

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O F A S

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## SERVICES FOR SUNDAY, JUNE 9, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, Service of Song; 6-30: Mr. Palmer.

**Ashington.**—Mechanics Hall, at 5 p.m.

**Bacup.**—Public Hall, at 2-30 and 6-30: Mrs. Britten.

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

**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30: Mr. Armitage.

**Batley.**—Wellington Street, at 2-30 and 6: Mrs. Connell.

**Beeston.**—Conservative Club, Town St., 2-30 and 6: Miss Cowling.

**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.

**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Walton.

**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance. Friday, Healing.

Board School, Oozells Street, at 6-30. Monday, at 8.

**Bishop Auckland.**—Mr. G. Dodd's, Gurney Villa, at 2-30 and 6.

**Blackburn.**—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mrs. Stair (née Miss Musgrave).

**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30.

**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Rowling. Otley Road, at 2-30 and 6: Mrs. Craven.

Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Hargreaves.

Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6: Miss Patefield.

St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mrs. Mercer. Mondays, at 7-30.

Ripley St., Manchester Rd., at 2-30 and 6: Mr. A. Worsman.

Birk Street, Leeds Road, at 2-30 and 6.

Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Lewis. Wednesday, at 7-30.

Norton Gate, Manchester Road, at 12-30 and 6.

21, Rooley Lane, Bankfoot, 6-30: Miss Capstick.

6, Darton Street, at 10-30.

**Brighouse.**—Town Hall, at 2-30 and 6: Mr. G. Wright.

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

**Burslem.**—Colman's Rooms, Market, at 2-30 and 6-30.

**Byker.**—Back Wilfred Street, at 6-30.

**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Wade.

**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mrs. Wallis.

**Cosmos.**—Lepton Board School, at 2-30 and 6.

**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.

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

**Deesbury.**—Vulcan Road, at 2-30 and 6: Miss Keeves, and on Monday, at 7-30.

**Ecclehill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Metcalf.

**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.

**Felling.**—Park Road, at 6-30: Mr. W. Scott.

**Foleshill.**—Co-op., Lockhurst Lane, at 10-30, Lyceum; at 6-30.

**Glasgow.**—Bannockburn Hall, 36, Main St., at 11-30, Mr. G. Finlay; at 6-30, Mr. R. Harper. Thursday, at 8.

**Halifax.**—1, Winding Rd., 2-30 and 6: Mrs. Dickenson.

**Haswell Lane.**—At Mr. Shields', at 6-30.

**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6.

**Hetton.**—No meeting.

**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Mayoh.

**Huddersfield.**—3, Brook Street, at 2-30 and 6-30: Mr. Ringrose. Institute, John St., off Buxton Rd., at 2-30 and 6: Mrs. Russell.

**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6.

**Jarrow.**—Mechanics' Hall, at 6-30.

**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Hopwood. Assembly Room, Brunswick St., at 2-30 and 6: Mr. Champion.

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

**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30: Mrs. Menmuir. Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Gregg.

**Leicester.**—Silver Street, at 10-30, Lyceum; at 8 and 6-30: Mr. F. Sainsbury.

**Leigh.**—Railway Road, at 10-30 and 6.

**Liverpool.**—Daulby Hall, Daulby St., London Rd., at 11 and 6-30: Mr. E. W. Wallis.

**London.**—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.

**Camden Town.**—143, Kentish Town Rd., Tuesday, 8: Mr. Towns.

**Cavendish Square.**—13A, Margaret St., at 11. Wednesday, 2 till 5. Free Healing. Tuesdays and Fridays, at 8, Circle.

**Clapham Junction.**—295, Wandsworth Road, at 6-30; Lyceum, at 3. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, 7-30.

**Euston Road.** 195.—Monday, at 8, Séance, Mrs. Hawkins.

**Forest Hill.**—5, Devonshire Road, at 7: Mr. Veitch.

**Hampstead.**—Warwick House, Southend Green: Developing, Mrs. Spring. Fridays, at 8. A few vacancies.

**Holborn.**—At Mr. Coffin's, 13, Kingsgate Street: Wednesday, at 8, Mrs. Hawkins.

**Islington.**—309, Essex Road, Garden Hall, at 6-30: Mr. Hopcroft. Monday, Developing Circle, at 8. A few vacancies.

**Islington.**—Wellington Hall, Upper St., at 7.

**Kentish Town Rd.**—Mr. Warren's, 245, Séance, at 7. Dawn of Day, Inner Circle, Tuesdays, at 7-30. Thursdays, at 7-30, Investigators, medium—Mrs. Spring.

**King's Cross.**—184, Copenhagen St., 10-45, Dr. Daly, Mesmeric Experiments; 12, Open-air, Battle Bridge; at 6-45. Friday, at 8-30, Developing. Ladies invited.

**Marylebone.**—24, Harcourt St., Saturday, 8th, Séance, Mr. Goddard, at 8. Sunday, 9th, Miss Blenman, at 7. Monday, 10th, Music, Singing, &c., at 8. Wednesday, 12th, Séance, Mr. Hopcroft, 8.

**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.

**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.

**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 7, Mr. Earl; Open-air at 3, at Hyde Park, near Grosvenor Gate, Mr. Drake and others. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.

**Peckham.**—Winchester Hall, 38, High St., Mr. R. J. Lees, at 11, "Spiritualism: What is It?" at 7, "A Valley of Dry Bones;" at 3, Lyceum. 99, Hill St., Spiritual Development, members only, at 8-30. Wednesday, Mr. Vango, Clairvoyance, at 8. Saturday, at 8, Members' Séance.

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

**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mr. T. Emma.

**Lowestoft.**—Daybreak Villa, Prince's St., Becoles Rd., at 2-30 and 6-30.

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

**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mrs. Groom.

Collyhurst Road, at 2-30 and 6-30: Local.

**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.

**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45, and 6-30: Mr. J. G. Grey.

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

**Morley.**—Mission Room, Church St., at 2-30 and 6: Mrs. Crossley.

**Nelson.**—Spiritual Rooms, Leeds Rd., at 2-30 and 6-30: Mr. Bamforth.

**Newcastle-on-Tyne.**—20, Nelson St., at 6-30.

St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

**North Shields.**—6, Camden Street, Lyceum, at 2-30; at 6-15: Mr. W. Murray.

41, Borough Rd., 6-30: Mr. W. Davidson, Trance.

**Northampton.**—Oddfellows' Hall, Newland, 2-30 and 6-30.

**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mr. Postlethwaite.

**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Lyceum Open Session.

**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Wilson.

**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.

**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 6-30: Mr. S. Featherstone.

**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. Tetlow.

**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.

**Ramsbottom.**—10, Moore St., at 3 and 6-30: Mrs. Yarwood. Thursday, Circle, at 7-30.

**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Mrs. Best.

**Rochdale.**—Regent Hall, 2-30 and 6. Thursday, at 7-45, Public Circles, Miss Walker.

Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.

28, Blackwater St., 2-30 and 6: Mr. J. S. Schutt. Wednesday, 7-30.

**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.

**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.

**Scholes.**—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.

**Sheffield.**—Cocoa House, 175, Pond Street, at 7. Central Board School, Orchard Lane, 2-30, 6-30.

19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.

**Skelmanthorpe.**—Board School, 2-30 and 6.

**Slaithwaite.**—Laith Lane, at 2-30 and 6: Local.

**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6: Mr. B. Harri-. Wednesdays, 7-30. Developing on Fridays, 7-30.

14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. J. Clare, "The Tendency of Religious Thought."

**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Green.

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

**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.

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

**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.

**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30 Lyceum; at 6-30. Wednesday, at 7-30.

Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Lashbrooke.

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

**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6-30.

**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.

**Westhoughton.**—Wingates, 2-30, Discussion; 6-30: No Meeting.

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

**West Vale.**—Green Lane, at 2-30 and 6: Mr. H. Crossley.

**Whitworth.**—Reform Club, Spring Cottages, at 2-30 and 6.

**Wibsey.**—Hardy Street, at 2-30 and 6: Miss Walton.

**Willington.**—Albert Hall, at 6-30.

**Wisbech.**—Lecture Room, Public Hall, at 6-45: Mr. Addison.

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

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## THE ROSTRUM.

### SOUL, SPIRIT, AND MATTER.

BY E. C. M.

NOTE BY THE EDITOR.—We publish the following Essay, not because we agree with it in opinion, but because it is scholarly and suggestive; also because the subjects treated of are the themes of constant enquiry from thinkers, who find no answer to the many problems of being in theology, or theological teaching.

THE terms soul, spirit, and matter, modes of expressing the three supposed distinctive features of a reasoning and active entity called man, have to our mind been greatly misunderstood by those in search of philosophical truth. Soul and spirit are in most cases used as synonymous terms, meaning the surviving, or immortal part of man; whilst matter is supposed to be devoid of life; to be, in fact, merely the covering of a vital substance, as seen in the human form, or an irresponsible gathering together of atoms, as seen in the rock. Our theory is, that soul and spirit are in their purity, two distinct and separate qualities: soul the passive and all-containing; spirit, nothing but pure action. If we attribute to soul an all-containing quality, it of necessity must be passive, for that which hath all things in itself hath no need of change. Change is an attribute of desire, and desire a condition of imperfection. Soul we consider the deific basis upon which spirit (the *Ego*), manifests itself; soul is the Atlas that sustains the world of spirit, and that which changes not with individual life. Soul in the abstract is not a force that can demonstrate itself, but must be demonstrated by an active substance called spirit. Fundamentally, soul surrounds the spirit as with a shield, protecting it from losing its identity, yet is not identity *solus*, but the substance from whence identity springs. Travel where we will along this elementary sphere of earth in search of the properties that form soul, we must return unto apparent nothingness; for the great no-thing is the all-thing, the inscrutable force which we feel, but cannot see objectively—for we are its manifestation, and by virtue of it alone, do we know that we exist. Within soul universal worlds run their course, and perform their destiny. We assume spirit to be pure action, moving in and gathering unto itself the vital properties of soul. These separate attributes can never be independent of each other. Spirit manifests soul and therefore is a necessity of soul. Allowing spirit to be an active force it must also be an attractive force. The necessity of its being is to act, it therefore draws from soul the properties wherewith to demonstrate its existence. Spirit in its purity is a blind force, ignorant of its nature, and dwelling in darkness. Soul is light and all-wisdom, but as light is only perceptible through darkness, and wisdom only known by its contrast with ignorance, so the spirit—ignorant and in darkness—acts in order to reveal the light and wisdom of soul.

We assign, therefore, to spirit the office of revealer. All existing life, with its endless variety of form and colour, is the modification of soul by spirit, every changing thought in the mind of man. The whole universe is the embodiment of soul by the great workman, spirit. We frequently hear the terms "body," "matter," used as expressing an entirely

different quality of cohesion from the spirit. We do not recognize the difference. All "matter" we assume to be but the expression of spirit in a lesser degree, spirit unable to grasp immensity, and therefore limited in its action. The *Ego* and its material covering are of the same nature; but the *Ego*, by reason of its superior soul force, controls and regulates the body according to its will. The *Ego* is the master, the body the student that renders obedience, and by so doing perfects and enlightens itself.

Death is an anomaly. Every atom of creation is life, manifesting the substance of soul in so far as it is able to perceive and demonstrate it unto others. Nothing manifests but life; nothing is changeless and still but soul. Whilst the earth is in a state of mass it must be imperfect; and whilst man believes death to be the portion of any existing particle of the earth's formation, his spiritual progress is retarded. Nothing can be eternally still but that which is all-containing; and, as no property upon earth is a perfect property, it must therefore be changeable and progressive. Do we grant to inertia the power of change? do we assign to death any active or moving power? any changing or wasting power? If so, it is no longer death and inertia, but life and motion; and, therefore, spirit capable of developing intelligence. Everything in nature moves and inbreathes the soul, and from being dark and ignorant becomes light and intelligent.

We recognize but two factors in the universe, the one active, the other passive. The spirit acts upon the great passive soul, from whence it draws the knowledge of its existence and the wisdom that enables it to guide itself aright. If we would grasp in some measure the law of infinite spirit, we must refuse to be bound within the sphere of supposed infallible dictums, and stand an active entity upon the unshifting basis of soul alone, with no inherited creeds to preclude the free influx of soul light; always remembering, that in proportion as we manifest the soul by our action, we sublimates, and therefore spiritualize, the earth upon which we dwell. Let us, as individual spirits, aspire unto soul-wisdom, and as active entities, reveal our wisdom. Let us be pure, for then only can we penetrate the grosser elements of life.

Having given our fair contributor (for the writer of the above is a lady) the benefit of representation in her own fashion, we do not presume to enter upon the task of adverse criticism, nor is it consistent with the spirit of this journal to provoke controversy, but we leave our contributor's opinions to speak for themselves. In the best interests of truth, however—as we apprehend it—we shall give another view of this subject, namely, an extract from "Art Magic," a work which expresses so fully the opinions of the Editor, that it is needless to add more to the quotations we herewith give. They are so lucidly expressed that further comment would be unnecessary.

### THE CONSTITUTION OF THE SOLAR UNIVERSE.

"The Solar Universe, of which the earth is a part, consists of matter, force, and spirit.

"Matter is an aggregation of minute, indestructible atoms, existing in the four states known as solid, fluid, gaseous and ethereal. The general attributes which distinguish matter in the three first conditions, are indestructibility, extension, divisibility, impenetrability, and inertia.

"By indestructibility is meant that property which is the antithesis of annihilation, and utterly prevents the assumption that a single atom of matter, however minute, whether in the finest condition of air or the hardest of crystal, can ever be wholly put out of existence.

"Extension is the property by which an atom of matter can be changed so as to occupy more or less space.

"Divisibility is the property by which an atom can be divided or reduced to the smallest known particles, and yet



each particle preserve some capacity for farther subdivision.

"Impenetrability implies the impossibility of one atom occupying the space of another; and inertia is the tendency of matter to continue either in that condition of rest or motion in which it has once been set by the application of force, until a stronger wave of force changes the former direction. . . . There are many other definitions applicable to matter, but the general properties enumerated above will sufficiently explain its nature.

"Ether is matter in so sublimated a condition that its divisibility is no longer possible to man in his present stage of scientific attainment. It transcends the rarefaction of the finest gas, and filling up every space of the solar universe explored by man, not occupied by particled matter, may be called unparticled matter.

"Force is the life principle of being. It is the second of the grand Trinity of elements which constitute existence, and ranks next to matter, which it permeates, vitalizes, and moves. It is motion *per se*, and though matter is never exhibited without it, force can exist without a *material* body for its exhibition.

"Its attributes are dual—attraction and repulsion.

"The vast and extended orbits of planetary bodies are marked out and regulated by force, with its dual attributes, now attracting the revolving satellite to the centre, now forcing it off into a relative point of distance, but always maintaining it in a given path or orbit between the oscillations of its contending motions.

"Force is the unresting life which charges every atom of matter, and fits inorganic masses to become organic. It is electricity in the air; magnetism in the earth; galvanism between different metallic particles—cohesion, disintegration, gravitation, centripetal and centrifugal forms of motion; life in plants, animals, and men, *the aural, astral, or magnetic body of spirits*.

"Spirit is the one primordial, uncreated, eternal, infinite Alpha and Omega of being. It may have subsisted independent of force and matter, evolving both from its own incomprehensible but illimitable perfection; but force and matter could never have originated spirit, as its one sole attribute comprehends and embraces all others, must antedate, govern, and surpass all others, and is itself the cause of all effects. That attribute is will.

"As there are but two attributes of force, namely, attraction and repulsion, yet many varieties of modes in which attraction and repulsion are perceived, so, whilst there is but one attribute of spirit, namely will, there are many subordinate principles emanating from will; such are love, wisdom, use, beauty, intelligence, skill, etc., etc. The most marked and distinctive procedures are, however, nine; namely, love, wisdom, and power; creation, preservation, and progress; life, death, and regeneration.

"In matter, force, and spirit, then, is the grand Trinity of Being, which constitutes the solar universe and its inhabitants. . . . Spirit, force, and matter form that stupendous Ego, the totality of which, to finite beings, is vaguely called God, the separated units of which include astral and solar systems, suns, satellites, worlds, spirits, men, animate and inanimate things, and atoms."

We have only to add to the above that the author of "Art Magic's" views and those of his pupil and friend the Editor of this journal, are, that during earth life "force" is the spiritual body, vaguely called "magnetism, life, nerve, aura," &c., &c. It constitutes the magnetic sphere perceived in the "Doppel Gänger, or living spirit;" is felt by psychometrists as the subtle sphere, which attaches to everything the spirit, through the body, has come into contact with. At death, this force, "life principle," &c., becomes "the spiritual body;" clothes upon the spirit, revealing all the characteristics of the spirit, and all the form and appearance of the body. The duality of the spirit and its spiritual body, constitute THE SOUL, and it is the lack of precision in words and definitions which occasions so many apparent differences of opinion between spiritualists and psychologists. The author of "Art Magic," like many advanced minds, also teaches that in passing from sphere to sphere in its inevitable progress upward and to higher realms than the spheres of this planet, the spirit gradually loses even its external magnetic envelope, and when at last its pilgrimage to the last station in its glorious progress through the solar system is achieved, the spirit sets out on a fresh line of progressional states, through higher and fairer realms, in element and being, PURE SPIRIT.

## THE BOY AT THE GATE.

I NET they ain't a man in the shop.  
'At works as hard as what I do :  
But the moment the whistle blows I stop,  
An' the way I get out of the mill ain't slow,  
Fur soon as six strikes, as sure as fate,  
My blue-eyed baby runs down to the gate.

Look, thaar he is, he don't see me yet—  
You can't har'ly see him under that hat ;  
He's a boy, every inch now, you just bet ;  
Purty ! That smile, from his ma' takes that ;  
He'll be two next month, the fifth's the date,  
Waal !—that's the latest, climbing up the gate !

I made him that cart, an' painted it red—  
My wife, she says he draws it all day,  
An' every night he lugs it to bed ;  
Talk ! Waal, I guess, and's chock full of play.  
Got a kiss for pop ! now u-u-p he goes !  
Hullo ! been tumblin' on your nose !

Thank God, I'm away from the noise uv my loom.  
I b'lieve it will drive me out uv my head ;  
It seems to be sayin' all day in the gloom.  
This terrible world—dead—dead—dead—dead.  
No use to hurry now, no one ull wait  
An' watch for my comin' beside the gate.

Thaar's my wife—O. to-night, what word shall I say  
To her, when I go in without the boy ?  
I'll walk through the field, it's the longest way,  
But the birds an' flowers there may give me joy  
Here's a mildewed shoe on this rubbish heap  
'At baby wore when he used to creep.

On a river of tears, hope an' stronger faith  
Have sailed this hour into my dark life,  
An' now without pain I think uv his death,  
An' I can go home to comfort my wife !  
Fur I feel, when life's work is over, he'll wait,  
An' watch for our comin' beside Heaven's gate.

Mary M. McCarthy.

## THE LIGHT IN THE TOWER.

A Narrative Compiled from a Real Life Sketch,

BY EMMA HARDINGE BRITTEN.

"The vision ! The vision !"  
"Be still ! and know that I am God."

### CHAPTER X.—CONCLUSION.

WE must now return once more to Marian McIvor and resume the thread of our story from the time when she parted with her loving and grateful little band of orphans, and having dismissed them for the night to the shelter of their pleasant nests in the Industrial School, she seated herself in her accustomed place in the old oak parlour of the Priory, to wait for the return of her beloved husband.

The evening had closed in with threatening and portentous signs of an approaching storm, which deepened as the sun set behind the mountain tops, leaving the thick banks of clouds, which were piled up in huge masses in the sky, illumined with lurid streaks of crimson light.

The wind moaned and howled fitfully through the mountain gorges, and mingled in a sullen roar with the sound of the rolling surf beating in upon the shore, and the crash of the foam-crested breakers as they were driven with resistless force against the iron-bound rocks which formed the headlands of the harbour. The scream of the stormy petrel, and the mournful cry of the seagull, together with the whistling of the winds through the rigging of the craft lying at anchor in the harbour, all combined to portend the approach of a rough night.

While Marian watched with anxiety, because she well understood these signs, so familiar to the residents of that wild coast, she could not repress the self-gratulatory feelings which stirred her thankful heart as she numbered up the many blessings which suddenly seemed to have filled her cup of happiness to the very brim.

The little ones from whom she had so recently parted, might have been outcast wanderers exposed to the fury of the coming storm, had not her hand been made the fortunate instrument of leading them to a safe and pleasant shelter. The still more precious wanderer for whom she had so long and sorrowfully waited—he too was safe, and in another hour or two would be by her side.

The Light in the Tower, with all its long years of sad associations, its bitter memories, and hope-deferred heart

struggles, had not burned in vain, and now its mission was accomplished. The flame had flickered and gone out—the last drop of oil had been consumed—but, oh joy! it would never more need renewing. If indeed her kind heart experienced a pang at parting with those whom she loved all the more dearly because they were indebted to her for home and shelter—that is, her orphans, and her good fellow-labourers in the Industrial School—was she not amply compensated by remembering that she had been privileged to open up to them paths of usefulness which could not fail to render them independent, even without further aid from their founder? On the whole, Marian McIvor's reflections that night were unsullied by one single mental cloud, and not a shadow of pain, or unfulfilled promise, appeared to darken that brightest hour of her life's fruition.

While her thoughts involuntarily recurred to the trials and struggles of earlier years, and she could not but regard with something of chastened memory the old father's empty chair, and her beautiful mother's sad eyes gleaming down upon her so steadfastly from a dark oil painting on the wall, she felt a singular confirmation of one of her own favourite axioms of philosophy, namely, that it is much easier to be good upon prosperity than upon adversity.

Talk as it will—the hypocrite society—about “the sweet uses of pain and sorrow,” Marian's common sense and humanity had always impressed her with the belief that hunger, cold, pain, and unnatural toil were offences against the bountiful Creator, and that as long as they were forced upon the poor, society had no right to expect its victims to be healthy or happy, virtuous or contented.

“Now that I am happy myself,” she thought, “I can think right and do right. How much easier it is for me to say *God is love* when I realize that love in peace and happiness within! Oh, would to heaven all the world were as happy as I am now! Surely, surely, humanity would have more cause to be grateful to God and kindly disposed to one another!”

A terrific clap of thunder, followed by a succession of similar peals, broke the rippling flow of her sunny thoughts, and for the moment almost paralyzed her.

The long-threatening storm had now fairly broken over the scene. The deafening and incessant peals of thunder drowned even the howling of the winds and the roar of the ocean, while repeated flashes of forked lightning seemed to set the firmament ablaze, and wrap the entire landscape in sheets of livid flame. The rain fell in torrents, and immense hailstones were dashed against the old Priory windows with startling violence.

At the moment when the storm broke, Marian's thoughts reverted anxiously to her absent husband, but it was yet early in the evening, and Ronald had advised her that he expected to be detained till past ten; besides, the duration of the storm was as brief as its course had been violent, and in less than an hour from its commencement it seemed to sob itself to rest, and had completely subsided. To beguile her lonely watch, Marian determined to examine the apartments fitted up as dwelling rooms, to ascertain whether the rain had penetrated through the dilapidated walls and ceilings. While she was thus engaged, she was surprised to observe how brilliantly the moonlight seemed to shine into all parts of the old building she was traversing.

She had watched the sudden dispersion of the storm, and gazed with absorbing interest upon the grand spectacle of a full moon sailing in majestic splendour through the heavens, and scattering the flying masses of cloud which retreated like the hosts of a vanquished army before her triumphant march of light. Still, as she passed from room to room she was astonished at the radiance which prevailed everywhere, and pausing before a window on the opposite side of the building to that on which the moon was shining, she drew aside the heavy damask curtains and looked forth upon a scene which all too fully accounted for the glare which lit up the apartment. Stretching away from the little flower garden which separated the Priory from the Industrial School, Marian beheld, to her horror and consternation, one vast sheet of burning buildings—the whole mountain side in fact, down into the very depth of the valley, was a concrete mass of raging flames. Before she could collect herself sufficiently to consider what could have occasioned this horrible catastrophe, she was aroused by the screams of her maid Jessie, who, rushing into the room with terror imprinted on every lineament, cried out, that the Priory buildings had been struck by lightning, and the kitchen was all in a blaze.

Bidding her affrighted attendant save herself by quitting the place with all speed, Marian took a hasty glance at the scene of the conflagration within the dwelling. The girl's report was too true; the lightning had struck one angle of the ruins, and tearing its way diagonally through the dry and worm-eaten boards of the domestic offices, had fired them as surely and as swiftly as if a hundred torches had been applied to them. The sight was an appalling one, but even as the terrified mistress of the mansion gazed upon the work of destruction, and perceived at a glance how inevitably its fiery march must sweep through the entire of the habitable portion of the structure, her senses were frozen, and her blood chilled by the piercing shrieks of human fear and pain, drowning even the roaring of the flames, which came up from the valley filled with the Association buildings, and warned her of the dreadful peril in which the inmates who yet remained there might be placed. With only one cry breaking from the lips of the agonised witness, alas! “The vision! the vision!”—all other thoughts were forgotten, and not even taking time or thought to save a single article of her property, or throw a plaid round her unsheltered head, Marian rushed forth from the postern gate, and springing down the path that led to the school buildings, was soon in the midst of the awful scene of the conflagration.

It would seem as if the electric fires had struck the buildings at many points simultaneously, for the flames had appeared within the space of a few minutes in several places at once, and though the rain had ceased, and the fury of the storm was spent, the winds, which still blew with tremendous force off the ocean, served to fan the leaping flames, and sweep them into masses which ultimately wrapped as in a blazing shroud the entire mountain side. Most of the buildings had been put up temporarily, and were constructed of wood. The main house alone was a stone erection, and in this it was evident, from the spires of flame that streamed from every window, the fire had commenced from the interior. And it was in this ill-fated building that the dormitories of the orphan home had been arranged.

To discover what had become of the hapless little ones who must have been sleeping within the shelter of that building when the fire broke out, was the first effort of their agonised friend and protectress.

Some of the women who made their home in the building were running hither and thither among the crowds who had gathered about the scene of destruction, wildly calling upon the brave men who were making superhuman efforts to extinguish the flames, to help them save some of the unfortunates who yet remained within the blazing pile.

It was perfectly wonderful to see what an effect the presence of the noble foundress of the school had upon all who were engaged in that awful night's work. Without a single cry or exclamation, she pushed her way among the distracted crowds who at every point gave place to her, until she reached that portion of the ground above which the dormitories were situated. Here she commanded the men to bring their ladders, and to the roof of this part of the building she charged all the assistants to direct their efforts to extinguish the flames. Gathering with much difficulty, from the half frantic women, an account of who were likely to be yet within the house, she ordered the unskilled assistants to concentrate all their efforts toward the attempt to rescue the inmates.

Already the open windows were thronged with groups of terrified little children, whose outstretched arms, and pitiful cries for help, stimulated the most frantic endeavours of those assembled below to save them, and prompted the men to deeds of heroic bravery.

Standing in dangerous proximity to the burning buildings, wisely directing the efforts of the rescuers, cheering and encouraging the shrieking children in the building, caressing them into tranquillity as they were brought down the ladders, and giving rapid orders for their temporary safety, stood the generous and devoted Marian. She heeded not the sparks that were flying thickly around her; the blazing timbers from the falling roof and collapsing walls fell at her very feet, but she never ceased one moment from her work of devotion.

At length it became evident that whoever now remained within the blazing house must be doomed to destruction. The stone walls scorched the ladders reared up against them, and rendered them unfit for use. The windows were nearly all choked up with flame and smoke, and every moment it was expected that the roof must fall in and crush the entire house into heaps of ruins. It was at this dread moment that



Marian's voice was heard for the first time rising from its normal steadfast utterance into a shrill shriek of agony, as she cried, "The blind girls! where are the blind girls?"

"Hark!" responded a man, who, grim with the smoke, his face and hands scorched with the flames which he had braved in saving at least a dozen of the inmates; "hark! Heaven preserve us! they must be yet within yon upper chamber."

His voice so low, yet so full of startling significance, seemed for a while to hush the surging roar of the multitude, and in the moment of breathless silence that followed, wailing cries of "Help! help!" "Lord have mercy upon us!" rang out in childish tones from the upper chamber to which he pointed, piercing every listener's heart with an agony too terrible for speech.

"A thousand pounds to any one that can scale the wall and bring the children down alive!" cried a gentleman from the crowd. "I'll give another," "and I another," echoed from different parts of the ground; but no one stirred. Already several of the men who had been foremost in rescuing the women and children, lay prostrate and completely overcome by their superhuman exertions, and others who would have risked their lives to help the victims gazed on hopelessly, and felt that the sacrifice would be in vain. And yet at the sound of those pitiful supplications, and the additional horror of the intelligence that they proceeded from two *blind* children, rough men's faces were covered with tears, and shrieking women ran hither and thither wringing their hands and imploring aid for the helpless victims.

It was in this moment of supreme horror that Marian McIvor's voice was heard crying, "The back stairs, the back stairs! There may be hope yet—who will follow me?"

Suddenly remembering the existence of a back staircase, that had been made to facilitate communication with the laundry, Marian McIvor, without a moment's pause for consideration of what she was about to do, sped round the angle of the building, and before any step less fleet than her own could stay her, she had already disappeared under the narrow stairway.

There were plenty to answer her summons, and a gallant host ready to follow and share her fearful undertaking; but unhappily the wind of her swiftly passing form had kindled the smouldering fire of the staircase into a blaze, and every chance of her own retreat or the possibility of following her was cut off by the column of flame that choked up the stairway behind her.

A few terrible minutes elapsed, and then the horror-stricken multitude below beheld the unfortunate lady and her hapless charges—the one held in her arms, the other clinging to her waist, not at the dormitory window from which the rest of the children had escaped, but at the open casement of a still higher floor, to which the little blind girls had instinctively climbed in the vain effort to escape from the burning heat below.

Perhaps those mountain ranges never re-echoed to a wail so loud, so deep and full of despairing anguish, as that which the multitude set up, when they saw the sainted friend and benefactress of the widow and orphan standing there in their midst, her loving and devoted arms thrown round the helpless blind children; but, oh woe and misery! the whole group far beyond the reach of any of the ladders on hand, or any apparent means of help. The window which framed this devoted lady and her charges seemed to be the only one on that face of the building which the flames had not reached. But alas! it was directly beneath the blazing roof, the rafters of which were already falling in burning masses below.

Must they perish before the very eyes of that frantic multitude? They were calm, steady, and silent now. Not a cry broke from the lips of either of the victims, and they might have been a triad of stone figures, so immovably did they seem to be awaiting their inevitable doom. And then it was that three men pierced the serried ranks that stood in speechless, helpless agony looking on; and while strong men were weeping like babes, and women buried their faces in their hands sooner than gaze upon the awful scene, these three men, carrying an enormous framework of ladders strapped together, silently, swiftly, powerfully bore the machine to the side of the flaming building, and reared it up against the wall. Too short, too short! Twenty, fifty, an hundred men rushed forward carrying planks and more ladders.

They are lashed together. Who is he that with such skill, dexterity, and speechless resolution leads the work? Not until he has completed it, raised it up the scorching

wall, and with the speed of an experienced masthead's-man climbed the bending rounds, and now stands at the very window itself, does a wild shout go up from a thousand tongues: "Sir John Agnew! 'tis Sir John Agnew."—"It's the husband of the noble lady," cries the old Admiral, stamping his way to the foot of the ladder, and only held back by main force from ascending it. Already, as if by magic, other ladders are lashed together, reared up to the walls, and connected by two foreign sailors to the main shaft; but who pauses to think how the work is done? enough that they will be saved. But oh, if the ladders give way?—Oh, heavens! masses of burning timber are already enveloping them in showers of sparks!—But see!—The brave lady motions that she will not come. Alas, alas! she dare not trust herself, they say, to so dangerous and frail a descent. He on the ladder knows that is not her reason, for she calls down to him, "No, no—not me—save the children—save the children!—oh Ronald, my husband, for the love of Heaven save the children!" By this time the two foreign sailors have mounted two other ladders not nearly so high as the central one, but they are so close by that, as the man on the highest round of all grasps in his strong arms the little ones whom the lady lifts down to him, he passes them to those beneath, until at last they are received and tenderly cared for by the seething multitude below. But the lady herself, who will lift her out? Who will save her? See, he speaks—directs her, though the roaring of the flames drowns their voices. Still she refuses to come, until—oh Heaven! he is about to spring up and perish with her. But no—his daring act is stayed. . . . She will come. With outstretched arms and drooping head she reaches out from the window. She has missed him!—No!—See how the ladders shake and bend beneath the double weight! Can it support them? will they ever reach the round where the two men on either side are already stretching out their arms to stay them?

Meantime from the very window which the lady has just left the flames burst forth like destroying demons, shooting tongues of fire after her, as if in fury at their victim's escape. For the next few moments a hush has fallen on that immense multitude as deep as if they were a mighty company of the dead; then a blast of wind clears away the smoke and lurid glare that hides the ladders, and *she* is seen lying across his stalwart shoulder, her long fair curls hanging like a golden veil around him. They are so near the ground now that a hundred hands can reach, help, guide, and support them. They touch the earth panting and breathless, still the central figure supports the drooping lady in his arms; and now a shout goes up, such a long, wild, cheering shout as shakes the trembling air, re-echoes from a hundred mountain peaks, and drowns alike the roaring of the ocean, winds, and flames. The spell of breathless suspense is broken, the multitude send up cheer upon cheer; but when the ladders that a moment before were supporting the rescued ones are seen to be on fire, the blazing roof sinks in with a thundering crash, and the air is full of fiery fragments, blazing beams, and suffocating smoke, the human sea rolls back as if moved by a common impulse—back—back to the still unscathed greensward on the mountain-side, and there pausing, it waits breathlessly for the next move in the awful drama. It soon comes.

Old Admiral Donaldson, snatching a hat from his nearest neighbour, his own being lost in the fray, waves it above his grand white head, then tossing it high in the air, cries, "Long life to Sir John Agnew! the brave, the good, the glorious Sir John Agnew!"

"Long life to Sir John Agnew, the brave, the good, the glorious Sir John Agnew!" rings out from a thousand throats, while a thousand more learn for the first time that the gallant stranger, he who, at the awful peril of his life, stood on the giddy height of the central ladder and saved the blind girls and the sainted lady, was none other than the long-expected Lord of Glenallan, "the good, the brave, the glorious Sir John Agnew." The glad cheers, the ringing shouts again and again repeated, waken Marian from her swoon. She opens her heavy eyes, fixes them on the face of her preserver—he too who has preserved her helpless blind charge. "Why do they cheer Sir John Agnew?" she faintly murmurs; "it is my Ronald that has done this noble deed. Admiral Donaldson, tell them it was my Ronald."

"Marian," cried the happy husband, straining his recovered treasure to his heart, "Ronald McIvor and Sir John Agnew are one. Look up, my angel love, and listen." She did listen, and once again the mountain heights and the

valley depths, the beating surf and the restless billows far out at sea reverberated to the cheer on cheer led by the grand old Admiral, "Long life to the Lady Marian McIvor Agnew!"

That night the stately old housekeeper, Dame Griffin, had the honour of leading sweet Lady Marian Agnew to the charming apartments hastily prepared for her in her new home in Glenallon Castle.

The story of the metamorphosis is soon told. Ronald McIvor, the distant cousin of the late Sir Andrew Agnew, in the failure of all intermediate heirs, became, by virtue of a Chancery decree, the successor to the baronetcy, the owner of the rich estates and domain of Glenallon, and adding his first name of John to his more familiar sobriquet of Ronald, henceforth bore—under a parliamentary enactment—the name and style of Sir John Ronald Agnew of Glenallon.

That momentous night too, Glenallon Castle received beneath its sheltering roof the little blind girls and their eighteen orphan companions, whom the good Sir John had caused to be brought there until other accommodation could be found for them. The happy baronet and his favourite sailor-valet Pierre, had many a hearty laugh at this irruption of "little ones," verifying as it did, so unexpectedly, the merry joke they had put upon the old steward and housekeeper concerning "the little Agnews" that were to come.

For many weeks from the date of that eventful night, the life of the beloved lady of Glenallon hung doubtfully in the balance, her adoring husband and many friends fearing she could never recover from the shock and strain of her terrible adventure. With the blossoms of the following spring, however, the roses returned to her fair cheeks, and the light of joy and peace was rekindled in her lustrous eyes.

The Industrial School was never rebuilt on the old ruins, and their scattered fragments gave place to the field and meadow of the agriculturist; but many a pleasant refuge for the lonely widow and orphan rose up in different sections of North Britain, under the beneficent patronage and fostering care of Sir John and Lady Marian Agnew. Not far from Glenfillan, the noble lady endowed a school and home for the blind, the principal teachers of which were the two excellent young women who owed their lives to the noble foundress.

Of the once stately Priory that crowned the heights of Glenfillan, not a vestige remains, save the grey old ivied tower, which is now maintained, by a beneficent endowment from the descendants of Sir John Agnew and Lady Marian Agnew, as a lighthouse. Here the glimmering of the solitary lamp of old is replaced by a fine revolving light, sending its glowing lustre far out to sea, warning the unwary mariner of the dangers of that ironbound coast; keeping in grateful remembrance the names of the good Sir John Agnew and his noble lady, besides enshrining in the annals of legendary lore the touching and romantic episode of "The Light in the Tower."

FINIS.

#### MR. PETER LEE REPLIES TO MR. FOOTE.

##### "AFTER DEATH, WHAT?"

LAST Sunday evening, Mr. Peter Lee spoke at the hall of the local Secular Society in Rochdale, by way of reply to utterances recently made by Mr. Foote, the Free thought lecturer. The committee of the society kindly placed the room at Mr. Lee's disposal, and there was a moderate attendance to listen to his remarks on "After Death, What?" Mr. Foote, Mr. Lee observed, had expressed an opinion that the universal belief in man's spirit, soul, or ghost arose among savages; that it was but a fancy; that nothing could be proved about a future life, and, consequently, he would be justified in refusing to believe in such a thing. Mr. Foote also denied that a life beyond the grave had any connection with humanity, and that it could serve no purpose; Mr. Foote also said that he did not believe in spiritualism, seeing it could not be investigated like other things—that when put to the proof it failed, and must be held in suspicion. The first part of the latter proposition Mr. Lee said he should not deny, nevertheless, it was capable of investigation. Having laid down the lines of argument in which he should deal with the subject, he observed that it had, no doubt, an inseparable connection with religion. Spirits or ghosts, whatever some people chose to term them, could be seen, inasmuch as there was abundant evidence that

apparitions could be seen. He alluded to the labours of the Psychical Research Society, in London, a society with which stood connected some of the most eminent scientific men of to-day. This society had concluded that there were haunted houses, and this had been arrived at from the testimony of most creditable witnesses thereon, in various parts of the country. Mr. Lee then dealt with clairvoyance, explaining its nature, and quoting Dr. Wyld thereon. A psychic was a medium, and a medium was a psychic. He pointed out that Dr. Wyld had nothing to gain in giving to the world his ideas on such questions, but, materially speaking, had much to lose, for he risked his medical reputation in the cause of truth. If, as Mr. Foote intimated, spiritual things could not be proved, then some of the greatest scholars and thinkers of the day must be very much mistaken, nevertheless Mr. Foote had not given one hundredth part of the time to inquire into the subject that these men had given. Dealing with phenomena, anent the movement of heavy bodies, &c., without contact, and with hand contact, he held that many such movements were contrary to the laws of gravitation, and asked, if spirit had nothing to do with such occurrences, what was the cause? Proceeding to deal with mental phases of phenomena, abnormal utterances of media beyond their normal powers were referred to, these showing, he contended, a power acting outside the media, and if not spirit power, what was it? Incidents of travelling clairvoyance that had come beneath his observation, through a lady sensitive at his own home, were narrated, and answers to queries put to media in the abnormal state were given, Mr. Lee contending that such testimony abundantly proved there was a life after death. If, he asked, there was no continuity of life beyond the grave how would justice be done? Goodness was not a question of one's belief, but of something inherent in an individual. A man was good because of the satisfaction arising from being good, and bad from a mistaken notion that his badness brought him comfort. Requisite conditions given, immortality could be satisfactorily demonstrated; a person saying there was nothing beyond the present life simply placed himself in an anomalous position. Alluding to the case of drowning persons, he said the universal testimony of those who had been saved was to the effect that nothing of their lives was lost, that the whole of life's actions came up in panoramic fashion before them. Spirits returning to converse with mortals tell the story that all their actions were with them, whether good or bad, and that they must be judged by the law of their being. Spirits proclaimed that penalties must be paid for infringed laws. Spiritualism set up the motive to work, to attend to one's self-development and self-culture, seeing that an immortal spirit had nothing but what it wrought out for itself. Mr. Lee answered several questions at the close, and a vote of thanks was tendered him for his lecture. Mr. Charles Parsons, an old spiritualist, occupied the chair.—*Rochdale Times*, May 29th, 1889.

In France, according to the *Evening Post*, "At this moment the public is occupied with the attempts of women to enter the learned professions. The Parisians were startled a few weeks ago by the application of a girl in Brussels, who had taken her degree in law, for admission to the bar, which the court denied. More recently in Paris a very pretty and very clever Mlle. Schultze read a thesis when graduating at the Medical School, on the practice of medicine by women. She had been a very brilliant student, and her thesis was very able and was listened to with great interest by a crowded audience.

"Dr. Charcot, famed for his experiments in hypnotism, answered her, denying most of her conclusions, but complimenting her highly, in thoroughly French fashion, on her beauty. The public is, however, apparently on her side.

"Conservatives are still further alarmed by a bill now before the chambers giving women who are at the head of business houses the right to vote at the election of the judges of the tribunal of commerce who pass on disputed points arising out of business transactions."—*Journal of Man*.

S. J. Ahern says: "If you figure the armies of Russia, Prussia, Austria, France, and Italy, it will be found that there are fifteen millions of men taken from the world's work and given up to idleness. But, then, the poor women make up in part the loss by mixing mortar and carrying it on their weak backs to the masons aloft." The lapped ribs of these same women are painful to contemplate.



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

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

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

FRIDAY, JUNE 7, 1889.

### RELIGIOUS INTELLIGENCE.

OUR friends are so active in collecting and sending us clippings from the various journals of the day on the doings and sayings of those who up to the last few years have been regarded by the entire civilized community as the head and front of religion, that—distasteful as the task is to record the shortcomings of our fellow mortals—we feel bound to show our kind contributors that we are grateful for their attention, and next, that we deem it only right—since *a tree is to be known by its fruit*—to point out the kind of fruit that grows on the tree of theology, and some fine day to compare the same with the fruit growing on the young and, as yet, tender shoots of spiritualism. Our friends, in the first place, have favoured us with a large collection of cases in which *the fruits of theology* appear in sundry police and divorce courts—choice extracts, which we reserve for the benefit of future comparisons, as suggested above. Of the main drift of other clippings, of which our pile is becoming alarmingly extensive, we give one or two samples as follows, the first being from Nottingham, and headed—

#### "CLERICAL JOBBERY AND ROBBERY."

"Such is the description given by Mr. Councillor Bettle (see *Stamford Mercury*, May 9) at a meeting of the Stamford Town Council, of the action of the *clerical* governors of 'Browne's Charity,' in the administration of the trust under their control. This charity was left in the time of Richard III., to provide for twelve old men and women of the borough, and also as an endowment of a public school. In the recent investigations of the Charity Commissioners, this case has proved one of the most disgraceful abuses of such a trust which their labours revealed. The donor willed that a warden should be paid to read prayers for the recipients of the charity, and to minister to the spiritual wants of the twelve old people. *A warden was paid £375 per annum.* He has recently had a fine house built for him; and, to assist him in his *heavy* duties, he had a confrater, at a salary of £200 per annum! Both held other livings, and thus £575, or nearly £50 per head, was taken from this charity each year to 'read prayers' to the twelve inmates! Now, there has been 'trouble in the camp,' for the Attorney General has reduced the fees for 'praying' to £50 per annum; and, instead of a vicar with a fat living already, and a dean the same, there are to be nine governors, five of whom are from the municipal bodies in the town; and thus the *clerical power* has received a stinging blow. That it has *stung* is shown by a long affidavit which has been sent to the Attorney General by the late governors pointing out the injustice of his decision and the unfitness of the laymen as governors, who would have *selfish interest*, in the administration of the charity, &c. The remarks which have been called forth, and the indignation aroused in

the aspersed municipal authorities, will have its effect in a town where priestly power is deeply rooted; and when the investigation of church endowments comes to the front, this will doubtless be remembered. A short time ago, when the funds of the charity were low, to meet the deficiency, the reverend governors made the proposal to *discontinue the suit of clothes which is yearly provided for the pensioners!* and, though it failed to win sufficient support, it gave the town something to talk about.

"This is a specimen of the way the 'shepherds' watch over their flocks. In the discussion at the Town Council, one gentleman, who is a spiritualist, took the opportunity to give the members a little light. He said, 'The founder appointed a Roman Catholic to manage it (the trust), and to pray for the souls of the dead. Gentlemen, I am one of those who do not believe that the destiny of man is fixed at the moment of his death, and I think it is possible that much good may be done by prayer and intercession for the souls of the departed.'

'Forward, the day is breaking.'

"J. W. B."

Our attention is next called to a voluminous account, published a few weeks ago in the *Daily Telegraph*, headed thus:—

#### "MISSIONARIES CAMPED IN KENSINGTON."

"Yesterday there was established at the Town Hall, Kensington, a loan exhibition and sale of work for the benefit of the Church Missionary Society. The Duchess of Teck, who was to have opened the undertaking, was prevented by her bereavement from being present, but her place was gracefully filled by Lady Dufferin, who in a few kindly words declared the exhibition open to all comers. The Bishop of Moosonee offered up prayer, followed by addresses from the Vicar of Kensington, and Sir John Kennaway, President of the Church Missionary Society."

Then follows an elaborate description of the splendid exhibits, the numerous great lords and ladies that have contributed to it, and who do not disdain openly to plead for the cause it advocates, and then—there does *not* follow in the same paper, but there does in some others, notably the *Ulverston News*, and several other journals, some remarkable information concerning the value of the missionary work for which the splendid Kensington Exhibition is organized, and for which any number of ladies and gentlemen are so generously interested. The information to which we allude is contained chiefly in a number of letters written on this very subject, by W. S. Caine, M.P., from India. Let it be remembered that the writer is a devoted Christian himself, and constantly professes his anxiety to see the natives becoming Christians. This however is his view of the chances, as recorded in his official correspondence. In letter No. 9 he writes thus:—

"I have naturally felt much interest with regard to the attitude of this new National Party towards Christianity, and I have endeavoured to discover what is the bent of the mind of the Anglicised Indians towards religion. It is quite clear they are not in any way attracted to Christianity, although they have abandoned the polytheistic faith of their fathers. They do not separate themselves from outward observances—the ties of caste are too strong for that—but when they do, they join the Brahmo, or the Arya-Somaj, or become Theosophists. It is a melancholy fact that although the powerful and wealthy missionary organization of India has borne so large a share in the education of the natives, the number of young men educated by them who become Christians is an almost imperceptible fraction. The work which missionaries do in the way of *education* is beyond praise, viewed as *education* simply; but so far as turning young men into live Christians is concerned, their failure is complete and unmistakable."

Again he says: "There are 130 students working up to the University, 65 of whom are graduates. Nearly all these youths come in from a school in Lahore connected with the mission. The state of their minds towards religion is aptly suggested in a paragraph of the report of the college, which says, 'One of the brightest and most promising of the students said not long ago—voicing the sentiments of his class-fellows. "We do not believe in Hinduism; we have no religion now, we are looking for a religion." I do not know how many of the 1,500 delegates at the National Congress were Christians, but at Madras last year, out of 607 delegates there were only 11 Christians! I am quite sure that at least half these delegates have been educated in missionary schools and Christianity. Educated India is 'looking for a



religion,' but turns its back on Christ and His teaching, as presented to him by the missionary. There is nothing more distasteful to me than criticising any branch of Christian labour unfavourably, but the more I see of Christian missionary work in different parts of the world, and India in particular, the less satisfied I am able to feel with its realized results."

In another part of the report Mr. Caine says: "There are altogether 495 salaried persons, men and women, at work in the Baptist Missions in India. If the Committee of the Baptist Missionary Society are satisfied with the  $1\frac{1}{2}$  converts to each salaried official in eight years they are easy to please. Bearing in mind the fact that Baptist churches only admit to membership persons of discreet age, on profession of conversion, I do not believe that any of the recognised missionary societies in India can show any better result for their labours. I was at Sunday morning service in the Bombay Chapel in January, 1888. *There were six persons present, including my daughter and myself*; I was there again in November, 1888, and the congregation was *fourteen, including my wife and myself*. The annual report gives the membership of this church as *five*."

In summing up, this gentleman reiterates the positions taken above, adding a large number of statistical facts, comparing the immense outlay of the mission expenses, with the miserable results, concluding in these words—

"What I cannot get answered by anyone is, why a church like the Baptist church at Agra which has got forty members cannot get forty more; but, in so long a period as eight years, should actually dribble back to thirty-eight? Or, why the church at Serampore, with eighty-five, should not go on to two hundred, instead of going back to twenty-four? We have been sowing seed and putting in leaven at Serampore for a hundred years, to find ourselves at the end of that time with twenty-four native Christians in the church, the majority of whom are receiving pecuniary benefit. We find seven other Baptist churches, whose forty-one missionaries and evangelists have been sowing seed for the last ten years, with the result of reducing the Church membership by 240."

"House of Commons, March 2, 1889. "W. S. CAINE."

This is but poor encouragement for the ladies and gentlemen who have organized the splendid exhibition to raise money to pay the missionaries (*who don't make converts*) in India:

How would it be if all the vast sums raised annually for seed-sowing, which brings forth no fruit, were to be spent in building decent homes, making decent clothes, and providing sufficient wholesome food for the poor of London? George Sims, in his series of papers "How the poor live," can tell them where the homeless, hungry, outcast, and ragged do most abound; and if they would prefer to limit their *Christian* efforts to a single class they can easily find them, when there are, any night in the year, in London over 70,000 wretched women who must either sin or starve—sell themselves to the destroyers of body and soul—or lurk in the streets all night, hungry and homeless. What a subject for missionary labours!! and what easy converts they could make if they would only follow their master's charge, and instead of *compassing sea and land to make one convert*—

"Feed God's sheep and feed His lambs."

## NOTICES.

### CONGRESS OF SPIRITUALISTS.

To the Editor of "The Two Worlds."

MADAME,—The second Spiritualistic Congress will be held in September of this year in Paris, the first having taken place in Barcelona. To the forthcoming Congress I beg to invite the Spiritualists of England. The question of Re-incarnation will not be raised, and no matters will be brought before the Congress but such as those in which we are all agreed: 1st, The belief in the immortality of the soul; 2nd, The possibility of communion with those who have passed on to the spirit life; 3rd, Our responsibility for all our thoughts and deeds; 4th, That we have a spiritual body as well as a natural body. We wish it to be known that we bear aloft the banner of progress; that we are freethinkers in the noblest sense of the word; that spiritualism is not a religion of forms and ceremonies, but a science established on irrefutable facts, which scientific men are not justified in ignoring; and that we have on our side many of the leaders

both in the intellectual and in the social world. This Congress should be a fraternal union of spiritualists from all parts of the world. "*Concordia res parve crescunt, discordia vel maximæ labuntur.*"

I take it for granted that many Englishmen will take part in the Congress, all information respecting which may be obtained from Herr Gabriel Délaune, editor of *Spiritisme*, 38, Rue Dalayrac, Paris.

LUCIAN PUSCH, Czenstochau, Russian Poland.

[NOTE.—With this notice we have received from M. Lucian Pusch a voluminous list of the articles of belief entertained by himself and his associates. The publication of these articles would scarcely add to the general sum of spiritualistic beliefs, and our limited space renders it inexpedient to do so, but we heartily second the wish of those who are engaged in promoting the Paris Conference that a large attendance of English Spiritualists should be present. We do not know whether the Parisian Spiritualists can, or will, facilitate the visit of their English friends by announcing where they may best find accommodation, but as strangers in Paris may find this difficult, we should advise that the promoters of the Conference should consider this matter. On our part we should be happy to forward a list of names of such persons as desired to obtain reasonable accommodation in attending the Conference.—Ed. T. W.]

To our Readers.—SPECIAL.—The conclusion of "The Light in the Tower" having been given, the Editor has received many pressing requests to publish additional serials of the same kind. We have much pleasure in promising to commence another serial, of no less interest than the former ones, in the course of two or three more issues.

### NEW LIGHT ON OLD METHODS.

IN our official notices of the Congress of Spiritualists to meet in Paris next September, notices that will appear in this paper from time to time, the signature given, is *Lucian Pusch*, Czenstochau, Russian Poland.

It may not be uninteresting to learn that this gentleman, Lucian Pusch, Professor of Classics and Philosophy, a man of mark in his country and distinction in the realm of learning, has elected Mrs. Emma Hardinge Britten, by proxy of his wife—Madame Pusch—to become the godmother of his son, Lucian Julius Alexis von Pusch, born January 1st, 1889, at 11 o'clock, p.m., in St. Petersburg; christened on the 13th of May, 1889, in presence of Professor Eulampios Homeron, of Czenstochau, and Cantor of the Evangelic branch from Czenstochau, Enoch Eckert, in the Reformed Chapel at Warsaw. The Godmother and Godfather are: Mrs. Emma Hardinge Britten, Editor of the Journal, *The Two Worlds*, at Manchester, England, and the witness, Eulampios Homeron.

This we certify on ground of the Register of the Reformed Chapel at Warsaw.

DICHL, Superintendent.

Warsaw, May 13th, 1889.

Eschewing all the scornful sneers of the "Rule or Ruin" clique, who take advantage of every attempt to evolve order out of the chaos which inevitably besets every new movement, we desire our good friends who do firmly and reverently realize the intimate relations between the realms of spirit and matter, to remember that the loving thoughts and earnest wishes of the soul, even though the body may be absent, are as potent to effect good as the curse of the absent wicked may be instrumental in causing pain and unrest, UNTIL DISCOVERED AND COUNTERACTED. Professor Lucian Pusch elected Mrs. Hardinge Britten to be his beloved son's godmother.

Mrs. Hardinge Britten, earnestly and reverently commending her act to the angels of Heaven, accepted the charge, and in response to her appeal for light and instruction, received word from the angels that the absent babe was known in the higher spheres as "ANGELO," THE FRIEND OF THE ANGELS. We humbly and reverently believe a blessing will follow this earthly confidence on the part of the father, this assumption of trust on that of the godmother, that the babe thus united by earthly friends and heavenly angels, will become a source of good and blessing to his generation, and a waymark, pointing the feet of many an earthly pilgrim on the path which leads to Heaven.—Editor, *The Two Worlds*.

## SPECIAL NOTICES.—READERS, ATTENTION!

WE have received a very wild, but *unsigned* communication purporting to predict a speedy "great out-pouring of the Spirit on all flesh." Whilst we deem such an event may be quite possible, we have to repeat for the 82nd time since this paper was commenced, that we never publish anonymous, or unsigned communications, from any source. The writers may, if they please, assume a *nom de plume* in the paper, but must give their true name and address, as authority and evidence of good faith, to the Editor. Anonymous or any unsigned communications will never receive attention in this or any respectable journal.

WITH our next, or an early issue, we hope to commence a series of most important Historical Articles, collated by our learned contributor "SIRIUS," on the subject of "ORIGEN AND CEIUS," or "THE TRUE STORY OF JESUS OF NAZARETH, AND THE ORIGIN OF CHRISTIANITY, AS KNOWN SIXTEEN HUNDRED YEARS AGO." Orders for extra copies must be given in advance.

TRACTS FOR DISTRIBUTION, ESPECIALLY IN OPEN-AIR MEETINGS.—Mr. Robert Cooper, the veteran and indefatigable pioneer worker (now blind, and with means dissipated in spiritual work), has published a large number of capital tracts for circulation as above; four-page leaflets on the most important and vital questions of the day, such as:—"The Sabbath, its origin and observance," "Christianity and spiritualism irreconcilable," and many other subjects, which the world ought to know and study—and yet, though these leaflets are placed at a nominal price, and hardly cover the cost of the paper they are printed on, they remain untouched, on good Mr. Cooper's hands. That there shall be no mistake about their price and accessibility, we give herewith their worthy publisher's announcement: "Published by the Religio-Liberal Tract Society, Eastbourne. Price 2d. per dozen; six dozen sent post free for 1s. For any less number, 1d. extra for postage. Stamps received. Leaflets 6d. per 100 p.p. Address: Mr. R. Cooper, Secretary, R.L.T.S., Eastbourne, Sussex."

## GOOD MANIFESTATIONS AT SHEFFIELD.

To the Editor of "The Two Worlds."

MADAM,—Being a commercial man, and in the habit of putting up during my journeyings at some coffee house or temperance hotel, I went about a fortnight ago to Sheffield, where I stopped at Mr. Hardy's coffee tavern. On Friday evening, May 17th, I found that a party had assembled in one of the rooms to hold a private spirit circle. At first I was not invited to join the party, but at the request of the spirits it seems, I and a friend of mine were permitted to sit in the circle. Mr. Hardy's son, a lad of 14 years of age, was the medium, and requested that I should hold one of his hands whilst my friend held the other. This we did throughout, making it certain that he neither moved nor took any part in what followed. All the rest of the circle joined hands with me. After the gas had been lowered a little the table was lifted, and the tambourines upon it thrown on the floor. Three chairs were placed one on the other and replaced instantly. The piano was then played by unseen hands: the controlling spirits were asked if they could play the hymn "Here we meet to part no more," and this was done as perfectly by invisible hands as could have been done by any professed pianist. Several other marvellous things were performed, greatly to my astonishment, for though I had often heard of such phenomena, I never before witnessed them. I hereby absolutely testify that no one in the room, save the invisibles, had anything to do with what occurred, either with the tables, chairs, piano, or the intelligence that was given. . . . You may make what use you please of this letter, the perusal of which may be of interest to your readers.—I remain, Madam, yours respectfully,

THOMAS DUBBY.

75, Sewerby Street, Moss Side, Manchester.

[We are very pleased to receive and give space to such accounts of spirit phenomena, especially when our friends will favour us by writing on one side of the sheet only.]

To suffer through those we love is ten times worse than to suffer ourselves.

## LYCEUM JOTTINGS.

## THE WORKER.

THE night lay o'er the city,  
The rain and winds made moan,  
The worker in his garret  
Sat toiling long and lone;  
With naught of earth to praise him,  
No earthly love to bless,  
But there was one in heaven  
Still cheered his loneliness.  
Courage, true heart, courage,  
She waiteth beyond the sun,  
To welcome thee to heaven,  
When thy brave work is done.

Far on the hills of heaven  
An angel watching leant,  
Across the blue cloud barriers,  
With glad eyes earthward bent;  
And whispered through the quiet,  
"I come to thee anon,  
Toil on, O my beloved,  
Thy work is well-nigh done."

A few more nights of labour,  
Of struggling bravely on,  
And then God sent the angel;  
The worker's work was done!

Cold lay the lifeless body,  
Within that cheerless place,  
A smile of peaceful trusting  
Upon the poor thin face;  
But from the lonely garret,  
Unseen of mortal sight,  
Two angels happy hearted  
Passed into heaven that night.

## BE TRUE.

THOU must be true thyself,  
If thou the truth would'st teach;  
Thy soul must overflow, if thou  
Another's soul would'st reach.  
It needs the overflow of heart  
To give the lips true speech.  
Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble deed.

H. Bonar.

## THE DOG AND THE CAB.

The following anecdote speaks well for the dog's intelligence:—"You know how much I rush about in hansom cabs," said the narrator, "and Scoti, my collie dog, always goes with me—we travel many miles in a week together in this way; but on one occasion I was walking and missed him. Search was in vain. The crowd was great, traffic drowned the sound of my whistle; and, after waiting awhile and looking elsewhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back. In about two hours after my arrival, a hansom cab drove up to the door, and out jumped Scoti. The cabman rang for his fare; and, thinking he had somehow captured the runaway, I enquired how and where he had found him. 'Oh, sir,' said the cabby, 'I didn't hail him at all. He hailed me. I was standing close by St. James' Church, a-looking out for a fare, when in jumps the dog. "Like his impudence," says I. So I shouts through the window; but he wouldn't stir. So I gets down and tries to pull him out, and shows him the whip; but he sits still and barks, as much as to say, "Go on, old man." As I seizes him by the collar, I reads his name and address. "All right, my fine gentleman," says I, "I'll drive you where you're a-wanted, I dare say!" So I shuts to the door, and my gentleman settles himself with his head jest a-looking out, and I drives on till I stops at this here gate, when out jumps my passenger, a-clearing the door, and walks in as calm as though he'd been a reg'lar fare."

## JOB'S PRAYER.

TEACH me, O Lord, to know,  
That beyond the clouds, however dark they be there is blue sky.  
That, however threatening low those clouds may hang,  
The wind may break and sweep them by.  
Teach me, O Lord, to know,  
That day is sure to follow e'en the darkest night.  
That Work is the Sun which puts the darkness into flight.  
Teach me, O Lord, to know what Work is,  
Not strivings after riches, power and fame, the livelong day,  
But patient endeavour to mould and shape the spirit from the clay.  
—Clinton Collins.

"Use well the moment, what the hour  
Brings for thy use is in thy power,  
And what thou best can'st understand,  
Is just the thing lies nearest to thy hand."  
—Goethe.



## CHRONICLE OF SOCIETARY WORK.

**ACCRINGTON AND CHURCH.** 26, China Street.—Mr. Walsh's afternoon subject was "Death and the after life." Evening subject, "The Spiritual Mansions." Both lectures were good, sensible, and to the point. He also gave a number of clairvoyant descriptions, mostly recognized. The Rawtenstall Choir have kindly promised to give us a service of song next Sunday afternoon, entitled "Ministering Spirits," for which we thank them.—J. H.

**BACUP.** Meeting Rooms, Princess Street.—Mr. B. Plant, of Pendleton, gave trance addresses. Subjects submitted by the audience. Afternoon, "Man, know thyself." Evening, "The Birth of the World," and "The Origin of Sin." Both services closing with clairvoyance. 23 delineations given, 15 recognized. Moderate audiences, probably owing to the inclement weather.—A. H. W.

**BATLEY.** Wellington Street.—May 25th: The members and friends sat down to a substantial tea. A good entertainment followed. After a hymn, and a short address by the chairman, the following programme was gone through very satisfactorily: Songs, Misses Gibson, A. Bruce, and Master Ogram; readings, Mr. Ogram; recitations, Miss E. Taylor and Miss A. Bruce; piccolo solo, Master Ogram; Mr. J. H. Taylor, pianist. Hearty thanks to all for assistance and support. Sunday, May 26th: Mrs. Mercer delivered splendid addresses, subjects, "Is God a God of Love or a God of Anger?" "Spiritualism a Religion." Good clairvoyant tests.—G. S.

**BOLTON.** Bridgeman Street Baths.—Miss Gartside gave good addresses. Afternoon subjects, "Concerning spiritual gifts I would not have you ignorant." Evening, "Instruction from serving the true God." All persons, no matter of what nationality, desire to know the true God. Long before the Christian Church began to send out missionaries to teach those whom they thought ignorant respecting a divine power, there existed different systems of worship even among the uncivilized Indians. So has it ever been the case in all parts of the globe. The idea of a Supreme Power would not have existed if God was not a reality and did not himself exist. Very good clairvoyant descriptions were given.—J. P.

**BRADFORD.** St. James's.—Miss Bott gave two good addresses, following with clairvoyance by Mrs. Bott in a very nice manner, and for the first time on the platform was very good.—A. P.

**CLECKHEATON.** Co-operative Hall.—Anniversary Services. Mr. Rowling gave a short address in the afternoon, on "The Lyceum—its teachings and influence." He explained that the teachings were: 1st, to know themselves; 2nd, to do unto others as they would have others to do unto them; to be good; and to keep out of the puzzle-garden of creeds and dogmas. We gave every one a hearty invitation to come on a Sunday morning to our Lyceum and see for themselves. Mrs. Connell gave clairvoyance. In the evening Mr. Rowling took for his subject, "The Journey of Life," especially for young men and young women. Mrs. Connell's guides spoke a few words on the same subject, followed by clairvoyance. Mr. Pickles, of Wyke, gave a few good descriptions in the evening; the singing throughout the day was successful, and we thank all friends from a distance for their presence and support.

**COLNE.**—In the absence of Mr. Hepworth (through sickness), Mr. Croasdale, our own medium, kindly officiated. Afternoon, "Spiritualism versus Christianity." Evening, subject chosen by the audience, "Divine Love." The controls did exceedingly well. Two recitations were given by Miss F. H. Coles. Afternoon: "A Bunch of Primroses"; Evening: "Hid in a Cave," which were well rendered. Fair audiences.—J. W. C.

**CROMFORD AND HIGH PEAK.**—"Let the dead bury the dead." The controls gave forth much meaning to this sentence, which the Church fails to interpret to its people, but has fulfilled its meaning, as they said, "Those dead to spiritual truth and knowledge, actually performed meaningless ceremonies over the atoms of the dead physical." Evening, fittingly followed, with true spiritual development. All thought, from the commencement of time had helped man to a greater comprehension, and knowledge of nature was a knowledge concerning God, and each man had a spirit, or spark of Deity in him, and true development meant to become free from the lower and in touch with the higher laws of his nature.—W. W.

**DARWEN.**—Mrs. Craven gave very interesting discourses to favourable audiences. Afternoon subject: "Life: its duties and its possibilities." Night: "Prayer: is it a benefit, and if so, how?" Collections realised £6 3s. 6½d.

**DENHOLME.**—Miss Cowling did not arrive for the afternoon, but at night her guides spoke ably from the subject "Is God all Love?" A few good clairvoyant tests were given, which gave great satisfaction.—C. P.

**DEWSBURY.** Monday, May 27th.—Mrs. Hill, a local medium from Batley (newly developing), gave us her services, and from the evidence which we had given us her speaking and clairvoyant guides have before them a useful and certainly progressive future. June 2nd, Mrs. J. M. Smith's services delighted our people. The answering of the questions and the clairvoyance, together with other evidence of this lady's remarkable gifts, were such as to leave an indelible impression on the minds of our friends. June 3rd, Mrs. Smith again did good service, giving psychometry and phrenology in a clear and convincing manner.

**FOLESHILL.**—Mr. Mason, from the Birmingham Spiritualists' Society, visited us. His controls spoke morning and evening to good audiences. The morning address was upon the nature and attributes of God, and that in the evening was a denunciation of the Roman Catholic religion in relation to the spiritual and mental thralldom in which its devotees were held by the priesthood.—J. C.

**GLASGOW.**—Sunday morning, Mrs. R. Harper read a most carefully-written paper containing in choice language her thoughts and experience regarding spiritualism. Everyone present was more than delighted with the many beautiful expressions and noble ideas therein set forth. It is to be hoped that other lady members of our Progressive Association will follow Mrs. Harper's example, and favour us with their thoughts from time to time. Evening, Mr. J. Robertson, chairman. The guides of Mr. G. Walrond delivered a well-sustained address on the "Beauties of the Spirit Spheres," with some advice to the strangers present.

**HALIFAX.**—Mrs. Wade gave very good discourses afternoon and evening, and some appropriate poems; afterwards clairvoyance.—I. L.

**HEYWOOD.**—Mr. Ormrod's guides spoke in the afternoon on "What

is true worship?" Evening, "The leaders of the people." Both subjects were well given to attentive audiences.

**LEIGH.**—May 26th: The guides of Mr. Pemberton gave instructive and interesting discourses. Morning subject, "The Utility of Spiritualism." Evening, "Sin and Salvation in the light of Modern Spiritualism." A large audience. It was a very enjoyable evening. June 2nd: being disappointed by Mr. Pearson, owing to business being rather pressing, we had Mrs. Ashton, from Heywood. It was her first time of speaking before an audience; what she did say was listened to very attentively, the clairvoyance being exceptionally good.—J. W.

**LONDON.** Battle Bridge.—Open air. Mr. Rodgers addressed the meeting in his usual able style.

**LONDON.** Canning Town: 41, Trinity Street.—May 30th: A fair and pleasant evening with Mr. H. Towns and his guides. Two strangers; one, a septic, who acknowledged, and seemed highly pleased with the test given to him. He owned there was a something. "I will seek further into this matter, and in future I will become an attendant. Next Thursday, at 7-30, Mr. H. Towns.

**LONDON.** Dawn of Day Society, 245, Kentish Town Road.—June 2: The monthly social gathering was well attended and exceedingly harmonious. Mr. Warren gave a recitation—"Brighter days in store." Mr. Home's control, Florrie, gave clear clairvoyant descriptions and advice, which was much appreciated. Mrs. Spring's controls gave several edifying and instructive addresses on the benefit to be derived from spirit communion; also, they treated "The Realization of God" in a thoroughly philosophical manner. Mrs. Spring's mediumship gives much satisfaction, her clairvoyant delineations are *always* so clear and vivid that they are instantly recognized. Her spirit friend Boots is interesting with his quaint style, and invariably manages to give some positive proof of spirit power. The meeting was a happy one for all.—Sec.

**LONDON.** Islington: 309, Essex Road.—Sunday, the séance at the above hall was a decided success. We feel we cannot give expression to the gratitude due to Mr. Hopcroft and his glorious band of sympathetic guides. The invocation was in Persian, by a Mohammedan control. At the close of the meeting, by the desire of Mr. Hopcroft's guide, the spirit-husband of a lady present, who was killed, took possession of the medium. He fell out of the chair, and remained in an unconscious state for upwards of five minutes. He was also seized with the symptoms of pain and convulsions experienced by the spirit before passing from the body. A difficulty ensued in bringing the medium round, but the valuable assistance of his guides, and magnetic powers of a gentleman present, succeeded in doing so.

**LONDON.** Peckham, Winchester Hall.—Morning, Mr. J. J. Vango gave excellent clairvoyant tests, which were nearly all recognized. Helpful advice as to mediumship and development was given by the control and gratefully accepted. Evening, Mr. Iver MacDonnell addressed us on "Faith Healing," the attendance being the worst on record. Our members, who were conspicuous only by their absence, missed a treat, as the lecture was an excellent one and full of interest to the student of spiritual science. The annual summer outing of the lyceum and adult friends will be held early in July. In all probability we shall journey to Caterham Valley to spend our happy day—full particulars next week.—W. E. L.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Mr. Horstead addressed a good audience upon "The evil effects of smoking tobacco, physically, morally, and religiously considered." The speaker made out a great indictment against tobacco, making special reference to the necessity of creating better atmospheric conditions for spirit communion, which could be brought about by not using tobacco and alcoholic drinks. After the address some discussion took place. After the public meeting a large circle was formed in the body of the hall, and some good clairvoyance was obtained through Mr. Mathews.

**LONDON.** King's Cross.—Sunday morning: Mr. Eagle endeavoured to show the difference between animal magnetism and mesmerism. A rather warm discussion. Evening, Dr. Daly presiding, Mr. Montgomery gave an interesting discourse on "Spiritual Science," and questions were answered by the lecturer.

**MACCLESFIELD.**—May 26th: Miss Pimblott's subject was, "To seek and save that which was lost," and Mrs. Rogers's guides spoke, recommending us to form an ambulance society, which our secretary is striving hard to do. June 2nd: Mrs. Greg. Afternoon subject, "Death, the Life Giver," followed by clairvoyant delineations. Evening, "The Effect of Prayer," in which she pointed out what objects could be attained by praying sincerely and earnestly, and working along with praying. Clairvoyance followed.—W. P.

**MANCHESTER.** Psychological Hall.—Mr. Rooke's guides, in the afternoon, gave an interesting discourse on "Body, Mind, and Spirit," explaining the connecting link of each. Evening discourse: "The origin and destiny of the human spirit," during which the effects of pre-natal influences upon the individual were pointed out. They also stated that until spirit attained an individuality it desired not to progress, and as man is now arriving at that state in regard to his spiritual nature's advancement, that he must be ever progressing if he is to attain the goal of truth and goodness. A solo was also well given by Mr. A. Smith.—J. H. H.

**MANCHESTER.** Tipping Street.—Mr. J. B. Tetlow gave two most interesting addresses. The evening subject, chosen by our president, "The sting of death: What is it?" was beautifully illustrated, and followed by psychometrical readings, which were very correct, and gave great satisfaction. We had several strangers present who had something given them to think about.—W. H.

**MIDDLESBORO'.** Spiritual Hall.—Mrs. Wade disappointed us and Mr. Hunt kindly came to our rescue. Morning subject: "The coming religion." Showing universal activity is the law of advance. To confine to facts, not faiths or beliefs. If we cultivate our physical body we thereby do good to our spiritual nature. Mr. Hunt gave poems on "Creation of man," "Coercion," "Spirit home." Evening (6-30) subject: "The nature and destiny of man," showing sympathy to be the ruling law of happiness. Spiritualism has brought new ideas into the world. Poems on "Equality," "Charity," "Cremation," "Purity."

**MONKWEARMOUTH.** 3, Ravensworth Terrace.—Mr. Turnbull's guides spoke on "What constitutes a true Spiritualist," which was set forth in

a clear and forcible manner. At the close our friend Mr. Hoey was presented with £3 5s. 9d., the proceeds of a benefit concert on May 27th, in the Centre House, on his behalf. We hereby thank all friends very kindly who helped to make it a success.—R. O. H.

NEWCASTLE.—"Lessons from Nature for Young and Old." Alderman T. C. Barkas, F.G.S., replied to written questions on spiritualism and psychology. The queries, curious, varied, and educational, elicited replies practical and effective. Wide areas of thought were covered. There are no signs of diminution of interest in the worthy alderman's public performances. His vast stores of knowledge are imparted in colloquial word-pictures, always charming to listeners. Some of our young orators would do well to breathe inspirations at the fount of his genius. He is a unique exemplar of cultivated and thoughtful speaking. May 29th: At the usual committee meeting, Mr. H. A. Kersey, president, on behalf of members and friends, presented Mr. Jeffery Milburn, recording secretary, with a copy each of "Nineteenth Century Miracles" (best edition) and Sargeant's "Scientific Basis of Belief," on the occasion of that gentleman's leaving England for South Africa. Mr. Milburn feelingly responded, and briefly stated the great benefits which had accrued to him from a knowledge of spiritualism. Our friend intends sailing from Southampton, in the S.S. Nubian, on the 7th inst.

NORTH SHIELDS. 41, Borough Road.—Our esteemed friend, Mr. G. Forrester, met with a severe accident last week. He was unable to be with us. Mrs. H. Davison, ever ready and willing to lend the helping hand, proffered her services. Her guides gave an instructive address on "Mediumship," followed by clairvoyant descriptions, which were almost unique. A large number of strangers.

NORTH SHIELDS. Camden Street.—Mr. J. Wilkinson lectured on "The Religion of Spiritualism." A subject worthy of appreciation, as it is nature itself, and is natural. I regret the smallness of the congregation; it would look better from the platform to see full, instead of empty benches.—T. P.

NOTTINGHAM. Morley Hall, Shakespeare Street.—Morning: Attendance rather thin. Evening: Good average audience; the weather considered. The chairman, reading from the New Testament, came across the reference to Jonah's unique experience, and remarked on the absurdity of the tale. Mrs. Barnes' controls gave an excellent pithy address on the reading. "The ancients (they said) were in the habit of using the most extravagant stories for the purpose of diversion, and this 'whale story' was one of such, and it had been handed down as fact. This morbid appetite for the 'wonderful' was not confined to past ages; in these modern times the mass of people are craving for the same kind of thing; in literature is this especially seen. To-day the words are as true as when uttered; 'Ye seek a sign,' 'Show us something astonishing,' is the cry. Among spiritualists is the same widespread fault. Wonderful physical manifestations is, with many, a continuous desire. Don't seek to drag the spirit world down to tell fortunes, or supply race-course information, for, in so doing, spirits in affinity with such things would naturally be attracted to your sphere, and instead of a blessing, it may be the reverse. Some people spoke of the 'good old times,' but to-day was the brightest that had dawned for the spirit of humanity, and the harvest of ignorance and superstition of the darker days were thronging the spirit world. For these we should work. Seek not to do 'wonders' in the outer world, but endeavour, by the light you have received to uplift from the spiritually dark places, both those on this side of the grave and also those passed over. The mission of spiritualism is high, holy, and noble. May the work be yours to hold its banner aloft." The above is a brief digest of an earnest appeal. Sunday, July 7th, has been fixed for an anniversary service, when the collections will be made on behalf of the Lyceum, to enable the children to have a summer outing.—J. W. B.

OLDHAM.—June 2nd. Morning: We held an open-air meeting near the Temple, the first held for many years past, and though the chief promoter was absent we had plenty of workers ready to assist our old friend Mr. Johnson, who soon attracted a large audience, that listened most attentively to his able address, full of practical common sense for nearly an hour. Mr. Verity made an excellent chairman. A large quantity of *Two Worlds* were distributed amongst the audience. In the afternoon and evening the guides of Mr. Johnson took a number of subjects and questions from the audience, which were dealt with in their accustomed manner.—J. S. G.

OPENSRAW.—A pleasant day with the controls of our friend Mr. Boardman. Evening, three subjects were sent up by the audience. "What is prayer and to whom must we pray?" "Like attracts like," and "Spiritualism, its aims and object." The controls said the word work should be added to prayer, there should be less lip prayer and more action prayer. As we are here so shall we attract, or be attracted to our like, when we cross the threshold of the beyond. The aims and objects of spiritualism are to lift man to the true standard of morality, pointing out that he is progressive and must ever go onward and upward, and that by every kind action, he is but adding lustre to his own future happiness. God is not a vengeful being, as we have been led to believe, but one who careth for all. Each one is a spark of that divine being, and has a mission to fulfil in trying to do right and relieve suffering.—J. A.

RAMSBOTTOM. 10, Moor Street.—We had three good sances with Mr. Taylor of Castleton. The table lifted with one man on it at the first sitting; at the third sance we had it lifted with two men on it. There is some very wonderful power shown through this medium. We spent a very pleasant evening with Mrs. Stansfield of Rochdale. The subject was "Progression after Death," which was very well delivered to the satisfaction of all; she finished with very good clairvoyance.

RAWTENSTALL.—Our anniversary services passed off very well. Two splendid discourses by Mr. Swindlehurst's controls. Afternoon subject, "Love God, Love Man," contained much food to digest during the following week. Evening subject, "Living Facts and Dying Creeds," pregnant with much deep thought, and held the attention of the audience. A request was made that Mr. Swindlehurst should give the same discourse in the open air on the following evening; we could not see our way to do so; but will make an advance in that direction shortly.—W. P.

SHEFFIELD. School Board.—Mr. T. Portlethwaite conducted the meetings on Sunday last with great success, dealing with subjects from the assembly.

SOUTH SHIELDS. 14, Stanhope Road.—May 29th: Mr. Corry gave an address on "Cremation." Some opposition by the anti-cremationists was ably met. The superiority of cremation over interment was clearly shown. June 2nd: Morning, Mr. Corry answered questions suggested by the members in good style, showing him to be possessed of much knowledge, obtained by extensive research. Evening, our vice-president, Mr. Grice, gave an instructive address on "Suspension of natural laws" and its influence on individuals. He showed the beautiful harmony in their operations, and the baneful effects upon human beings which would follow the suspension of any of them. He drew illustrations from everyday life, which carried the thoughts home. In concluding he urged all to seek to know more of nature and her method of working; we should then be able to see her beauty and order, and not the inharmony and injustice we sometimes complain of.—J. G.

SOUTH SHIELDS. 19, Cambridge Street.—May 29, at 7-30, usual meeting. Friday: Developing circle: the guides of Miss C. Skinner gave some valuable advice. This was her first appearance in public, and all were pleased at the progress she has made. Sunday morning: the guides of Mr. Wm. Davidson, of Tyne Dock, spoke very ably on "Shall we know each other there?" He gave a solo and a poem on the same subject. Evening: Mr. J. G. Grey, of Gateshead, dealt with four subjects from the audience in a masterly manner, and was listened to with great attention.—D. P.

SUNDERLAND. Silksworth Row.—Morning: Mr. Ainslie, chairman. Mr. Turnbull gave delineations, which were mostly recognized. Evening: Mr. Ashton, chairman, gave a short address. Mr. Kempster named Mr. and Mrs. Warren's offspring in a most harmonious and sympathetic manner. Mr. Armstrong spoke on his experience with ghosts and spirits, and the decision he has come to about them. Capt. Ranton spoke about his life at sea, and his experience in the phenomena of spiritualism which he has investigated, and his opinion of the Sunderland spiritualists, who he thinks are very hard and honest workers.

WIBSEY.—Mr. Parker spoke well on "The fields are white already to harvest," keeping his audience interested. Evening, he spoke well on "Spiritualism and its mission." Mr. Parker deserves much praise.—J. E.

WISBECH.—Mr. Burns met the members at a conference in the morning. In the evening, a grand discourse was given to a large audience on "The spiritual teachings of love, courtship, and marriage." In his exposition much advice was given, and many practical remarks made upon self love, filial love, conjugal love, parental and fraternal love; courtship—its object; concluding with marriage—answering the important question, "Why do people marry?"—W. A.

RECEIVED LATE.—Batley: A pleasant day with Miss Wilson, subjects, "Oh, ye of little faith." "Why is Spiritualism ridiculed so much by ministers?" Successful clairvoyance. Mr. G. Smith, Wellington Street, Batley, is cor. sec.—Bradford, Rooley Lane: Mr. Hespley spoke on "Mediums, and their duty to the cause." He gave a good poem and clairvoyant delineations.—Manchester, Tipping Street, Lyceum: Good attendances and usual programme.—Oldham, Lyceum: Small attendance. Recitation by A. Entwistle. Closed to hear Mr. Johnson, outside. Afternoon, hymn practice for Whit-Friday, Mr. T. Barker, director. A few kind words from Mr. R. Fittou. Next Sunday, open session. See prospective arrangements for Whit-Friday plans.—Sowerby Bridge, June 1: Mr. Wheeler gave a clever and concise lecture on "Good health, and how to keep it." He gave some successful phrenological examinations. His visit was much enjoyed.

#### OPEN-AIR WORK.

BRADFORD.—Hundreds of persons assembled on Ripley fields to listen to the truths of spiritualism. The morning meeting was addressed by Mrs. Beardshall, Messrs. Hopwood and G. Wright. In the afternoon, our friend Mr. E. Bush gave a stirring lecture, which was listened to with great attention. The feature of the day's proceedings was a procession from the room to the field, headed by Mr. G. Wright, singing hymns on the way. About 600 persons listened to a rousing speech by Mr. Wright on "Spiritualism." There was a little opposition, to which our friends ably replied. The singing was well led by Mr. T. Parrot. We beg to thank all friends who helped to make the meeting successful. We trust much good was done to free men from old orthodoxy, and help them into the light of spiritual truth.—T. T.

LONDON. Kensal Green.—On Sunday morning we met by the cemetery wall to conduct the usual meeting, but were informed that all public gatherings were prohibited. We proceeded to a bye street, and were informed that the street was not yet taken over by the parish, and was private property, and we must move off; consequently, our meetings must be given up in this locality. Next Sunday afternoon, at 3, we will commence open air work in Hyde Park, near Grosvenor Gate. Our gathering will be recognized by our banner and portable platform. Speakers and workers invited especially, for the sale of spiritualistic weekly literature.—W. O. D.

NEWCASTLE-ON-TYNE.—The weather favoured our endeavour to preach the Gospel of Spiritualism, at the river side in the morning and on the moor in the afternoon. Large audiences quickly gathered; indeed, our *four years'* work in this direction has given us a *standing*, and the people a *habit* of assembling. Our white banner floating in the breeze on the Leazes, with the words inscribed, "*Spiritualism, the need of the age*," helps to arrest attention, and makes the commencement easy, besides fixing on the minds of many, walking or riding past, a thought to enquire "What is it all about?" for the ignorance and consequent prejudice prevailing on this subject is appalling. Our persevering friend, Mr. Henderson, was busy, when not speaking, distributing back numbers of *The Two Worlds*. Several current numbers of *Two Worlds* were sold by young friends at the quay side.—B. H.

#### THE CHILDREN'S PROGRESSIVE LYCEUM.

BURNLEY.—Our anniversary celebration was one long to be remembered. Saturday, June 1st, in beautiful weather, about 350 scholars and friends marched in procession, headed by the Burnley Temperance Brass Band, and a grand new banner, prepared by our esteemed friend Mr. Latham, and presented by him to the Lyceum, for



which he has our warmest thanks. The Lyceum procession has opened the eyes of the Burnley public; I never saw the people so much surprised as on Saturday, thanks to all who helped to make it a success. Sunday morning session, small attendance owing to the storm. Good harmony prevailed. The usual programme was well done. Recitations, dialogues, and songs. An instructive address from Brother Kitson, and a few words from Mr. Armitage. The afternoon and evening services were most successful, enthusiastic, and educational. The collections for the day amounted to £5 4s. 3d.—W. Mason, Conductor.

**BRIGHOUSE.** Town Hall.—First floral service, the room having a nice decoration of plants and flowers, and the Lyceum children neatly attired for the occasion. We had a most excellent address in the afternoon by our esteemed friend, Mr. E. W. Wallis's control Subject, "Spiritualism, the gospel of glad tidings." It was a very appropriate discourse, and delivered in a manner not to be forgotten for purity of thought and pleasant rendering. In the evening, subjects were invited from the audience, and the two following were discoursed upon: "The condition that obtain in the spheres of darkness," also "The summer land, what do its joys consist in?" The treatment of these subjects were extremely beautiful, and gave much satisfaction. The audiences were good and very appreciative. The singing of the children and all the instrumental renderings were much admired, and great credit is due to our leader, Mr. Beaver.—S. B.

**BRIGHOUSE.**—Morning: Prayer; attendance good; after marking registers retired to the Town Hall for rehearsal. 2 o'clock: Met again in our room in Commercial Street. The scholars marched in procession to the Town Hall, every one having a nice bunch of flowers in their breasts. The little girls were all dressed in white, which made them look neat and beautiful; and I am sure when the mothers looked on the orchestra, and saw their children growing as it were amongst the flowers and plants, it would make their hearts rejoice. Hoping this is only one out of the many yet to come.—J. H.

**LONDON.** 130, Crofton Road, Camberwell.—10-30: We started a class for music with thirteen members, and expect eighteen next Sunday. The teaching is so simple that it can be understood by all. Our teacher, Mr. Vaughan, although a young man, seems to know his work, and I think we shall soon be able to sing from notes.

**LONDON.** Peckham. 33, High St.—3 p.m.: Programme of hymns, readings, &c., with recitation by Master H. Swain and Miss Amy Veitch. Groups for exchange of thought, with natural history and various interesting subjects for the little ones.—W. T. C., Con.

**MACCLESFIELD.**—Present, 32. Mr. Hayes, conductor, read "Father Damien" from *Great Thoughts* for the connective readings in the Musical Reading. Marching, calisthenics, &c., afterwards performed. Mrs. Gregg, of Leeds, spoke a few words of encouragement to the officers and lyceumists alike, for which she has our best thanks. A meeting of officers will be held next Sunday, which all are requested to attend.

**MANCHESTER.** Psychological Hall.—A good attendance, although the weather was stormy. Our various exercises were well done. Mr. Rooke kindly gave an interesting and instructive lecture on the human skull, illustrating the various dispositions and characters, according to temperaments, for which all were truly thankful. A vote of thanks was proposed and seconded by the Lyceum members, thanking our friend for the trouble taken by him in order to benefit us. On Whit Thursday our Lyceum will have a trip by hurry to Worsley, a field having been procured; and we hope, weather being favourable, to spend an exceedingly pleasant day.

**MIDDLESBROUGH.** Spiritual Hall.—Usual programme. Recitations, marching, and calisthenics were well done. Mr. Hunt spoke encouragingly to the children concerning their spiritual welfare, and urged them to gain knowledge and practise truth, love, and wisdom. The Lyceum is the rock and foundation of the spiritualism of the future. He was pleased with the way and mode of teaching. A little foreign control sang a beautiful solo. Through Mr. Hunt we dispensed with the usual lessons. Small attendance, owing to the splendid weather, viz.—33 children, 15 adults, and one visitor.—W. S.

**SLAITHWAITE.**—June 2nd: We celebrated our second anniversary and flower service in the Mechanics' Hall, Miss Keeves being the speaker, and Mr. John Sutcliffe in the chair. The platform was tastefully decorated with flowers, ferns, &c. In the afternoon Miss Keeves performed the pleasing ceremony of naming an infant, and gave an instructive address on Lyceum training. The evening subject, from the audience, "What think ye of Christ?" was treated most ably. Misses Dodson and Collins sang a duet, and Miss Collins a solo, very satisfactorily. Special hymns were sung by the children under the conductorship of Mr. Tiffany. Fairly good audiences.—Cor.

**SOUTH SHIELDS.** 14, Stanhope Road.—Invocation by Mr. Wilkinson, conductor. Silver-chain recitations gone through pleasingly; solo, Mr. Wilkinson; reading, Mary Berkshire; recitation, Ethel Clark; reading, Master Corry. Good attendance: 7 new members, 1 visitor.

**SOUTH SHIELDS.** 19, Cambridge Street.—Hymn very well sung with the music, and we hope to continue to have a musical conductor, as the singing was so much improved. 51 children, eight officers, and six visitors present. S-c. r. and m. r.'s were beautifully rendered. Marching and calisthenics followed. Recitations by B. Lowery and I. Moody. Mr. Grey's control said that there is an angel which dwells in every child's breast, ever prompting them to be good and help one another. Perhaps some of us have brothers, sisters, or relations "dead," so called, but there is no room for death in God's wide world. Then where are they gone? Mr. Grey's guide said "they are living in the realms of love and beauty. This earth is not our home, but we have a brighter spiritual home." The guides finished with a beautiful poem.—F. P.

**SOWERBY BRIDGE.**—Session, 10-30. Usual programme. Conductor, Miss Thorpe; class subjects: botany, reading, circle, general conversation, with Mr. Wheeler, a very interesting time was spent. Afternoon: good attendance; g and a-c. recitations; the silver chain recitation was used as a means to draw out the powers of the pupils in giving their opinions—we hope to develop the art of expressing ourselves correctly and fluently if the feelings of timidity and inability can be thrown aside. Afterwards calisthenics and marching, led by Mr. A. E. Sutcliffe. Mr. Wheeler then addressed the lyceum instead of classes. The children enjoyed his talk very much, and no doubt good seed would be sown. He also imparted energy and encouragement to the officers of the groups, the counsel he gave them made

them feel more wishful to do what they could for the lyceum and take their stand as true workers in a noble cause. There was an excellent influence all day. Mrs. Greenwood, conductor.

## PROSPECTIVE ARRANGEMENTS.

Mr. W. WALLACE, the pioneer missionary medium, is now on a tour through the provinces. Societies desiring his services should write at once to 24, Archway Road, Highgate, London. Terms moderate.

Mr. J. Swindlehurst, through a break in an engagement, has Sunday, June 16th, at liberty, which he will be glad to book to any society in want of a speaker.—Address, 25, Hammond Street, Preston.

Mr. W. C. MASON, of Gordon Place, Artillery Street, Birmingham, wishes to intimate that he is a *free* speaker.—[We hope any society that may engage him will do him the justice he will not do himself, and recompense him fairly for his time and services. We believe work is worship, and all labour entitled to just reward.—E. W. W.]

Mr. J. Hoyle, 3, Portland Street, Rochdale, is secretary of the Blackwater Street Society.

Mr. T. POSTLETHWAITE is booked to speak at Nottingham on Sunday June 9th, and would like to stay a few days in the district. Any Society within easy distance desiring his services should communicate with him at 45, Albert Street, Rochdale.

**BATLEY CARR.** Town Street.—The seventh Anniversary of the Lyceum will be celebrated in the Albert Hall, Dewsbury, June 23rd. Mr. E. Bush will lecture at 10-30 and 6-30. Mr. A. Kitson at 2-30. Special hymns and musical readings. Collection for the Lyceum.

**BEESTON.**—The members and friends, officers and children of the Lyceum will hold their second annual demonstration on Whit Monday, starting at one o'clock from the Conservative Clubroom, Town Street, in procession to the homes of several friends, where hymns will be sung. Tea will be provided at 6d. each. After tea recreations in the field close by the room. A hearty welcome to all friends in the district.—Mr. J. Robinson, Labro Fold, Beeston, near Leeds.

**BRIGHOUSE.**—June 9th, Mr. G. Wright, 2-30, subject "Whitsuntide, or the Day of Pentecost." 6-30, six subjects from the audience.

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

**DEWSBURY.**—On Whit-Sunday, at 2-30 and 6, Miss Keeves. Whit-Monday, tea at Vulcan Road room at 4-30, 6d. each. After tea galvanic battery, &c., and séance. Miss Keeves will be with us. Admission, 2d. each.

**HUDDERSFIELD.** Institute, John Street.—Whit-Monday, June 10th, the Lyceum scholars, officers, and members, and friends of the Society will go to Bradley Green, at 2 p.m. (weather permitting), and will be glad to meet other Lyceumists there.

**LONDON.** King's Cross. Copenhagen Hall.—Mr. Corner's benefit. Sunday next, 5-30 p.m., Messrs. Burns and Hoperoft will entertain meeting. Mr. Burns will give phrenological readings at 1/- per head, after which, Mr. Hoperoft will give clairvoyant descriptions. We intend to make this a happy evening. Friends, come and help our brother. All proceeds will be given to the widower.

**LONDON.** Maylebone, 24, Harcourt Street.—June 16th, a flower service will be held in memory of the ascended Mr. Cowper. It is hoped many will attend this interesting service. Many old friends knew our now risen companion and brother. He was the first president of the M.A. of Spiritualists many years ago, respected and loved by all; his benevolent and sympathetic nature attracted many friends. He was ever earnest and devoted in the cause he loved so well. If readers of this notice can bring or send plants or flowers to 24, Harcourt Street on Saturday evening (15th), or on Sunday morning, they will greatly help friends here.—C. I. H.

**MIDDLESBROUGH.**—Whit-Monday Entertainment. Mr. J. G. Grey, president. Coffee supper to follow. Tickets, 9d. The Lyceum leaders and officers will have a picnic on Whit-Tuesday, by brakes to a charming little spot called Kildale. It is noted for its splendid scenery. Any friends wishing to go with us are requested to give their names to Mr. Gibson by next Sunday.—W. Shirley.

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

**SUNDERLAND.** Silksworth Row.—Whit-Monday we intend having a social tea gathering 1/- each, after which one of our amateur phrenologists will give delineations. Price, 3d. each. Proceeds toward organ fund.—G. W.

## PASSING EVENTS.

(Compiled by E. W. WALLIS.)

**SPECIAL NOTICE.** THE WHIT-WEEK HOLIDAYS. Reporters please note. Manchester people make holiday the latter end of Whit-week, therefore we shall be compelled to go TO PRESS A DAY EARLIER. Reports of Sunday Services of June 9th should reach this office on Monday evening, June 10th. All reports arriving on Tuesday morning will have to be very brief to secure insertion, any arriving later in the day will be held over till the following week.

Mr. J. J. Morse, the celebrated trance speaker, has been engaged by the Newcastle Society for a lengthened course of 45 lectures, extending from October this year to the end of 1890. He will visit the northern metropolis on the last Sunday in each month.

**TO SPIRITUALISTS OF BUXTON.**—A friend in the cause (from Yorkshire) wishes to make the acquaintance of a few families in the neighbourhood, to join them in their search after truth. Address, Enquirer, c/o R. A. A., Stonefield House, Hangingheaton, Dewsbury, Yorkshire.

The numerous anniversary services held last Sunday were eminently successful and encouraged the workers and mourners to persevere in the good work of comforting the mourners and removing the doubts of the sceptical by preaching the glad gospel of proven immortality.

**BRIGHOUSE.**—The floral services on Sunday show what can be done by earnest and united effort, and reflect great credit on all concerned. It is less than a year since the public work commenced, but an energetic policy has been adopted with good results. A lyceum with upwards of seventy members has been formed, and on Sunday the children sang with spirit and judgment. Mr. Beaver, a non-spiritualist, had trained them, and conducted very skilfully. The choir and string band performed ably and the show of flowers was attractive. Many friends worked hard from 6 a.m. to prepare for the meetings, and deserve great praise.

**TRIP TO INGLETON ON WHIT-SATURDAY.**—The train will leave Oldham (Mumps) at 6-55, Miles Platting 7-18, Victoria 7-30, Salford 7-35, and Pendleton 7-41; arriving in Ingleton 10-7. Returning from Ingleton at 8-20 p.m. Fares from Oldham 3s. 3d., other places 3s. Under 12 half fares. Tickets may be obtained at the stations the night previous. All spiritualists are requested to wear the white ribbon. There are numerous places where refreshments can be obtained, or hot water for those who prefer to take their own provisions. Friends will proceed in groups to visit places of interest as they feel inclined. At 5-30 for 6 p.m., an open air meeting will be held not far from the station.

**WET SUNDAYS.**—Some time since we commented upon the unusually large number of wet Sundays this year. But last Sunday's storms beat the record. What with ice bombardments, hurricanes, thunderbolts, and lightning devastations it was a day to be remembered. Sixty thousand years ago people probably imagined that Jehovah—eh!—well, some one else then, was angry, and showing how he executed his wrath. There are a few savages surviving at this late day who no doubt think much the same thing. But how indiscriminate the manifestation (people generally do act blindly when angry), as the houses and property of good Christians suffered as much as those of the unbelievers. The Lord does not seem to respect or observe the Sabbath, or Sunday, or Lord's Day, or whatever it is, any more than any other.

**THE CHURCH AND THE STAGE.**—Rev. M. Brown, of Liverpool, condemns the stage, but, of course, has never been inside a theatre! He says: "The theatre, in its essence, came from the devil." It seems wondrous strange that clergymen are so familiar with the devil and all his works! "The theatre came as a gift of Paganism." Poor Paganism! It would appear that the much-condemned Paganism has contributed many good things to humanity, including cremation and theatres. Even Christianity has adopted and misapplied the symbols of the Pagans. But it was a Christian who invented gunpowder! The devil, or Paganism, has been at the bottom of almost every good thing. Language, art, agriculture, literature, pottery, printing, mechanics, astronomy, steam-engines, electrical appliances, &c., have all been denounced as the works of the devil, but men of sense use all aids to knowledge, comfort, and happiness, and avoid abuse. Concluding, the Rev. Brown affirmed, "that the stage only flourished when the Church was corrupt." Eh! what? "Out of thine own mouth art thou condemned." The stage is more popular now than ever—ergo the Church is more corrupt. We always thought so.

**SCOTTISH SPIRITUALISM.**—Mr. T. Wilsun, of 293, Parliamentary Road, Glasgow, writes: "The most interesting item to me in *The Two Worlds* of last week's issue, is the intimation of a spirit circle in Aberdeen. Scotland has too long shut its eyes to the 'Glad Tidings,' but it is awakening to its privileges and responsibilities—even though the sign be no larger than a man's hand. With a little combination—I will not dare breathe organization—circles could spread over all Scotland, having communication with one another and yet have privacy where desired. If J. C. would become corresponding secretary of the Aberdeen circle and forward his address to the writer, his meeting would be placed in touch with the Glasgow Society, where sympathy, advice, and help might be always obtained. Any of our mediums or members whom I knew would be in any city or village where a circle was existing, would receive from me the circle meeting's address, and call and exchange mutual thoughts and opinion. Any of our country friends in return visiting Glasgow, would always be sure of a cordial welcome to our meetings and circles. Is Edinburgh not to bestir itself for public work yet? If they thought of it, speakers could be sent from here for the expenses of railway fare and entertainment. Readers of *The Two Worlds* living in small towns and desirous of forming circles, should write to me."

**DIVINE JUDGMENTS, OR WHAT?**—The ruin wrought by the floods in America has been perfectly appalling. It is too terrible. The mind cannot conceive the horrors. If the Christian idea of Deity be the true one, and Jehovah had it in his power to miraculously prevent this dreadful catastrophe, why in the name of love did he not do so? Did he not know that hundreds, aye thousands, of those who worshipped him would suffer together with the sinners? Did he not care whether they suffered or no? Was he asleep resting himself when this thing occurred? Is his arm shortened and his power gone? Has his providence forsaken his people? Or are we compelled to conclude that all these things happen according to the law of cause and consequence, and that Jehovah cannot violate that law of the universe? We do not believe in special providences, divine interferences, or capricious conduct on the part of a supernatural despot. The reign of law is supreme, and spiritual laws are as real as physical ones.

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Mr. J. Jones, of 91, Exeter Street, Hyde Road, Manchester, writes on behalf of the Lyceum Dramatic Class in response to the suggestion made in these columns for an exchange between the societies, expressing willingness on the part of the class to assist lyceums within reasonable distance. No doubt Collyhurst friends will be equally ready if desired.

**MATERIALIZING SEANCE AT SALTASH, NEAR PLYMOUTH.**—Spiritualists of the West will, no doubt, be glad to hear reports of séances held at Plymouth, as well as the excellent reports given in the *The Two Worlds* of séances in the north and eastern parts. It only requires a little exertion on the part of secretaries of societies, and those who take part in the many circles held in and around Plymouth, to write to the papers, and I believe the reports sent in would compare favourably with those given from other parts of the country, of the progress we make in the south western district. Lately, at Saltash, two very successful materializing circles have been held at the house of dear old Mrs. Pine, which called to remembrance the many happy hours, when the usual sitters met with the old pioneer of spiritualism, Mr. Pine, who has lately passed on, and our friends, Mr. Brooks and his father. We were favoured with the presence of that good materializing medium, Mrs. Trueman, of Plymouth, when sixteen of us met and enjoyed an evening with our departed friends, which will never be wiped out of our memories. Our old friend and control, "Jonathan," had instructed us that no one should be present who had been disturbed in mind or body during the day, and judging from the success of the séances it seems that one and all must have been in, may I say, a *perfect state of felicity*. After singing, a form appeared at the corner of the screen hung across the room, and boldly came outside and showed itself in full, and gently waved its arm in recognition to one of the sitters. The writer's wife's mother also appeared at the corner where we were sitting, and allowed her father and ourselves to shake hands and feel the drapery which entirely covered her. The most touching and impressive sight was the appearance of friend Pine, who could be clearly distinguished in form, but not in features, as he was covered in the beautiful white drapery which he threw all over his beloved wife whilst sitting on a chair near the curtain. A few words passed between the dear old couple, and three gentle taps signified an understanding between them, that it would not be long ere Mrs. Pine would join him, and also be covered in those beautiful white robes. Our feelings may be better understood than described. We are proud of the mediumship of our friend, Mrs. Trueman, who so willingly works for the good of the cause. If any medium living in the east or north of England ever comes to Plymouth, a hearty welcome will be extended, and an open house would be given if they wish to stay for a week or so. Hoping to hear of reports from Plymouth and neighbourhood of the progress of the cause, I sign myself still

FAITHFUL

[Please write on one side of the paper only.]

**COMING EVENTS FORETOLD BY SPIRIT INTELLIGENCE.**—Mr. A. H. Woodcock, of 7, Shepherd Street, Burnley Road, Bacup, says he has been requested to forward to us the following particulars of manifestations of spirit power, that have transpired during his short experiences in spiritualism: "The following are details of an incident that occurred at the foundry in this town, the same having been foretold by spiritual intelligence eight days before. Perhaps it would be well to mention that, early in the spring of last year, quite unexpectedly, I was invited by some friends to what they termed table rapping, which was quite strange to me at the time. However, the sitting came off, and the phenomena were curious and interesting enough for me to continue investigating, and since that time I have had extraordinary proofs of spirit existence and return. On Monday, August 27th, 1888, my wife, self, and eldest son sat at our table to obtain communications. In a few minutes I felt impressed to write, and took up a pencil, and upon a sheet of paper commenced drawing an ornamental border. (This particular margin is generally drawn by the same intelligence through my hand, and is done very quickly.) My hand was then guided to the top left-hand corner of the square thus drawn, and wrote the following words: 'Albert, you must be careful at your work—the blower will break into pieces.' My son asked, 'Shall I get hurt then?' 'No, but you must be very careful.' 'When will this happen?' 'On Tuesday evening, about six o'clock.' 'Is that to-morrow?' 'No, Tuesday week. Your uncle, George Woodcock.' Some private communications followed. The next evening, when out walking, I chanced to meet Mr. J. Midgley, a fitter employed at the foundry, and working with my son. No sooner had we met than the above warning flashed across my mind. Whilst talking, I mentioned the message received on the night previous, strongly advising Mr. M. to be on the alert at the time mentioned; also saying that if nothing took place so much the better for all parties concerned. The week passed by, and when I came home on the Tuesday evening my son came in saying, 'Father, it is right enough about the new blower; the wheels and fan broke into pieces at twenty minutes to six this evening. Luckily enough, one of our men had just finished oiling it when it smashed. The same time Mr. Midgley, who was working at a lathe close by, hearing the crash, ran to stop the engine, after which he exclaimed, 'Woodcock told me this would happen.'" Having heard what had taken place, I made enquiries, and ascertained that the machine was a new patent blower, weighing about two tons, supplied on approval. The above clearly proves that we can rely on the guidance of our spirit friends when conditions are genuine." We, the undersigned, witnessed the occurrence, and confirm the above statement as being perfectly true.—John Midgley, Jonathan Nuttall, Albert H. Woodcock.

**THEOLOGICAL NUTS TO CRACK.**

101. If the goodness of God leadeth to repentance, are not the impenitent the objects of his goodness?

102. Is not the goodness of God co-extensive and co-eternal with his wisdom and power?

103. As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred?

104. Can Deity be universally and eternally good, if endless punishment be true for a single soul?

105. If all men deserve endless punishment, would it not be right for God to inflict it?

106. "Shall not the Judge of all the earth do right?"



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