

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 84.—VOL. II. [Registered as a Newspaper.]

FRIDAY, JUNE 21, 1889.

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A L O F A S

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SERVICES FOR SUNDAY, JUNE 23, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Swindlehurst.

Ashington.—Mechanics Hall, at 5 p.m.

Bacup.—Public Hall, at 2-30 and 6-30: Mr. J. B. Tetlow.

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

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

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

Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Newton.

Beiper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mr. Schutt.

Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. Craven.

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, 9-30, Lyceum; 2-30 and 6-30.

Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Palmer.

Bradford.—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Miss Wilson. Otley Road, at 2-30 and 6: Mr. H. Crossley.

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

Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. and Mrs. Carr.

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

Ripley St., Manchester Rd., at 2-30 and 6: Miss Harrison. Tuesday, July 2nd, Mr. G. Wright.

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

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

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

21, Rooley Lane, Bankfoot, at 6-30.

6, Darton Street, at 10-30.

Brighouse.—Town Hall, at 2-30 and 6: Mrs. Gregg.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mr. E. W. Wallis.

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

Byker.—Back Wilfred Street, at 6-30: Mr. Davidson.

Cleckheaton.—Oddfellows' Hall, at 2-30 and 6.

Colne.—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mr. W. Johnson.

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: Miss Hartley.

Devonbury.—Vulcan Road, 2-30 and 6: Mrs. Burchell. Monday, at 7-30.

Ecclehill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Denning and Miss Crowther.

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

Felling.—Park Road, at 6-30: Mr. C. Campbell.

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

Glasgow.—Bannockburn Hall, 36, Main St., at 11-30, Mr. Russell; at 6-30, Mr. Griffin. Thursday, at 8.

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

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

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

Hetton.—At Mr. Richardson's: Local.

Heywood.—Argyle Buildings, at 2-30 and 6-15: Mrs. Yarwood.

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

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

Jarrow.—Mechanics' Hall, at 6-30: Mr. J. Barker.

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

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

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30. Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Stair.

Leicester.—Silver St., at 10-30, Lyceum; at 8 and 6-30: Professor Timson. A Flower Service.

Leigh.—Railway Road, at 10-30 and 6.

Liverpool.—Daulby Hall, Daulby St., London Rd., at 11 and 6-30.

London—Camdenwell 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 8. 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.

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. Monday, Developing Circle, at 8. Wednesday, Séance, Mr. Savage. 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., at 10-45, Spiritual Science; at 12, Open-air, outside hall; at 6-45, Mr. I. MacDonnell, on "Cant." Ladies invited. Singers wanted.

Marylebone.—24, Harcourt St., 22nd, at 8, Séance; 23rd, at 7, Mr. White; 24th, at 8, Music, &c; 26th and 27th, at 8, Séances.

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, Miss Blenman; Open-air at 3, at Hyde Park, opposite the Marble Arch, Mr. Drake and others. Wednesday, at 8, Séance, at 84, Cornwall Road, Westbourne Park, for members and friends, Mr.

Hopcroft. Friday, at 8, Séance, at Mr. Milligan's, 16, Dartmoor Street, Notting Hill Gate.

Peckham.—Winchester Hall, 38, High St., at 11, Mr. A. Major, "Religious Toleration;" at 6-30, Mr. Parker and friends; Lyceum at 2-30. 99, Hill St., Sunday, Spiritual Development, members only, at 8-30. Wednesday, at 8, Mr. Vango, Clairvoyance. Saturday, at 8, Members' Séance.

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

Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Blenman.

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

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

Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45 and 6-30: Mr. G. Wright. Collyhurst Road, at 2-30 and 6-30: Miss Hollows.

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

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

Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Rowling.

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

Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mrs. Britten, and on Monday, at 7-30. Granville Rooms, Newport Road, at 10-30 and 6-30. St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.

North Shields.—6, Camden St., Lyceum, at 2-30; at 6-15: Mr. Clara. 41, Borough Rd., 6-30: Mrs. H. Davison, Clairvoyant.

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

Nottingham.—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Barnes.

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

Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. C. Taberner.

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: Mrs. Groom.

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

Ramsbottom.—10, Moore St., at 8 and 6-30. Thursday, Circle, at 7-30.

Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. Postlethwaite.

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

Michael St., Lyceum, at 10 and 1-30; at 8 and 6-30. Tuesday, at 7-45, Circle.

28, Blackwater St., 2-30 and 6: Mrs. Stansfield. 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.

Salts.—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: Mr. and Mrs. Hargreaves.

South Shields.—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. and Mrs. Kempster. Wednesdays, 7-30. Developing on Fridays, 7-30. 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Wilkinson.

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

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.—Centro House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. McKeller. Wednesday, at 7-30. Monkwearmouth, 3, Ravensworth Terrace, at 6: Mr. Simms.

Tunstall.—18, 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, 6-30; Special Services, Mr. T. H. Hunt.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30: Mr. Lashbrooke.

West Vale.—Green Lane, at 2-30 and 6: Miss Pickles.

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

Wibsey.—Hardy Street, at 2-30 and 6: Mrs. Ellis.

Willington.—Albert Hall, at 6-30.

Wisbeck.—Lecture Room, Public Hall, at 6-45: Mr. W. Oswin.

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

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THE ROSTRUM.

IS SPIRITUALISM A RELIGION?

BY JAMES VEITCH, OF PECKHAM, LONDON.

THIS question is agitating the minds of many connected with our propaganda, and a difference of opinion exists as to whether spiritualism can hold its own as a religious movement alongside of those which have directed the religious thought of the world for ages past. Does spiritualism possess the necessary qualities which fits it for a reformatory religious movement? Has it *per se* sufficient depth upon which can be built a system called religious which shall successfully appeal to the higher motives of man? Personally I affirm that spiritualism possesses all the conditions which are necessary to constitute a religion.

Let us consider what a religion is or is not. If we were to judge the constituent qualities of a religion from the world's past experience, we should have to come to the conclusion that religion causes difference of opinions which, in the past, have been even enforced at the expense of physical violence and the sacrifice of human life.

Two characteristics prominently mark the religious ideas which have governed Christendom. First, the desire of every sect to be the leaders of the others; second, the claim that each sect contained "the whole truth, and nothing but the truth." There has not been manifested amongst the sects in their concrete form, any desire to subserve their belief for the good of the others, because by doing so it was affirmed they would be destroying the light and sacrificing the salvation of man. This could not be prevented, because all the sects and schisms were built entirely upon speculation.

In their ranks experience was absent, and when in isolated instances the spirit world gave proofs of its existence, pressure was brought to crush the evidence. It is true these schismatic religious movements as a whole possessed one necessary ingredient of a religion, viz., the *ideal*. But this ideal, as time went by, instead of becoming better and brighter has become cloudy and opaque, until we find that almost all resemblance to any great original is lost to-day.

The chief characteristic of a religion should be its *practical* side. Man, in order to raise himself from the animal conditions of earthly life, needs practical experience as well as idealistic philosophy to lead him onward. Without the former, thousands of human beings cannot be raised up out of the slough of indifference into which they have fallen. The artist standing on a bridge in a beautiful country scene has all his poetic fancy excited by glorious sunset or sunrise; but the cowboy passing along is not smitten to the degree of the artist with the beauty of Nature. He would sooner go home and eat a hearty meal than sit and watch the scenery which is bringing such inspiration to the idealistic imagination of the artist. And why is this? Because the cowboy by his training understands better the practical side of life than he does the poetic or fanciful. Just so with religion. There are multitudes of human beings to whom the conception of a nearness of the future life is impossible without visible contact and experience.

Every day man is making great inroads into the mysteries of being. He is becoming practically acquainted with the

secrets that are hidden in Mother Nature. He is applying to his use and benefit the resources of civilization. He feels no compunction at disentombing the powers which lie hidden beneath the crust of the earth. He realizes it as a duty to go on through excavation and invention to better his lot here on earth, and to increase his knowledge of this world. Whilst man by his physical energies is doing this, what is the religious world doing with reference to the next state of man's existence? How much of increased knowledge is it bringing? Practically nothing. We have a State Church founded upon the text "If Christ be not raised, your faith is vain," some of whose ministers are almost afraid to enter their pulpits and preach "I am the Resurrection and the Life," because they may be sneered at for doing so, on account of the insufficient evidence for the Resurrection of Jesus. Can we wonder then that men are falling away from popular religious training, and that one-half of man's nature—his very soul—is being neglected?

If the systems of religious thought which pervade our country can be called a religion surely religion is not fulfilling its etymological meaning of "binding together." The religious sects of to-day do not actually constitute a religion. First, because they do not believe in the nearness of the spirit world, and second, because they do not practise methods whereby that nearness can be proved. A religion to be successful must possess two qualities, ideal and practical. It must use means whereby the knowledge of man with reference to his spirit life beyond the grave must move forward with the increase of his knowledge of the earth. The earthly condition of mankind must not be made miserable simply to be recompensed by a future reward. The knowledge of spirit must not be put off because it does not agree with the vested interests concerning priestcraft. Man's spiritual life must be as open to him and as real as the earthly one. If a system is brought into existence which possesses the power of making the spiritual life practical, then it is the "religion" man wants. Man is a spirit as well as a body, and whilst attending practically to his bodily wants, he requires that his spiritual needs shall also be satisfied.

Spiritualism affirms that it possesses the means of proving the spirit side of nature. It claims to be in possession of means whereby it demonstrates the practicality, necessity, and usefulness of spirit life. Its basis is the unison of spirit with matter; the intercommunion of the spiritual with the natural world. It extends the knowledge of the human intellect by proving that what is gained intellectually and spiritually in this world is never lost. Therefore it is the religion which mankind is seeking for; the religion which will elevate and educate; the religion which will free the soul, and above all, the religion which as man's knowledge of earth increases will lead him onward up the ladder of moral progression and spiritual advancement to heights at present he little dreams of.

Spiritualism possesses within itself sufficient depth to constitute a religion, and with its demonstration of continuity of existence will be able to hold its own with all the religious systems which have preceded it.

THOMAS PAINE lived a long, labourious and useful life. The world is better for his having lived. For the sake of truth he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure and what history calls success.

THE MATCH BOYS.

ARE all your matches sold, Tom—
 Are all your matches done?
 Then let us to the open square,
 And warm us in the sun.
 We'll warm us in the sweet, kind sun,
 And feel his kindling glow,
 For his kind looks are the only looks
 Of kindness that we know.

We'll call the sun our father, Tom,
 We'll call the sun our mother;
 We'll call each pleasant little beam
 A sister or a brother.
 He thinks no sin to kiss us,
 Although we ragged go,
 For his kind looks are the only looks
 Of kindness that we know.

We'll rest us on the grass, Tom,
 And upward turn our face
 And lock his heat within our arms,
 Our arms in fond embrace.
 We'll give him a sad parting tear
 When he is sinking low,
 For his kind looks are the only looks
 Of kindness that we know.

We'll tell him all our sorrows, Tom,
 We'll tell him all our care;
 We'll tell him where we sleep at night,
 We'll tell him how we fare.
 And then, oh then, to cheer us,
 How sweetly he will glow,
 For his kind looks are the only looks
 Of kindness that we know.

SAVED ON THE GALLOWS.

A GOOD MINISTER PRAYING AGAINST TIME.

A Canadian octogenarian named Richard Carr, who died last November, in Erie, Pennsylvania, had lived on that side of the lake for many years, but his body was taken to the Province of Ontario for interment. There was little of general interest in the career of the Canadian, but a single remarkable episode in his life is recalled by the fact of his death of old age, at home among his friends. Dr. M. J. Clark, of Erie, tells the story of Carr's sentence to be hanged, and of his escape from the gallows, thus:

"His arrest, conviction, sentence, and escape are events closely connected with my family and my childhood, my uncle (Rev. John Ryerson) being the clergyman who attended Carr to the scaffold, and who *prayed against time* for the purpose of cheating the hangman. He succeeded, and this is how it all happened: I was a child at the time, and it happened at Vittoria, a Canadian village just across the lake, about fifty-five years ago.

"One day, I remember well, the village was thrown into great excitement by the discovery of a crime for which the penalty was death. The whole village of Vittoria was in an uproar. Some one had stolen an ox. A diligent search resulted in the discovery of the hide, and suspicion fell upon Carr, who was known to be poor, and in whose house the odour of cooked meat still hung. The village Dogberry and shallow dignitaries, that were next to deities in my eyes then, succeeded in extorting a confession of guilt from Carr and another poor fellow named Smith. The culprits were brought to trial, and a jury of twelve fellow-men found no difficulty in consigning both to the scaffold, after the learned judge had expatiated for hours upon the enormity of the crime against God and man.

"The sentence of death was passed upon Carr and Smith, and they would probably have been executed the next day, but I suppose the sheriff thought it would be regarded as ungentlemanly and unfriendly if he did not arrange the time so that his distant constituency could get in to witness the sight. Travel was slow in those days of no railroads. Among those who were horrified at the approaching execution were my uncle, the spiritual adviser of the poor young fellows, and Dr. John Rolf, whose memory still clings to the village. Rev. John Ryerson was brother to Dr. Egerton Ryerson, D.D., superintendent of education in Ontario, who died a few years ago, the houses of Parliament adjourning to attend the funeral.

"Dr. Rolf was more excited than any other of Smith and Carr's sympathizers, and he determined to ride to Toronto and intercede with the Governor, Sir John Colburn. Before departing on his hazardous errand of mercy, Dr. Rolf was closeted with my uncle, Rev. John Ryerson. The latter subsequently told me that he had agreed to delay the hang-

ing all he could by making the closing prayer as long as his strength and power of utterance would permit, provided that Rolf had not returned. Good Dr. Rolf calculated upon getting back a few hours before the time set for the execution. He set out on the swiftest horse to be had in the village, but the people had little faith in his ability to make the journey in time, and less faith in the Governor's inclination to interfere. The days flew on and the people flocked in from the surrounding country. Uncle John did all he could to comfort the doomed men and lead them to a realization of a greater mercy than man's, but they refused to be comforted. The fatal morn came, but without any tidings of Dr. Rolf. The hour arrived and the men were led out to die. Private hangings had not come into fashion then. It was considered good and wholesome for the common people to witness the awful and just punishment of the horse, sheep, or cattle stealer. The gallows was erected out in the open way in full view of all. It was none of your patent, latest style instruments of death. No sand-bags or scientific tests were made to assure the quickest death possible. It was a rude structure, upon which the village carpenter may not have expended more than two hours' labour.

"Smith and Carr were placed in position, and when the hangman's little preliminaries were over, the sheriff was informed that all was ready for the parson's final blessing or prayer.

"Then Rev. Ryerson got down on his knees and began the longest and most remarkable prayer on record. His voice was low purposely, for he wished to husband his vocal strength. He prayed for about twenty minutes without creating remark, for long prayers were not so distasteful then as now. But when he entered upon the second half-hour great restlessness was manifested. The sun poured down upon the uncovered heads, and many did not hesitate to say aloud, that they were getting too much of a good thing. The sheriff was impatient, and the hangman looked weary. The proceedings made him tired. Even the poor wretches waiting death showed signs of annoyance, for uncle had not told them of his compact with Dr. Rolf. The murmurs rose higher and higher, but uncle prayed on without ceasing. An hour passed and he was still on his knees. There was now no relevancy in his appeal. He merely uttered words and disconnected phrases to consume time. The muscles of his throat contracted, his tongue was dry and clove to his mouth, and his voice was husky, but he prayed on, the words falling without meaning upon his hearers.

"He told me later that he did not know what he was saying, and that the only real prayer uttered in all the time was a silent one, and composed of four words: 'God hasten Rolf's footsteps.' Whenever I see the play of 'Damon and Pythias,' I am reminded of that fearful scene," continued Dr. Clark. "At the end of an hour and a half there was quite an uproar, and the discontent had almost become a riot, when a voice cried: 'Here comes Dr. Rolf!' My uncle did not hear or heed the new tumult that now arose, but prayed on, becoming weaker each minute. Soon the horseman approached near enough to be recognized, and the doctor dashed up to the very foot of the scaffold, scattering people right and left. He was too weak to speak or move, but a man in the crowd snatched a document from his hand and mounting on the back of the horse, shouted: 'Reprieved! reprieved!' It was so, and that is how Carr and Smith were saved."

I should do wrong to this case, however, if I did not give the following addendum: Thirteen years before this scene, Carr was walking in the fields, when he met a good-looking gipsy-woman, who addressed him thus: "Why, master, I see you standing on the gallows, and, my sakes! but there's the rope round your neck, and yet, for all that," she added, "you'll never be hanged; for I see you again living and dying peacefully in your bed, and on the borders of a great lake, and at a good old age." Carr, directly he returned home, wrote down the gipsy's words, and often repeated them to his acquaintances. Whether they had anything to do with the faith of the good minister that prayed against time, I hardly venture to say, but I know what I think.

LENGTH OF SILK FIBRE.—The fibre of silk is the longest continuous fibre known. An ordinary cocoon of a well-fed silkworm will often reel one thousand yards, and reliable accounts are given by Count Dandolo of a cocoon yielding one thousand two hundred and ninety-five yards, or a fibre nearly three-quarters of a mile in length.

AT THE TOWERS OF SILENCE.

The first admission of European visitors to the Sacred Cemetery of Bombay—a vast accumulation of the dust of human bones.

IN the south-western corner of Bombay Island, the low plain swells up rather suddenly into a hill two hundred feet high, from the top of which the whole city, and almost the whole island, are visible to the north and east, and to the west and south the wide sea. It is a spot which, without a doubt, presents the finest view of what has been called one of the choicest scenes of the world, and might well, therefore, have been selected for the gayest villas of the richest inhabitants; but it is a fact that, till the Prince of Wales' visit, no European, except it may have been by stealth, had set foot upon it. None, certainly, were privileged to examine this strange place, and if any came, which may well be doubted, at most they could but cast a furtive glance around them, and steal away again. Two centuries have passed since, in this then most desolate and savage spot, a grey tower was raised, no sign of life or man's habitation, but an abode of death, and so, well called the Tower of Silence. As time went on, four other towers were raised around the first. The Parsees, to whom these towers belonged, grew in wealth and influence; the whole hill became theirs, and a high encircling wall, with iron gates, barred access to any but those of their own nation. Up to the Prince's coming then, I do not only say that no stranger has visited the spot; I say more, that no one ever expected to see it. The Parsees are not a proselytizing sect; they would not accept proselytes, though they came to them voluntarily. There is a veil of mystery and mysticism over much that the Parsees do, and they don't love to talk with strangers about their sacred things. Next to the speciality of the Prince's visit itself, the strangest thing which has happened since then, is the easy way in which the curtain which has so long been held up by the Parsees round their tombs has been dropped by them.

The Prince wished to see the Towers of Silence. Sir Bartle Frere wrote to the governing body of the Parsees that the Prince wished it, and lo! it was done. It may be quite true that the fire worshippers had found that the detractors had made use of the mystery in which they shrouded their funeral rites to invent many calumnies against them, but still I do not think that a desire to set themselves right with the world would alone have induced them to raise the veil. It would never have been put aside but for the Prince's wish to have it removed, and so, if his visit to India should have no other result, it will have in this brought about one of the most curious changes that India has witnessed. The thing came about so suddenly that the secretary of the Parsees found himself, so he told me, standing under the wall of the principal Tower of Silence, close to the vast stone slab on which the corpses are deposited, explaining from a model, the interior economy of the structure to His Royal Highness and a group of his suite before he had time to prepare his dress or his thoughts for the occasion.

You may ascend the hill of the Towers of Silence by a long succession of terraces and flights of steps from the south, or you may drive in by a carriage road at the northern entrance, and read as you pass the gate the inscription, which tells you that the costly road was made at the expense of the son of the first baronet, Sir Jamshidje, in honour of his father's memory. After driving a quarter of a mile, you proceed on foot up a long, rocky ascent till you come to a gate with the warning, "None but Parsees may enter!" But the Prince had unsealed the entrance, and in company with the courteous secretary of the Parsee Governing Committee, I went in, and found, a little way on my right, a stone chapel, or house of prayer, where the Parsees who attend the funerals perform their devotions.

From this spot there is a most enchanting and unequalled view over Bombay, which every European visitor should see if he can. While I sat here a model of a tower of silence was brought and explained to me; the same identical model which had interested the Prince, and the explanation was given by the same expositor. As I listened, two corpses, one of which was that of a mohed, or priest, were brought up the rocky ascent, each followed by about one hundred Parsees in white garments. The biers were carried by four men, and two others followed, who alone are allowed to enter the towers. The Parsees who walked in the procession had their garments linked two-and-two, and this had a mystic meaning.

The towers are circular, and are so well built that the

oldest has stood for two hundred years without requiring to be repaired. They are formed of huge stone slabs, well cemented together, and the largest cost £30,000. If it may be assumed that the four other towers cost on an average £20,000 each, we should have a tenth of a million invested in these buildings alone. Add that Sir Jamshidje gave 100,000 square yards of land, and defrayed the expenses of a road, and some idea may be formed of the cost of the whole cemetery. In the circular external wall there is but one aperture, about five and a half feet square, and thirteen feet from the ground, and to this the carriers of the dead ascend by a flight of steps, and there take in the corpse. The outside wall is from twenty-five to forty feet high, according to the inequalities of the ground on which the tower is built. Inside is a circular platform, depressed gradually towards the centre, where is a wall of about ten feet in diameter. The surface of the platform consists of fluted grooves, laid out in three series, with a circular path surrounding each series, to which communication is obtained by a straight path leading from the aperture in the outer wall to the well in the centre of the tower. This straight path intersects the circular paths, and is about two and a half feet broad, and then three feet. The corpses are deposited in these grooves, those of men occupying the first series, those of women the second series, and those of children the third. All the bodies are absolutely nude, to fulfil the saying, "Naked came I into the world, and naked shall I go forth;" and in half an hour from the time they are put in the grooves, every particle of flesh is stripped from the bones by the numerous vultures that inhabit the spot. The skeleton is left to bleach in sun and wind till it becomes quite dry. Two carriers of the dead then enter with gloves and provided with bags, with which they carry the bones to the central well, where they are cast, and crumble into dust. There are perforations in the wall of the well, through which any moisture caused by rain or otherwise passes and descends into two drains at the bottom of the building, where it passes through charcoal, and so becomes disinfected and inodorous before it reaches the sea. There is a ladder in the well by which the carriers of the dead descend when it is necessary to clear the perforations from obstructions. The dust in the well accumulates so slowly that in the forty years during which the largest tower has been used, it has risen only five feet.

The origin of the whole practice is no doubt the veneration with which the Parsees regard the elements. Fire is too pure to be polluted by committing corpses to the flames. Water is almost equally venerated, and so, too, is Mother Earth. Hence this strange system has been invented, by which it is supposed none of the impurities of the corpse can infect the elements, at all events, directly. And everything that can be thought of is done to dispel the gloomy thoughts which some parts of the process naturally engender. The chapels are situated in a beautiful garden, where those who attend the funeral may sit and enjoy the beauty of flowers and flowering shrubs. Those who deposit the corpses in the towers go through a purification, and the garments they wear when in the Tower of Silence are put away in another tower erected for the sole purpose of receiving them, and there they moulder away.

SLAVES OF THE OPIUM PIPE.

THE SIGHTS TO BE WITNESSED IN A SMOKING DEN IN HONG-KONG.

THE smoker lies curled up, with his head resting on a bamboo or earthenware pillow about five inches high. Near him stands an opium lamp, the flame of which is protected by a glass shade low enough for the point of the flame to project above the top of the shade. The smoker takes a wire and dips it into a little box containing prepared opium. A small quantity adheres to the point of the wire, which is then held over the flame of the lamp until the heat has swollen it to about ten times its original size. This is rolled over and over on the flat side of the clay bowl, the opium all the time adhering to the wire. When it has been rolled to a soft solid mass, it is again applied to the lamp, and this alternate roasting and rolling is kept up for at least ten minutes, by which time it is in the shape of a pill and ready for use. The aperture in the pipe is so small that it can only receive the smallest quantity, and the most careful manipulation is needed to transfer the tiny ball of opium from the end of the wire to the bowl of the pipe. The point

of the wire is inserted into the hole of the pipe and worked round and round till the soft opium forms into a conical-shaped ring around the wire. By twirling the wire the drug is gradually detached from it, leaving a hole through the opium about as large as the hole of the pipe bowl, with which it communicates. The pipe is now ready, and the bowl is held over the lamp so that the opium comes in contact with the flame. A spluttering noise ensues as the smoker sucks at his pipe. After each successive draw he ejects from nose and mouth a volume of smoke, the very smell of which is enough to turn a horse's stomach. By the end of the fourth or fifth whiff the pipe is empty. The smoker now scoops out another dose of opium, rolls it into a pill, and repeats the operation with the same patience as before, and smokes away until the pipe falls from his hands and he is lost in dreamland. One thing is very certain, that if tobacco smoking were only half the trouble, tobacconists would soon have to shut up shop.

After a little while we turned a corner and passed into a back room. Here were the same scenes, the same filth, the same withered faces, and the same spluttering of opium pipes. These seemed to be secret smokers, who had come here to avoid detection, where there seemed every facility to evade the search of their friends. We were not surprised to find in this room mere youths, who, judging from their silken robes, must belong to wealthy families, and who were here beginning a career which must end in ruin and disgrace. On entering the den we were surrounded by half-a-dozen emaciated-looking objects, who implored us to give them medicines to cure them. Every foreigner in China is believed to be a god, to kill and make alive. He has a great reputation as a medicine man. We were fortunately able to direct the poor fellows to the missionary hospital, where they would get weaned from the drug. One man told us that he had smoked for ten years; that his physical energies had clean gone, and he had become in mind and body a mere wreck. He spent three-fourths of his family earnings at the den, and the craving was become so intense that he feared that before long all his money would go in opium. It is only a very common example where the mother of a young family will toil early and late to support an opium-smoking husband and father. A beginner has only to pay two or three visits to the den, and the place has a wonderful fascination for him. Three weeks' smoking, at a couple of hours per day, and the man, left to himself, is bound a slave to the pipe as long as he lives, held down by chains stronger than iron, from which only death can release him.

HYPNOTISM: ITS ABUSES AND POSSIBLE USES.

THE curious subject of the connection, actual or possible, of hypnotism with crime is attracting a great deal of serious investigation in France. The latest announced results are those obtained by M. Jules Liégois, Professor of the Faculty of Law at Nancy. He has been endeavouring to discover a way in which to compel a person who has been hypnotized, and who may have performed some deed which has been suggested to him while he was in a hypnotic state, to reveal the name of the person suggesting the deed. It had been found impossible to make a subject reveal the suggester when that person had specifically ordered that his name be kept secret. The successful attempts to bring about the same exposure by indirect means are thus described.

A woman who was known to be a hypnotic subject was thrown into an artificial sleep, and M. Liégois suggested to her that upon awaking she should shoot a certain Monsieur O., who was supposed to have insulted her. She was directed to say, if questioned, that M. Liégois had never spoken to her upon the subject, and that she did the shooting without any suggestion from any one and entirely of her own volition. A revolver was laid near her and she was awakened. Monsieur O. was near, and the moment she saw him she seized the revolver and fired at him. She was then put to sleep again and questioned. She admitted the shooting, but denied all suggestion, and stoutly maintained that the deed was done of her own free will. The questioner then suggested to her that when she saw the instigator of the crime she should go to sleep for two minutes, then should look fixedly at him until "That will do" was said, and should then stand in front of him and hold out her skirts as though to conceal him. She was awakened and M. Liégois came into the room. At once she apparently went to sleep, in a short time awoke, and, fastening her eyes on M. Liégois, followed him step by step

about the room, and finally, stopping in front of him, spread out her skirts.

Another similar experiment was tried by Prof. Bernheim on a soldier who was induced to take a five-franc piece under hypnotic suggestion, and then to swear that it had never been suggested to him to take it, but that he did it of his own free will. He also, when again hypnotized, absolutely refused to reveal the identity of the suggester of the theft, but when told, upon seeing the suggester, to step up to him and say, "I am very glad to see you. Please sing me the 'Marseillaise,'" he did so at once upon being re-awakened. Put to sleep again, he again denied that any suggestion to steal had been made to him; but when told upon seeing the suggester to go up to him and say, "I remember you perfectly: it was you who told me to steal," he followed the direction.

The practical result of the experiments is to apparently show that while a person obtaining hypnotic power over another, and directing his victim to commit some crime, can at the same time, by a mere command, make sure that the victim will never reveal his name in answer to a direct question, and will assume personal responsibility for the crime, the suggester can never be sure that his victim will not expose the suggester's identity in some indirect way. The power of the hypnotizer apparently extends no further than to secure the literal obedience by the victim to a certain categorical direction.

TONY LEFEVRE.—THE PROFESSIONAL SUBJECT.—The *New York World* says: A listless-looking fellow shuffled into the Hoffman House café recently and, seating himself at one of the tables, gazed around with a vacant, half-frightened stare. Nobody paid any attention to him, and after a while he got up, walked irresolutely towards the Twenty-fourth Street entrance and wandered out as aimlessly as he came in. There were three physicians in the café at the time, but not one of them recognized in the stranger one of the most interesting psychological studies of the age—a man whose brain must be like putty, so easily is it moulded and controlled by another mentality.

The man was Antoine Lefevre, better known as "Tony," a professional subject for mesmerists and hypnotists. He belongs to a family of singularly impressionable natures, his father before him having submitted himself for years to experimenters in mesmerism at Paris and London, and his elder brother following the same line as himself in many engagements with travelling professors of the art who gave public exhibitions. "Tony" has appeared before hundreds of audiences, with Prof. Carpenter or the Kennedy Brothers as his exhibitors, and has given such indisputable evidence of his remarkable mental condition as to leave not the slightest doubt of the genuineness of the demonstration thereof. His brother for many years was engaged by the late Sig. Blitz, and amused thousands by the antics that many believed to be simply a part of the "business," and by a few as a proof that a human mind could be controlled and made completely subservient to the will of another.

"Tony" is now about thirty-five years of age. He began his career as a "subject" before he was eighteen years of age, and in less than three years his personality had become so thoroughly destroyed that he could be controlled as readily by one person as another. That was demonstrated in San Francisco in 1876. A mesmeric exhibition was given by a "professor" named Foster. Tony was seated in the audience as usual, to help out in case no person of sufficient susceptibility was found to create amusement. He responded when the call came for people to go upon the stage, together with four others. The usual performances were gone through; and when the curtain rang down, and Tony went to his hotel, he was approached by Charley Flynn, a man-about-town and a gambler, who was a thorough sceptic on the subject of mesmerism, and questioned. Tony maintained that he had no control over his own actions when he was directed by the man who employed him; and, in his zeal to prove that he was telling the truth, he asked Flynn to attempt to exert the power himself. He did so, and to his utter surprise found that he could mentally direct Tony to perform certain things, and have the order obeyed unerringly.

Altogether unacquainted with the philosophy of hypnotism, and believing that he had discovered a gold mine, Flynn literally stole Tony, and carried him off. The engagement with Foster was broken because Flynn so willed it. Tony had no knowledge whatever of his new employer, and without knowing whether he was to be compensated or not, or what his service was to be, he was *willed* to accompany the San Francisco gambler to Chicago, and there became

exhibited to all and sundry, and compelled to perform actions that no sane man would have dreamed of.

—*Buchanan's Journal of Man.*

Thus far we have quoted Dr. Buchanan's account. We hear from another source the following additional tidings of poor Tony Lefevre's fate in becoming the subject of reckless and unprincipled, as well as ignorant, experimenters. An effort was made to turn Tony's subjection to Flynn's financial benefit; but the rascal, having no knowledge of the show business, failed in his attempt, and then turned Tony adrift. He had since been taken up by exhibitors, and occasionally been practised upon by medical experimenters.

Although still a good subject, he is wrecked as an individual, and in the complete loss of the individuality which alone can distinguish a responsible being, poor Tony may be classed as one of the martyrs to mesmeric or hypnotic scientific experiments, and an evidence of how far a power so wonderful in well-directed uses can become ruinous in hands of those who only know enough to abuse it. In this connection we quote another case of warning, pointing with tremendous force to the possibility of abuse in the use of mesmerism. We quote the following from the *London Standard*:—

“Vienna, April 8, 1889.

“The police at Buda Pesth are investigating a truly extraordinary case. A boy at the public grammar school has confessed to his father that he has for some time past taken money from the till in his shop, being ordered to do so by a man who had made him the subject of experiments in hypnotism. The father went to the school authorities, and it was discovered that a whole class of boys was in a similar plight. They acted as ‘mediums,’ and by a process known as ‘suggestion’ were made to steal money from their parents and bring it to the ardent scientist in question. The affair is still wrapt in mystery, and is the one topic of conversation.”

A NOVEL EXPERIMENT TRIED WITH KRULISCH, THE ALLEGED MURDERER—A NEW ELEMENT IN DETECTIVE WORK.

William Krulisch, the boy charged with the murder of Gunther Wechsung, in New York, was subjected in the Tombs to an experiment that has been for the first time tried upon prisoners. Mystery continues to shroud the crime, and few but the police are convinced that the sad-faced friendless lad is guilty. His undoubted purchase of the hatchet with which the deed was done, however, and his inability to prove an *alibi*, are circumstances that have made many believe that he did the act, but did it only under mesmeric influence. Medical experts, among them Dr. Graeme Hammond, have given the case much attention and all along have been inclined to the belief that Krulisch, if the murderer, must have been suffering from that peculiar phase of mental subjugation known as hypnotism. Dr. Alphonso Rockwell coincided with this view, and both gentlemen, after a cursory examination of the features of the prisoner, thought they discovered in him traces of a sensitive temperament that would make him peculiarly susceptible to the influences of a stronger will than his. A double purpose might be effected by the experiment. (1) The establishment of the fact that the lad might be so imposed on, and (2) the possibility that while in that state he would re-enact the tragedy over again and thus afford invaluable clues to the discovery of the real assassin.

It was a curious picture that was presented in the Tombs as the doctor, with the counsel for the prisoner and the reporters, entered there. The lad was unaware of their coming, and the prison official totally ignorant of the purpose of the meeting. Into the consulting room, a gruesome place, the prisoner was brought and seated in a chair in the midst of the group. Nobody spoke when he entered, and he seemed to look dazed and bewildered, which gave the doctors confidence. His counsel finally told him he was in the hands of friends and might speak without reserve. The conversation purposely drifted to the crime, and over and over again the scene was rehearsed by the boy in the sweetest of soprano voices. He described vividly how he had found his murdered friend, and at times grew excited in the narrative. Everything looked favourable for an experiment. The boy was wholly unconscious of any experiment being about to be attempted that would either place the noose about his neck or remove the shadow of the gallows entirely from him.

“You are unwell,” quickly said Dr. Rockwell, as Krulisch finished telling how he wiped the blood away from Wechsung. “I am sorry for you.”

“Oh, I am very well,” replied the boy.

“But you don't seem to see well; do you see that?” and as the doctor asked the question he held his right hand, with fingers bunched at the extremities, so that they were just slightly above the level of the boy's eyes. This is a method of hypnotising that seldom fails to produce its victim, and for more than a minute the lad's blue eyes were fixed steadfastly on the immovable fingers. But no mesmeric influence came over him. He gazed at the fingers until the doctor grew tired, and then the doctor passed his finger tips over the lids of the eyes several times, closing them and stroking them downward.

“You feel sleepy, do you?” he asked.

“Not at all,” replied the boy.

Dr. Hammond then took him in hand.

“Anybody ever tried to put you asleep?”

“No.”

“Are you nervous?”

“Not now. I used to be,” and then, without any warning, Dr. Hammond drew out a curiously carved silver match-safe from his pocket and held up the object before the lad. The sunbeams came glancing in through the window bars, and the effect ordinarily, on one looking steadfastly at the object, held as it was, would have been great. Willie gave an appealing look at his counsel, and in German he said to him:

“These men may be my friends, but they are not lawyers. I don't like what they are doing, because I don't understand it. I won't look at that thing until you tell me.”

His counsel told him to do so, and he did it unflinchingly. His glance was still on it when the rap of Deputy Warden Findlay on the door told the party that they had already exceeded the time allotted, and the test had to be abandoned. It was unsuccessful so far as it had gone.

Dr. Hammond believes the boy had never been under the hypnotising influence before or he would have succumbed, but many others do not concede as much. The experiments tried were exceedingly simple, and the match-safe one was not fully tested. The idea of allowing the boy to recount the murder prior to the test was pronounced by an expert as prejudicial. The authorities are highly interested in the experiment, and it is altogether probable that before the trial another séance may be held. The boy is utterly unaware of the object of the call or the strange actions of his visitors. The test promises to introduce a departure in criminal detective work.—*Religio Philosophical Journal.*

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. “*Concordiâ res parvæ crescunt, discordiâ 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.

WOMEN PHYSICIANS IN RUSSIA.—Prof. Dujardin-Beaumetz, of Paris, says: “Many women physicians (750 out of 15,000) in Russia occupy this position of *Zemski-vratsch*, and the communes have nothing but praises for their female practitioners. They maintain that these medical ladies are distinguished for the zeal and devotion they bring to their work. In Russia the ladies take to medical studies with much enthusiasm and with an exalted sense of the duties and responsibilities pertaining to the profession.”

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager:

E. W. WALLIS.

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UNSEEN WORLDS.

"Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep."—Milton.

THERE was a time in the history of our race when human knowledge was circumscribed by the narrow limits of human senses; all beyond was "*terra incognita*," an unknown land peopled by imagination with unseen forms, the gods and demons of mythology. Men knew nothing of the earth but what they could see, feel, taste, and smell. Long, long æons passed and science began to unfold her mysteries, and relate her wondrous secrets to man's developing intellect; his wants begat invention, and invention created devices which reached far beyond the boundaries of his former world, opening the heretofore unseen to his wondering vision.

For age on age, whose numbers are far beyond computation, the stars had dropped their rays of golden light upon the sunless earth, and yet the mysteries of their forms and movements had defied man's limited vision and aching eyes. When the spirit of Invention said to him, "Let us make an eye." "Make an eye?" said man. Why the thought was almost sacrilegious, and the words blasphemy. "Yes," said Invention, "we will make an eye that shall be tearless and tireless, an eye that shall be undimmed by age, unaffected by disease, and untouched by decay." Then Invention took some pieces of crystal, and with them formed an eye and gave it to man and told him to look about him; and when he turned his gaze upwards, he saw that all those gems in heaven's blue coronet were either worlds similar to ours, or suns, the centres of systems, each with its retinue of satellites revolving around it. "Art thou astonished?" said Invention. Then the spirit pointed to a drop of water pendant from a blade of grass just dipped in a pool by the summer wind.

"What seest thou there?" he inquired.

"Why," said man, "it is a drop of water, and is formed of the mist that but yesterday was floating in the sunbeam."

Then the genius of Invention again took some pieces of crystal, and after he had fashioned and arranged them with cunning art, he said to man: "Here is another eye I have made, and to thee it shall be an '*open sesame*' to the beauties and wonders of an unseen world." And when man looked, behold the drop of water was transformed into a world in miniature, teeming with life, in which thousands of perfectly formed animated beings roamed in unconfined freedom, lived and loved, propagated their species and died, and enjoyed their little lives that spanned but an hour or a day, with as much pleasure as any of the larger animals.

On every bush, on every tree, on every flower, is a world unseen by man's unaided senses. Impalpable forms float around us on every side; intangible beings sport in the air we breathe, the water we drink, and the food we eat; all are

material; all are composed of chemical elements, as real and substantial to themselves as we are one to another, yet as invisible to us are spirit forms, or the world of attenuated matter in which they live.

It is both illogical and unscientific to assert that because we do not see or feel matter in all its unknown combinations and organizations, that such do not exist. Science does not yet know to what extent matter may become attenuated, or what diversified forms it may then assume under the laws that govern it.

In the process of attenuation we commence with platinum, the heaviest of known elements, and descend through a series constantly diminishing in density until we arrive at hydrogen gas, the lightest of known substances, a cubic foot of which weighs only two and a quarter grains. Here science is compelled to pause for want of more delicate instruments of observation. But is it possible that the process of attenuation stops at precisely the point where man for lack of more perfect means of investigation can, as yet, go no farther? Surely not; and the logic of science asserts that the process of attenuation may go on until matter will be found to exist in a form as much more attenuated than hydrogen gas, as it is than platinum; and if it so exists, who can tell what beautiful forms it may assume, which, although intangible to us, may be perfectly fitted by creative power for spirit life and happiness. Within easy reach of the reflective mind is a conception of a spirit world composed of matter as tangible and real to spirit life as is our world to us, and yet as ethereal to us as is the palace of Drake's "Sylphide green," whose—

"Spiral columns, gleaming bright,
Were streamers of the northern light;
Its curtains light and lovely flush
Were of the morning's rosy blush;
And the ceiling fair that rose above
The white and feathery fleece of noon."

If investigation has revealed to us multitudes of unseen worlds unknown to man before the invention of the microscope, why may not further researches discover other unknown realms of life and intelligence? The Bible does not assert the existence of animalcules, as it does that of spirit life, yet science has discovered them and the worlds in which they live; it has told us their habits and minutely described their internal organism; and if we knew from its pages that there is a spirit existence, we have only to inquire, Where is the theatre of its action? We have only to learn the locality of its world, and the laws that govern it, a task apparently much more easily accomplished than a search after a life not known to exist. What the lens and the mirror were to the discovery of the unseen worlds above and around us, so may spiritual phenomena be to a life beyond the grave. Then, indeed, will the millennium have come. Then will demonstrated truth take the place of hope and faith. Then will death be disarmed in the very hour of his victory. The grave will no longer be looked upon as the end of man, but as the cradle of his infancy, and as the certainty of immortality will be known to all, so all will strive to live in such a manner as to meet its requirements for future happiness. This is the beautiful philosophy of spiritualism. — A. B. RICHMOND, *Religio Philosophical Journal*.

We gladly give place to the above essay, which, like a string of pearls—beautiful enough in themselves, shine with all the more exquisite purity when we see them adorning the glorious form of the angel of Immortality. The best evidences that have ever yet been rendered to the existence of an unseen universe are the facts which grow out of the wonderful change called death. There lies the organism of the man perfect, as far as the material elements that composed it are concerned. The solids, fluids, and gaseous tissues are all there, and the most powerful of microscopes cannot detect the absence of a single atom of that being which a moment before was the man, now a lifeless inanimate mass of—*matter*. When, at the very moment that we are marvelling and speculating concerning the mystery of the mighty change that has come over what was once a man, but is now—nothing that we can give a name to—we hear a succession of knocks, or it may be, behold the telegraphic movements of a dancing table. The spiritualists' alphabetical formulæ applied to these signals evokes—what? Why, the name of the form that lies before us, the tokens which prove his identity—nay, every fragment of intelligence, life, sense, or knowledge that constituted the being of that lifeless form, and yet wholly impalpable to our material senses that man

now remains. The most powerful telescope or the strongest microscope cannot detect him, nevertheless he is there, occupying space, and living in, and clothed upon by some atmosphere that is *not* matter. How do we know that? We answer, all that made up the material of the man lies before us untouched. All that made up the intelligence of the man is speaking and signalling, to us uninjured, yet wholly intangible to our sense of sight; hence, as there is an invisible man that once lived in matter and now lives out of it, so there is—for *there must be*—an invisible soul-world in which that man is living; one that has as little relation to matter as the spirit man has to the body which lies before us. Here—as we stand between dead matter and living spirit, whilst the two have not one single attribute in common—here is the evidence that spirit and matter are two distinct and separable elements—hence, that by analogy there is, and *must be*, a spiritual universe; or, in other words, a SOUL-WORLD.

REMARKABLE SPECTRAL APPEARANCES.

Related by Capt. J. Bunce, concerning "The Wreck of the Star of Strathray."

ALL I can say is that my story is true. I have no explanation to give. I can just tell what happened to me myself, and let other folk explain it if they can—I can't! John Cameron, if he is alive yet, could tell you his opinion of it. Cameron was my first mate that voyage, and as strong minded a fellow as you could meet. I tell you he had his opinion, and has it yet. So I'll just lay the facts before you—no sailor's yarn, mind, but actual facts.

It's now forty years ago. I was a young man then, and got to be a captain of a ship in the American trade. It was my first voyage as captain. I had just got my certificate, and I only wished the ship was better. There were some things about that ship, and more things about the owner's ways, that I didn't like the look of. It was long before Mr. Plimsoll's time of course, and there were queer things done in those days. It was nothing venture nothing win, and they stuck on the insurance heavy, and risked drowning all hands just to get a big cargo home or land the insurance. After saying that now, I can't well mention the name of that old hulk of mine; the firm who owned her is doing business yet; so, for present purposes, let us call her the *Star of Strathray*, and that happens to be something like the name too.

Well, the voyage out was right enough. We took a general cargo from Greenock to Quebec. The *Star of Strathray* was not a clipper, and yet I won't go so far as to say she was quite a tub, but she was not what we call A 1 at Lloyd's—you understand. From Quebec we went up the Saguenay River, and got in as much timber as we could carry—more than enough of it, for there was as heavy a deck load as I ever saw. Then we sailed for Greenock. Dirty weather it was, and the Atlantic was before us at a bad time of the year.

You may have some idea of what a gale is and of what a storm is. You may take the storm perhaps from a bad passage to France, and the gale from a winter's day at the seaside. I tell you you have no more idea of an Atlantic gale and an Atlantic storm than if you had just heard a barrel-organ and tried to guess from that what the biggest organ in the world sounds like.

As a hurdy-gurdy is to the great organ of Strasburg, so is a gale near home to an Atlantic storm. Then imagine, if you can, the state of the poor *Star of Strathray* after she had been out in such storms for nearly three weeks. I never saw such weather before or since. The water was into her: we knew it soon enough. The old ship was leaking badly.

At first the pumps kept the water down. It was a small crew, and I can tell you it was hard work. There they were, hour after hour—day and night, swinging away at the old-fashioned pump brakes; and pumping was the hardest work a sailor had to face. Watch after watch they relieved each other, and got wet through with the salt spray and the driving rain. We struggled on; we hoped the worst was over, and that if we kept going we should bring the ship safe into port at last.

But the weather was as bad as ever. The water was gaining on us. It's true there was no fear that the ship would sink, the cargo of timber would prevent that. But the prospect before us was just as bad—that the ship would be waterlogged, lying helpless in mid-ocean, a wreck swept by those green seas that were raging and boiling around us.

At last the end of the struggle came. The storm had to be faced with an almost disabled ship under our feet, and a short-handed crew of men worn out with hard work. The rain and storm had blinded us all day, and now we were nearly in the dark, plunging slowly along with shortened sail, rolling and pitching, with the thunder of the sea all around us, and the foam flying in a deluge across our decks. All the time one heard "claug, clack, claug," the noise of the pumps, never stopping for a moment. The men were working for bare life.

When it was getting dark I had decided to shorten sail again, and as many men as we could spare from the pumps had gone aloft to take a last reef in our topsails; all the men had finished their work and come down. As I turned in my walk at the end of the poop I glanced aloft. There was a man slipping out of the mizen-top and coming down the rigging. He stepped on to the rail, dropped on to the poop, ran forward, and disappeared down the companion ladder. Down there, the mate, Cameron, was in charge of the pumps. It looked to me as if one of the men had been hiding up aloft to shirk the fatiguing work.

Stopping when my walk brought me to the fore part of the poop, I called out—

"Have you got all your people there, Mr. Cameron?"

"Ay, ay, sir!" was the reply.

"Then one of them has only just gone down to you?"

"No, sir, they all came back as soon as we got the last reef in the mizen topsail."

"You've made a mistake," I insisted; "one of them was skulking aloft, and I saw him come down a moment ago. But you're sure you have them all now?"

"Certain sure, sir," said the mate, as I turned on my walk once more.

But I had not gone twice the length of the deck, when again I saw a man coming down from the yard. I was close to the wheel when I noticed the dark figure stepping in over the rail. I ran after him, and had all but overtaken him, when he slipped down the companion ladder like the other. This time there could be no mistake. I called out to the mate—

"Hallo, there! that fellow has been shirking duty. He has just gone down."

Cameron did not answer, but presently he came up the ladder and stood beside me. Before he could say a word a sea swept the deck, and we had to cling for life to the light rail on the fore part of the poop. Drenched and stunned we felt when the water rushed away. Then the mate spoke; he had hardly noticed that we were in danger the minute before, because his mind was full of the one idea he was going to hint to me.

"Beg pardon, captain," he said; "I had all my men from the first." Then a strange look came over his face, there was something about his eyes as if he was overawed. One could not imagine Cameron afraid, but this was the nearest thing to it. "One of us, or all of us, will be dead before morning," he said. "You couldn't have seen a man, sir; what you saw was a wraith!"

I cried out "Nonsense! Why, Cameron, your old Highland stories are all very well on land, but the fellow I saw was a good deal too substantial for a wraith or ghost. You did not notice how many men you had."

"I am positive, sir—positive; for I suspected there might be some skulking, and I counted them when they came off the yard, and again when you first called out to me. It's a bad job, sir, for you have seen a wraith; perhaps two of them; and it's a bad job for some of us." Cameron turned and went back to the pumps, and soon I heard his cheery voice singing out, "Now, boys, swing away, and keep them going."

Somehow or other his words made me uneasy. He was a brave fellow, and yet I could see by his face that the idea of a wraith, as he called it, had made a terrible impression upon him. It was not the actual fear of death, for we all knew we had our lives in our hands that night. His nerve was shaken by the uncanny idea that we were haunted in the twilight—that spectral forms were about of men still living, but doomed to die soon. I tried to argue, in my own mind, that he was mistaken—that what I had seen were living men. But now and again I glanced up at the mizzen rigging with an uneasy feeling that I should see another figure descending from the top. I could hardly believe my eyes when against the darkening sky I did see something still darker coming down from rattlin to rattlin with the easy swing of an old sailor. This time I was determined not to

be too late. I dashed across the deck, and took my stand by the rigging. Nearer and nearer down came the sailor, till I recognised the grizzled beard and long thin face of old James Ward, of Glasgow, one of my best A.B.'s. Already his foot was on the rail when I planted myself in his way, one hand on the rigging, one stretched out over the sea, so that he could not step inboard without simply knocking me over. He almost touched me, and, as I looked up into his face, I felt that this was neither ghost nor wraith, but a living man. Still I was determined that he should speak and put an end to any lurking shadow of doubt.

"Look here, Ward," I said, angrily, "what do you mean by skulking aloft while better men are doing your work?"

He made no reply. He gazed down at me with a sad, weary look in his eyes, and then, while we were still within a few inches of each other, the solid man before me began to melt into thin air, rose upwards, and disappeared like a puff of smoke amid the driving spray of the storm.

A sense of horror went through me like a chill. For a moment I stared into the darkness, unable to move or speak. Then pulling myself together again, I walked as calmly as I could to the fore part of the poop.

"Mr. Cameron!"

"Ay, ay, sir!"

"Is Ward with you at the pumps?"

"Yes, sir; he has been here for the last half-hour."

"Send him to relieve one of the men at the wheel."

I gave the order merely to conceal from Cameron the real object of my inquiry. Ward came up on the poop, and saluted me as he went aft to the wheel. As my eyes met his I recognised the face that a few minutes before I had seen melting into the storm. A strong suspicion seized me that Cameron was right, that the three men I had seen come down the rigging did not belong to my crew or to this world.

The rest of my story is soon told. Before morning the *Star of Strathray* was on her beam ends, with masts and rigging in the water. We righted her by cutting away mainmast and mizzen, and, as she came up, we struggled through the waves across her sunken deck, and most of us got into the fore rigging. Most of us, I say, for poor Ward and two others with him were swept away by the sea.

Two days later a passing ship took us off the wreck, half dead with cold, hunger, and exposure. Cameron only once alluded to what I had seen that night. I drew up a report of the loss of our ship, and he signed it with me. After he wrote his name, he pointed to the names of the drowned men, and said—

"Three dead, captain. You saw the wraiths of two."

"No, Cameron," I answered; "you were right. I saw some sort of shadow of all three."

And that is the story of the wreck of the *Star of Strathray*. I can't account for what I saw, but as sure as I am a living man I saw it the night the ship was lost.—*Cassell's Saturday Journal*.

LYCEUM JOTTINGS.

THE WONDER-BALL.

DORA lay on a bed of pain. The active, frolicsome girl had suddenly been doomed to the shaded light, the tedious quiet, and the physical suffering of the sick-room. A fall on the ice while skating had done the mischief. It was very hard, harder because of her full health and high spirits; for she missed the fresh air, the company of her mates, and the world's bright things generally.

By degrees, the extreme pain grew less, and that was a relief. To have the curtain lifted a little and a chink of light let in was another step in advance. Then her brother was allowed to see her, then a friend or two, for a few minutes at a time.

"Is the skating good yet? and do you have lots of fun?" she asked wistfully of the two little friends who had come in to sit a half-hour with her after school.

"Oh, lots of fun! How do you bear it, lying here all day?" said Alice. "It must seem fearfully long and dreary."

"It does, sometimes," sighed Dora. Then, brightening, "But mamma has promised me I may invite some of the girls to tea if I keep on gaining. I have always had the promise of a party when I was twelve years old, and that will be in two weeks."

"Can you get up and stand on your feet, then?" cried Alice joyfully.

"Oh, no! but I can see the rest play, and know about the supper; and I am to have as many girls as I am years old."

Caryl saw something peeping out from under Dora's pillow.

"What is it?" she asked.

"I've been learning to knit," said Dora, "and there's nothing amuses me so. It's almost better than stories."

"Why don't you knit an afghan?" asked Caryl, who was an industrious girl. "I know a lovely stitch."

"I shouldn't know what colours to choose," said Dora.

"I can show you. I'll bring mine for you to see. I am making it for Aunt Gretchen, who is an invalid."

The thought pleased Dora almost as much as that of the party. It would be something to beguile her many long, lonesome, restless moments.

When Caryl and Alice had said "Good night," and gone out upon the street, Caryl burst out with great excitement: "Oh, I have such a splendid idea! I could hardly keep it to myself till we got away!"

"What is it? What about?" asked Alice in some amazement.

"A present for Dora—a birthday present. My Aunt Gretchen has told me of a gift the Germans make, which they call a wonder-ball. Let's make one for Dora!"

"How can we? I don't know how."

"I'll tell you. You know the German women are great knitters. They get a quantity of bright wool for any purpose they have in mind,—say an afghan. Each friend buys a gift—a small one is best—and they get together and begin to wind the yarn. A gift is at the centre of the ball. Around this enough of the yarn to hide it entirely, when another gift is added, and so on until all the presents are included and the yarn wound."

"How very curious! How are they gotten out?"

"They are knitted out. The one who receives the wonder-ball is asked not to unwind any faster than the actual knitting requires."

"Oh, I see! There is always a present to come as long as the ball lasts."

"Yes. You can see how interesting it makes it. There's no telling how many things are wound up in it; and, as soon as you've reached one, you're crazy to get at the rest."

"We'll make one," cried Alice. "Won't poor Dora be delighted?"

An afternoon was set for the winding; and after school a flock of the twelve girls who had received Dora's invitations to her birthday tea party met at Caryl's house, who, as the most experienced one, had been asked to buy the wool.

Each had a little box with her card tied upon the top with a ribbon. Caryl had chosen wools of the brightest, most attractive colours; and, by the time they were all wound and the gifts enclosed, it made a ball almost as big as a bushel basket.

Dora was gaining fast of late, and, though she could not leave her bed, she found great pleasure in the birthday preparations. When the hour for the party arrived, her little friends came in a body, bearing the wonder-ball between them. Dora laughed more like her old self than she had before in weeks.

"The very name sounds as if it came from fairyland," said Dora.

The bit of knitting Caryl had set up Dora kept for a pattern, and the next day she began upon the afghan in earnest.

"I lay awake in the night and thought what I could do with it when it's done," she said to her mother. "You know poor little Biddy Ryan. She is worse than I am, and of course can never walk, since she is paralyzed. If the girls think it right, I shall give it to her."

The first present that unwound, after many busy stitches, was a beautiful gold thimble. It had Caryl's name on the card.

"She means I shan't be lazy," cried Dora, holding it up delighted.

According as its little owner was industrious or idle did the wonder-ball unroll its treasures. Each had a surprise of its own. In one was a loving note. With another was a bit of original verse, with another a painted card. It lasted weeks and weeks, for Dora's mother would not allow her to confine herself too closely to the knitting. By the time the last gift was unwound she had so gained in strength she could sit by the window and watch for her friends' visits. They came and helped her to join the strips and make the fringe, and the day Caryl's brother came to carry it for her to little Biddy Ryan for her birthday present, Dora took her first step since her fall.

"I wish everybody could have as good a time being sick as I have had," she said. "The doctor thinks the wonder-ball cured me, for it made me so contented. And how proud Biddy Ryan will be of her bright coverlet! I wish the wonder-ball might cure her too."—*Better Way*.

A FRIEND, LADS, A FRIEND.

OF all the good gifts that in royaltest measure

Drop down to the earth from the beautiful skies,

A friend, lads, a friend is the fittest treasure—

A friend with a soul in his straight-looking eyes;

A near one, a dear one, a sterling and sound one,

Scarce twice is he found in our life's working day;

Thank God with rejoicing if only you've found one,

And love him and keep him for ever and aye.

Ah, comrades enow (be it said with decorum)

You'll get for the asking in hamlets and towns,

Who gaily will empty the glasses you pour 'em,

And laugh at your sallies and borrow your crowns.

But these jolly birds are of volatile feather,

They fly with the autumn and come with the spring;

If clouds are presaging a change in the weather,

They'll bid you good-bye with a flick of the wing.

A friend, lads, God bless him! warm-hearted, stout-handed,

He's loving and loyal, and always the same;

But still to your follies he's open and candid—

You prize his approval, you shrink from his blame.

He'll laugh at your side when the Maytime is shining,

But closer he'll draw on the storm-beaten way;

He's like the old coat with the honest warm lining—

You find out his worth in the winterly day.

—*Frederick Langbridge*.

CHRONICLE OF SOCIETARY WORK.

ABERDEEN.—Very encouraging results have succeeded Mr. Walrond's visit to Aberdeen. We met on Sunday, June 9th, and enjoyed pleasing and gratifying manifestations. Our best-developed lady medium was controlled to sing and play an imaginary piano, and succeeding this she had the satisfaction of seeing her father, who had passed to spirit-land several years ago. This is her first reward after four years' patient waiting, watching, and working, and may be recorded as encouragement to all who have waited long for something to cheer and sustain them. A brother member was also controlled by an old employer of his, who manifested a desire to communicate something to "Robert," another old employe who sat near, but the name was all he could utter. The organism, he explained, had never been sufficiently controlled to enable an inexperienced spirit to use it properly. The medium said, when he came out of the trance that he "felt as if he had fallen into some place where every invention of electricity was concentrated upon his body." We were greatly pleased with the favourable notice in *The Two Worlds* of the little beacon light we are endeavouring to establish on the shores of "granite" orthodoxy, and return our warmest thanks to Mr. Wilsun for his encouraging remarks and his generous offer of assistance—an offer we eagerly and gratefully accept. May we be permitted to appeal also to those in our own city who are spiritualists at heart and in principle, but who cannot, or dare not, because of circumstances which can be well understood, publicly avow themselves as such, for what friendly assistance they can give us as the result of their experience? Hitherto our meetings have been conducted in the private home of one of our members, but we have now decided to engage an independent room for Sunday nights, where, with greater convenience, we hope to be able to follow more systematically the methods adopted by larger circles.—16th: Fully half our number attended our first sitting in the new room we have secured. A new guide controlled our lady medium, and our clairvoyant gave a pretty full delineation. Next Sunday we hope to have a fuller attendance and better manifestations.—J. C.

ACORINGTON AND CHURCH. 26, China Street.—Discourses by Mr. Lomax. Afternoon subject: "The great storehouse of God." He contended that God had supplied sufficient for the wants of all, but through man's laws and customs one got more than he needed while another could not get sufficient for his wants, but as the principles of charity and justice became more thoroughly understood these conditions would die out. Evening subject: "The perfect laws of God." After each discourse Mr. Lomax gave a few clairvoyant descriptions.

BACUP. Meeting Rooms, Princess Street.—Mr. W. H. Wheeler, of Oldham, lectured. Afternoon subject: "Mediumship, or man's true development." Evening: "Spirit teachings on Deity and the after life." Both subjects were dealt with very efficiently, and much appreciated by good audiences. This is the first time Mr. Wheeler has spoken from our platform and we congratulate him much, and have little hesitation in saying he has a bright future.—A. H. W.

BLACKBURN. Exchange Hall: 2-30 p.m.—Mrs. Wade's (of Keighley) guides spoke in the afternoon, on "Spiritualism, Agnosticism, and Christianity." The theme was treated admirably, as Christianity was clearly proven to have been the stumbling block to progress. She stirringly implored all spiritualists to be up and doing, like noble soldiers; and stand to their guns in spreading forth the cause which they know to be true. The audience were advised to cast away creeds and dogmas of the past, and let the creed of the future be "Love and Justice." Her controls gave four descriptions of spirit friends. Three recognized. Evening subject: "The mission of love," was forcibly advocated, and was well enjoyed by the large audience. The controls also gave seven delineations, five correct. A good day's work.

BRADFORD. Ripley Street.—Miss Patefield's controls delivered very able discourses. Afternoon: "Prayer." Evening: "After death, what?" The eloquent manner in which the subjects were handled was much appreciated. Clairvoyance after each discourse was very good.

BRADFORD.—On Saturday, a party of twelve persons had the pleasure of a private sitting with Mr. Taylor, of Castleton (physical medium), when some remarkable manifestations took place, including the levitation of the table with two men upon it. We are looking forward with pleasure to Mr. Taylor's next visit.—G. W.

BRADFORD. 21, Rooley Lane.—In the absence of Miss Capstick, through illness, the chairman read from *The Two Worlds*, and Mr. W. Collingson gave good clairvoyance, also did good healing work. The guides of a young friend gave a short address, and, considering her youth, did very well.

BRIGHOUSE.—We had Mr. Wyldes again on Sunday. The afternoon was devoted to answering questions from the audience. The replies were well received and highly appreciated. In the evening the control (Abu Noor) discoursed upon "Parseeism and Christianity compared." He held that the doctrines of the Parsees were purer than the ideas of the orthodox Christian, and fairly argued in favour of the Parsee faith. Twelve clairvoyant descriptions were given; nine fully recognized, two partly recognized, one not. The audiences were fair.—S. B.

BURNLEY. Hammerton Street.—June 9th, Mr. Heyworth's guides gave excellent discourses to fair audiences on "The Value of Prayer, and the Usefulness of Spiritualism." Harmonious meetings, instructive and elevating.—J. H.

BYKER. Back Wilfred Street.—6-30. In the absence of Mr. Lashbrooke, Mr. Ashton gave an interesting address to a good audience. Mrs. Hogg, 15, Spencer Street, Heaton, Sec.

CLOCKHATON. Oddfellows Hall.—Afternoon, Mrs. Beanland's guides gave a good address on "What God have we to worship?" followed by excellent psychometry. In the evening they spoke very fluently on "When we die shall we live again?" and again gave psychometric delineations. We think Mrs. Beanland will have left a good impression, and hope to have her again before long. The manner in which she gave the tests could not fail to carry conviction of her honesty.—W. H. N.

COLNE.—Mrs. Carr's afternoon subject was "What is life, and the philosophy of death?" Evening: "Spiritualism, a new religion." Clairvoyance after each service—16 given, 11 recognized. Good audiences.—J. W. C.

DARWEN.—Miss Jones, of Liverpool, gave a good discourse, subject:

"Behold, I stand at the door and knock, and no man hears my voice." At night she dealt with psychometry, which gave great satisfaction.

DEWSBURY.—Whit-Monday: A fairly successful tea party was held. Mr. Rhodes created much enjoyment, and added no little to the beneficial effects of the evening by bringing his galvanic battery. A séance was held, presided over by Mr. Alf. Kitson, the medium being Miss Keeves, of London. Many convincing proofs of spirit return were given during the sitting, which lasted two hours, and the good attendance of friends and the interest exhibited by all was gratifying in the extreme. Sunday, 16th: The guides of Mr. Asa Smith, of West Vale, treated upon several good practical subjects. He is a promising young medium.—W. S.

FELLING.—Mr. J. Clare, of Newcastle, gave an eloquent and thrilling discourse on "The institution of spiritualism." The deeply interesting manner in which he handled the subject riveted our attention. A vote of thanks was given him. The Societies having the lists for Mrs. Peter's testimonial not having forwarded them in time, we have postponed the presentation until September. Tea will be held on the 22nd as previously announced, hoping to have as many friends with us as can make it convenient.—G. L.

HALIFAX.—A very pleasant day with Mrs. Gregg. Clairvoyance after each service good.—J. L.

HECKMONDWICK. Thomas Street.—The controls of Mrs. J. M. Smith took subjects from the audience, and answered them very satisfactorily. Afternoon: "Is spirit a substance that can be felt?" The controls said that it was not a substance, but a divine essence; its influence could be felt by those who give proper conditions. Many people call themselves spiritualists who have no conception of spiritualism at all. These we urge to test it more earnestly, and receive proofs that will lift them up in this grand and noble work. Let all remember that truth is always consistent with itself, and needs nothing to help it out. Evening: The controls again answered questions from the audience. 1st, "Reality of progression in spirit-life." "If we would progress in the spirit sphere we must commence the work now and here, and continue hereafter, until we shall be able to lift others up." "What after death?" "Is spiritualism a divine revelation?" "What effects have planets upon the human minds?" The answer to this was good. The study of the planetary system would be of great service to us in our daily lives. "Was God ashamed when he created man in his own image and repented of it?" Clairvoyance was also given at each service, every one seemed satisfied.

HUDDERSFIELD. Brook Street.—Our friend Mr. Johnson has done efficient service, in his unique and effective manner, giving answers to questions in the afternoon, and dealing with one subject in the evening. We have had only moderate audiences, the majority of our audience evidently preferring to worship nature or ease.—J. B.

JARROW. Mechanics' Hall.—Evening: owing to Mr. O. Sims' indisposition, Mr. Overton gave a reading, in good style, to an appreciative audience. Mr. Forrester made a good address on "The first four books of the New Testament," showing the difference of belief between Christianity, as preached by its teachers, and Spiritualism. Mr. O. Sims gave a few good delineations.—J. W.

LANCASTER.—June 9th: Mr. Swindlehurst gave a mighty address in the evening, on the Bible romance, "Samson, the mighty fox hunter," by request. 16th: Mrs. Wallis delivered two powerful addresses in her usual fluent and forcible style; very successful; clairvoyance after each address. Good audience in the evening, the fine weather robbing us in the afternoon. We are pleased to note the support of many visitors from Morecambe this season to our services; we shall always be pleased to welcome friends from a distance if they will make themselves known.

LEICESTER.—May 26th: Mr. J. Potter showed that the drinking customs of the land are a social, moral, and spiritual curse, the only remedy being total abstinence. June 2nd: Mr. F. Sainsbury dealt with the subject "The Light from Heaven upon us," showing that it is both temporal and spiritual. An interesting incident occurred in the naming of two babies. Fair attendance considering the holidays. All communications should be addressed to Mr. J. Potter, 25, Argyle Street.

LEIGH.—Mr. Bradshaw gave interesting discourses. Morning subject, "Spirit life and spirit homes;" evening, "The origin and destination of man." Both subjects were handled in a masterly manner. Clairvoyant descriptions at each service, nearly all recognized. Our picnic, on Saturday, the 15th, was a success. About three dozen friends availed themselves of the opportunity of visiting Mr. Pearson's nursery grounds, Swinton, and spent a very pleasant time.—J. W.

LONDON. Canning Town, 41, Trinity Street.—June 13th, a very harmonious meeting. Mr. H. Town's guide lectured on Physiology. It is much to be regretted that the attendants were so few, as the subject is an important one. Mr. Corner desires me to express his most sincere thanks to his friends at Copenhagen Hall for their general goodwill and sympathy during his late troubles, and has much pleasure in acknowledging the sum presented him, viz., £1 10s.—T. K.

LONDON. Marylebone, Harcourt Street.—June 9th, Miss Blenman gave an excellent lecture on "The pure in heart shall see God," ignoring the old notion of a few favoured ones being privileged to see God seated on a great white throne, just where and when no one can tell. She showed conclusively that all those who lived good and spiritual lives, and realised the Divine Presence in the revelations of Nature, were seeing God in His power, wisdom, and love. Evening: A full and interesting meeting. Flower séance, in memory of our friend, Mr. Cowper. Flowers were kindly supplied by friends in abundance, and our rooms were beautifully filled with scent and blossom. Mr. J. Burns gave an excellent address, full of deep spiritual thought, and an invocation which seemed to lift the spirit from earth to heaven. Mrs. Hawkins was controlled by our old friend, Mr. Cogman. Messrs. Hopcroft, Towns, and White also made some appropriate and impressive remarks in reference to our risen brother. Next Sunday Mr. White will speak on the necessity of establishing a lyceum here.—C. J. H.

LONDON. Peckham, Winchester Hall, High Street. Morning, we went in for self help and ministered one to another. Our President opened with a concise, well-written exposition of his thoughts and experiences. A goodly number of members testified from personal experience to the benefit of spirit communion. A short but expressive poem was given by a lady. Evening: We were favoured with an address by "an oriental" on the "Evolution of Ethics," traced from

the remote past to our times. The apt illustrations made the hearing pleasant as well as instructive, although not strictly in accordance with spiritualistic ideas. Pertinent questions were replied to. We beg to remind friends of the evening service commencing at 6-30 p.m.—W. E. L.

MACCLESFIELD.—Miss Pimblott's guides spoke on "Christianity, Science, and Spiritualism at the Bar of Reason," chosen by the audience. Christianity as taught to-day is an utter failure, science needs a higher proof, and a greater and wider knowledge, and spiritualism needs a higher living. The audience was thin. Why is it so when local speakers take the rostrum? This should not be, as they are sometimes put to great inconvenience for our benefit. Let each one try to do what little he can, and then we shall prosper more.—W. P.

MANCHESTER. Psychological Hall.—Mr. Pearson being unable to attend, owing to overpressure of business, Miss Hollows, being present in the afternoon, kindly consented to fill his place. The controls gave their ideas on cremation, which were favourable to its becoming general, their reasons being that it would greatly assist in destroying the germs of disease that are retained in the body, which, if buried when decomposition sets in, have a tendency, as the gases, etc. escape from the body into the earth, to affect both man and animals. The evening was spent by various persons giving their experiences, as to how and why they became spiritualists, which closed a good day.—J. H. H.

MANCHESTER. 10, Petworth Street.—Friday, June 14th, Mr. W. Wallace, the pioneer medium, was present, and through his mediumship some interesting table manifestations took place. His controls made a short but valuable address pleading for love and a spiritual spiritualism, and afterwards aided in the development of several sitters. He will be with us and take the service next Friday.

MIDDLESBROUGH.—Mr. Plant's guides' morning subject was "Where are the dead?" Evening: "Is spiritualism a science and religion?" Both were well handled. Clairvoyance was given, 12 out of 13 being recognized. A poem was also given at the close. Seeing this was Mr. Plant's first visit to our society it was most successful, absent friends missing a treat. We are looking forward to the time when we shall have him amongst us again.

MONKWEARMOUTH. 3, Ravensworth Terrace: June 9th.—Mr. Turnbull gave a grand address on "The progress of spiritualism," also 10 delineations, mostly recognized. June 16th: Mr. Dinsdale gave a grand address on "The man Christ Jesus" to a large audience. G. E.

NELSON. Leeds Road.—June 9th, Mr. Bamford gave addresses afternoon and evening. Clairvoyance in the afternoon, which was successful.—Mr. Walsh, of Blackburn, gave good lectures. Afternoon subject: "Are they not all ministering spirits?" Evening subject: "Spirit and soul, and their relation to the body." Both were instructive and appreciated by fair audiences. Clairvoyance following each address mostly recognized.—F. H.

NEWCASTLE-ON-TYNE. Open-air river-side and meadow services.—The splendid weather (June 17th) secured large audiences under the broad canopy of heaven. Earnest attention characterised the hearers, and the speakers felt helped (beyond themselves) by friends from the "unseen." Multitudes hear the glad tidings of this nineteenth century gospel who never enter our halls. It is, however, every way regrettable that this rich mine of wealth is so poorly worked. Ere another Sunday dawns near half the year has flown, and soon we shall say, "The summer is ended," and many will have to add (as their experience), "we are not saved"—saved from errors that bind the mind in slavish fear and dread of Him who is "infinite love." Strange that many who have this "lamp of life" should, by concealment, "to others it deny." Strange that sectarians of crude and moribund creeds should manifest such earnestness and self-denial in propagating mischievous errors that corrupt and demoralise. Stranger still that those who "know" what they affirm, and can testify to what they "have seen," should have so poor and feeble support when there is hidden talent enough among them, thus used, to arouse the entire community. Here, in Newcastle, we have sufficient knowledge and experience of spiritual phenomena to impress every society in the city, and thus reach every family, if only our "courage was equal to our convictions." A few weeks back the North-eastern organisation of spiritualists invited co-operation for this work. Until last week the secretary had received no intimation of additional help from this source.—B. H.

NEWCASTLE-ON-TYNE.—Notwithstanding the gorgeous sunshine, and the proverbial spiritualistic love for nature's beautiful expressions, good audiences met to listen to Mr. J. S. Schutt's controls. The trinity of lectures were a curious admixture of eccentricity, science, and occultism, with a dose here and there of naturalism. On Sunday night our speaker took a plunge into the depths of metaphysics, and it required concentrateness on the part of listeners to descend with him. While spiritual thinkers are agreed pretty much on general principles, they certainly agree to differ upon details. Our friend is the public representative of a small cult of occult thinkers who for the most part operate noiselessly and unseen—their central thought being to tap the secrets of nature and get to root ideas. They bid for originality rather than show. Whether the gleamings of the fabled "philosopher's stone" have been seen, or we are on the verge of it, it is not my province to say, but grim earnestness and steady endeavour is the watchword of the Rosicrucian cult in Newcastle.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. Henry's guides spoke on "Love," in a very able manner. A few successful descriptions were given at the close.—C. T.

NORTH SHIELDS. 6, Camden Street.—Mr. W. C. Robson lectured to us on "Mental Phenomena" with great acceptance. Mr. J. A. Rowe presided.

NOTTINGHAM.—June 9th: Mr. Postlethwaite's first visit. Morning: "The Pagan origin of Christian symbols." This address was full of excellent thought. Evening: "After death—what?" The answer was a great feast—logical, clear, and intelligible—though leavened by scientific thoughts. The discourse appealed to head and heart, and the deep interest evoked by the argumentative portion was increased to warm enthusiasm by the eloquent exhortation with which the address closed. Such advocacy cannot fail to win converts. Mr. Postlethwaite's next visit will be looked for. Lyceum anniversary, July 7th; collection in aid of funds for lyceum treat on the 11th. 16th: Mrs. Barnes' controls spoke. Evening meeting: Fair attendance; subject, "The sending forth of the twelve." Comparing them with the workers

of the present day, the control said they were commanded to take no provisions, therefore they were to look for support to those to whom they ministered. An earnest exhortation was given to work for the cause in proportion to its mighty importance. Mr. Hopcroft will be with us June 30th and July 1st (Monday). The social evening is postponed till the 29th.—J. W. B.

OLDHAM.—June 16th. Owing to the holidays our audiences were somewhat small, but quite as numerous as we could reasonably expect. The guides of Mr. E. W. Wallis lectured in the afternoon on "Divine Discontent." Whilst deprecating discontent, which made some persons think the world was wrong side up, and only themselves could put it right, they indicated a discontent which they held was divine, and ought to be encouraged and cultivated. Evening, subjects from the audience were well treated. Mr. W. Wallace, the pioneer medium, also was with us, and related some of his experiences during the last thirty-five years, which were well received. In the course of his remarks, it transpired that it was the first occasion that he had stood upon the platform with his nephew (Mr. Wallis), who he was pleased to see was carrying on the work he had so much at heart. Mr. Wallace is a "Grand Old Man," and wishes to be of service whilst he remains on this side. He is considered to be a good developing medium. Keep him busy.—J. S. G.

OPENSHAW. Mechanics Institute.—Mrs. Green's morning subject was "He shall give his angels charge over you." This charge was still in operation, and angels, full of love and strong to assist, were ever ready to aid and bless those who in sincerity and purity sought that aid. Evening, in spite of such drawbacks as fine weather (which takes many into the country), and the fact that many had not returned from their holidays, a splendid audience filled our room, and well were they repaid, for taking the "Power of Mind over Mind" as a subject, the controls showed how great power for good or ill was possessed by every one, how each mind was operating upon some other, and how "like attracting like," the pure mind brought to itself minds from the spirit spheres bent upon the purification and reformation of the world; this being the case, it was strongly urged that each should by all means try to fit themselves to act as instruments for good wherever they should be. Two children were afterwards named, and seven clairvoyant descriptions given, six recognized.—H. B. B.

RAWTENSTALL.—Last Sunday was devoted to public circles, when several of our local friends kindly gave their services. Friends J. Greenwood, D. Wood, J. Walsh, and Miss Warburton attended to their duties as the connection between the two worlds (for which we thank them). Not many friends present—perhaps the fine weather and excursions explains their absence.

SHEFFIELD. Central Board School.—Afternoon: The guides of Mr. G. Featherstone, of Parkgate, answered the following questions from the audience, viz., "Direct spirit communion and how to obtain it;" "What is your plan of salvation?" Evening subject: Luke xiv, v. 26, and "What advantage has spiritualism over any other religion?" Answered in a very satisfactory manner at both services.—W. S. B.

SOUTH SHIELDS. 19, Cambridge Street.—June 9th: A meeting was held, when the new rules, drawn up by a committee appointed for that purpose, were adopted, and a resolution passed to have them printed at once. The election of officers under the new rules then took place as follows: President, Mr. Jos. James; vice-presidents, Mr. Burnett and Mr. Pesco; financial secretary, D. Pinkney; correspondent secretary, Mr. Limblett; assistant correspondent, Miss Skinner; general secretary, Mr. Burnett; treasurer, Mr. Pesco; pacifics, Mr. Lynn and Mr. Ross; trustees, Mr. Thompson, Mr. Whitehead, and Mr. Wilkinson; lyceum conductor, Mr. James; assistant conductor, Mr. Burnett. The Committee of Spiritualists, Mission Hall, 19, Cambridge Street, South Shields, wish it to be known that theirs is not the defunct Lee Street society, but is a body of spiritualists who have always attended 19, Cambridge Street. Any statement to the contrary is untrue. Wednesday, June 12th: A member gave his experience in becoming a spiritualist. The guides of Mr. Forster gave a few clairvoyant delineations, mostly recognized. Friday, 14th: Developing circle. June 16—Morning: Mr. Bowen's guide spoke ably on "Predestination." Night: Mr. Pascoe gave a short address on "Bible spiritualism." The guides of Mr. Burnett dealt with the subject "What rank has spiritualism with the religions of the present day?" Both were interesting and instructive, and listened to very attentively.—D. P.

SOUTH SHIELDS. 14, Stanhope Road.—Morning: Mr. Wilkinson spoke on "The Dark Side of Nature Made Plain," showing the method God has in working, especially in the process of civilization. Evening: Mr. Kempster took the subject from the audience, "The Best Means to Promulgate Spiritualism." First, that the promulgation of spiritualism should commence within ourselves; and, as the consequence, our lives and teachings, and the utilization of whatever gift we have, to demonstrate the truths of spiritualism. The guides of Mrs. Kempster and Mr. Davidson gave a few clairvoyants at the close, and prophetic warnings, which seemed to be well appreciated.—J. G.

SUNDERLAND. Centre House, Silksworth Row.—June 9th: Mr. Westgarth gave an interesting account of his investigations in spiritualism, and his development into mediumship, which was much appreciated by a large and influential audience. 16th: Mr. Bowmaker spoke on "The Spiritual Gifts of the Bible, and how they were Developed," which seemed to delight all. Mr. Turnbull related his entering into spiritualism, and his development as a medium, afterwards giving delineations, which were mostly recognized. The Whit Monday tea party was a grand success. We thank all friends for their kind assistance.—G. W.

WESTHOUGHTON.—On Sunday last Mr. Fletcher spoke on "The cause and cure of superstition," to a moderate audience. The address called forth many questions. Next Sunday Mr. H. Hunt will conduct special services at 2-30 and 6-30. Tea will be provided for friends from a distance at 6d. each.—J. F.

WIBSEY.—Mr. Fillingham spoke well in the afternoon on "Spiritual Gifts," also speaking on clairvoyance and clairsight in an excellent manner. Evening subject, "Salvation," in such a manner as we shall not soon forget.—J. E.

WISBECH.—June 9th: A good and interesting discourse on the "Teachings of Spiritualism," by Mr. W. Addison. The teachings of spiritualism are to uplift man. God is not a vengeful being, but one who careth for us. Mr. H. Addison, jun., gave a recitation in grand style.—June 16th, "The origin and destiny of man," was the

subject sent up for the guides of Mrs. Yeeles, who handled it in a masterly manner, showing great depth of thought and research; followed by clairvoyant delineations, all being recognized. Mrs. Upcroft and Miss Yeeles gave a duet in good style.—W. U.

RECEIVED LATE.—Batley. Wellington Street.—Mr. Armitage's guides took subjects from the audience and handled them in first rate style. A pleasant day.—London, King's Cross. Morning, Messrs. Yates and Daly gave good advice to some young spiritualists. Evening, Mr. Rodgers gave an excellent address on "Goodness."—London, 309, Essex Road. Mr. Savage's guides spoke well on "Spiritualism and its consolation." Clairvoyant descriptions, all recognized.—Pendleton. Miss Walker's controls spoke on "The temple of the living God," and "The earth and the fulness thereof." Fifteen clairvoyant descriptions, eleven recognized, and three good cases of psychometry.—Sowerby Bridge. June 9th. Mrs. Green's guides spoke on "The sunshine and shadows of life," a touching address, pleading for sympathy. Good clairvoyant descriptions, a young lady being much affected. Whit Tuesday, about 120 marched in procession, halting to sing by the way. A substantial repast was provided, and a large supply of sweets by Mr. Whitley. Master F. Bottomley played a concertina for the dancers. June 16th, service by members. Mr. Lees presided. Invocation by Mr. Dixon. Mrs. Greenwood's and Miss Thorpe's controls gave some good advice.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BACUP.—Attendance very good. S. and g.-c. recs. were gone through in excellent style. Reading by Master Clegg, reading by Mr. R. Matthews, well commended; recitation by Mr. W. H. Wheeler, of Oldham; reading by Mr. J. Ridehalgh, dialogue, Mr. J. Ridehalgh and S. M. Ridehalgh. Marching and calisthenics. Mr. Wheeler asked the lyceumists a few questions on the utility of marching. They answered him that marching caused the blood to circulate freely, taught them not to drag their feet when walking. He asked what was the use of calisthenics, and was answered that they strengthened the muscles of the body. Mr. Wheeler gave some good advice upon drink and tobacco, showing them to be injurious to our bodies. On Saturday, June 30th, we intend holding our annual field day, along with Rawtenstall Lyceum, in Mr. David Ridehalgh's field, at Huttock End, Stacksteads. All who have a desire to come can do so for a small contribution.—J. V.

BATLEY CARR.—Morning: An excellent session. Good attendance. Five new members. Had m. rec., and three s.-c. recs. Select readings by Messrs. Hartley, Brooke, and N. Kitson; recitations by Miss R. A. Armitage, and Master Wm. Hy. Newsome, all well chosen. Then followed the usual exercises, after which we formed into four groups. The little ones had "Lily Vale," with which they were delighted; the second group had "Spiritualism not new;" the third group had "Flowers;" while the fourth had a conversational lesson on "Matter and spirit," which proved of such magnitude that it will probably run through several sessions. Afternoon was devoted to practising hymns for the anniversary, to take place on Sunday, June 23rd, in the Albert Hall, Dewsbury, when Mr. Bush, of Bradford, will speak in the morning at 10-30, and evening at 6-30. The conductor of the Lyceum will speak at 2-30. Tea will be provided for visitors in the room, Batley Carr, at 6d. each. We hope to see a large attendance of parents and friends. On Saturday, June 22nd, a public tea and entertainment will be held in the Society's Room. Tea on the table at 5 p.m., tickets 9d., 6d., and 4d. each. We trust that this, our seventh anniversary, will be a meeting of "old friends and new, kind friends and true."—A. K.

BLACKBURN. Exchange Hall.—9-30 a.m. Mr. Tyrrell conducted. The scholars were afterwards divided into two groups, an adult and a junior. The former received an important lesson on "The Creation of the World" from T. Tyrrell, whilst the juniors were advised by Mr. Burke to learn to will wisely and decisively, and that toil and hardship were severe but noble teachers. Present, 45 scholars and 10 officers, 2 visitors. The annual flower service will be held on Sunday, June 30th. Medium, Miss Green. Morning, afternoon, and evening services will be held.—R. B.

BIRGHAM.—Prayer by Mr. Shillitoe. Attendance moderate. Marching and calisthenics very good. Conducted by Miss Sarah Brearly, afterwards formed into classes. Prayer as usual.—J. H.

BURNLEY. Hammerton Street.—Attendance 140: officers, 15, visitors, 4. Marching. S. and g. c. recitations. Exercises gone through. Formed groups for lessons.—H. W.

COLNE.—Present: 20 officers, 70 scholars. Recitation by Master Bean, "The Two Crossing Sweepers," followed by calisthenics and marching. Our Whitsuntide demonstration proved a success far beyond our expectations. At 10-30 we left our room, headed by our new banner (painted by a lyceumist, a young man not yet 20, Mr. William Baldwin), which reflects great credit on our young artist, and with care we predict a grand future for him. Following the banner came the little girls, who looked very bright and clean in their white and cream dresses, followed by the older ones. The boys came next—the least first—and the young men, such a number of them that we could scarcely believe it. These were broken at intervals by a bannerette, suitably inscribed, kindly lent by our Keighley friends, for which we express our sincere thanks. Our local papers say 350 joined in the procession. We heartily thank friends from a distance, who came and rendered such great assistance. After marching to various places in the town, we returned to our room, when all were served with buns and tea. At 1-30 we went to a field provided for recreation, where all kinds of good old English games were indulged in, returning at 5 o'clock to an excellent meat tea. Afterwards the large room in the Cloth Hall was used for various kinds of amusement until 10 o'clock, when we dispersed after a day that will long be remembered. Mr. Jacob Pounder ably conducted the singing.

HECKMONDWICK.—Present: seven officers and 25 members. Marching and calisthenics gone through moderately well, conducted by Miss Hannah Hoyle. S. and g. c. r's, followed by an interesting reading by Mr. Ogram, from Mr. Kitson's book, "Spiritualism for the Young."

LANCASTER. June 9th.—Afternoon: we held an open session, when the members went through a capital programme to a good and appreciative audience. Mr. J. Swindlehurst, chairman, congratulated the members and officers on the progress made since the last open session. The session was in aid of the children's trip, and realised in

the collection £1 3s. 2d. We have to thank several friends for donations of money and eatables, &c., towards this object. There were present 68 members and 10 officers.—A. B.

LONDON. 130, Crofton Road, Camberwell.—Morning, 10-30: the third lesson in music, and made good progress.

LONDON. 33, High Street, Peckham.—Afternoon, 3-0. Spent a pleasant time with a reading from G. R. Sims' works, and practising hymns for the children's evening services next Sunday week. Formed three groups for different subjects.—W. T. C.

MACCLESFIELD.—Morning conductor, Mr. Hayes. Usual programme gone through. Readings by the conductor and master, G. Challinor, and a recitation by Miss Nellie Hayes. Afterwards divided into groups. Afternoon conductor, Mr. Rogers. Attendance 34. Marching, &c. performed with efficiency. A paper was read by the writer on "The past and present religion." Good thoughts emanated from the various lyceumists present, which were enjoyable, interesting, and profitable. Write more on these essays, please. The field treat will be held on Barnaby Wednesday, at Gawsorth, when we are hoping to have a good time.—W. P.

MANCHESTER. Psychological Hall.—Attendance moderate; exercises done very well. Our Whit-Thursdays Lyceum trip was a grand success, about 120 going by train and lorry to Walkden, where all enjoyed themselves immensely, the day being all that could be desired. Our Manchester friends joined us with their Lyceum, which largely increased the numbers, and assisted to make it a greater success.

MIDDLESBROUGH.—June 9th: usual programme, marching and calisthenics were well done. Mr. Greg spoke to the children with regard to preparing themselves for joining the future lyceums in spirit life. He urged them to do acts of kindness, and then their spirit friends would come back to guard and guide them unto their spiritual happiness. The whole of the lyceum was in perfect stillness while Mr. Greg's guides were speaking, and all seemed pleased with the instruction given. A good attendance—50 children, 15 adults, and 6 visitors.—June 16th: usual programme. We dispensed with the lessons, and closed the session earlier to give the children an opportunity of viewing the field and the works of nature. Invocation by Mr. Gibson. Attendance—36 children and 9 adults.—W. S.

OLDHAM.—On Whit-Friday, at an early hour, the friends began to arrive in readiness for the procession as advertised. Owing to the kindness of the Keighley Lyceum we obtained the loan of one large and three small banners, and with them we hoped to proclaim ourselves. The friends from Rochdale augmented our numbers, as also four friends from Macclesfield Lyceum. Various other towns were also represented by stray individuals here and there. Messrs. Meekin and Macentevy, the appointed marshals, performed their duties creditably, and in a short time we marched out in double file to the number of 250. It was readily seen that the crowds of onlookers were not very pleased to find what a large body we were: but putting on our best "Sunday" garments, and smiling within ourselves at our great success, we made our way to the Infirmary; here Mr. Wheeler gave out the hymns, and, under the able leadership of Mr. T. Barker, melody and harmony swelled out in one powerful chorus. The inmates expressed their satisfaction and pleasure, and the procession then returned through the town. "Spirits" was a frequent exclamation, but, undaunted by such taunts as these, hymn papers and *The Two Worlds* were freely distributed as we passed along. Arriving at the Temple, coffee (and milk) and buns were partaken of, when the company journeyed to the field engaged for the occasion. Cricket, rounders, twos and threes, three-legged races, and many other amusements were indulged in. Several gentlemen ran a handicap, which caused immense satisfaction. Miss Jones, who had come from Liverpool to be with us, and other local mediums were busily engaged a part of the time with open-air circles. Our lady friends seemed to be quite youthful, for it was amazing to see their performances with the skipping-rope. Buns and tea were feasted upon at the close of the afternoon, and the evening found us still in the midst of our pleasures. There was no hitch in the proceedings, and the Lyceum way, indeed, congratulate themselves on the success of the day. A short time at the Temple finished our festivities, which were throughout of the most enjoyable character, and mark a day ever to be remembered. Sunday, June 16th: Morning, small attendance. Conductor, Mr. Chadwick, who together with Mr. Savage spoke on "Galileo," and Mr. J. T. Standish, who spoke on "Geology," taught the Lyceum as a whole instead of groups. In the afternoon, there being no elder scholars present, no Lyceum was held. The conductor, Mr. Wheeler, was unavoidably absent all day. Re-election of officers on June 30th.—Cor.

SOUTH SHIELDS. 19, Cambridge Street.—Present: 49 children and 2 visitors. M. r. and s. c. r. well done. Marching and calisthenics excellently performed. We are glad to say we are getting on well with our calisthenics. Recitations were given by Misses E. Thompson, S. Whitehead, M. Wherving, H. Thompson, and Masters Lowery and Woodward. Closing hymn.—F. P.

SOUTH SHIELDS. 14, Stanhope Road.—Prayer by Mr. Curry. G. c. r's and m. r's were gone through in a very pleasing manner. Recitation by Master Humphries and reading by Mary Berkshire. Very good attendance; six new members enrolled and one visitor.—M. B.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Rooley Lane, Bankfoot.—Sunday, June 23rd, Open-air services, afternoon and evening, when Mr. and Mrs. Marshall and others will address the meeting. Also a pic-nic party at Eccles Hill on Saturday next. Train leaves Bradford (G.N.) at 2-40. All friends are welcome.

BRADFORD. Open-air Work.—A public spiritualistic demonstration will be held on Ripley Fields, near Spring Mill Street, on Sunday, June 30th, when Mr. G. A. Wright, Mr. A. D. Wilson, and others will take part. All who are interested are cordially asked to come and join us. Services: 10-30, 2-30, and 6-30. Also on Monday, at 7 p.m.—F. T.

LANCASTER.—Lyceum Trip to Heysham Strawberry Gardens, Morecambe Bay, on Saturday, June 29th. Leave the hall, in St. Leonardgate, at 1-30. Tea will be provided in the gardens at 4 o'clock. Lyceum members free. Parents and friends wishing to join the trip

are requested to give in their names, at once, to Mr. Jones (the conductor), or Mr. Bleasdale (the secretary). Contributions of money, eatables, or sweets will be gladly accepted.

LIVERPOOL.—Owing to unforeseen circumstances we have two vacant Sundays in July, the 7th and 28th. Mediums having those dates vacant might apply (stating terms, including rail fares) to Mr. J. Russell, sec., Daulby Hall, Daulby Street.

LONDON. Mile End Road. Hayfield Hall.—Messrs. Emms, Marsh, Downy, and other friends have engaged a hall to carry on the work of spiritualism, which was so ably conducted in the district by Mr. Cogman for years, and afterwards continued by Mr. and Mrs. E. W. Wallis. A meeting will be held on Sunday, June 23rd, at 7 p.m., to form a working committee. All spiritualists in the East End are invited. The hall is in the Hayfield Coffee Palace, at the corner of Hayfield Passage, Mile End Road, facing Peter's Road. [We heartily wish our friends success.]

LONDON SPIRITUALIST FEDERATION.—Sunday, June 30th: The following meetings will be held at Goswell Hall, 290, Goswell Road, E.C., in connection with the above. Afternoon, at 3 p.m., secretaries' and treasurer's reports to be presented. Motion to make the council more representative of the societies. Tea at 5 p.m. Tickets 1/- each. Evening meeting at 7 p.m., to be addressed by Messrs. Lees, Goddard, Drake, Veitch, and others. Several solos will be given. We would specially ask London spiritualists to make these meetings successful by being present to hear the reports of the past six months' work, and to give encouragement for the ensuing year.—J. Veitch, 44, Coleman Road, Camberwell.

MANCHESTER. Psychological Hall.—Two dramatic sketches will be given in the above hall on Saturday and Monday evenings, July 6th and 8th, entitled "The Lottery Ticket," and "All for Love," the latter being published by A. Heywood & Son. Doors open at 7, to commence at 7-30. Admission, 3d. each.—J. H. H.

MIDDLESBROUGH-ON-TREES.—June 30th: Mr. E. W. Wallis will lecture at 10-45, "The Dethronement of the Devil and all his Works." At 6-30, Six subjects from the audience. Monday, July 1st, at 8 p.m., "Death and the Resurrection explained."

Mr. W. WALLACE, the pioneer medium, is open for engagements for Sundays, and also for assisting inquirers, forming circles, developing mediums, and giving advice on health, etc., for week evenings. He is booked for July 7th, at Brook Street, Huddersfield. His address until then, will be care of Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester, where he will hold a public séance on Wednesday evening, June 26th, for table manifestations and for the development of mediumship. Collection. At home to callers at 10, Petworth Street, daily, after 6 p.m.

Mr. W. H. Smith has resigned the secretaryship at Copenhagen Hall, London, and thanks all speakers and mediums for their past aid and kindness.

NEWCASTLE-ON-TYNE.—Mrs. Hardinge Britten will deliver three lectures, at 11 a.m. and 6-30 p.m. on Sunday, June 23rd, and on Monday at 7-30 p.m. Spiritualists in Newcastle, Gateshead, and all adjacent parts of the district, assemble in your scores and let us unite in having a good time. Subjects will be announced in Newcastle Saturday's press.

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—It has been arranged to hold a Pic-nic on Thursday, June 27th, in Jesmond Dene, and a cordial invitation is extended to all friends to join the party, which will assemble at the entrance to the Dene at 2 p.m. Friends are requested to bring their refreshments, or they can procure them at the rooms in the Armstrong Park.—F. Sargent, sec., 42, Grainger Street, Newcastle-on-Tyne.

NORTH SHIELDS. Camden Street.—On Race Thursday, June 27th, we intend having our annual pic-nic to Jesmond Dene. Leave North Shields station for Heaton by 1-30 train. Refreshments can be had in Armstrong Park at a reasonable rate. A cordial invitation to neighbouring societies to join us. Weather permitting, out-door meetings, on 30th, at Whitley-by-the-Sea, at 2-30 and 6 p.m. Friends will leave North Shields station at 1-20 p.m. We expect to have a goodly number present. Tea can be had at a moderate price.—T. Patterson, cor. sec., 134, Linsell Street.

RAWTHENSTALL.—An open-air gathering of the members of the Lyceum will take place on Saturday, June 29th, in a field at Stackstead, where we shall join the Bacup friends in a field treat. We trust friends, young and old, will join us. (See Bacup Lyceum report.)

SOUTH SHIELDS. 19, Cambridge Street.—The North-Eastern Federation having resolved to hold a pic-nic in Jesmond Dene in the race week our committee cordially invite the co-operation of intended excursionists in North and South Shields and neighbourhood, including Jarrow, Hebburn, the Felling, &c., to arrange to travel by train or boat in one company. Address, D. Pinkney, 27, Cambridge Street.

THE SOUTH LONDON SPIRITUALISTS hold their annual summer excursion on Wednesday, July 3rd, when the Lyceum children and adult friends will journey by train from Peckham Rye station, at 9-15 a.m., to Ashted Woods, to spend a "happy day." Tickets, 2/6; children, 1/3 (including railway fare and tea). London spiritualists are cordially invited, and it is hoped there will be a good gathering, as in former years. A spiritual service will be held, and the children provided with sports and games. It is proposed to "photo" the friends attending, as a memento of the occasion.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

Mrs. Gregg is booked for Brighouse and Oldham, and Mr. G. Wright for Manchester and Lancaster.

Our *Free-thinking* contemporary asks if we deny that "none of the wonderful phenomena happened before sceptical members of the (Dialectical Society's) committee like Dr. Edmonds and Mr. Bradlaugh?" We certainly shall not deny his statement; we simply don't know. But suppose the phenomena did not occur in the presence of the gentlemen named, that does not invalidate the testimony of the other sceptics who report respecting the phenomena which *did* occur in their presence. Our objectors have to deal with the affirmative testimony, and answer that at its best—if they can.

Will the Manchester friend who sent stamps for pamphlets, on June 14th, oblige by sending his name and address, as he failed to do so and we cannot fill his order.

The lyceum demonstrations at Colne, Manchester, and Oldham, indicate the growing strength of the movement and the value of united action. Surely the day is dawning for a better state of things, when fraternity and mutual respect will form the basis for a co-operative union which shall bind us together as a band of workers for humanity and the truth!

MARRIAGE AT WISBECH.—Mr. William Upcroft and Miss Ada Yeeles were united in wedlock lately, in the presence of many friends. Numerous presents, about 100, were made to the happy couple and a most enjoyable time spent. Mr. Upcroft has worked hard for the society, and been an indefatigable secretary, his services being acknowledged by a beautiful album, the present of Mr. and Mrs. Treadgill. We have not space for more details, but heartily wish them happiness and prosperity.

The trip to Ingletton was a success in all respects. Many friends from Oldham, Miles Platting, and some from Manchester, Salford, and Pendleton, enjoyed a most delightful ramble in the land of waterfalls. A perfect day rewarded those who took the trip. About 7 o'clock, an open-air meeting was held, presided over by Mr. Crutchley, who, in a neat speech, introduced Mr. W. Wallace, the pioneer, who related some of his experiences, and encouraged the friends in the good work. Mr. E. W. Wallis's guides spoke effectively. Mr. R. Fitton and Mr. Raynor added a few words. The hope was expressed that this was only the first of a series of pleasant re-unions of the kind.

GONE HOME.—Mr. H. B. Boardman, of Openshaw, writes: "Our friend and co-worker, Mr. Barnsdale, passed to the higher life on Friday the 14th inst. He was an earnest and energetic worker in our movement, scrupulously honest and exact in his dealings. He was long an invaluable servant to us as secretary, and although failing health compelled him to relinquish this post, his interest in the work never slackened. Spiritualism to him was a grand reality, which buoyed him up on the approach of the death angel as nothing else could, and almost the last words he spoke to the writer were, 'Thank God, there is nothing of darkness before me, the glorious light of the spirit illumines the path.' We are sorry that from our midst has gone a genial friend, sorry that the bread-winner, with his kindly nature, has left the side of a sorrowing wife; but we are also glad because for him the pains of physical infirmity have ceased, and because with him we can rejoice that he has gone from darkness into light. May God bless and angels guide him, and his future as his past life be a useful one, devoted to the service of humanity and truth."

SPECIAL NOTICE.—Our readers will see from our advertising columns that owing to the increasing sale of the Alofas remedies the Company has had to open a central dépôt, at 20, New Oxford Street, London, W.C., for the wholesale and retail sale of the Alofas Tincture and Pills and other safe remedies prepared by them. In these days, when the prescriptions of physicians teem with ingredients mainly consisting of poisonous drugs, either mineral or vegetable, prepared in their most concentrated and deadly form, it is pleasant to be able to turn to remedies where success is attained by harmless yet potent means, and where no distressing after-effects (as so often happens in an allopathic "cure") need be feared. Our great-grandmothers, wiser in their generation than ourselves, eschewed the arsenic, aconite, strychnia, and other poisons now in vogue, and trusted more to the herbs and simples growing around them. While not despising, however, the herbs of our own English lanes and meadows (some of which are indeed veritably worth a king's ransom) there are yet rarer and more exotic botanical remedies to be found in other and distant countries, whose operation has a wider and, in some difficult cases, a more powerful and effective range than our native plants; and it is (as we are informed) to a happy combination of British and exotic plants that the Alofas remedies owe their speedy, safe, and lasting curative powers. Those of our readers who are unable to obtain these medicines from the chemists in their respective neighbourhoods can do so by applying direct to the Alofas Company, 20, New Oxford Street, London, W.C., which will forward them post free on receipt of the advertised price.

"WHAT SHALL WE DO WITH OUR SPIRITUALISM."

We are very happy to give place to the following letter of explanation from Mr. Walker, of North Shields, more especially as "Wayfarer's" letter, of which Mr. Walker complains, is not the only one, by at least a dozen others, that the Editor has received, commenting most bitterly on the subject of the "penny per quarter subscription." We are able both personally and through universal report to bear testimony to the broad, liberal, and self-sacrificing spirit of the North country friends of spiritualism. No better, zealous or more devoted spiritualists exist in this or any country than those of the northern counties, and we only regret that their report did not more clearly define where the petty and obnoxious penny subscription came in. We trust Mr. Walker's letter will satisfy malcontents on all sides.—ED.

AN EXPLANATION.

"Dear Madam,—Your correspondent, 'A Wayfarer, &c.,' is in error as to the conclusion he draws from the fee paid by societies associated with the North-Eastern Federation of Spiritualists. The fee of 1d. per quarter per member is paid by the various societies, *not by members individually*, for the purpose of assisting weak societies, and also introducing the subject where societies do not already exist. The spiritualists of the North pay their quarterly subscriptions to their own societies, and the miserly sum of 1d. certainly does not represent a tithe of what they generously subscribe. While deploring, with your correspondent, the apathy and selfishness of many who sign themselves spiritualists, still we are proud to state that among the spiritualists of the North of England are to be found many noble men and women who count time, labour, and money as nothing if they can but assist in spreading this religion of light.—Yours respectfully,

"WILLIAM WALKER."

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ALOFAS

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