by showing that every living creature whose spiritual senses are at all awakened or acute, partakes of similar experiences, and proves also that the loved friends and kindred we once knew, and have mourned as lost, still love and still remember us, and strive according to our several gifts to assure us that death does not *end* all; that we live, even here, in the midst of the world of spirits, and, according to the good or evil in our own natures, attract unto ourselves the guidance and influence of those of whom the apostle of old wrote when he asked, "Are they not all ministering spirits?"—Ed. T. W.

THE SPIRITUAL GLEANER.

A NEW USE FOR CRIMINALS.

AN Australian paper thinks there is a better use to which men can be put than hanging them. Instead of punishing convicted criminals in that way, it would turn them over to the doctors to be experimented upon for the cure of diseases like cholera, yellow fever, cancer, hydrophobia, consumption, &c., for which no certain remedy has ever been found. It would provide that if the criminal survived the experiments he should be entitled to his life. For example, a malefactor might be drowned until, in the ordinary sense of the word, he was pronounced dead by the experimenting physicians. Then, if he was resuscitated, he should gain his liberty. Let another be bitten by an unmistakeable rabid dog, and if he was cured after a well defined attack of hydrophobia that should constitute his certificate of reprieve. Others should be poisoned, inoculated with various contagious diseases, and be subjected to death by the various maladies which have defeated and defied the combined skill of the medical fraternity, and in the case of every one where a sure and definite remedy should be discovered such criminal should thereby expiate his crime, and his contribution to science for the benefit of the world should earn and receive a full pardon. It thinks this would be not only a more effective deterrent of crime, but it would have the advantage of making worthless men useful.

A GHOST UPON THE BRIDGE.

A QUEER story is being circulated at Elmira of the appearance of the ghost of Katie Brodehoff, of New York, who was murdered some time ago by William Menken. A farmer living near Carr's Corners says that twice within a short time he has seen the figure of the girl sitting on the bridge under which the body was found. She was dressed as when discovered after the murder with the exception of her headgear which is missing, and her hair was tossed about by the wind. She was uttering mournful cries and resting her head on her hand. When he approached she turned her face towards him, and, pointing in the direction of the jail in which her murderer, who was to be hanged on June 20th, is confined, solemnly brought her hand down twice on her head and then, pointing to the water beneath, disappeared. The same performance was gone through on both occasions. It is also said that Menken has heard strange noises about his cell at night, and has frequently cried out in terror. When questioned as to the cause of his alarm he refused to say anything, but pointed to the corner of his cell. His terror on these occasions is said to be appalling. These stories have created great excitement and many timid people refuse to go near the bridge, where the murder occurred, or the prison, after dark.

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THE TWO WORLDS.

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E. W. WALLIS.

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FRIDAY, JUNE 26, 1891.

HAVE THE COMMANDS OF JESUS BEEN REVOKED?

CHURCHMEN and professing Christians are stumbling over the command of Jesus to "Preach the gospel and heal the sick." Religious teachers declare that *only that part* of the command which relates to preaching is now of binding force upon Christians, but they fail to tell us *when, how, or why* the other part of the command was rescinded. Admitting that no limitation was affixed to either clause, are not both alike binding, and that equally so? The commands to preach the gospel and heal the sick are inseparable. Jesus must have so intended it, and his disciples so understood and practised it. Jesus never instituted temporary plans for the accomplishment of his commands. His teaching was to continue until mankind was delivered alike from sin and sickness.

Had he intended that this method should be changed, would he not have said so? And would he not have indicated what that change should be? Would he expect and require his followers to pursue a different method, but never tell them about it? Yet not a hint, even, of any change of method do we find in the Scriptures. On the contrary, he affirms and reaffirms his original command.

He first gives this command to the twelve. He then gives the same positive direction to the seventy. Nor does he stop here. That there might be no doubt or misunderstanding as to his will, he gives to his disciples a parting interview just before his ascension, and communicates to them his directions for the guidance of his followers through all time. (Mark xvi.)

He directs them to go into all the world and preach the gospel to every creature. And he couples this command with a promise that he that believes and is baptized shall be saved, and with as distinct and positive assurance that certain signs or proofs shall attend them that believe, among which was the healing of the sick. Jesus does not say, "Perhaps these signs will follow," but they "*shall follow*." Nor does he say, "These signs shall follow you disciples only," but they shall follow "*them that believe*"—no limitation except that of unbelief.

These signs were to attest the fact that one was a believer. If he did not furnish them, it was proof that he was not a true believer, and was notice of that fact to everybody that they might not be deceived by his teaching. These signs were his credentials by which all would know

that he was a believer, and were to authenticate him as a true disciple of the Master.

Turning to the last two verses of Matthew we find that Jesus directs his disciples to teach all nations to observe all things that he had commanded his disciples. And foreseeing that some might teach that it was necessary to observe only a part of what he had commanded his disciples, he says "*all things whatsoever*." Thus, it would seem, cutting off all chance for misunderstanding his meaning and intention.

If we ask what had he commanded his disciples, the answer is plain, "Preach the gospel and heal the sick." He does not say, "Teach the nations it is sufficient if they preach the gospel. They need not heal the sick. That part of my former command is now done away." No. He says they must observe, or do, all things whatsoever. His command must be obeyed in its entirety.

Jesus does not teach a gospel of creed, of theory, of belief only, but a gospel of power and demonstration over all forms of evil.

This was the gospel that was to be taught to all nations. It is under this commission given by Jesus and recorded in the last two verses of Matthew and in the last part of the last chapter of Mark that all clergymen claim to derive their authority to preach. What shall be said of their loyalty to that commission, or to its giver, when they so generally reject one half of it, and that half the practical part upon which Jesus laid so much stress?—A. G. EMERY in *The Arena*.

THE ROMANCE OF HISTORY.—No. I.

"Truth is stranger than fiction."

[NOTE.—In a life varied by wide travel and constant intercourse with immense numbers of persons, whose relations to the Editor were always those of confidence and a degree of intimacy engendered by community of new thoughts and the Editor's peculiar experiences, life histories have been forced upon her attention—oftentimes so touching and so strange that she deems their recital in these pages may prove both interesting and instructive. In every narrative under the above heading, now and in future to be given, although the language will be that of the narrator, the incidents will be strictly confined to actual life-verbatim.—ED. T. W.]

"POOR PETE."

"THERE goes old St. Paul's striking one, and here am I, lost in the midst of these confounded slums! What on earth shall I do to find my way out of this? What a fool I was not to order Dick to bring my cab down to the station! But then, again, who'd have thought of an old sportsman like me getting lost in the streets of London?"

Thus soliloquized Mr. Percy St. John, as he brought himself to a halt, and took a dismal survey of the endless labyrinth of lanes and alleys in which he had become involved one dark November night, when leaving the Eastern Counties Railway Station at a very late hour, and searching vainly for a cab to carry him to his West-End chambers.

The narrow dirty thoroughfares in which he had lost his way were only traversed by a few suspicious-looking figures, from whom the fashionably-attired gentleman felt it to be unsafe to inquire for a cab stand. Great was his relief, therefore, when, on turning a sharp corner, he perceived, at a little distance off, the flaring lights of a still open gin palace. Much as the fastidious gentleman disliked to present himself in such a scene, it was his only resource; but on attempting to cross the threshold he was tripped up and nearly lost his footing by stumbling over a dog that was stretched at full length across the doorstep. The poor animal seemed to be accustomed to this sort of rough treatment, for he only retreated in a patient, humble way a few feet into the muddy street, and then returning took up his quarters again in exactly the same position. Mr. St. John, who was a keen sportsman and a devoted friend of the canine race, was about to step gently over the living doormat, when he was again checked by a violent scuffling of feet within the house. At that moment the door was thrown wide open, and the burly landlord of the tavern appeared, pushing out by the shoulder a wretched sot in the last stage of inebriety.

At a glance it was evident that this was the party for whom the dog had been waiting, for he rose, planted himself at once by the side of the expelled man, and began manifesting all such kind and generous tokens of recognition as only a poor dog would or could give to such an owner. Meantime the so-called "superior" animal of the two reciprocated this kindness with a savage kick, which drove the poor brute once more into the muddy lane. But the consequences did not end there, for the effort to spurn his humble friend so disturbed the drunkard's already tottering balance that he fell

to the ground, dashing his head with such crushing force against the kerbstone that his career was for ever ended, and the sot's life went out, in the very act of wreaking his insane wrath upon his best friend. Of all the wonderful places for collecting a crowd, London takes the palm over the entire globe. The lane that five minutes before had been comparatively empty now became thronged with a clamorous and curious array of spectators.

Pending the arrival of the ever-derelict policeman—the last, of course, to appear on the scene—it was a strange and most touching sight to observe how the poor, shaggy, half-starved cur, that had been the cause of this fatal accident, guarded with more than human fidelity and resolution the remains of the master so unworthy of his devotion. Planting himself firmly upon the inanimate breast, he alternately licked the cold face and hands of his charge, and raised his head to growl defiance at any and every person who made the least attempt to touch the body. For a long time he kept the entire crowd at bay, and it was only at last when the stretcher was brought, and the landlord of the tavern, addressing the dog in a perfectly colloquial and evidently familiar manner, assured him that no harm was intended, and said, “We are only going, you know, Pete, to carry him home,” that Pete could be induced to allow the officers to remove their sad burden, faithfully accompanied, however, and jealously watched by the lean, shaggy dog.

“That’s been the way of it, sir,” said the landlord, in answer to the strange gentleman’s inquiries, “for the last six or seven years. When I knew you man first, sir, he was as bright and active and as much like a gentleman as yourself, sir. He had been in a fine situation, too, in the railway office, and was married, sir, to the sweetest lady as ever eyes looked upon. She is a school teacher, sir, now, quite a lady, and a most lovely one too. They had two beautiful little children, and a fine home, and might have been as happy and respected as ere a lady and gentleman in all London. But poor Tom Darwin, sir, had the misfortune to sing well, and that seems, as they say, to have led him into company, and from company to drink, and from the first drink to the last, and ruin all the way.”

“And where are the man’s wife and children now, landlord?”

“She has a little school, poor thing, just round the corner, and in that way she’s managed to keep the children from starving, and a roof, such as it is, over the wretched drunkard’s head. But to think what she once was and what she is now! I tell ye, sir, it’s enough to make one ashamed of being a man! I can go into my public, and live there day in and day out, and never forget I’m a human, or disgrace the wife and little ones by drinking down to the level of the brutes. *The brutes*—by-the-by, sir, which do you think was the brute of them two—poor hungry Pete or the cur that didn’t know no better than to die kicking his best friend? Why, Lord bless you, sir, ye’ll never know what a friend that dog Pete has been to Tom Darwin! For six years or more, ever since he was a puppy, that ere dog has followed him round; fought his battles when he couldn’t stand up for himself; waited for him all night long in the cold and rain, in hunger and weariness. For all day the poor thing has had to run the errands, carried a basket and the few pence the poor wife could scrape together to the butcher’s and baker’s, and never touched bite or sup himself till the family were fed and could throw him a bit; and when they hadn’t got none—and that’s been more often the way of it—he’d pick up a crust from the gutter, or else just go hungry—but never leaving his master, mind; taking him home nights, and watching for him; bearing his kicks and cuffs, and yet guarding him, sir, more like—like—a hangel, sir, as one may say, than a mortal dog.”

“See here, landlord, I’m going to buy that dog. Take this. There, there!—not a word, I insist. Here’s my card; here’s my address. I’ll pay anything for him. Bring him to me to-morrow, and you shall return to the widow with any sum she chooses to ask.”

“It ain’t no use, sir,” said the kind-hearted publican, as he stood with Mr. St. John the next day on the steps of the aristocratic West-End clubhouse to which he had been directed to bring the dog, and where Mr. St. John, a very maniac in his fancy for odd dogs, and, moreover, one of the tenderest-hearted of mortals, had waited impatiently for the man’s appearance.

“Jump into that cab, landlord,” said the dashing gentleman, literally pushing his abashed and reluctant visitor into the elegant private cab that stood at the clubhouse door.

“I tell you, Johnson, I’m going to buy that dog, and nothing shall baulk me. Now direct me how to drive to the street corner where Mrs. Darwin lives, and I’ll soon settle the rest.”

“Don’t ’e try it, sir—don’t ’e now,” pursued the breathless publican, completely dumbfounded by the gentleman’s energy. “As to Mrs. Darwin, sir—why, in all her poverty and her starvation, she’s as proud as any lady in the land. My good wife would often have given her a bit and sup, but we dar’n’t do it, for she were a born lady, was Mrs. Darwin, and she never let herself down from that—never, sir. And when we’ve known that she’d given the last crust to the children, and hadn’t nothing to eat for twenty-four hours, she wouldn’t even take her pay in advance for a bit of plain sewing my wife and the neighbours had given her to do, until she sat day and night to work and earned it.”

“Oh, she does plain sewing, does she? All right—I’ve a new idea. Here, hold the reins a moment—I want to step into this shop.”

Arrived at length, the dashing cab and tiny groom (the latter in speechless amazement at his master’s new idea) are left at the jolly landlord’s door, and Mr. St. John is piloted by a ragged scholar of poor Edith Darwin’s to the entrance of the miserable rear building, up the court, where she kept school. Entering the bare, gaunt, unfurnished room which the hapless widow and orphans called their “home,” Mr. St. John encountered a tall but still graceful woman, dignified in bearing, and though clothed in the meanest and poorest of patched garments, standing erect, with her half-clothed little boy and girl in either hand, looking like an empress.

The face of this beautiful apparition was deadly pale, but so wonderfully lovely that none who had ever once gazed on its lineaments could have forgotten them, though sorrow, hunger, privation and misery had worn them almost into the semblance of a walking corpse.

“Edith Manners! My own—own cousin Edith! The playfellow of my childhood! My long-lost but never-forgotten Edith! How, in heaven’s name, have you come to this?”

“Dear cousin Percy, is it indeed you? Great heaven! is my prayer then answered at last? *Have* I one friend left on earth to care for me?”

“Ever your friend, and evermore your helper, dearest Edith. But tell me——”

“Ask me nothing now, dear Percy. *Darwin* is but an assumed name, taken by me when I found our own legitimate name of *Merton* was to be disgraced by being attached to a hopeless drunkard and his ragged wife and children.”

“What! Then, Edith, was not *his* name Tom Darwin?”

“Hush! he lies in there”—pointing to a corner veiled by a ragged cloth. “He cannot hear *now*, but he was my husband. Yes, there lies the Tom Merton whom you knew, twelve years ago, a gay, happy, handsome man, honoured and respected, the employé of a great company, with a rich and prosperous future before him. You remember when I married him?”

“Do I not, Edith? Can I ever forget it?”

“No, no,” she answered hurriedly. “Well, it’s an old story. Down hill all the way. Father and mother are both gone, thank heaven. When they left me I tried to keep school, and to be both father and mother to these little ones; then, Percy, I changed the name that was becoming too disgraceful and——”

“Yes, yes,” he broke in, “and that was how it was I lost sight of you for so many years. The report was that you had gone abroad.”

At this point the door of the wretched room was softly pushed open. Percy looked in surprise to see it move, whilst no one entered, and he only discovered the intruder when he cast his eyes on the ground, and saw a rough shaggy dog carrying an old broken basket in his mouth, containing a loaf of bread, which the said dog had, according to custom, bought at the baker’s, solemnly and faithfully depositing his paper of pence in payment. Besides the bread the basket contained a few apples, which some benevolent neighbour, familiar with the sight of the poor schoolmistress’s errand dog, had kindly added to eke out the children’s meal.

At sight of the dog Mr. St. John’s purpose returned to his mind, but somehow he could not speak of it then. The tender affection with which little Tom and small Edith unloaded poor Pete, and then kissed and hugged him, and the tender affection with which poor Pete licked and caressed them back, would have silenced the intended purchaser, even if the astounding revelations had not broken in upon him

that in the widow of the man whose death he had witnessed he met again the beloved of his youth, the almost adored cousin Edith, who had preferred another to him, and for whose sake he had remained a bachelor for nearly fourteen years. . . .

Six years later and poor Pete figures in a very different scene to that gaunt dreary chamber of death and starvation. Mr. Percy St. John sits in the drawing-room of his delightful suburban villa at Richmond, lounging on a divan at the open window, overlooking a lawn where Tom and Edith Merton, both returned for the holidays from boarding-school, are sporting with a crowd of gay young companions.

Somewhat within the shadow of the rich crimson curtains sits the graceful and dignified form of Edith, Mr. St. John's cousin, now his loved and loving wife, busily engaged in reading to him aloud a book on which both are intent. Between the happy couple, close, however, to Edith's footstool, lays stretched at ease on his own especial cushion the sleek and well-fed form of the dog for whose possession Mr. St. John had fought and conquered so gallantly. Something in the appearance of his cherished favourite attracts Mr. St. John's attention. He bends over him for awhile. Poor Pete has become very old, and has grown blind, somewhat deaf, and anything but the active errand dog of former days; but now—"Hush, my darling," the husband says, laying his hand tenderly on his fair wife's arm, "our poor old Pete's gone to the silent land!"

WHAT ONE BOY THINKS.

A STITCH is always dropping in the everlasting knitting,
And the needles that I've threaded, no, you couldn't count to-day;
And I've hunted for the glasses when I thought my head was splitting,
When there upon her forehead as calm as clocks they lay.
I've read to her till I was hoarse, the Psalms and the Epistles,
When the other boys were burning tar barrels down the street;
And I've stayed and learned my verses when I heard their willow whistles,
And I stayed and said my chapter with fire in both my feet.
And I've had to walk beside her when she went to evening meeting,
When I wanted to be racing, to be kicking, to be off;
And I've waited while she gave the folks a word or two of greeting,
First on one foot and the other and 'most strangled with a cough.
But! There always is a peppermint or a penny in her pocket—
There never was a pocket that was half so big and deep;
And she lets the candle in my room burn way down to the socket,
While she stews and potters round about till I am sound asleep.
There's always somebody at home when everyone is scattering;
She spreads jam upon your bread in a way to make you grow;
She always takes a fellow's side when everyone is battering;
And when I tear my jacket I know just where to go.
And when I've been swimming after father said I shouldn't,
And mother has her slipper off according to the rule,
It sounds as sweet as silver, the voice that says "I wouldn't,
The boy that won't go fishing such a day would be a fool."
Sometimes there's something in her voice as if she gave a blessing,
And I look at her a moment and I keep still as a mouse—
And who she is by this time there is no need of guessing,
For there's nothing like a grandmother to have about the house.

A CURIOUS STORY ABOUT A CURSE.

THERE is a very curious story told of one of Lord Rivers' predecessors, probably his uncle, which I have heard related, and which was something after this fashion, although I cannot vouch for its truth, therefore give it only for what it is worth. A gipsy was found murdered at Dean Lane, in the neighbourhood of Rushmore, and it was supposed by some people that Lord Rivers knew more of the affair than seemed consistent with innocence. Soon after this he visited one of his cottagers (a widow), in order to give her notice to quit. Some angry words passed between them, and she boldly accused him of complicity in the murder of the gipsy, which was still the talk of the neighbourhood, and, with an awful imprecation, told him that "never a son or any direct heir of his should come to the title or enjoy the estates." However strange this prophecy may appear, it is not so strange as its literal fulfilment, for I believe that no heir in the direct line ever did live to succeed to them, and even the title itself is now extinct. The last Lord Rivers inherited the property from his brother, as before stated, who had five sons, all dying young and predeceasing him, and he himself had succeeded his uncle, who, I believe, drowned himself in the Serpentine, and was again a brother of the one against whom the widow had pronounced the anathema. The immediate predecessor of the late lord was undoubtedly superstitious and very much afraid something very awful would happen to him.—"*Turf Celebrities I Have Known*," by William Day.

LYCEUM JOTTINGS.

"DOT FUNNY LITTLE BABY."

DROO as I lève, 'most every day,
I laugh me vild to see de vay
Dot shmall young baby dry to play,
Dot funny little baby.

Ven I looke on dem little toes,
Und see dot funny little nose,
Und hear de vay dot rooster crows,
I shmile like I vos crazy.

Sometimes dere comes a little squall,
Dot's ven de vindy vind vill crawl,
Right und his little stomach shmall,
Now dot's doo bad for de baby.

Dot make him sing at night so shweet,
And lacteal compounds he must eat,
Und I must jump sphry on my feet,
To help dot little baby.

He pulls my nose und kicks my hair,
Und crawls me over everyvhare,
Und slobbers me, but vat I care?
Dot vos my shmall young baby.

Around my neck dot little arm,
Vos sqozing me so nice und varm,
Oh may der never coome some harm,
To dot small little baby.

—By a Teutonic-American Citizen, quoted in "*The Hornet*."

ONE DAY.

THE fire to kindle, the table to set,
The coffee to make, the breakfast to get,
The dishes to wash, the floor to sweep,
A watchful eye on the children to keep,
And—there's the baby crying!

The baby to wash and dress and feed,
The cows and pigs attention need;
The beds to make, the cheese to turn,
The chickens to feed, the milk to churn,
And—there's the baby crying!

The baby to quiet, the table to set,
The meat to roast, the dinner to get,
The dishes to wash, the pies to bake,
The ironing then my time will take,
And—there's the baby crying!

The baby to rock and put to bed,
The little chickens again to be fed;
The cows to milk, the table to set,
The kettle to boil, the supper to get,
And—there's the baby crying!

The baby to soothe ere supper I eat,
The dishes to wash, the room to make neat;
Then down to the basket of mending I sit,
Attention divided 'tween baby and it,
For—there's the baby crying!

God grant me patience and strength to bear
The every day round of household care;
To govern my kingdom in love and peace,
Until my rule with death shall cease,
And I at rest am lying.

AN EDITOR'S DIFFICULTY.

ONE evening, while reclining
In my easy chair repining
O'er the lack of true politeness and the dearth of common sense,
A solemn-visaged lady,
Who was surely on the shady
Side of thirty, entered proudly, and to crush me did commence:

"I sent a poem here, sir,"
Said the lady, growing fiercer,
"And the subject which I'd chosen, you remember, sir, was 'Spring';
But although I've scanned your paper,
Sir, by sunlight, gas, and taper,
I've discovered of that poem not a solitary thing."

She was muscular and wiry,
And her temper, sure, was fiery,
And I knew to pacify her I should have to fib like fun;
So I told her ere her verses,
Which were great, had come to—bless us,
We'd received just sixty-one on "Spring," of which we'd printed one,
And I added: "We've decided
That they'd better be divided
Among the years that follow—one to each succeeding Spring;
So your work, I'm pleased to mention,
Will receive our best attention
In the year of nineteen-fifty, when the birds begin to sing."

"Can God cure my cold?" asked little four-year-old Jimmy.
"Yes, dear, if you ask him," replied his mother. Next day Jimmy's cold was worse. "Mamma," snuffled he, "God don't seem to be doing much about my cold."

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.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BLACKBURN.—Afternoon: Mrs. Gregg named two infants and made a beautiful and touching prayer. She lectured on "Not dead but gone before," in a very masterly manner, and gave some clairvoyant descriptions. In the evening she spoke on "Stand for the Right" and "Power and Reason" in good style, followed by good clairvoyance. Good audiences.—G. E. H.

BOLTON. Bridgeman Street Baths.—On Saturday last, about sixty members and friends accepted the invitation of Councillor Herbert Fletcher to visit his colliery at Ladyshore, to inspect his smoke consuming furnaces, which burn from 12 to 14 tons of fine slack per day, yet his chimney, which is only 25 yards in height, is *absolutely free from black smoke*. What a glorious promise of a clear sky and a pure atmosphere, with flourishing trees and flowers in our manufacturing towns and districts, where, at present, more than two-thirds of the people have their homes! We hope the day is near when the masses will no longer suffer the life-destroying elements to be vomited forth from the chimneys of ironworks, mills, or cottages, so that man's greatest of all blessings, pure air, may be obtained by all. There is, at Mr. Fletcher's colliery, ample proof *that this can be attained*. We were afterwards entertained to tea and dance, returning home well pleased, with a "God bless Fletcher." On Sunday we had a very good address by Mr. Grimshaw, on "Our plan of salvation," which gave every satisfaction. On Saturday afternoon, July 18, we purpose having a united picnic from Bolton, Darwen, Blackburn, Bacup, Rawtenstall, &c., to Holcombe Hill. Will the friends send early information of the numbers that will require tea, either to James Knight, 44, Bullock Street, Bolton, or to the farmer, Holcombe Hill?—J. K.

BRADFORD. 448, Manchester Road.—Mr. W. Galley gave able addresses. Afternoon: "Fall of man." Evening: Questions from the audience. "Do Spiritualists practise what they preach?" "Science says that the earth and the sun had a beginning and will have an end, do you think it will be so?" The answers were of an interesting and instructive nature, and gave satisfaction to the questioners.—S. C.

BURNLEY. Hammerton Street.—Mrs. Wallis gave two good discourses on subjects from the audience. In the afternoon, "Spirits' definition of a God;" "What is required to become a Materialising Medium?" and clairvoyance. Evening, "Is it possible to conceive of Intelligence outside of a Personality?" "Electricity is a great Power, but is it Intelligent?" "If God has made the laws and conditions of Nature in the Spirit World so that it is possible to attain eternal happiness, how can he prevent the opposite?"—R. H.

BURNLEY. Robinson Street.—Our audiences to-day were affected by the fine summer weather, less so in the evening, when the guides of Mr. Swindlehurst discoursed on "The Story of a Sacrifice" in a very able manner.

BURNLEY. 102, Padiham Road.—Mr. Greenall's guides gave interesting discourses which were much appreciated by very attentive audiences. Subjects, "True Piety" and "Peace and Plenty." Many of the arguments brought out applause. Clairvoyance followed each lecture, some 30 delineations being given, nearly all recognized. Many strangers were greatly surprised, and said they would come again.—J. W.

CARDIFF. Psychological Hall.—June 21: A concise and thoughtful address was delivered in the evening by Mr. F. B. Chadwick on "The Continuity of Life." He pointed out that, strong as are the inferences to be drawn from a study of the material universe, at which point the investigations of most people stop short, with the Spiritualist these inferences are supplemented and superseded by the positive evidence of always demonstrable facts. On Sunday and Monday next we shall again have the pleasure of listening to Mr. J. J. Morse.—E. A.

CLECKHEATON.—Afternoon: Miss Patefield's guides spoke on "Angel Visitors." They said angels came to men in all ages. Those who came back, whose visits are recorded in the book, are *men* angels. Artists, however, portray angels with a pair of wings and long-flowing hair, and the features and form of a woman. Christians declare that angels have no need to come, since Jesus died for all. But there is more need in this nineteenth century of angel ministry than ever before, because of materialism and wrong doing. Ah, friends, do not doubt, those whom you have loved and shed tears for can and do return, and that to comfort and bless. Evening subject: "What shall I do to be saved?" People cry out that they are saved by Jesus, if so what need have they to pay so many thousands for priests and parsons? You hear of Jesus when about twelve, but where was he from that to thirty? We do not put him on one side, but accept him as a reformer like many others. Spiritualism is only forty-four years old, and now there are 24,000,000 of spiritualists. Man is his own saviour. Clairvoyance very good.—F. T.

COLNE.—Miss Cotterill gave two very interesting lectures. Afternoon: "Why I became a Spiritualist?" Evening: "Life in the Slums of London." Both were listened to with rapt attention, and all seemed well pleased. Good audiences.—E. H.

COWMS.—A very good day with Mrs. France, whose guides gave two good and very interesting addresses. Clairvoyant descriptions followed each address, and were nearly all recognized.—E. P.

DARWEN. Church Bank Street.—Speaker, Mr. J. B. Tetlow. Subjects—afternoon, "Mediumship;" evening, "Catch the sunshine." Both subjects were treated in the usual able manner by the controls of Mr. Tetlow. Psychometrical delineations very good.

FELLING. Hall of Progress.—Mr. Pearson, of Jarrow, gave a great number of clairvoyant descriptions, mostly all recognized. He described the ailments of some of the audience, and also named the remedies to be used, which gave general satisfaction.—J. D.

HALIFAX.—Mr. Walter Howell's subjects were taken from the audience, and treated in an excellent and masterly manner. The highly intelligent eloquence which was brought to bear on each topic was really remarkable, and must have a telling effect on the crowded audiences. In the afternoon a lady and gentleman from Bradford brought a child to name, and the earnest and sympathetic supplication on behalf of the child and parents was really beautiful.—B. D.

HANLEY. Marsh Street.—Afternoon, Mr. E. W. Wallis discoursed upon "The Corner Stone of Spiritualism," and insisted that the stone rejected by the builders must be placed in position once more, that stone being "Mediumship," rejected by the scientific and Christian worlds, it being only through mediumship that the spirit worlds demonstrated the fact that man lived after death. All along the ages the intercourse was maintained, and gloriously culminated in the manifestations of the last 43 years. Evening subject, "Spirits, their Powers and Purposes." This was handled in a manner which secured the universal applause of the audience. Spirits were but human, and man was as much a spirit now as ever he would be; unless he was so, he never could become so. Immortality was a fact in nature, and the teaching that immortality is a gift of God was totally untrue. Because the immortals returned to earth, men expected that their communications should be infallible, forgetting the fact that they were still the same individuals, and that their inspirations must be submitted to the test of reason.

HEYWOOD.—Mr. Manning, of Rochdale, gave very able discourses at this place. We are pleased to see so much improvement in him in so short a time. Clairvoyant descriptions good and quickly recognized.

LANCASTER.—June 14: We mustered a strong force and invaded Morecambe. After singing, Mr. Jones opened with a few explanatory remarks, and Mr. Swindlehurst spoke on "The evidence of Spiritualism in the Bible," also giving a few of his own experiences, which were listened to attentively. Questions were invited and propounded from all sides, some seeking enlightenment, others with the intention of finding a weak place in our doctrine. One gentleman, the editor of a local newspaper, getting very aggressive, threatened to smash the speaker to matchwood (in debate on paper.). Mr. Swindlehurst answered all, the aggressive one included, in good humour, and evidently pleased some one present, as, at the close, a minister who was present shook hands with him, and congratulated him on his emancipation from Atheism to Spiritualism, but expressed a wish that he would embrace Christianity. We had a splendid afternoon and good audience, although there was a very cold wind from the sea. June 21: Afternoon, quarterly meeting. Evening, Mr. Jones spoke to a moderate audience.—J. D.

LEICESTER. Liberal Club, Townhall Square.—June 21: Mrs. Walker, of Northampton, paid us her first visit, and gave a good and earnest lecture on "Spiritualism, the world's redeemer." After an impressive invocation the control gave a little of his own experience on his entrance to the spirit world, which was not a happy one, owing to his having misapplied the opportunities afforded him while in material existence. The remorse and despair endured by him was beyond comprehension until God permitted a ray of light to shine on him. Strong and impressive words of warning were given to the audience to use the talents God had given them, and not to waste and misuse these gifts, be they one or ten. Several gentlemen expressed their satisfaction and pleasure, and a vote of thanks was accorded Mrs. Walker.—S. A. S.

LONDON. 311, Camberwell New Road, S.E.—We were favoured with a full exposition of the objects and proposed plan of work of the London Federation by the hon. secretary, Mr. A. F. Tindall, on Sunday evening last. Our members are reminded that a discussion of the proposals of the Federation will be held on Sunday morning next, and it is hoped full consideration will be given to this important subject.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. J. Veitch delivered an earnest and eloquent address on "The Benefits of Spiritualism," which was much enjoyed by all.—H. W. B.

LONDON. King's Cross, Copenhagen Hall, 184, Copenhagen Street.—Mr. Taliesin J. Davies delivered an able discourse advocating the formation of a brotherhood of teachers, or school of the prophets, in the Spiritual movement. Experience had taught him that retirement and solitude were great helps in the development of spiritual powers. It would benefit the movement enormously if a home could be provided, where some of our mediums, removed from the strain of daily life with its unspiritual surroundings, might devote themselves to the development of their spiritual gifts. A farm might be bought whereon they could labour and thereby contribute to their own maintenance. There were many undeveloped mediums on our platforms to-day doing injury to the cause, and the establishment of an institution where mediums could be trained for public work was the remedy suggested. Some highly commendatory remarks were made by Mr. Wallace, and Messrs. Rodger and Sells also commented upon the proposal. The attendance was small. We especially request the presence of our supporters next Sunday morning.—S. T. R.

LONDON. Marylebone, 24, Harcourt Street.—The Rev. Dr. F. Rowland Young discoursed on "The uses and dangers of Spiritualism." He explained how it helped us in the question of miracles, &c., and also pointed out the necessity for personal action as against being twisted too readily by any personality that may appear.

LONDON. Open Air Work.—Finsbury Park: Though not reported of late, these meetings are regularly held and much interest has been aroused, also, a large quantity of back numbers of our periodicals, &c., have been distributed. On Sunday morning last Mr. Darby, and Mr. Wallace (pioneer medium) addressed a crowded audience, and were well supported by many friends of the cause in North London. Lewisham. Top of George's Lane: A very good meeting Sunday afternoon, a large and attentive audience. Mr. A. M. Rodger delivered an earnest address, and answered many questions put by the audience.—H. W. B. Hyde Park, near Marble Arch: Last Sunday we expected to see several speakers but were disappointed, and left to our own resources. A well thought out lecture was given by Mr. W. O. Drake, on "Who was Jesus Christ?" It was listened to attentively, and many questions were asked at the close. Discussion was also held, the chairman, Mr. Percy Smyth, offering a free platform to any opponent for the space of 15 minutes. This at once drew the attention and interest of the audience, and after closing our meeting, there was a great crush to get some literature. We have to thank the Shepherd's Bush friends for

SUNDERLAND. Centre House.—5, 2-30 Lyceum, 6-30 Mrs. White, clairvoyant; 12, 10-30 committee, 2-30 Lyceum, 6-30 Misses Ashton and Armstrong.

LIVERPOOL.—5, open; 12, Mr. E. W. Wallis; 19, Mr. J. J. Morse; 26, Mrs. Wallis.

PENDLETON.—5, open; 12, Mrs. Gregg; 19, Mrs. Green; 26, Mrs. Stansfield.

TYNE DOCK. Exchange Buildings.—5, Mr. J. Rutherford; 12, Mr. W. Westgarth; 19, Mr. J. Stevenson; 26, Mr. J. G. Grey.

WHITWORTH.—5, Mr. J. W. Sutcliffe; 12, Mr. Plant; 19, open; 26, Mrs. Venables.

ACCRINGTON. 26, China Street.—Entertainment, Saturday, June 27. We shall have Mr. Hepworth, of Leeds, Miss Stevenson, of Blackburn, Mr. Waterhouse, of Church, and other local talent taking part; commencing at 7-45. Admission 4d.; lyceum children under 16, 2d. We hope friends will rally round us and make it a success.—J. H.

BLACKBURN.—The Seventh Annual Lyceum Flower Service on July 19 and 20, also the Seventh Annual Lyceum Field-day on July 25.

BLACKBURN.—Two services of songs will be given June 28. Afternoon, "Eva." Evening, "Lilian Pearl; or a voice from the coal pit." Mr. Abraham will officiate at the organ.

BRADFORD.—St. James' Spiritual Church, Lower Ernest Street, will not hold any services on July 5, in consequence of the National Conference to be held that day.

BRIGHOUSE.—June 28, Mr. A. H. Woodcock. Afternoon, Questions. Evening, "The world of spirits." Clairvoyance at the close.

BURSLEM.—June 28, Mr. James Swindlehurst at 2-45. Subject chosen by the audience. At 6-30, "The story of a sacrifice." Silver collections.

CARDIFF. Psychological Hall, Queen Street.—Mr. J. J. Morse, June 28, 11 a.m. and 6-30 p.m. Monday, June 29, same place at 8 p.m.

CHANGE OF ADDRESS.—Mrs. H. A. Taylor, c/o Mr. W. Ackroyd, Wards Hill, Batley. Secretaries please note.

HANLEY. Marsh Street.—June 28: Mr. Llewelyn, of Burslem, at 6-30 only. Conference each Tuesday at 8 p.m. Discussion invited.

HUDDERSFIELD. Brook Street.—June 28, Mr. E. W. Wallis at 2-30, "Spiritualism, the Staff of those who Mourn." At 6-30, "'Believe on the Lord Jesus Christ and thou shalt be saved.' Is it true?"

LEEDS. Spiritual Institute.—June 28: Miss Cottrill, recently an officer in the Salvation Army. Subjects, 2-30, "Why I Became a Spiritualist." 6-30, "My Experiences in the Slums of London." We hope friends will turn up in good numbers to these meetings.

LIVERPOOL.—Farewell meetings with Mr. Walter Howell on Sunday, June 28, and Monday, 29, in Daulby Hall. It is hoped that a large muster of friends will take place to bid Mr. Howell God speed on his departure for America.

LONDON. Clapham Junction, Endyonic Society, 16, Queen's Parade. June 28: Mrs. Mason has kindly promised to give a benefit séance in aid of our reading room fund. Tickets one shilling. July 5, Mr. J. Veitch will give an address and clairvoyance. July 12, Madame Greck has kindly offered a benefit séance in aid of the same fund, (limited to 40). Tickets 2s. 6d.—U. W. G.

LONDON. King's Cross, Copenhagen Hall, 184, Copenhagen St.—The quarterly meeting, on Sunday, July 5, at 11 a.m. Important business will be discussed, and the attendance of all supporters is required.—S. T. R.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON.—Open-air work. Top of George's Lane, Hithergreen Lane, Lewisham.—June 28, at 3-30 p.m. Several well known speakers. Friends are invited to assist.—J. W. Brunker.

LONDON. South London Spiritualists fifth summer outing will take place on Monday, July 13, by brakes to Knockholt, near Sevenoaks. Social and Spiritual exercises will be included in the day's programme. Friends desirous of participating in this excursion should apply to the hon secretary, Mr. W. E. Long, at 311, Camberwell New Road, after the evening service any Sunday up to and including 12th July.

LONDON. South London Spiritualists' Society, 311, Camberwell New Road, S.E.—The half-yearly general meeting Sunday, June 28, after the evening service, when reports on the half year's work will be presented, officers elected for ensuing six months, and the question of affiliation with the National Federation considered.—W. E. L.

LONDON. Spiritualist Federation, Athenæum Hall, 73, Tottenham Court Road.—On July 2, at 8, a Conference will be held to consider the state of the law relating to mediumship, hypnotism, &c. On July 3, at 8, Mrs. Besant will deliver a lecture, entitled "Where Materialism breaks down."

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

MANCHESTER. Tipping Street.—Lyceum open sessions, June 28, at 10-30 a.m. and 2-30 p.m. Miss Jones, speaker. We hope parents and friends will rally round us as on former occasions with their presents of flowers and support. The committee will be at Tipping Street, on Saturday, June 27, from 7 to 9 p.m., to receive anything for decorations that may be brought, and on Sunday morning, at 9-30 a.m., for flowers. Parents and friends, come and learn how we are training and what we are teaching the children.—J. S.

NATIONAL SPIRITUALISTS' FEDERATION.—The annual conference in the Prince's Theatre, Horton Lane, Bradford, on Sunday, July 5. The sessions, at 10-30 and 2, will be devoted to a brief opening address, reading of reports, the presentation of resolutions by the members the Executive Committee, and brief addresses on the resolutions by delegates from various societies, associate members of the Federation and prominent friends of the cause, election of officers and nomination of a place of meeting for next year's conference. At 6 p.m. a grand public meeting, when brief addresses will be delivered by representative speakers and mediums of national reputation, including Mrs. Emma Hardinge Britten, Mrs. M. H. Wallis, Messrs. E. W. Wallis, J. J. Morse, W. Johnson, J. B. Tetlow, J. Armitage, and others. Admission: Tickets for reserved seats for the entire day, 1s., can be obtained from Mr. M. Marchbank, 70, Lonsdale Street, Bradford, hon. sec. of the Bradford Conference Committee; of the various Spiritualist Societies;

at the doors, on the day; or of the hon. sec. of the National Federation, as below. General admission to unreserved seats, with a silver collection on entrance. On Saturday, July 4, a tea party and conversazione will be held at the Bradford Temperance Hall, Leeds Road, at which most of the above-named speakers and many other prominent workers are expected to be present. Tea at 4-30. Tickets 9d.; Children under 14, 6d.—J. B. Tetlow, hon. sec., 140, Fitzwarren St., Pendleton.

NORTH-EASTERN FEDERATION OF SPIRITUALISTS.—Annual meeting on Sunday, June 28, in the Cordwainers' Hall, Newcastle-on-Tyne, at 11 a.m. In view of the forthcoming National Conference, delegates from all the societies in the district are requested to attend, to consider the desirability of sending a representative to the conference, also other important business which will come under discussion. All interested in the movement will be cordially welcomed.—F. S.

NORTHAMPTON.—Mrs. Charles Spring, clairvoyant (London), intends visiting Northampton, on Sunday, July 5, and will hold a séance at the residence of Mr. George Taylor, 42, Swan Street, at 3 o'clock, and at 7 p.m. in the Temperance Hall club room, Newland. Mrs. Spring will remain in Northampton for a few days, after which she purposes visiting Leicester and Nottingham, and, having a few vacant dates, will be glad to communicate with societies and others. Address to 8, Wilkin Street, Grafton Road, Kentish Town, London, N.W.

NOTTINGHAM. Masonic Lecture Hall.—June 28, Mrs. Wallis, 10-45. Written questions on subjects from the audience. At 6-30, "Man: the Problem."

NOTTINGHAM. Morley Hall.—Lyceum anniversary services. July 5, at 2-30 and 6-30. Hope to see all friends and sympathizers. Lyceum party by boat to Attenborough, on Thursday, July 9, leaving wharf at 2 p.m. Adults, tea 1s., boat fares 6d.; children under 12, 1s. for tea and boat. Shall be glad to see a good number.—W. B.

OLDHAM. Temple.—June 28: Mr. Victor Wyldes, at 2-30 and 6-30 inspirational speaker and psychometrist. On Monday night Mr. Wyldes will lecture on "Self-knowledge," followed by experiments.

RAWTENSTALL.—June 28: Mr. G. Smith. A general meeting on Sunday evening next, after the service, for the election of officers.

RAWTENSTALL.—Mr. Wm. Palmer has a few open dates he would be glad to fill up during the summer.

SECRETARIES and friends please note Mr. and Mrs. W. Stansfield have removed to 3, Upper Mount Street, Warwick Road, Dewsbury.

SOWERBY BRIDGE. Hollin's Lane.—Anniversary services, Sunday, June 28. Mr. E. Bush, of Bradford, will give addresses at 2-30 and 6-30 p.m. A children's open session will be held in the morning at 10-30. Marching and calisthenics. Collections in aid of the School Fund. Tea provided for strangers 6d. each.

STOCKPORT.—Tea and social, in aid of the funds, on June 27. Tea at 5-30. Tickets 8d., children 4d.

SUNDERLAND. Centre House.—June 28, 2-30 Lyceum, 6-30 Mr. Stephenson.

TYNE DOCK. Exchange Buildings.—June 28: Mr. R. Grice. Subject, "An argument for Theism." Monday, 29th: Opening of new organ, social and recital, at 7-30. Admission, 6d. All friends in the district invited.

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between Spiritualists at home and abroad.—Address J. Allen, 14, Berkley Terrace, White Post Lane, Manor Park, Essex.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, have appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, reopening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE BRADFORD CONFERENCE.—Mr. Marchbank, of 70, Lonsdale Street, Bradford, Yorkshire, writes:—"We should like to have some idea of probable number likely to require dinner and tea, and would ask intending visitors to kindly send on intimation before Wednesday, July 1." The following hotels are recommended as being respectable and reasonable in their charges: Central Hotel, Westgate; Hartley's Hotel, Ivegate; and Imperial Hotel, Manchester Road.

TO SPEAKERS.—A conference of speakers will be held at the Temperance Hall, Leeds Road, Bradford, on Saturday, July 4, at 3 p.m., to consider, among other things: The formation of a speakers' sick and benefit union; the better agreement among them for mutual help and support in their public duties; and such other matters as may arise. All speakers are earnestly invited to attend.—E. W. WALLIS, J. J. MORSE.

VISITORS TO THE NATIONAL CONFERENCE at Bradford who require over night accommodation are desired to communicate with Mr. M. Marchbank, 70, Lonsdale Street, Bradford, intimating their requirements as early as possible, that the best arrangements may be made.

NOTICE TO SECRETARIES AND DELEGATES.—I shall be greatly obliged if secretaries of societies who have not already done so, will forward me the names of their delegates to Conference. Will delegates appointed please obtain from their secretaries a note of introduction to the Conference Reception Committee? By so doing they will facilitate business and save confusion. The note need contain nothing beyond the statement that Mr. or Mrs., or Miss — is the delegate from — society. It is our intention to publish a list of the delegates and societies, after the Conference, in *The Two Worlds*, and so as to avoid omissions, we ask for a full compliance with the above suggestion. Let all societies be represented that they may learn of our aims and objects.—J. B. TETLOW, 140, Fitzwarren Street, Pendleton, hon. secretary.

"THOU SHALT NOT SUFFER A WITCH TO LIVE."—These words have, it is estimated, cost the lives of 9,000,000 people—mostly women Truly 'tis a "good old book."

quantity of *The Two Worlds* which came in very useful. Next Sunday as usual, weather permitting, at 3 o'clock.—Percy Smyth.

LONDON. Peckham. Society of Spiritualists, Winchester Hall.—Morning: Pleasant interchange of thoughts upon Spiritualism, and spiritual gifts in particular. Evening: Subject of discourse, "Ezekiel's Vision in the valley of dry bones," exceedingly well handled.—J. T. A.

LONGTON. 44, Church Street.—Our services were conducted by Bro. Hobbs. The guides of Mr. Grocott gave as subject "What is spirit and what are the labours of spirits?" which was divided into four parts, and very ably dealt with; showing that the great aim and tendency of spirit teachings is to uplift humanity.—H. S.

MANCHESTER. Tipping Street.—The inspirers of Mrs. E. H. Britten gave us a good scientific and common sense lecture in the afternoon, taking as a subject "The Light of the World," and in the evening questions from the audience were answered to the satisfaction of a large and appreciative congregation, the answers meeting with rounds of applause. Mr. Smith conducted the musical portion of the service afternoon and evening. His whole heart and soul seems to be in that part of our cause, for he spares neither time nor energy to make his part of the service a success. I am requested to thank our young friends, Mr. A. Smith and friend, for their services. Mr. A. Smith sang two solos, one in the afternoon and one in the evening, the choir joining in the chorus. We are glad to see our young ladies so far recovered as to be able to be on the platform once more. We also thank them for their services and attention.—W. H.

MANCHESTER. Psychological Hall.—Evening: Mrs. Horrocks discoursed on "As ye sow so shall ye reap." Just in accordance with our actions shall we draw within our surroundings either the higher and brighter intelligences, or the low and debased ones. Excellent psychometry at each meeting. June 22: Mrs. Horrocks kindly gave her services for the benefit of Mr. Ross. Excellent psychometry and clairvoyance was given, all appearing well satisfied. The whole proceeds, amounting to 17s., will be handed over for the benefit of our friend as a small tribute of our practical sympathy with him.

MANCHESTER. Edinburgh Hall, Moss Side.—Mr. Sutcliffe gave exceedingly good addresses, and concluded the services by giving several striking psychometric tests. On July 2 a picnic party for Dunham Park will leave Edinburgh Hall by bus, at 1 p.m. prompt. Tickets, 1s. 6d. To provide own refreshments. We shall be glad to see a good number of our old friends present. July 12, Mrs. Berry.

NELSON. Sagar Street Rooms.—June 21: Our speaker was Mr. Geo. Smith, of Colne. Afternoon subject, "Influences." A splendid discourse, containing much food for reflecting minds. Evening, the control dealt with two subjects from the audience, "Conscience," and "Is soul matter?" Again a treat for those who want to get a glimpse of eternity and things eternal. Audiences moderate on account of the fine weather. Psychometry after each lecture well recognized.—J. W.

NORTHAMPTON.—Mr. Timson, of Leicester, being ill, Mr. Cheshire spoke very ably. Afternoon: "Life." Evening: "Death." Our old friend, Linnett, has got *Light* placed on the tables at our Public Reading Room as well as *The Two Worlds*.

OLDHAM. Spiritual Temple.—Mr. Peter Lee's afternoon subject was "Spiritual Evolution," showing that though man was a creature of circumstances there is a possibility of living a true and a noble life, commencing his discourse with a few verses of poetry and concluding with a saying of Shakespeare's. In the evening Mr. Lee showed, in a very explanatory manner, the misconceptions about God, and the absurdity of the God of the Bible.—W. A. M.

OLDHAM. Bartlam Place.—Mrs. Crossley lectured in the afternoon on "Prayer." In the evening to a large audience on "Progression in Spirit-Life." Successful clairvoyance after each lecture.—E. A. W.

OPENSRAW.—Mr. Boardman lectured here. Morning subject: "Planetary Influences upon Man." Evening subject: "What is Truth?" The controls' experiences at death, and if the change was as expected Space will not permit of our doing justice to the day's proceedings, but, suffice to say, that each subject was beautifully illustrated, giving forth noble ideas and instilling into the minds of those present to endeavour to make the world better for their having lived in it. The theological Hell, with all its torments, had gone, and though a stranger in the hands of strangers, was ever ready to undertake the work to bring about the time when man's inhumanity to man should be a thing of the past.

PENDLETON. Hall of Progress.—Mr. W. J. Leeder, of Halifax, gave interesting discourses to respectable audiences, closing with clairvoyant delineations.—J. G.

RAWTENSTALL.—Miss Gartside was with us on Sunday. Audience very small. Conducted a circle in the afternoon, and in the evening a discourse, closing with clairvoyance.

ROCHDALE. Penn Street.—Floral service, very well patronized by intelligent audiences. The room was tastefully decorated with plants and cut flowers. Our speaker, Miss A. Walker, took for her subjects, "The harvest is great, but the labourers are few," and "Human progress," which she handled in a very masterly manner. Very successful clairvoyance. Monday evening she devoted entirely to clairvoyance and psychometry.—H. N.

SOWERBY BRIDGE.—Mrs. J. S. Stansfield, of Oldham, paid her first visit and gave every satisfaction to an appreciative audience. The wish was expressed by several that she would not be long before visiting us again. Her clairvoyance was remarkably clear. Next Sunday the anniversary.

STOCKPORT.—Evening, Miss Pimblott spoke on "The source of evil and the origin of good." The subject was well reasoned out, many good points being raised. What were supposed to be evils in the past science had now shown to be the reverse. The source of evil lay in man's imperfections. In concluding an admirable address an appeal was made for all to seek for light to distinguish between right and wrong, to get a better knowledge of the laws which regulate their moral and physical nature, to enable them to find the remedy for the evil and apply it at once. Fair audience.—T. E.

WISBECH. Public Hall.—Mr. Ward made a very interesting discourse on the lesson read by the chairman, in Daniel, explaining the handwriting on the wall. Very good clairvoyance. A good audience.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Sunday being the commencement of our lyceum, we are glad to report we had a very successful day, friends turning up in large numbers. Our friend Mr. Machill conducted, after which we selected our officers as follows: Conductors, Messrs. Machill and Pawson; guardians, Messrs. Webster and Brook; leaders of groups, Messrs. Webster and Colbeck, Misses Hart, Roberts, Pawson, Nicholson; treasurer, Mr. Greenhalgh; secretary, Mr. Joseph Colbeck, 5, Union Street, Batley. Present—morning 32, afternoon 28.

BURNLEY. Robinson St.—Attendance 88.

CARDIFF. Psychological Hall.—Session conducted by Messrs. F. B. Chadwick and E. Adams.

CLECKHEATON.—Invocation by Mr. Walker, who afterwards gave an interesting address. A few hymns for the service were practised. Mr. Thornton testified to the power he felt while in the Lyceum, and advised each scholar to try to get some one to come to our Lyceum. Invocation by Mr. Walker.—F. T.

LEICESTER. Liberal Club, Bishop Street.—An entertainment was given on Monday evening last by the members, conducted by Mr. Walker. The children did great credit to their conductor by the way they went through their parts. It was a great success, and we had a full audience. Sunday, June 21st, good attendance of children. Usual programme gone through.—E. B.

MANCHESTER. Tipping Street.—Morning: Conducted by Mr. Jones. Responses led by Miss A. Hyde and Mr. Wilson. Marching led by Mr. W. Hyde. Calisthenics done very well, improving every Sunday. Attendance, 33 scholars, 10 officers, and 2 visitors. Recitations by G. Maslin, S. J. Jones, S. Chesterson, L. Sims, B. Jones, A. Brookes, E. Maslin, E. Bradbury, M. Fitton, and W. Taylor. Mr. Smith, our musical director, presided at the organ. Benediction by Mr. Jones.

MANCHESTER. Psychological Hall, Collyhurst Road.—Mr. Haggitt conducted, and opened with invocation. Responses, marching, and calisthenics ably managed. Recitations by Lottie Whitehead, Frank Warburton, and Willie Ashworth. In re-forming groups ready for election of officers for the next six months, we noticed that many members had been absent during the present term. Parents would greatly assist and encourage us by seeing to their children's regularity to time of opening and attendance.—Thomas Taylor, sec.

PENDLETON.—Opened by Mr. W. Evans. Chain recitations and a good recitation by Lily Clark. Marching was well done. Present, 13 officers, 28 scholars, and 3 friends. Closed by Mr. Moulding. Afternoon, present, 14 officers, 33 scholars, and 3 friends. Singing was heartily rendered by a few of the elderly members. Closed by Mr. Moulding. I beg to inform our lyceum members that the election of officers will be on Sunday next, hoping that they will all turn up.—J. G.

STOCKPORT.—Two sessions. Morning attendance good; afternoon, fair. Excellent readings and recitations by Messrs. J. Rowbottom, E. Wailes, and S. Kenyon. The usual programme creditably gone through. Miss S. A. Cox leading the calisthenics, which she has done since the commencement. Mr. Axon gave a short lecture on botany, explaining in a clear manner the construction of flowers.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JULY, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—12, Mrs. Beanland; 19, Miss Tetley; 26, Mrs. Hoyle.

BATLEY CARR. Town Street.—12, Mrs. Ingham; 19, Mr. J. Kitson; 26, Mr. Armitage.

BEESTON. Temperance Hall.—12, Mr. Rowling; 19, Mrs. Mercer; 26, Miss Walton.

BINGLE. Wellington Street.—12, Mr. Armitage; 19, Mr. Galley; 26, Mrs. Jarvis.

BRADFORD. Milton Rooms.—12, Mrs. Hoyle; 19, Mr. Johnson; 26, Mr. Schutt.

BRADFORD. Little Horton Lane.—12, Mrs. Beardshall; 26, Miss Harrison.

BRADFORD. Otley Road.—12, Mr. Hepworth; 19, Mr. Rowling; 26, Mrs. Dickenson.

HALIFAX. 1, Winding Road.—5 & 6, Mr. G. Smith; 12, Mrs. Dickenson; 19 & 20, Mr. T. H. Hunt; 26, Mrs. Crossley, and on the 27th for Building Fund.

HECKMONDWICK. Thomas Street.—5, Mrs. Hoyle; 12, Mr. Boocock; 19, Mr. Armitage; 26, Mr. Bloomfield.

LEEDS. Spiritual Institute.—12, Mr. Schutt; 19, Mrs. Gregg; 26, Mr. G. A. Wright.

MORLEY. Church Street.—12, Mr. J. Kitson; 19, Mrs. Hoyle; 26, Mrs. W. Stansfield.

SHIPLEY. Liberal Club.—19, Mr. Peel; 26, Mrs. Mercer.

BOLTON. Bridgeman Street.—5, Mr. Rooke; 12, Mr. Postlethwaite; 19, Mr. Leeder; 26, Mr. G. Smith.

BRADFORD. Bentley Yard.—5, closed for Conference; 12, Mrs. Winder; 19, Mr. and Mrs. Clough (open-air services); 26 and 29, Flower Services, Mrs. Russell.

BRADFORD. Birk Street.—5, closed for Conference; 12, Mr. Hindle; 19, Mr. Bloomfield; 26, Mr. Champion.

BRADFORD. 448, Manchester Road.—12, Mrs. Marshall; 19, Mr. A. H. Woodcock; 26, Mr. Todd and Mrs. Webster.

BIRMINGHAM. Smethwick.—5, Mr. Anson; 12, Mrs. Allen; 19, Mrs. Groom; 26, Mr. Carlisle.

DARWEN.—5, Mr. John Walsh; 12, Mr. B. Plant; 19, open; 26, Mrs. Best.

HUDDERSFIELD. 3, John Street.—5, Mr. B. Plant; 12, Mrs. Russell; 19, Mrs. Crossley; 26, Mr. T. Grimshaw.

LANCASTER.—5, Mr. Jones; 12, Mr. Swindlehurst (Lyceum Anniversary); 19, Mr. E. A. Verity; 26, Mr. T. Hepworth.

LONDON. Marylebone, 24, Harcourt Street.—5, Mr. Alan Montgomery, "Mesmerism," illustrated with numerous diagrams; 12, Mr. Hopcroft, trance; 19, Mr. Veitch, psychometry; 26, Mrs. Treadwell, trance.

SOWERBY BRIDGE.—5, closed for Conference; 12, local speakers; 19, Mr. A. D. Wilson; 26, Mr. Rowling.

THE HYMNS OF PROGRESS.—Arrangements have been made with Mr. J. Heywood, publisher, Deansgate, Manchester, whereby the *Hymns of Progress* can be obtained by Spiritual Societies at 5d. each, provided 50 copies are ordered at once. Cash with order. Letters should be marked "Educational Dept."

HUDDERSFIELD. Brook Street.—Mr. J. Briggs writes: "Will you please announce in this week's issue of *The Two Worlds* that I have resigned the secretaryship of Brook Street Society, and that the society will cease to exist after Sunday next. Speakers please note."—[We deeply regret to have to publish this announcement, and sincerely trust that the Huddersfield friends will rally round, and not allow this centre of Spiritual work to be broken up.]

NOT G. A. WRIGHT.—"Having received information from numerous friends that my name is being connected with that of J. C. Wright, mentioned in *The Two Worlds* last week, allow me to state that my initials are G. A., not J. C.; that I have never been in America, and therefore the paragraph does not apply to me. Trusting that this may stay all rumours which may damage my character.—G. A. Wright, 5, Paisley Street, Clayton Lane, Bradford."

THE LYCEUM BANNER for June is laden with good things, which fully maintain the standard of excellence, and contains the promise of still better things in the next issue, which is to be a special summer number.—(See advt.)

INDIVIDUAL SPIRITUALISTS, living in places where there are no societies, can assist our work by becoming *associate members* of the Federation. We hope many such will apply at once to the hon. sec., Mr. J. B. Tetlow, 140, Fitzwarren Street, Pendleton.

NEWCASTLE.—Annual Demonstration on Town's Moor. Kindly allow the committee of the above to thank the reinforcements of friends, visitors, singers, and speakers, who came from distant centres to assist. No names need be mentioned, but the clear exposition and eloquent presentation of our philosophy on this occasion will live as a pleasure in the memory for many days to come. The weather was delightful.—W. H. ROBINSON.

IN MEMORIAM.

COWMS.—Passed on to the higher life, on Wednesday, June 17, the beloved daughter of our friend and brother, Mr. Walter Bentley, in her 30th year, after much pain and suffering, and was interred in Kirkheaton Cemetery, on Saturday, by Mr. Armitage, of Dewsbury. It was truly a grand service, and we trust some seed was sown. May her loving and gentle spirit try to be followed by all who knew her.

VOICES FROM UNSHOWN WORLDS.—"Heralds of Light and Progress" is the title of a thirty-two page pamphlet by F. T. A. Davies, to sell at a *halfpenny per copy*. The subjects treated of are Signs of our Times: Social, Political, and Religious. Strikes. A Cry for Justice. Nationalization of Labour, Land, and Water. Spiritualism. Life, Death, and Immortality; and Faithism! the Universal Religion. Mr. Davies signs himself "Spiritualist, Faithist, and Reformer," and whatever he writes is thoughtful, suggestive, and helpful to truth-seekers. We can confidently commend this pamphlet, which is truly a *multum in parvo*, to our readers. Mr. Davies's address is 44, Heath Street, Hampstead, London, N.W.

SPECIAL NOTICE TO CONTRIBUTORS.—We are always willing to print fairly well written articles, written on one side of the sheet only, and accompanied with the name and address of the writer (if not necessarily for publication, at least in token of good faith), but we are compelled to make one proviso in printing such contributions. They must be written *alone* for the one paper to which they are sent, or we must emphatically decline to print the same. Reviews requiring to be written by the Editor do not come under this category of sameness, but the *sheer egotism* of sending the same article to two or three different papers, involving the Editors in the humiliating charge of copying from each other, cannot be endured, and those that wish to do this, will, in future, kindly abstain from sending to *The Two Worlds*. All contributions sent with the statement that they are written only for *The Two Worlds* will be printed as soon as space will allow. No others will be inserted in these columns.—E. H. B.

We have received the following letter: "For some time now I have read your paper, and longed to know more—but no help, no light. Many times I have read your list of towns and their meetings, and wished that such were held in either Oldbury, Dudley, Tipton, Brierley Hill, or Stourbridge, but no light comes thitherwards. Spiritualists muster in force in the northern towns, but the black country must remain black. Not a single town in the black country, I believe, has ever been blessed with a séance for many a long year. Cannot this be altered? yours truly, "QUERENT."

[This correspondent has sent three letters to Paternoster Row, London, instead of to 10, Petworth Street, Cheetham, Manchester, requesting three papers to be sent to two different addresses for the same person, one addressed Dudley and the other Tipton, and addressed the editor as Sir instead of Madam. If he will kindly send a clear and proper name and address, put village, or town, and county, and write as directed in the headings over the leader, either to the editor or sub-editor, at their given addresses, all his questions will be answered.—E. H. B.]

THE NATIONAL FEDERATION CONFERENCE.—The arrangements for these meetings have all been made, and it only remains now for the friends to assemble, animated by an earnest and fraternal spirit, determined to co-operate to sustain the work and promote the spread of Spiritualism. A large number of societies in the district are closing their meeting-places, for which they have our thanks, and many societies have intimated their willingness to affiliate, and no doubt a goodly number of individuals will become associates. May the angels guide us all and a spirit of harmony and goodwill prevail, such as was felt last year, and all will be well.

TO CORRESPONDENTS.—J. Pawson and A. Kitson. Your letters duly received. We are unable to devote space to their publication. The matter is not of such public importance as to warrant further comment. We should suggest the advisability of your meeting together to clear up the misunderstanding which exists between you.

A strange story is furnished from Dubuque, Iowa, the truth of which is vouched for by the city officials. About ten days ago, Michael Conley died soon after being discovered in an outhouse on the Jefferson house premises. His body was taken to the morgue and the old clothes he wore when found were thrown aside. When his daughter, in Chickasaw county, heard of his death she fell into a swoon. In her dreams she saw the clothes he wore when dying, and received from him a message saying he had sewed up a roll of bills in his shirt. On recovering she demanded that some one go to Dubuque and get the clothes. To quiet her mind her brother visited the city, received the clothes from the coroner, and found the money sewed on the shirt with a piece of her red dress exactly as she had described, though she knew nothing about the patch or the money until after her father's death.—*Connecticut Catholic*.

SPIRITUALISM v. ORTHODOXY re THE HEREAFTER.—"According to the popular faith the next world is divided into two compartments, namely, a very sparsely-peopled place called heaven, with a very narrow gateway at its entrance, into which few go in thereat, and a densely-populated place called hell or sheol, with a wide path leading thereto, rendering it easy of access to nine-tenths of God's children. Through spiritual science we learn that this is false as well as God-dishonouring; that in the world to come there are many spheres. We also learn that there are many grades in these spheres, into one of which, by a natural law, each individual is attracted on entrance to spirit-life, according to his or her character formed when on earth; for as we sow here so shall we reap hereafter, irrespective of our faith or belief, so that an honest sceptic is better than a credulous, hypocritical saint. When we enter spirit-life we carry our heaven or our hell with us; for the change called death does not alter our state of mind, but merely our condition. If we have cultivated evil passions here, they remain with us there, until we have outgrown them; but *there* the means of satisfying these passions of our lower nature are wanting, so in time die out. Protestants see the humbug of Roman Catholicism, but are blind to the humbug of Protestantism, with its close imitation of that of which it is a mere off-shoot; as of old, they see the mote that is in their neighbour's eye, but cannot perceive the beam that is in their own. If the money that has been expended in building the immense cathedrals and the various churches had been expended in the erection of homes for the helpless poor, and had all the amounts, paid annually to the clergy, for preaching those foolish old Jewish fables which turn from the truth, been devoted to feeding the hungry and clothing the naked, we should not have required the scheme lately initiated by General Booth for the amelioration of the condition of the outcasts of England. Do right, is all the religion required to be taught the people, for this comprises all the law and the prophets, as well as love to God and love to man."

PROGRESS OF THE CHRIST SPIRIT FROM THE YEAR (A.D.) 33 TO 1891.—[Several journals of the day have announced that the new Archbishop of York has incurred the *slight expense* of seven thousand pounds in order to attain the rank of chief representative in this land of the religion of "The man of sorrows, that had not where to lay His head." To the uninitiated who may be at a loss to comprehend how on earth such an outlay can be necessary, the following items of what it costs to make a bishop may prove equally edifying and instructive.—Ed. T. W.]: "The Cost of being made a Bishop.—There has been much bishop making lately, and the question of fees and charges in connection therewith has once more been raised. The late Dr. Macfayden, of Manchester, on one occasion investigated the subject, and found that the sums paid by one bishop in this way amounted to £468. Said the doctor in telling the result of his inquiries: 'The first sum that he had to pay was to the Secretary of State, £7 13s. 6d; the second sum was to the Attorney-General, £9 18s. 6d; then, again, he had to pay for the royal letter of recommendation to the Dean and Chapter, £9 8s. 6d; and then he had to pay to the "petty-bag" office—and I want you to notice this, because it will appear frequently in the account—£41 19s. 6d.' But these were only preliminary expenses—the rev. gentleman being just on the way towards being made a bishop. After he had been finally placed in office additional claims came pouring in. 'The Secretary of State charged him the same sum as before, but the "petty-bag," apparently waxing bolder, charged him, instead of £41 19s. 6d., £48 2s. 10d. For a moment or two the State let him alone, and handed him over to the Archbishop of Canterbury. For the Archbishop's fiat he had to pay £21, to the Vicar-General he had to pay £31, to Doctors' Commons library he had to pay £20, for the installation mandate he had to pay £60, and to other minor officers he had to give each £1.' In another account was an item for gloves to the extent of twelve guineas. This being paid the Dean and Chapter of Canterbury had to give a licence, which cost £5 10s., and now the bishop is made. But his pocket is not altogether settled with. He is sent back from the spiritual authorities to the State authorities, and for the homage which he paid to Her Majesty he had to pay £94. Then to the Secretary of State he had to pay the old fee. Again to the Attorney-General he had to give the same fee. 'The "petty-bag," still waxing bolder, charged him £68. And now comes a gentleman who figures in the account as half-hide, and who charges for seals £22 10s. Then passing through the offices—whatever they may mean—there is a charge of 20 guineas; for letters, messengers, and parcels, £3 10s.; for the Sergeant of her Majesty's Chapel Royal, £1; and the *Court Circular* contents itself with another £1.' The story goes that the new bishop's first sermon was preached from the text, 'A certain man went down from Jerusalem to Jericho, and fell among thieves.'—*Glasgow Weekly Mail*.

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Mrs. Sagar, Trance Speaker and Clairvoyant, 37, Thorncliffe Road, Manningham Lane, Bradford, is open for Sunday appointments.
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"We hope that any readers who know people in such positions will kindly send us their names and addresses so that we may be able to write and offer them specimen copies for distribution."

Pearson's Weekly, a clever and successful paper, has the above suggestions, which are equally applicable to The Two Worlds.

We, too, feel we can ask our friends to make The Two Worlds known a little in this manner, and shall be happy to supply specimen copies as stated above.—E. W. Wallis.

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