

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, MAY 18, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30 and 6-30: Mrs. Wade.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30 and 6-30. Saturday, 17th, Mr. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mrs. Ingham.
Batley.—Wellington St., at 2-30 and 6: Miss Harrison.
Beeston.—Conservative Club, Town St., at 2-30 and 6: Mr. Thresh.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Miss E. Wheeldon.
Bingley.—Wellington Street, 2-30 and 6: Mr. J. Parker.
Birkenhead.—144, Price St., at 6-30: Mr. Seymour. Thursday, at 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume Street, at 6-30: Miss Jones. Wednesday, at 8, Conference.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30 and 6-30: Mrs. Wallis.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Rooke.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. A. Moulson.
Otley Road, at 2-30 and 6: Mr. Newton.
Little Horton Lane, 1, Spicer St., 2-30 and 6: Mr. Campion.
Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Armitage.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30: Mrs. Mercer.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Miss Myers. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Clough. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker Street, at 10-30, 2-30, and 6: Mr. Firth. Wednesday, at 7-30.
Norton Gate, Manchester Rd., at 2-30 and 6: Mr. Bloomfield, and on Tuesday, at 8.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. A. D. Wilson.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. E. W. Wallis, and on Monday.
Trafalgar Street, 2-30 and 6-30: Mrs. Best. Monday, Mrs. Hayes.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30: Mr. J. Blundell.
Byker.—Back Wilfred Street, at 6-30: Mr. W. Walker.
Churwell.—Low Fold, at 2-30 and 6.
Oleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Boocock.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30: Mr. Hepworth.
Osoms.—Asquith Buildings, at 2-30 and 6: Mrs. Bentley.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6.
Dewsbury.—Vulcan Rd., 2-30 and 6: Mr. Bowen.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Jarvis.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Wright.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mrs. Midgley, Mrs. Briggs. Mon., 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Heckmondwike.—Assembly Room, Thomas Street, at 10, 2-30, and 6: Mrs. Hoyle. Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6. Thursday, at 7-30, Members' Circle.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. J. W. Sutcliffe.
Huddersfield.—Brook Street, at 2-30 and 6-30: Mrs. E. H. Britten.
Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Craven.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. and Mrs. Hargreaves.
Jarrow.—Mechanics' Hall, at 6-30: Mr. R. Grice.
Keighley.—Lyceum, East Parade, 2-30 and 6: Mr. Rowling.
Assembly Room, Brunswick St., at 2-30 and 6: Mr. W. Johnson.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mrs. Green.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.
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Leicester.—Silver St., 2-30, Lyceum; at 10-45 and 6-30.
Leigh.—Newton Street, at 2-30 and 6.
Liverpool.—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse, and on Monday.
London—Camdenwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. Towns. Tuesday, at 7-30, Séance.
Olapham Junction.—295, Lavender Hill. No meeting.
Forest Hill.—23, Devonshire Road, at 7: Mrs. Spring. Thursdays, at 8, Séance.
Islington.—Wellington Hall, Upper St., at 7.
Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. C. Spring.
King's Cross.—Claremont Hall, Penton Street, Pentonville Road: at 10-45, Mr. W. Read, "The God Idea in Spiritualism;" 6-45, Messrs. T. May and A. M. Rodger. Mr. Sells and others will sing solos.
King's Cross.—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.
Marylebone.—24, Harcourt St., Messrs. Willie and Harry Towns, at 11, doors closed at 11-30; at 3, Lyceum; at 7, Mr. Freeman, "Experiences and Their Outcome." Monday, Music, songs, and dancing, at 8. Thursday, at 8 prompt, Mrs. Hawkins. Saturday, at 8 prompt, Séance, Mr. Hopcroft. Friday, 6 to 8, sale of literature.

Mile End.—Assembly Rooms, Beaumont St., at 7, Open Meeting.
Notting Hill.—124, Portobello Road: Tuesdays, at 8, Mr. Towns.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. J. Hopcroft, Clairvoyance; Lyceum, at 3; at 6-30, Messrs. Wortley and Hopcroft; Members' Circle, at 8-30.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. McKenzie, "Twelve Tribes of Israel;" at 7, Mr. G. Chainey.
Shepherds' Bush.—14, Orchard Rd., at 7, Mr. and Mrs. Mason. Tuesday, at 8-30, Mrs. Wilkins.
S. epney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Miss Keeves; Lyceum at 3.
Longton.—44, Church St., at 11 and 6-30: Miss Bates.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Groom.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. S. Schutt.
Collyhurst Road, at 2-30 and 6-30: Mr. Stewart and friends.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. R. Bailey.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 10-45 and 6-30: Mr. W. V. Wyldes, and on Monday.
North Shields.—6, Camden St., Lyceum, at 2-30; 6-30: Mrs. Davison.
41, Borough Rd., at 6-30: Mr. G. Forrester.
Northampton.—Lodge Room, Temperance Hall, 2-30, 6-30.
Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30: Mrs. Barnes.
Oldham.—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Tetlow.
Duckworth's Assembly Rooms, Ascroft Street (off Clegg Street), Lyceum at 9-45 and 2; at 3 and 6-30, Mr. Ringrose.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6-30: Mr. T. H. Hunt.
Parkgate.—Bear Tree Rd., at 10-30, Lyceum; at 2-30 and 6, Messrs. Featherstone and Turner.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Swindlehurst.
Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. R. Rostron.
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mr. Ormerod. Wednesday, 7-45.
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Walsall.—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.
Westhoughton.—Wingates, Lyceum, at 10-30; at 2-30, Rev. J. J. Wright; at 6-30, Rev. W. Reynolds.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Crossley.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Raisbeck.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 10-30, "The Principles of Spiritualism;" at 6-45, "Spiritualism a Religion," Mr. Veitch.
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CONTENTS.

The Rostrum	309	Notice to True and Earnest Spiritualists	313
Extraordinary Scene In a Church	310	Good Words for Women	314
Poem—The Unfinished Stocking	311	Correspondence	315
Magic of the Maori	311	Lyceum Recitations	316
Poem—The Song of the Sea	312	Platform Record	317
Important Parliamentary Report on the Sweating System	313	Prospective Arrangements	319
Sympathetic Idiosyncrasy	313	Passing Events	319

THE ROSTRUM.

CONCERNING THE STATE AFTER DEATH.

BY DR. CARL DU PREL.

SWEDENBORG says of the Jovians, or inhabitants of Jupiter, that they do not call death annihilation, but divinisation or celestification. This mode of expression is very pretty, but it must not be allowed to divert us into the erroneous belief that we are going to be transplanted into a state similar to paradise. This would only be the case relatively, in comparison with the earth-life. Heaven would be as great an injustice as hell; we merit the former as little as the latter. Both equally contradict the law of continuous evolution, which must also apply to the moral aspect of the question; for as we must not think of heaven as a locality, but as a state, so we can reach a certain state only by continued development. On the other hand, it appears perfectly superfluous to enter into a particular refutation of hell eternally. Considered from the point of view of a state, hell could not be a stationary one any more than heaven, in accordance with the law of continuous development. The Church has established the dogma of eternal hell only for educational purposes, and St. Jerome says that the Church had preserved the doctrine of the eternity of hell as a kind of useful image; but that this had to be kept secret from the people to prevent them from committing sin on account of their fear of hell.

Should the believer in spirits admit that only a conditional value must be assigned to the utterances of spirits, he will be inclined to attach so much more importance to the conduct of the deceased whom we meet in the so-called ghost-stories. Indeed, the more we find peculiar traits in the development of the ghosts, the less are we permitted to turn our backs upon an inquiry in this direction. If it were only possible to get rid of the great number of credible witnesses, we might prefer to disregard such stories altogether. And yet they can only be explained by taking into account the previous life of the individual and the change produced by death. Now, no matter how striking this change may be, it is still impossible for our moral substance to be affected by it. In the future life we can only experience those effects of which we have laid the foundation in the form of causes during our earth-life. Conservation of energy includes also the moral world. Our real acquisitions in this life are turned into unconscious faculties and talents. These acquisitions become our possession in death and exert an influence upon us. We are, therefore, not rewarded or punished for our deeds, but through these deeds, *id est*, through their effects on our lives. The deeper we have plunged ourselves into the material order of things, the more incongruous and inconvenient will appear to us the transcendental life, although death steeps us only into our own element. The more, however, we strive after ideal good, the more shall we feel the disembodiment of our soul as the removal of an impediment, and the acceleration of our progress. The voice of conscience which guides us in this life will, after disincarnation, resume its original force, and assert its power irresistibly in any retrospect of our past life. Before this tribunal of justice we can only maintain our erect atti-

tude in proportion to the endeavours we have already made in this to advance. Intense desires which have coloured our life will not after death disappear from our consciousness, and whatever thoughts or sentiments animated us during our last moments in life—love, hatred, penitence—will also demand satisfaction even after death.

We, therefore, take across to the yonder shore our fundamental psychic tendency, and this is what determines and decides our state after death and our conduct in the future life. The wishes and desires of the dying are also the wishes and desires of the dead; and what we have left unfinished in this life, when death took us by surprise, we shall have a desire to complete, especially if a violent anxiety to do so animates us. Such a wish may occasionally apply to very trifling matters, in fact, so trifling, that they might appear unworthy for a spirit to entertain; but altogether unnatural would it be if death were to totally blot out thoughts which were deeply rooted in our soul. Kerner relates that the seeress of Prevorst appeared to her sister seven times after her death, on account of a certain bit of business. Augustinus relates that a deceased person appeared to his son in a dream and showed to him the lost receipt of a paid debt. According to Ernesti, a dead father also appeared to his son, pointing to a chest full of money, and also to a heap of bills requiring settlement. In the "Waverley Novels" an account occurs concerning a landlord in Scotland who was deeply affected about a sum of money which had still to be paid, although he had been persuaded that his father had already settled the account. The father, therefore, appeared to him in his dream, told him the name of the man who held the papers referred to in his possession, and who had personally received payment of the amount, and that he be put in mind of the whole old affair by pointing out to him that at the time of the transaction a certain Portuguese coin had to be changed. The son indeed gained in this way a lawsuit already considered as lost. A similar story is also related by Kerner from his own home, in which, however, a deceased father does not appear to his anxious widow, but to a daughter of his, who very likely was more receptive for visions of the kind. More complicated is the following case: When the poet Collin died, in Vienna, his friend Hartmann got into great difficulties on account of the loss of 120 florins which he had paid for the deceased on his promise of repayment. One night, therefore, Hartmann saw the deceased in a dream, requesting him to put two florins down on the number 11 for the next drawing of the lottery, neither more nor less. Hartmann did as he was told, and won by it 150 florins. This dream may also be interpreted as a case of dramatised clairvoyance, in which, however, the exact fixing of the sum to be risked in order to obtain money enough to liquidate the debt, would appear as a very singular coincidence.

Other emotions, such as hatred, revenge, penitence, &c., may lie at the bottom of acts of the will, continued beyond or after death. Much is said about criminals who are persecuted by the phantoms of their victims; this may in most cases be explained as a psychic exaltation carried to the verge of hallucination; but woe to the murderer possessing mediumistic faculties! Shakespeare has drawn for us the portrait of such an one in Macbeth. A well-accredited example of transcendental revenge is narrated by Goethe, with a slight alteration of name and place. This narrative comes from the memoirs of the actress Hippolyte Clairon, Baron von Meyer, who also relates it, adds from an authentic source that the affair may be found in the acts of the Parisian police. The turning point of the story is a repudiated lover, who, in his dying struggle exclaimed that he would pursue her just as pertinaciously after his death as he

had done during his life. For some time after various spook phenomena took place; every time at the same hour a penetrating cry was heard right under the windows of Clairon's room of so plaintive a sound that the actress fainted the very first time she heard this cry. No one, not even the police, could discover the originator of the cry. If the actress was not at home nothing was heard. Often, however, was the cry heard just at the moment of her arrival. On one occasion, when the President de B—— accompanied her, the cry exploded right between him and her, so that B—— had to be carried out of the carriage more dead than alive. On one occasion Clairon allowed herself to be persuaded by a sceptic to evoke the spirit; the cry resounded three times with terrible force and rapidity. Afterwards the spook assumed a different form; instead of the cry, a shot was fired in through the window, without, however, breaking the pane of glass. The police took all imaginable precautionary measures to discover the cause of this disturbance. The houses opposite were visited and searched, and were also furnished with sentinels, whilst in the street detectives were placed at various posts. Notwithstanding all these precautions the shot was fired without interruption for three consecutive months through the same window and at the same time. When Clairon was leaning once with the intendant against the balcony, at about the time when the shot was usually fired, the explosion of the shot was so great that both of them were hurled into the middle of the room, where they fell down like dead on the floor. Two days after this occurrence, Clairon drove in company with her chambermaid past the house in which her lover had died; they spoke about him, when all at once a shot was fired out of the house, which went right through the carriage, so that the coachdriver urged on his horses to greater speed, thinking their vehicle had been attacked by robbers. Later again, a clapping of hands made itself heard at a certain hour, as applause in the theatre is given by the public. It was heard in front of her door, but the detectives saw nothing. After two years and a half the spectral manifestations ceased, having run a course, as if the lover, who had died under the influence of a violent passion, had gradually reached the resting point of reconciliation.

Louis Philippe de Ségur relates another case of revenge. The President of the Parliament of Toulouse passed a night on his return from Paris in a village inn, where he saw in the night the apparition of a bleeding spectre, which revealed to him that he was the father of the innkeeper; that he had been murdered by his son, and roughly buried in the garden. The judicial inquiry established the fact, and the murderer was duly executed. Later on the spirit appeared again, and asked the President how he could give expression to his gratitude. He requested from the spirit to be informed by him of his hour of death, in order to be able to prepare himself; and the spirit promised to give him notice eight days before the fatal event. A little while after a violent knock was heard at the President's door, but no one was seen. As this knock was produced twice more, the President going outside saw the phantom, which announced to him the now impending day. His friends tried to talk him out of it, and even he himself became sceptical when he reached the eighth day in perfectly good health. In the evening, just as he was going into the library, the report of a shot was heard, and the President was found weltering in his blood. A lover of the chambermaid had been lying in ambush for his rival; and, mistaking the President for him, shot him in his stead.

NOTE BY EDITOR *Two Worlds*.—We have purposely introduced the writings and views of a stranger to our readers generally (though one whose social position and scientific attainments command the widest respect in Germany) because we desire to show the universality of the teaching, so familiar to English and American spiritualists, that the deeds done in earth-life inevitably follow us; that Heaven and Hell hereafter are states of good or evil in the never-dying soul; and that we cannot escape by death from the consequences of our earthly deeds, lives, and passions. Perhaps the universality of these teachings, given as they are in every country of the earth and taught in every language of civilization, is the best, most corroborative and undeniable proof that SPIRITUALISM IS ONE; and that though its principles and the revelations of its varied states are given in many diverse modes of expression, their natures and the summary of their actuality is the same the world over, and this it is to prove what is truth.

EXTRAORDINARY SCENE IN A CHURCH.

How is it that the Vicar Pichler of St. Paul's Cathedral, Passau, Bavaria, has raised the wrath and, what is worse, brought tears to the beautiful eyes of the fair Bavarians? The question is easily answered, for the Reverend Vicar appears to have taken on himself to rebuke Bavarian beauty "en bloc," with results that might have been anticipated. It was Good Friday morning all over Christendom, and in church and chapel the spiritual pastors and masters of all denominations were in their various pulpits busy unfolding the old sacred story, inviting their flocks to cease to do evil and learn to do well, exhorting, comforting, cheering, and generally bidding them reflect on the Church mysteries of the day. Before the learned preacher of Passau were assembled the rank and fashion of that city. Ladies of high degree, no doubt clothed in sombre Lenten attire, formed the great majority of his congregation, and, having his fair flock in a theological sense helplessly at his mercy, Vicar Pichler worked himself up to a furious passion; the spirit strove within him; he took offence at the "outward adornments and plaitings of the hair," and he then and there denounced those ladies of Passau, and poured out the vials of his wrath on their new bonnets. The telegram on the subject says that he assailed the present moral condition of the ladies of the old Bavarian city, which he went so far as to assert was just "as loose as it could be." This statement must have caused no small fluttering in the pews of the Cathedral of St. Paul, but worse was yet to come. Not only were the ladies ethically lax, but they were "prodigal" daughters; they were puffed up with "poudre de riz" and vanity, and they were in downright and wholly unmistakable words guilty of yet more deplorable sins. Now the early reference to the "lax moral condition" might well be taken to refer to some errings and strayings from the narrow way, not of a necessarily "deadly and mortal sin" sort. We are all accustomed to hear of dancing, theatre-going, card-playing, race-going, and the like, being preached at, and it might well be that the Bavarian beauties had been justly suspected of keeping a little Bavarian baccarat bank for the afternoon amusement and delectation of the bold bad "punters" of Passau, and so had incensed the anger of the pulpit. However, they passed this allusion with a suppressed sob. The touch about "prodigality," with its suggestions of "husks," and, it may be, some ungraceful words concerning "a fattened calf," they managed to stand with seeming equanimity, though no doubt fans were fluttered and prayer-books dropped. It was not until the home-thrusting accusations of "vanity," and more emphasised forms of wickedness were hurled at their fair heads that the Bavarian ladies could stand it no more. They had come to church for meditation, prayer, and comforting doctrine, and not for a scathing sermon of such a downright unpleasant personal character, and no small wonder is it that, as we learn, "a most exciting scene ensued in the Cathedral."

The early part of the scene must have recalled the event depicted in the well-known print which shows sturdy John Knox, in black gown and skull-cap, with the fierce fanatical light in his reforming eye, denouncing the erring Queen and her ladies. In this popular picture the calmness, the critical attitude, the lofty serenity of the censured Sovereign and her attendants form a marked contrast to the impetuosity of the indignant divine, and Mary's coolness beneath the torrent of invective poured on her has ever been a subject of admiration to the art critic as well as the historian. Far, however, from this attitude of high-bred quiet dignity was that adopted by the Bavarian ladies last Good Friday. It may have been the effect of a guilty conscience, or an outraged sense of the violation of the "convenances;" but, at any rate, the terrible tornado of tirade was broken in on by an outburst of shrill screaming; naturally there was a proper percentage of faintings, and in the middle of the tumult many ladies arose and made an abrupt exodus, "passionately protesting against the manner in which they had been insulted." Historically, we know that it is by no means for the first time that the pulpit has attacked the petticoat under conditions which, as a church-going barrister once complained, "gave no right of reply." In our own land preachers have inveighed against almost every form of feminine dress. Ruffs, farthingales, high heels, paint, powder, and patches have, with many more mysteries, been made the subject of a "Woe unto ye" form of discourse; and in the days of Queen Bess a vigorous hard-hitting Bishop, who made no scruple of speaking out fear-

lessly against the follies, vices, and extravagances of his day, was rather admired and sought after. The Sunday sermon—generally an hour of it, too—was looked on as a sort of moral tonic, a salutary corrective, after a week of organised frivolity, and there was a certain degree of comfort in being preached at, in the nature of an atoning penance. At all events, if the individual did not exactly hear her own peccadilloes impeached, she had the prospect of satisfaction in listening to words that must directly apply to her neighbour in the next pew. Audiences or congregations of women are emotional and are quick to be moved by an impassioned appeal.

It was certainly somewhat bold of the Vicar to launch out into such desperately personal matters as those he is alleged to have touched on, and it is very questionable whether his action and his words were quite in the best of taste, considering that this is the nineteenth century, and that home truths and lecturings, administered "*coram publico*," are entirely out of fashion except in full-flavoured melodramas and on excited political platforms. The irate Vicar might, with some show of decency and consideration, have paid a visit to each of the erring sisters of his flock, and perhaps produced a better moral effect by a quiet theological tête-à-tête, and a homely homily in the Bavarian boudoir, than by this sort of public chastisement. He might have threatened the chief offenders with exposure, or even gone so far as to warn them that he would "name" them if they persisted in their career of prodigality, vanity, and other things; but it seems a little hard to gather the sisterhood together at a solemn church festival, and then proceed to abuse them collectively and individually until their perturbed spirits revolted in the manner recorded. We hold it to be quite right that ministers of each and every church should take cognisance of and call attention to, the spread of evil in any form; but it is one thing to preach, say, against intemperance or anything of the nature of a national vice, and quite another to abuse a band of ladies, who may not be all quite as black Bavarian sheep as Vicar Pichler evidently wishes to think them. The feelings of a good woman and an innocent woman must surely have been justly outraged when she found herself on her day of devotion one of the objects of a wholly undeserved lecture of so startling a nature. On the other hand, it may be said that as there is no smoke without fire, the excitement shown may be taken as evidence that not one, but many, shafts of rebuke must have gone home somewhere. "*Qui s'excuse s'accuse*" is a proverb which the ladies might have done well to remember before they started screaming. A really good woman would have held her tongue, and, when service was over, interviewed that Vicar in the vestry and made him feel thoroughly ashamed of himself. As to the libel actions that have been talked about, they would, of course, be a grave mistake, and another confession of weakness and ludicrous acceptance of the "fit" of the undesirable "cap" and somewhat suggestive of the "wincing" of the "galled jade." Respectable Bavarian ladies can mark their sense of the conduct of Vicar Pichler by "sitting under" some more courteous cleric; and if Vicar Pichler deems it his duty to rebuke those who have gone astray, he will find in sacred history an example of how to set about the task in a gentler and more Christian spirit.—*Daily Telegraph*.

[If we could suppose Vicar Pichler capable of being controlled by spirits, we might fairly assume that the spirit of the *amiable* and *courteous* John Knox was at the bottom of this clerical row.—Ed. T. W.]

THE UNFINISHED STOCKING.

LAY it aside—her work—no more she sits
By open window in western sun,
Thinking of this and that beloved one,
In silence, as she knits.

Lay it aside—the needles in their place—
No more she welcomes, at the cottage door,
The coming of her children home once more,
With sweet and tearful face.

Lay it aside—her work is done and well—
A generous, sympathetic, useful life,
A faithful mother, and a noble wife,
Her influence, who can tell?

Lay it aside—say not her work is done—
No need of love or goodness ever dies,
But in the lives of others multiplies;
Say it is just begun.

—Sarah K. Bolton.

MAGIC OF THE MAORI.—UNACCOUNTABLE POWER OF WONDER-WORKERS ON NEW ZEALANDERS.

HOME OF THE SUPERNATURAL.

To see magic and witchcraft in full working order at the present time, however, it is necessary to go to the islands of the Pacific, especially to those where the inhabitants are civilised and Christianised. New Zealand is the most striking example of this; firstly, because Christianity and civilisation have made the greatest strides there, and secondly, because the natives are of the highest order, mentally and physically, of any peoples recently emerged from barbarism. For two generations the Maoris have been in close contact with an educated and religious people, to whom they have assimilated themselves in a wonderful degree. Yet neither Christianity nor civilisation has had the slightest effect on their belief in magic and witchcraft. The most advanced among them, indeed, are the most subject to that weird influence. The magicians themselves are often men of high rank and excellent intelligence, who undoubtedly believe themselves to be the medium of supernatural powers. Those of them who live in towns and mingle with Europeans dissemble their belief; but they believe all the same; while in the native settlements they do not disguise their belief at all, but thousands of them often assemble at the summons of a "prophet" to witness a "miracle," or come long distances, of their own accord, to consult the oracle.

I know one of these magicians well. His name is Te Whitti, and he lives at a lovely spot on the west coast of the North Island, called Parihaka, which is as well known throughout New Zealand as Delphi was throughout Greece, and for the same reason. It is, in the Maoris' belief, the abiding place of the most powerful and the most awful oracle on earth. Te Whitti's *mana* or *prestige* has somewhat declined of late years, in consequence of the Government having twice sent him to prison as an accessory to crimes which were committed solely in obedience to his oracular utterances; but he still exercises far more influence than any other human being over the mind and the actions of the Maori people.

A DINNER WITH MAGICIANS.

I have studied Te Whitti closely, and have found him an insoluble psychological problem. I am convinced that he is perfectly sincere man, and a saner man, as to the ordinary affairs of life, I never met. He is a dignified and impressive-looking man of about fifty, with a benignant and most intelligent countenance. His manners are exceedingly courteous and gentle, with much of that well-bred repose and self-possession which distinguishes nature's nobility among all peoples. His conversation, though sparing, is always worth hearing, indicating a mind of much power and penetration, and a just and generous disposition. I had the pleasure of dining with Te Whitti on the first occasion when he ever sat down to table with Europeans. He was accompanied with Tohu, his chief disciple, or "understudy," as they say in America, who is also credited with a large share of supernatural power, though only as Te Whitti's familiar.

The rest of the company were Europeans, and included two young English ladies, the first that the Maori chiefs had ever seen. It was a most pleasant party, the prophets never committing a single *faux pas*, but shaping their behaviour by an intuitive good sense and good taste, and a marvellously quick imitation of the other guests. They ate and drank heartily, but not in excess, and joined freely in the conversation, especially applying themselves to entertaining the ladies, for whom they expressed an unbounded but respectful admiration. There were two or three very clever men at the table, but Te Whitti and Tohu were quite able to hold their own with them in discussion. They also displayed a remarkable sense of humour and a very happy faculty of repartee.

A PERFECT LUNATIC ON MAGIC.

Yet, at that very moment, those men were prisoners, the Government having been compelled to arrest them and remove them from Parihaka on account of the terror and ruin they were causing throughout the neighbouring settlements by their oracular utterances and the frenzy of their devotees. One of the guests who sat at table with us was a magistrate in whose lawful custody they were, an official of the greatest ability, and one of the best Polynesian linguists living. He assured me that Te Whitti was a man of high mental capacity, and thoroughly conscientious and truthful; but that on the subject of his supernatural attributes, he was neither more nor less than a madman.

If the Maori magicians are madmen, however, there is a great deal of method in their madness. The highest of them, such as Te Whitti, though they hold themselves sedulously aloof from Europeans, are intimately acquainted both with the Scriptures and the laws. Their oracles are most ingeniously cast in a scriptural mould, and still more ingeniously supported by scriptural argument, the result being that they have an overwhelming effect over the natives who have been educated by the missionaries. They are, moreover, so worded as to constitute a powerful political influence, antagonistic to the Government and to the welfare of the European community, without actually contravening any statute. The colonial parliament has been obliged again and again to pass special and very questionable laws in order to circumvent these cunning casuists, whose rhapsodies, aided by their inexplicable magnetic power over their disciples, actually superseded all constitutional authority. Not a few educated Europeans, occupying a high position in the colony, were completely carried away by Te Whitti, and committed almost as great extravagances under his influence as the most besotted of his own people.

VENTRILOQUISM USEFUL TO THEM.

The inferior sort of Maori magicians undoubtedly employ ventriloquism very largely to perform their necromancy. They pretend to conjure up the dead in a dark room, that is to say, a *Whare*, or house, filled with agitated, agonised relatives of the deceased, and lit only by the flicker of a small wood fire in the centre; and as soon as they have worked the assemblage up to the right pitch of excitement and credulity, they *imitate* the well-known voice of the dead with wonderful accuracy, and make it sound as if it were passing through the wall or coming up from the depths of the earth, or dying away through the roof into the sky. They are also believed to practise mesmerism and even to possess some secrets of hypnotism, animal magnetism, or some such agencies, which are totally unknown to European science.

The strangest power of all, however, which these ghostly deceivers claim, or rather which they are credited with by others, is that of bewitching or bedeviling anybody against whom they have a grudge, without touching or seeing their victim. It is enough if they merely send any article, or ornament, a pipe, a scarf, a letter, or even a message, and it is accepted by the person to whom it is sent. That person, not knowing that he is bewitched, becomes low spirited, loses his appetite, feels a pricking in his blood and a trembling in his joints, grows weaker daily both in body and mind, and ends by going off to some lonely place to die. How this is done nobody has ever been able to explain, and it is only natural for the natives to believe that it is magic.

NOT SUBTLE POISONERS.

Some scientific authorities have declared that it is the effect of a subtle poison conveyed in the article that is sent; just as the poisoners of the Middle Ages used to destroy their victims by a present of a pair of gloves, or even a finger-ring, and just as the Czar of Russia was suspected to have been poisoned only a few weeks ago by the German uniform he wore during his visit to Berlin. But this theory will not bear examination. In the first place, there is no evidence to show that the Maoris have ever been acquainted with poisons. Then, the articles which apparently cause death to the doomed recipient are carried without harm by a messenger, often a woman or a child, and are handled or worn by numbers of other people, who suffer no injury. Finally, this description of witchcraft is just as effective when only a message is sent, or when the victim is beguiled into touching some particular object, or going to some particular spot which has been tapu'd for that purpose, as it is when a material substance is conveyed to him from the magician.

Of course there is some natural explanation of it, and probably a very simple one; but nobody outside of the ranks of the magicians knows what it is, and probably the magicians themselves are not familiar with each other's methods. They never mention the subject under any circumstances, but lead a solitary and ascetic life, and many of them absolutely disclaim any magical power at all, and even affect to throw discredit on the whole thing when questioned by Europeans.

A MAGICIAN STONED TO DEATH.

Quite recently, a young woman of rank on the east coast, where the wealthiest and most civilised Maoris live, having incurred the enmity of a family, one of whose members was a noted magician, received a trifling gift from him under the belief that it came from a relative of her own. She became

pouri—that is, despondent or brooding—which is always the first symptom of being bewitched, and after going through the regular course, died in agony in about three weeks. Her father and brothers went to the lonely hut where the magician lived, and stoned him to death in his sleep. They gave themselves up, pleaded guilty on their trial, and were sentenced to be hanged. But public opinion, both among Europeans and Maoris, was so strongly in their favour that the Governor remitted the sentence.

The highest authorities on the Maoris and their traditions say that the secrets of their magic arts have been handed down in particular families for at least 900 years, the records of the priestly caste, who are identical with the magicians, having been proved to exist for that period. There is good reason to believe that Maori magic and witchcraft came with the Maoris by a succession of migrations from Asia, and are an actual survival of the arts of the Chaldean and Egyptian sorcerers. There is practically no difference at all between witchcraft as it exists in New Zealand to-day and witchcraft as it existed in Judæa 2,000 years ago, according to the graphic descriptions in the Gospel narrative.

EDWARD WAKEFIELD.

NOTE.—We give the above article for what it is worth as the writing of a close observer and good historian of Maori customs. We cannot but regret, however, that Mr. Wakefield's prejudice against spiritualism has betrayed him into making unjust and wholly unworthy charges against the mediumship which has prevailed and been honestly practised for centuries amongst the Maories. Were Mr. Wakefield writing of the voices so often described in the Bible as that of the Lord or his angels, would he presume to attribute them to ventriloquism, or allege that Moses, Samuel, and the prophets only *pretended* to converse with spiritual beings? Why then are spirit manifestations amongst the Maories only ventriloquism or pretence? Why should all that comes from the higher world in modern times be set down by laymen as "imposture," or by ministers as diabolism?

"Oh, for the rarity
Of Christian charity
Under the sun!"

As for the last portion of the article relegated to the action of "witchcraft"—if the writer had taken the trouble to acquaint himself with the effects of magnetism, psychology, and what our French *savants* choose to call hypnotic suggestion, he would have been at no loss to discover why articles sent by enemies to their victims produced the effect of poisons. The world has yet to learn something of the powers of the human spirit, and to discover that there are mental as well as physical poisons—in a word, the much-despised and little understood sciences revealed (in part at least) by spiritualism should be carefully watched and studied before glib writers set down as *imposture, deception and witchcraft* soul powers of which the mere materialist knows absolutely nothing. The Maories *do* know of these powers, and use them with marvellous effect. Their curse, or *tapu*, is far more potent than Dr. Charcot's suggestion in hypnotism; and the day is not far distant when this inevitable explanation of "witchcraft" will be understood as such. Meantime, "fools rush in where angels fear to tread."—Ed. T. W.

THE SONG OF THE SEA.

THE song of the sea was an ancient song
In the days when the earth was young;
The waves were gossiping loud and long
Ere mortals had found a tongue;
The heart of the waves with wrath was wrung
Or soothed to a siren strain,
As they tossed the primitive isles among,
Or slept in the open main.
Such was the song and its changes free,
Such was the song of the sea.

The song of the sea took a human tone
In the days of the coming of man;
A far sadder meaning swelled her moan,
And fiercer her riots ran:
Because that her stately voice began
To speak of our human woes;
With music mighty to grasp and span
Life's tale and its passion-throes.
Such was the song as it grew to be,
Such was the song of the sea.

The song of the sea was a hungry sound
As the human years unrolled;
For the notes were hoarse with the doomed and drowned,
Or choked with a shipwreck's gold,

Till it seemed no dirge above the mould
 So sorry a story said,
 As the midnight cry of the waters old
 Calling above their dead.
 Such is the song and its threnody,
 Such is the song of the sea.

The song of the sea is a wondrous lay,
 For it mirrors human life:
 It is grave and great as the judgment day,
 It is torn with the thought of strife;
 Yet under the stars it is smooth, and rife
 With love-lights everywhere,
 When the sky has taken the deep to wife,
 And their wedding day is fair.
 Such is the ocean's mystery,
 Such is the song of the sea.

—Harper's Bazaar.

IMPORTANT PARLIAMENTARY REPORT ON THE SWEATING SYSTEM.

THE fifth report from the House of Lords' Committee on the sweating system has recently been issued. The committee state that the evils comprised under the general term "sweating" consist in (first) a rate of wages inadequate to the necessities of the workers, or disproportionate to the work done; (secondly) excessive hours of labour; (thirdly) insanitary state of houses wherein labour is carried on. *These evils can hardly be exaggerated.* The earnings of the lowest classes of workers are barely sufficient to sustain existence. The hours of labour make the lives of workers periods of almost ceaseless toil. The hard and often unhealthy sanitary conditions under which work is conducted are not only injurious to the employed, but dangerous to the public. These observations apply mainly to unskilled workers. The committee believe that the middleman is the consequence and not the cause of the evil, and think undue stress has been laid on the supposed adverse influence of foreign immigration. To remedy the evils, the committee urge the extension of co-operative societies, and well considered combination amongst workers. The report expresses admiration of the courage with which the sufferers endure their lot, and the almost unbounded charity they mutually display. It is urged that the evils require immediate parliamentary interference, and suggestions are made as to sanitary inspection, and restriction of work for women and girls. The committee expresses the earnest hope that the exposure of the evils will induce capitalists to consider the condition of the workers.

SYMPATHETIC IDIOSYNCRASY.

Two propositions are before the London public, both relating to pensions. One asks for a special pension fund for worn-out proof-readers who, when they become blind, or otherwise unable to continue their work, must either starve or become inmates of alms-houses. The other begs for an increase of pensions of veterans of the British army. A case is related of an old sergeant who fought in the Peninsular war, and was at Waterloo, and who has since been rewarded by the enormous sum of nine pence a day, until very recently when it was munificently increased to *two shillings and nine pence*, by special and vigorous efforts. The old survivors of Balaklava have outgrown public sympathy entirely, and the whereabouts of these once famous warriors, or twenty-two of them at least, is known to be in workhouses, or engaged in some menial employments outside; superannuated cripples, less even than objects of charity. It does not take many days for Parliament to decide the portion that a new scion of Royalty is to get out of the English populace; but when it comes to a common soldier or other public servant, the deliberation and final outcome of the matter are suggestive of imminent bankruptcy of John Bull's exchequer. Tennyson should write a new poem on "The Light Brigade."

THE WORK OF CHRISTIANIZING THE CHINESE.—Lieutenant Wood, of the United States Navy, says: "It is not extravagant to say that the work of the missionaries in China and Corea has been absolutely without any result, except to hold them up to the ridicule of the natives. It has before been stated, and we concur in the belief, that there is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China." And this after all the vast sums of money expended, and a large number of brave lives sacrificed to "carry the gospel to the heathen." It seems that the Bible has never been translated into the pure Chinese of

Confucius, but into a sort of lingo that bears about the same relation to Chinese that French-English does to pure English. Our missionaries to China are looked upon with pitiable contempt by the better classes of Chinese, and by the common people with contempt without the element of pity—about the same as the people of Switzerland regard the Salvation Army, only considerably more so. It is no light task to convince an intelligent Chinaman that the Christian's Bible is any improvement on the moral teachings of Confucius.

THE Episcopal Bishop of Calcutta wanted to see Ram-mohun Roy, and Mr. Adam planned an interview, and went with him to the Bishop's great palace. They met for an hour's pleasant talk, in the course of which the Bishop intimated that it would be for the Hindoo's advantage to favour the Episcopal Church. The hint was not taken, and as soon as courtesy would allow, they left. As they passed through the gate of the splendid grounds the Hindoo drew himself up with an indignant flash of the eye and said, "That Bishop thinks to buy me! I shall never see him again," and he never did. He afterwards visited England and was highly esteemed there, his presence impressing many with a higher sense of the courtly grace and wide learning of the upper-class Hindoos. He passed away years ago, greatly honoured and revered.

NOTICE TO TRUE AND EARNEST SPIRITUALISTS.

WE have prepared and are about to publish a VALUABLE MISSIONARY NUMBER of *The Two Worlds*. In this issue the entire of its columns will be devoted to such expositions of the facts, philosophy, and other important elements of spiritualism as are continually questioned of by early investigators; still more so by strangers to the true genius of the movement. To anticipate and answer these questions, and furnish a useful compendium of what the experienced spiritualist has hitherto gleaned, concerning this new, wonderful, and world-wide movement, has been the sole aim of the Editors. Alderman Barkas, Miss Marie Gifford, J. Robertson, Esq., the Rev. John Page Hopps, and other writers of mark and literary culture, have generously contributed articles of special import to this great number, in addition to which, quotations will be added from the most eminent authors on occult and spiritual themes. As an answer to all inquirers, whether earnestly seeking for truth or aiming to baffle its expression; as a complete repository of requisite information for those speakers who will be engaged this summer in conducting open-air meetings, no less than as a work of reference in many directions, this number cannot fail to be of intrinsic worth, and an invaluable aid in the work of spiritual propagandism. As it is proposed to publish a large quantity of copies, in addition to the ordinary circulation, our spiritualistic friends of all classes, localities, and shades of opinion, are earnestly advised to send in their orders for additional copies AT ONCE, so that previous to going to press the required number may be approximately estimated. Our next issue will be this Missionary Number, after which there will be GLAD TIDINGS to give. Early applications are solicited, addressed to E. W. Wallis, sub-editor, office of *The Two Worlds*, 10, Petworth Street, Cheetham, Manchester.

Mr. E. W. Wallis offers the following arrangement for extra copies of this number.

SPECIAL TERMS FOR QUANTITIES.

Those of our friends who will co-operate with us, and aid us to secure a large circulation for this number—one that is especially suitable for gratuitous distribution amongst strangers and inquirers—can be supplied at the following exceptionally cheap rates: 100 copies for 5s., 50 copies for 2s. 6d., 25 copies 1s. 6d., *carriage free in all cases*. Societies will be supplied, in addition to their usual number, on the above terms. Send it out broad-cast, friends! It will answer all questions, and afford all needed information. Send it to the ministers that need enlightenment. Leave copies in the trains, cars, waiting-rooms, steamers, pews, or letter-boxes. House-to-house distribution would be an effective method of work for the cause. All can help in some way to send this forthcoming number abroad, as one of the grandest of missionaries for SPIRITUALISM.

A man proves himself fit to go higher who shows that he is faithful where he is.

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The People's Popular Penny Spiritual Paper.

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ADVERTISEMENTS are inserted at 6d. per line, 1s. for three lines. Remittances must accompany all orders for one or three insertions. Monthly settlements for larger and consecutive advertisements, for which special rates can be obtained on application to Mr. E. W. WALLIS, to whom all Post-office Orders and Cheques should be made payable at 10, Petworth Street, Cheetham, Manchester.

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

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

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THE TWO WORLDS.

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MRS. EMMA HARDINGE BRITTEN.

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E. W. WALLIS.

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

FRIDAY, MAY 16, 1890.

GOOD WORDS FOR WOMEN.

AMERICAN WOMEN WORKERS.

THE New York *Mail and Express* gives the following interesting review of "Women Workers in the United States."

Perhaps the last business in which you would expect to find a woman is blacksmithing, and yet Miss Bole, the pretty girl blacksmith, who is said to be making quite a pile of money in 'Frisco, has already a rival in Alide Wilder, a tall and not unattractive brunette, who makes very creditable horseshoes in a little shop under an elm tree in the suburbs of Brooklyn. Miss Wilder is 26 years old, probably, and has dark, oriental-looking eyes, and short curly dark hair. Her form is slender, but well knit, and she has been accustomed to help her father in the smithy in preference to doing household duties ever since she was a child. One secret of the attraction which the occupation has for her is her love for horses, the most restive brute submitting quietly to her control. Captain Mary Miller, of Louisiana, who runs a steamboat on the Lower Mississippi, has also her parallel in a woman who is engineer while her husband is master of a trading steamer on the Columbia River, Washington Territory. Mrs. Dow, of Dover, N. H., has proved that a woman can manage a horse railroad company. That she can successfully control a manufacturing corporation is shown by Miss Elizabeth E. Hogan, a shoe manufacturer of Newark, who has paid within a few months past over \$40,000 to the creditors of her father, which those who received it could have had no hopes of getting.

The West boasts its ranch women and farmers, but the largest farm in Queen's County, Long Island, is managed by Mrs. Sarah A. Barnum, who, in spite of the burden of her 73 years, runs 2,000 acres for dollars and cents, and furnishes occupation, according to the season, to from 40 to 100 men. Mrs. Barnum's husband conducts a clothing business in New York, but the farm in Hempstead was inherited by her from her first husband, and is under her undisputed control. The large estate is purely a stock farm, and Mrs. Barnum boasts that she has never received less than \$500 for a colt born on her premises. Many have brought \$1,500 or more. Two hundred horses is an average number to be found at one time in the roomy box stalls. Other notable women farmers are Miss Hinman and Miss Amos, who raise fruit in South Pasadena, Cal., can it, and ship their goods to New York and Chicago. The largest chicken farm in the country is managed by a woman. A seventeen-acre flower farm, in West Seneca, N. Y., yields an income of \$2,500 to a woman.

The undertaker's business might not be supposed to present attractions to women, but Mrs. R. Cuddey is a round, plump little creature, who swings to and fro in a low rocker in an establishment on Broadway, Brooklyn, with a crape-covered coffin to the right of her, and a pile of rosewood caskets, surmounted by a baby's coffin, in white, to the left. Her husband was the original undertaker of the family. He became first crippled with rheumatism, leaving the control of things in her hands as assistant, and then died. She had learned the business, and continues it.

A group of bright women who have found that the insurance business will yield a good living have organised an insurance company in New York, and Mrs. E. E. Atwood is a quiet, capable little body who conducts a fire and life insurance agency in the most systematic and methodical manner in the Equitable Building, Boston. Miss Annette Whitney conducts a successful insurance business in Osage, Iowa, and the number of women is constantly on the increase who, left widows, become insurance agents taking up their husband's clientèle. Miss Mary K. Murphy, real estate agent, of New York City, is also a fire insurance agent fully empowered to write policies for the different companies.

The Southern women, so many of whom have been thrown on their own resources since the war, have developed wonderful energy as farmers, fruit canners, managers of cotton, sugar, and rice plantations, &c., some of them, as, for instance, Mrs. E. G. Woelper, formerly Miss Estelle Gustine, of New Orleans, now a Boston real estate broker, making enviable reputations in other sections of the country. Miss Maria Chotard, of Natchez, Miss., is ravishing New Orleans this summer with a new bonbon, manufactured from the flowers of the sweet olive tree, and making a small fortune out of a table delicacy in the shape of a clear syrup brewed from the same posies. Two sisters in New Orleans have gone into the dairy business on a large scale, and Mrs. Alexander Delmas, in recognition of her successful management of a large sugar plantation in the heart of the beautiful Teche country, has been elected a member of the Louisiana Sugar Planters' Association. Another New Orleans woman, Mary E. Farnham, has shown herself possessed of some practical gifts by taking out recently a patent for a new car starter.

Carpentry is not considered an especially feminine occupation, but the New Century Guild of Philadelphia recently offered prizes for the best nail driving and sawing, which were won by Miss J. R. Baker and Miss C. Altemus, respectively. One lady member of the Guild claimed to have built fences, another to have a friend who had roofed her own house, and a third to know a woman who had built a house out and out. Meantime the trade of cabinet-making is successfully followed by Mrs. M. J. Cullen, of Ninth Avenue, New York, and by a number of women in Boston, while fresco painting from a scaffold is by no means the most difficult part of the work of Miss Mary Tillinghast, the well-known New York decorator, who also, in the capacity of architect, minutely superintends the erection of important buildings.

There are any number of lady physicians, yet the appointment of Dr. Sophia Fendler Unger as Sanitary Inspector for the New York Board of Health, for the months of July and August, is accepted as a token of their advance in popular consideration. There are not many women druggists, but Mrs. R. S. Brunner and Miss de Socarras graduated with honours from the New York College of Pharmacy last year, and Mrs. Brunner at once went into business with her husband in Brooklyn. Mme. Rudoff, of New Orleans, who drives a brisk trade in the Crescent City, is Secretary of the Louisiana State Pharmaceutical Association. There are not many women dentists, but Dr. Olga Neymann, who fills teeth on Madison Avenue, has two fellow practitioners of her own sex in New York and in Brooklyn, while several graduates of the different dental colleges are establishing themselves in different cities of the country.

One of the brightest business women in New York is Mrs. Sallie McDonald, the grand-daughter of the noted Tom Corwin, who is an energetic and successful advertising solicitor, and gets a handsome income. She is remarkably even-tempered, keen, and full of ideas, and is considered the best collector of money in the advertising business. Mrs. Janet Runtz-Rees, the president of the Kindly Club, has made a success of writing advertisements, a line of work which several women have gone into, one being employed by a New York firm at a salary of \$3,000 a year. Mrs. Emma Yewdall is making money out of a livery stable in the annexed district of New York City. She accumulated

some little money as a successful milliner, inherited a little more, and desiring an active life and being fond of horses, she went into the business of letting them. Mrs. Louise Brooks, of Concord, Mass., is another woman who lets teams by the hour. Women barbers do not thrive at least hereabouts. Mrs. Lewis Greenslade, the wife of the religious crank known as "Lewis the Light," is deft with a razor, but has lately been compelled to move from Brooklyn to New York for lack of patronage. Brooklyn and New York have several women butchers, especially in the Jewish quarters. There are also several women opticians, in which latter business the Misses Bradley do well in Philadelphia. Everybody knows that one member of the big dry goods firms of the Riddleys is a woman, while another woman is the responsible cashier of Macy's great establishment. Mrs. Adolph Heller and Miss Duffy manage dry goods stores in Philadelphia. The jewellery buyer for one of the largest houses in Brooklyn is feminine, while a hardware store, a coffee house, and a coal yard in New York are represented by women. Women make notably good hotel keepers, several of the best on the Jersey coast being run by them this season. Mrs. La Fetra has just opened a temperance hotel of 100 rooms on H Street, Washington.

A Woman's Silk Culture Association has been formed in Massachusetts, with Mrs. Marion McBride, of Boston, as president. That woman understands the benefits of co-operation is shown by the Co-operative Laundry in Bond Street, New York, officered and managed by working girls, with Miss Kate Foley as superintendent. The coloured women of Little Rock have organised a Washerwoman's Association.

An unusual business for a woman is that conducted by Mrs. Christina F. Haley, who has made a comfortable fortune out of the examination of inventions and patent claims. Mrs. Haley was chairman of the business woman's committee of Sorosis until the recent election of Mrs. Ella Hitchcock, a successful telegraph operator. Mrs. Allen, of One Hundred and Twenty-second Street, has discovered a new vocation, and acts a guide for tourists shopping in New York. Women constables, deputy sheriffs, etc., are not unknown in the West, even outside of the woman-managed Kansas towns, Mrs. C. O. Winger being constable of Herman, Minn., and Miss Knowles deputy constable in Montana.

Girls are usually credited with precocity, and the fifteen little waitresses, only 10 years old, who uniform themselves in grey wool gowns, fluffy aprons, snowy bakers' caps, cardinal stockings, and red ribbons, to serve the customers of a good-sized restaurant in Grand Street, New York, make a staff as novel as youthful. Kentucky discounts the boy preachers with Mary Semons, 10 years of age, who has delivered sermons in Falmouth, and converted sinners. Maud Hutchinson, of Duel County, Dakota, drove a team, and did a full share of the work in stacking 500 acres of hay when only 7. Arizona brags of a girl mining expert, on whose judgment the men bet when the ore was taken out of the Tucson mines when she was 17. Little Reimer carries mail in Kansas, and there are numberless instances of strength and endurance on the part of girls to prove that under a different system of physical education, more vigour would be developed by women. Dr. Mary Putnam Jacobi thinks that women ought to be letter carriers, but enough has been said to show that the necessity of self-support is leading them to push their way into new avenues of labour every year.

[Doubtless we could give a not less interesting, if not quite so varied and extended an account of what our women can do in Europe. We shall make this the subject of another paper ere long.]

CORRESPONDENCE.

OF ANIMALS IN SPIRIT LIFE.

To the Editor of "The Two Worlds."

MADAM,—I wish for information on the following question: "Do animals live again after their physical dissolution?"

If life-force is a thing essentially different from all other natural forces—as it is generally agreed to be—it would be hard for those who claim immortality for man to deny it to any living thing. I have heard the question put to a medium, presumed to be in trance, and the "control" answered: "We do not know. All we can say is, that we often see animal forms in the spirit world; but whether they have ever lived in the material world we cannot say, because there is no rapport or sympathy between them and ourselves."

This is rather surprising. Surely if a spirit sees animal forms in the next world, he can say whether or not they exactly resemble those of our world. As for there being "not sympathy" between them, this is more surprising still. As kindness to and sympathy with dumb creatures is a certain mark of goodness of heart in this world, surely the progressed human being must be not less sympathetic, but more.

I have heard another spiritualist say that animals were found in the lower spheres of spirit life, but not in the higher.

I have also heard Mr. A. P. Sinnett say that, according to theosophy, animals do live again, and may even "progress up to the human level," which must mean that, like man, they may progress indefinitely.

These conflicting opinions are perplexing. The question is important. If it can be proved that life is essentially immortal, and that all animals live again, this knowledge, wherever realised, would be a most powerful motive to the kind treatment of all living creatures, and also to vegetarianism, as it would show that animals exist not solely for the pleasure of man, but, like man himself, for ulterior destinies, which are at present neither visible nor conceivable. How is it that spiritualism has not settled the point?—Yours truly,

CHARLES PARRY.

ANSWER.—Our friend asks how it is that spiritualism has not settled the point of animals' continued existence beyond the earth. Has our questioner ever considered the various grades of intelligence which earth sends to the spirit world, and the alleged necessity of progress in those grades of intelligence before the millions of spirits who communicate can give clear and philosophic accounts of their surroundings? Granted, however, that spirits can do this, how many of the present classes of media can give pure and unadulterated spirit communications? Very few indeed, seeing that the channel or mediumistic intelligence through which spirits communicate, inevitably colours the tone of their communication, very often completely perverts it. Taking a great mass of well corroborated statements from wise and philosophic spirits—statements given in different countries and languages—rendering collusion impossible, we venture to assert that the spirit of the animal is as deathless in quality as that of the man, differing, however, in degree, and being imperfect until it becomes man. The spirits of animals at death, pass into elementary spheres, and from thence, in due time, move forward to some of the millions of higher earths in the universe than this one; progressing as man progresses, until in process of ages and in some appropriate planet they become man. From this point the travelling spirit's progress through matter is completed. It attains the self-consciousness which can say "I am," and its next grades of ascending states are shown to be carried forward in purely spiritual spheres. Animal spirits are not self-conscious, nor do they recognise their special individuality until they become man. Having reached this milestone on the long wild journey upward, from the monad to the individualised soul, as there is no such movement in the universe as retrogression, so the next series of progressional steps must be "and are upward"—never backward and downward. And thus it is that the dreams of the re-incarnationists are but dreams only—as false to God's justice and natural law, as to proof positive derived from spiritual teaching.

Returning to the question of animal existences, we are told that those who dearly love them, and wish to recall their presence, can do so by will. The spirits of these creatures can be temporarily called from the elementary spheres by those that love them; but when the spirits outgrow the wish or interest in these elementary existences, they pass away and move on to higher earths in progressive ratio and forms of being. Literally speaking, there are no animal spirits in the exalted spheres of spirit-life. Still, as above said, the spirits of animals can be called up from elementary states to associate with those that love them.

Animal spirits—especially birds, dogs, and horses—are thus constantly seen in the spheres nearest the earth, but they are not permanent dwellers there, neither do the spirits long retain their desire for such companionship. Hence it is that there is so much diversity of teaching concerning the spirits of animals from the communicants of different spheres.

"The soul sleeps in the rock, dreams in the animal, and awakes in man."

ED. T. W.

To the Editor of "The Two Worlds."

MADAM,—May I ask you through the medium of *The Two Worlds*, if you would be so kind as to give me some idea how I am to proceed that I may witness a séance?

I have never seen spiritual phenomena of any kind, and up to the present all my knowledge of the subject has been derived from books, so that I am not acquainted with the practical part.

It would be *impossible at present* to get my friends or relatives to sit for a séance, and I am not acquainted with any spiritualists; consequently, you will see I am awkwardly placed, both from the timidity of my friends, and my own limited knowledge.

Any hints that you may give that will lead me into the true course, will confer a great favour on, Yours obediently,
ALPHA.

P.S.—The books I have read are—some by Professor A. R. Wallace; "Arcana of Spiritualism," by Hudson Tuttle; "Modern American Spiritualism," by Emma Hardinge; and a few pamphlets.

NOTE.—Our friend's request is but the echo of scores nay hundreds, of other correspondents, who wish to know where they can see or investigate the *proofs* of the statements that spiritualists make. For this purpose, and in this behalf, we are entirely at fault *in this country*. In America hundreds of mediums, good, bad, and indifferent—neither all one, or all the other—abound in every town, village, and district, and afford the investigator opportunity of research utterly unattainable here. The very few mediums who do venture to face the stringent laws of the land against the practice of their gifts, and consent to be fined as "vagrants" or "fortune tellers," have to face the no less insulting abuse of those spiritualists who themselves *live by their gifts*, but scream to every one else, "freely you have received, freely give," &c., &c. Thus between the anathemas of the bigot, the denunciations of the law, and the selfish greed of many who call themselves spiritualists, but who too often abuse that noble name to justify selfishness and meanness, test mediumship has been banished from the land, must be practised in secret, or come with wholly undeveloped pretensions to make an exhibition of itself at our religious Sunday services.

Whilst deeply regretting the difficulties under which rational and legitimate investigation into the facts and phenomena of spiritualism at present labour, we are inspired to believe that we are only passing through a phase of those probations that ever beset the path of all new movements. Our friends who cannot find access to private circles, or tabooed public mediumship, must either sit for development alone, wait for opportunity to join other seekers like themselves, or, again, wait for the good time coming—come it surely will, and that as soon as the inevitable stream of time and change sweep away the human side of the obstacles that now beset the movement, and allow the good spirits—who have founded and conducted it thus far, amidst all the opposition which human perversity and ignorance could conjure up—to raise up other and better instruments than at present exist to carry forward their designs. Spirits who have done so much for the enlightenment of mankind, are not likely to "give up the ship" now, and therefore, we feel full confidence in closing with the words of the old song, and once more bidding our correspondent be assured—

"There's a good time coming—
Wait a little longer."

Ed. T. W.

Vain or conceited mediums attract spirits who would like to palm themselves off as ancient or wise. We know of several, who live hundreds of miles apart; do not know of each other's existence as mortals or mediums, yet all claim most positively the same ancient (?) spirits as their especial guides and controls, and always present; and to crown this, their natural conditions or callings do not warrant any such attractions, controls or guides, while really great mediums make no such pretensions or claims, and bring forth more wisdom through little insignificant (?) Indian maidens or unpretentious relatives and friends of the near past. Let nineteenth century ancients rest, and let those who claim to be ancient prove their age by the wisdom which naturally accompanies age or experience.—*The Better Way*.

LYCEUM RECITATIONS.

"He prayeth best, who loveth best
All things both great and small,
For the dear God who loveth us,
He made and loveth all."

THE SKYLARK'S SONG.

COME up here, I am so happy—
Happy, happy all day long;
Come up here, I am so happy,
And join me in my summer song.

Many birds are deftly making
Cosy nests to rear their young;
Others echo in their mating
Responses to my summer song.

Flowers of every shade are blooming
Fair and sweet the woods among;
Bees and butterflies are humming
Chorus to my summer song.

Children on the hillside rally,
Daisy-crowned, a merry throng;
Lovers linger in the valley,
Listening to my summer song.

Matrons, maids, and grandsires hoary,
High and low, the weak and strong;
Fly earth life to endless glory,
As marks my course of summer song.

Come up here, I am so happy—
Happy, happy all day long;
Come up here, I am so happy,
And join me in my summer song.

—J. H. Macdougall.

THE WORLD.

THE world is a queer old fellow;
As you journey along by his side
You would better conceal any trouble you feel
If you want to tickle his pride.
No matter how heavy your burden,
Don't tell him about it, pray;
He will only grow colder and shrug his shoulder,
And hurriedly walk away.

But carefully cover your sorrow,
And the world will be your friend;
If you'll bury your woes and be merry,
He'll cling to you close to the end.
Don't ask him to lift one finger
To lighten your burden, because
He never will share it; but silently bear it,
And he will be loud with applause.

The world is a vain old fellow;
You must laugh at his sallies of wit,
No matter how brutal; remonstrance is futile,
And frowns will not change them one whit;
And since you must journey together
Down paths where all mortals must go,
Why life holds more savour to keep in his favour,
For he's an unmerciful foe.

ANGEL ECHOES.

I HEAR them in the silent night,
And know their mission well;
They come to cheer our pathway,
And all our fears dispel.
In whispers soft and gentle
For others' good they plead,
For aid to suffering mortals,
And all who stand in need.

I hear them in the brooks and streams,
In child-like voices low,
With many rays they gild life's days,
Bring happiness below.
In peaceful homes, on stormy sea,
O'er all things throw their spell;
In every land a glorious band
Of angel voices dwell.

Then tell me not that angel calls
Are few and far between;
For oft they come, and blessings bring,
Although by us unseen.
In loving words, in noble deeds,
They guide our footsteps sure;
Yes, angel voices will be heard
Till time shall be no more.

I hear them, and I love to hear
Those angel voices say—
"Bright and better days will come,
They are not far away!"

PLATFORM RECORD.

NO REPORTS WILL BE PUBLISHED IN OUR NEXT ISSUE. All the space will be required for the special articles for Missionary purposes.

BINGLEY.—Mrs. Russell visited us for the first time. Her afternoon address on "Charity," was full of sympathy. Evening subject, "Spiritualism, the True Religion," in that it supplied facts for its superstructure and reason for its guidance. She explained the glorious hope, and showed that as we sow so shall we reap. Good clairvoyance at each meeting, thin audiences.—F. W.

BIRKENHEAD.—Mr. Turner lectured on "A Picture of the Future drawn from the History of the Past." In lucid and attractive style he traced the development of man from the earliest known period up to the present. History proves that progress is a law inherent in human nature. The course of that fertilizing stream, civilization, is ever onward, and all the vast stores of knowledge possessed by the civilized world are the outcome of individual effort.—W. B.

BIRMINGHAM. Oozell Street.—May 5th: Tea and entertainment; very pleasing selections were played on the pianoforte. Interesting readings were given and good talent displayed in singing. A hearty welcome was given to a number of friends coming a considerable distance by train to participate in the good things. Mrs. Groom was unremitting as usual to make every one happy.—L. T. C.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—Mr. James Clare gave discourses. Afternoon, on "Spiritual Progression," which he dealt with from a Biblical point of view; evening, "Historical Spiritualism," which he illustrated from various works, and gave great satisfaction.

BLACKBURN.—May 4th: Mrs. Gregg's guides gave a spirited discourse on "Why do men reject the spirit?" Evening subject, "Who are Mediums? their mission and power;" listened to by a large and appreciative audience, especially the mediumistic portion. Clairvoyance. May 11th: Disappointed of our expected medium, Mrs. Stair, we held a public circle in the afternoon. Evening, Mr. J. Walsh gave a short address, and also psychometric delineations, which were acknowledged by the subjects to be marvellously correct.—C. H.

BOLTON.—Mr. Macdonald's subjects were—afternoon, "Saving by Faith"; evening, "How to Live," both chosen by the audience. The evening discourse was a masterly one, showing that we should strive to make our homes cheerful and happy, and bring about conditions whereby our children might learn the value of a godly life, and become examples for those who came after, thus embodying those principles necessary for the welfare of future generations.—J. P.

BRADFORD. Ripley Street.—Mr. Lund's guides gave good addresses, and Mrs. Webster gave good clairvoyance.—T. T.

BRIGHOUSE.—We had Mr. H. Price, whose guides spoke on "The Spiritualism of the Human Race," to a rather small audience. Evening subject, "The Antiquity of Man in Relation to the Theological Account," which was moderately handled. A very fair audience.

BURNLEY. Hammerton Street.—Mr. Tetlow's guides were our instructors. Afternoon subject, "God's Bible." This embraced the whole of creation, and was not confined between the backs of any written book or books. "Homebuilding" was the evening's subject. Grand spiritual homes could only be secured by surrounding ourselves with grand earthly conditions and living pure, honest, and upright lives. Spiritualism is evidently taking deep root in Burnley, judging from the large and respectable appearance of our recent audiences.

BURNLEY. Trafalgar Street.—A pleasant day with Mrs. Horrocks, who gave good and enlightening addresses to respectable audiences. The sympathetic way in which they were delivered seemed to take effect on the audience, and strangers expressed their willingness to come again if there were more mediums of this class. Excellent psychometry and clairvoyant delineations at each service, all recognized. We hope to have her soon again.—J. M. G.

BYKER.—May 4: In the absence of Mr. McKellar Mr. Westgarth's guides kindly gave a good and pleasing discourse on "The Present Time."

BYKER.—May 11: Mr. Forrester gave an interesting and pleasing address on "Bible Spiritualism and Modern Spiritualism."

CLECKHEATON.—We had to pass the afternoon by rehearsing our hymns, owing to being disappointed by our medium. In the evening the guides of Mrs. J. S. Marshall, of Bradford, spoke on the "Angel World." Excellent clairvoyance followed.—W. H. N.

COLNE.—Mr. Swindlehurst gave good lectures. Afternoon: "Spiritualism and Reform." Evening: "Woman—Her place and power." Fair attendance.—J. W. C.

DARWEN.—Mrs. Craven dealt with subjects from the audience, and was listened to with rapt attention.—W. A.

DEWSBURY.—Mr. Joseph Armitage kindly gave his services for the benefit of the society. Subject: "If a man die shall he live again?" All appeared well satisfied. Mrs. Thornton's little guide gave good clairvoyance. Evening: Mrs. Thornton explained "How I became a Spiritualist," and so far as my judgment goes there is one more valiant soldier to the front, trusting we shall be able to develop some locals, as we cannot pay speakers every Sunday. I am sorry to say we are closing the rooms for the summer months, hoping we shall be able to recommence in better rooms. I take the opportunity of thanking our speakers for their kindness in coming to assist us during the winter. I cannot see the wisdom of keeping the rooms open when we cannot get at two collections what will pay a five-shilling speaker.

FELLING.—In the absence of Mr. Clare, our president, Mr. Hall, introduced a subject "Undeveloped Spirits: Their Evil Influence on Humanity," which raised a spirited discussion in which Messrs. Hall, Wilson, Pickering, Peters, and Hattle took part. All seemed to enjoy it.—J. D.

HALIFAX.—Monday, May 5: Mrs. Craven's guides gave very good and cheerful advice, which was much appreciated by a fair audience. Sunday, May 11: Mr. Wallis's afternoon subject, "Resurrection—How, and When?" The change called Death, was a true resurrection, the spirit having risen from the body. The beautiful beyond in store for those who strive to do right, was also portrayed. Evening: Subjects chosen by the audience. Three theological questions were answered very ably; but the fourth, "The Loom of Life," was the subject of the evening, and was treated with remarkable eloquence. Altogether we

had an excellent treat with Mr. Wallis's guides, and all seemed thoroughly pleased and satisfied.—B. D.

HAYWOOD.—Mr. J. H. Mayoh's guides asked for subjects from the audience, but none being sent in, spoke on "The Phenomena of Spiritualism." Evening: On "Spiritualism, the Light of the World, which will emancipate humanity from all theological creeds and dogmas." All seemed quite satisfied.—J. W., sec.

JARROW.—Mr. Geo. Wilson read an interesting paper, dealing with the general conduct of individuals, urging the necessity of acting with great circumspection in all the affairs of life.

KEIGHLEY. Assembly Rooms.—We had a circle on Wednesday, May 7th, with Mr. W. V. Wyldes, which was very interesting. On Thursday, May 8th, three subjects from the audience were treated very satisfactorily, especially "How to make home happy." Afterwards psychometry was given, which was marvellous.—R. H. H.

LEICESTER. Silver Street.—Mrs. Birnes was again with us, her guides treating their subject—"The Forbidden Fruit, or Original Sin"—in their usual eloquent style. Her guides remarked that the literal interpretation of the Bible was obviously too faulty to be entertained, asking us to use our own reason and try and work the problems out for ourselves.—T. G.

LEICESTER. Psychological Association arranged to meet on the 14th at Mrs. Collins, Gallowtree Gate, the above lady having kindly offered use of a room for the purpose. We beg to return thanks. We are pleased to learn that the London Psychological Association is making good progress, that already over 2,000 books, tracts, &c., have been distributed, and that the work is being appreciated by prominent workers in the cause. Dr. J. A. Buchanan, Mrs. Cora L. V. Richmond, Mr. Geo. W. Walrond, Dr. G. A. Fuller, Miss Helen Bassett, Mr. J. W. Wade, Mr. J. J. Morse, Mr. and Mrs. Hudson Tuttle, Mrs. Berry, Elitress of *The Watchman*, Mr. John Copley, the drawing medium, Mr. Robert Cooper, Mr. Marcus Jones, author, and Mr. A. Goldsbrough have all been enrolled as members.—Thos. Timson, M.P.A.

LIVERPOOL.—Mrs. Groom discoursed morning and evening to fair and attentive audiences, giving clairvoyant descriptions after each service. Monday evening she devoted to psychometrical delineations, which seemed to give satisfaction to the recipients.

LONDON. Canning Town: 2, Bradley Street, Becton Road.—A respectable audience listened to a splendid address by the guides of Mr. Walker, subject chosen by the audience, "The rise, progress, and future of Spiritualism." Most of the audience lingered as though they could not leave, such was the feeling and harmony of our meeting. We have a splendid American organ, but we have had no one to play it for two Sundays. Any one who will oblige us by presiding will render a great service.—F. W.

LONDON. Forest Hill, S.E. 23, Devonshire Road.—May 4th: Mr. Clock gave an interesting address on "Spiritualism, a Reality," and entertained his hearers with his varied experiences (which extend over a period of sixty years) in several parts of the world. May 11th: After a reading from *The Two Worlds*, Mr. Yeates spoke on "What think ye of Christ, and what think ye of the Devil?" Séances on Thursdays at 8 p.m. All earnest enquirers invited.—G. E. G.

LONDON. King's Cross Society, Claremont Hall.—The subject for consideration was "Prayer." Mr. Dever-Summers opened, dividing the question into two parts, first, the futility of prayer; second, the utility of prayer. While condemning the offering of prayer for fine weather, for success in arms, &c., the speaker held that true prayer—aspiration, the sincere desire of the soul—was a spiritual act of benefit to mankind. Messrs. May, McKenzie, Rodger, Vogt, and Dowsing, joined in the discussion which elicited. Many varying expressions of opinion.—R.

LONDON. Marylebone. 24, Harcourt St.—Mr. Hopcroft addressed a large audience on subjects chosen, comprising "Man's Responsibility," "Soul Culture," "Music," &c., with some remarks on the abolition of capital punishment; petitions were numerous signed in favour of its abolition.

LONDON. Peckham, Chepstow Hall, 1, High Street.—Morning, a really helpful meeting, several members spoke upon a spiritual theme suggested by the singing of one of Thomas Lake Harris's beautiful hymns. Evening, Mr. T. Everitt delivered an address, pointing out the insufficiency of the materialistic position to account for man as we are beginning to understand him, and emphasising the spiritualistic position, which met with evident approval from over 100 members and friends. A valuable address, especially the lucid description of the component parts of the brain, etc. A good response was made to an appeal by the chairman for help to enable us to take the Lyceum children and our old people for a day in the country on Monday, June 16th, and we shall be glad to receive any assistance toward this desirable object. We are pleased to report progress, both in membership and the number of inquirers amongst whom our literature finds ready sale.—W. E. L.

LONDON. Peckham. Winchester Hall, 33, High Street.—Our services, morning and evening, partook of testimony and evidence in favour of the return of the spirit. Some strong and striking evidence was given by Messrs. Leach, Audy, Johnson, Wortley, Munns, and Waters. The testimony of Mrs. Bell was of a most gratifying character. Summed up, the whole of the evidence from individual workers showed many instances where conscious and unconscious cerebration could not have been the cause of the information given to them.—J. V.

LONDON. Shepherd's Bush, 14, Orchard Road.—Usual séance. Our medium (Mrs. Mason) being absent through indisposition, Mr. W. Goddard, of Bayswater, gave valuable information to several sitters, also using his healing power. We hope to have our friend with us again shortly. Clairvoyant descriptions recognized.—J. H. B.

LONDON. Stratford. Workman's Hall, West Ham Lane.—Annual meeting last Thursday. The following were chosen as a working committee for the ensuing year: President, Mr. Chapman; vice-presidents, Messrs. Lumbar and Deason; secretary, Miss Bowley; treasurer, Miss F. E. Bowley; and Messrs. Deason, jun., McCallum, Brown, Lucas, Dennis, and Mesdames Hearn and Deason for the remainder of the committee. A hearty and unanimous vote of thanks was given to the retiring officers, and also to Mr. Walker for his valuable services to the Lyceum. We are very sorry to give up the Lyceum for the present; but it is necessary till we are better prepared for carrying it on. We

trust in the near future to take up this work again. The half-yearly balance-sheet showing balance in hand of £1 0s. 9½d., was considered highly satisfactory.—M. A. B.

LONGTON.—May 4th: Mr. J. Blundell's guides spoke ably on "Revelations" and "Spiritualism," urging us to make ourselves rulers over ourselves. Reference was made to the six feet deep of contamination (as he termed it) in our graveyards waiting the last great trumpet's call, according to orthodoxy. That trumpet had sounded to each one who had passed on. Vicarious atonement was also effectively and severely dealt with. May 11th: Morning, Miss Bates's guides spoke on "Spiritualism: Its Benefits to Mankind." Great power and vigour was displayed, and it was very well received by the audience. Evening, Mrs. Haughton's subject was "Materialism v. Spiritualism," which was treated in a most convincing and powerful way, and very much appreciated. Large audience.—H. S.

MANCHESTER. Tipping Street.—The controls of Mrs. Green gave grand discourses. Afternoon subject: "Mediumship;" evening subject: "Who are the Redeemed?" This was one of the grandest discourses ever given from our platform. She gave clairvoyance after each lecture; also named the son of our friends, Mr. and Mrs. Hart. The ceremony was beautiful.

MANCHESTER. Psychological Hall.—Afternoon: Mr. Clark's controls spoke on "The Problem of Life." Evening: "Man—His origin, destiny, and future possibilities." He having existed for ages, gradually emerged from his crude state, progressing to his present condition. As each individual strives to attain that, which, to his conception, is the highest form of good, he cannot realize in his present state the grandeur attainable—as that which may appear the highest condition of happiness is found, when attained, to be but one stage in the ladder of progress, and thus he will ever see looming in the distance more perfect states of happiness. A grand day, both lectures highly appreciated.

MONKWEARMOUTH. 3, Ravensworth Terrace.—Having no speaker we formed a circle when Mrs. Buxton's guides gave some good advice. A few delineations were given, all being well pleased with our change.

NEWCASTLE-ON-TYNE.—Mr. Victor Wyldes delivered exceedingly fine orations on Sunday, and also on Monday evening. The Sunday evening discourse was an exhaustive and eloquent presentation of Buddhism v. Spiritualism, which was listened to by an intellectual audience. The psychometric experiments sustained Mr. Wyldes' well-known power; through an apparent wilderness of mystification, he conducted some difficult cases to a more than successful termination, and listeners were astounded at their accuracy.—W. H. R.

NORTH SHIELDS. 41, Borough Road.—Mr. William Davidson being seriously indisposed, found an able substitute in Mr. J. Graham, who gave an excellent address on "Spiritualism." Much appreciated by an intelligent audience. Questions were ably answered.

NORTH SHIELDS. Camden Street.—May 8: Séance by Mrs. Davison. Several clairvoyant descriptions were given in plain and simple style, also peculiarities allied to individuals, the bulk of which were readily recognized. May 11: Mr. Henderson gave his experiences among the Methodists and Congregationalists, and finished with his experiences of fourteen years among the spiritualists. Our friend is a good worker, privately as well as publicly, and it is with great pleasure we look forward to his return visit.

NOTTINGHAM.—Despite the ceaseless rain a very fair proportion of friends and some strangers came to hear Mr. Morse's controls deal with the subject of "Conditional Morality." They affirm that a man's actions are limited and controlled by his surroundings. That the crime and misery which mar the enjoyment of life are the legitimate fruits of social conditions. These will continue so long as the unfortunate ones—the criminal class—are treated in the spirit of vengeance and punishment, instead of efforts being made to reform and reclaim them. A weaver who finds that his loom is not producing the pattern desired, stops the machine, detaches it from the rest of those in motion, and looks for the cause of the failure; when the necessary repair is made the work is turned out in proper form. But if the worker were to take a hammer and smash the faulty loom, which cost perhaps £150, he would be rightly considered insane. How much more is it an insane act to hang a "human machine," priceless beyond replacing, with the hope of making him better! The spread of knowledge will teach us that attention will have to be paid to the conditions under which children are born. If half the attention which is bestowed on improving the breed of race horses was devoted to improving the physical bodies of our children a mighty change would soon be seen in human society. At night the room was well filled. Three subjects were spoken on with the grand language, logic, and lucidity which are characteristic of Mr. Morse's control. Expressions of deep satisfaction were to be heard from all sides. A tea was arranged for Monday, after which Mr. Morse answered questions on spiritualism.—J. W. B.

OLDHAM. Duckworth Assembly Rooms.—Evening, before a large and attractive audience, Mr. W. H. Wheeler lectured on "Deities, Devils, Angels, and Men," followed by several questions. Next Sunday and afterwards there will be two services, at 3.0 and 6.30 respectively.

OPENSHAW.—Mrs. Taylor's morning subject was "The just beyond," which was clearly explained. Clairvoyance followed. Evening, a large audience listened to a splendid lecture on "Death, where is thy sting?" She explained what comfort and pleasure we derived from the knowledge that although our friends had left the physical body they could still be with us, cheering us when sad, and comforting us when sick. She also named a child, and gave very satisfactory clairvoyance. A very pleasant day.—J. D.

PARKGATE.—We had rather a poor audience to hear Mrs. Berry in the afternoon, owing to the heavy rain, but the evening made up for it, as a great number came. The guides gave the fore part of their time for questions. The first was, "Do you believe in capital punishment?" another, "Do spirits see us here as we see each other?" which were answered very satisfactorily. A few good clairvoyant descriptions were fully recognized.—J. C.

PENDLETON. Hall of Progress.—Mrs. Gregg's afternoon subject: "Who are the Righteous and who are Sinners?" a very good lecture to a rather small audience, owing to many of our members being at the Conference at Oldham. The evening lecture was very satisfactory, clearly showing "Who are saviours, and what is their mission?" Clairvoyance was given after each service.—J. G.

RAWTENSTALL.—Good services with Miss Walker. Afternoon, audience moderate, evening full. Clairvoyance very good.

SALFORD.—In the unavoidable absence of Mr. Clarke, Mr. Rothwell kindly gave a very instructive lecture on "Materialism." Evening subject, "Theism, Polytheism, and Monotheism." The lecture was rich in argument, and showed the absurdities of the Bible, making it appear more like fiction than what it has been taught to be. We hope Mr. Rothwell will favour us again.—D. J. C.

SCHOLES.—Mr. Wainwright's afternoon subject was "Spiritual Gifts." Well treated. Successful psychometry. Evening subject, "Spirits' Mission Apart from Spiritualism and Spirit-Intercourse." An excellent address. Good psychometry.—J. R.

SOUTH SHIELDS.—The guides of Mrs. Young gave an interesting address, followed by successful clairvoyance to strangers. 9th: Usual developing circle. 11th: In the absence of our speaker, Mr. J. G. Grey kindly gave a very interesting address on "Does Death end all? and can Spiritualism Elevate Humanity?" after which he gave an instructive impromptu poem.—D. P.

STOCKPORT.—The afternoon was devoted to a kind of circle and friendly discussion, with Mr. Rooke, of two or three subjects. Evening: subject from the audience, "Is there a Supreme Being or Power higher than Nature?" The controls had not met with a higher personality, as looked up to by the Christians. In passing into spirit life, like many others, they had been disappointed with their reception; instead of finding the longed-for rest, they found that all were busy, all had a mission. Yet there was an absence of hurrying or disorder, all seeming to know what was expected of them, and doing it. None had, as they knew, so far found out that Godhead that the Christians approach with fear and trembling.

SUNDERLAND.—May 5th, Mr. Moorhouse presided. Mr. E. W. Wallis gave a very interesting lecture, subject, "The Gulf bridged: the Future Life Revealed," which was greatly appreciated. Sunday, May 11th, Mr. Moorhouse presided, and gave a short address. Afterwards Mrs. White gave a goodly number of clairvoyant delineations, which were partly recognized.—G. W.

WIBSEY.—A good day with Mrs. Ellis's guides. Afternoon subject: "Ministering Spirits." Evening: "Truth triumphant," a very interesting discourse. Mrs. Russell gave good clairvoyance at each service.

WISBECH.—In the absence of Mr. Oswin, who disappointed us, our friend Mr. Weaver kindly gave a very instructive address, urging spiritualists to hold together and work on. Clairvoyant delineations by Mrs. Upcroft-Hill; about sixteen being given, and all recognized except three.—W. U. H.

RECOVERED LATE.—London (Mile End, Beaumont St.): Mr. Cohen dealt with subjects from the audience, giving satisfaction.—Heckmond-wike: Mr. Hopwood disappointed us. Mr. Crowther discoursed on "Death"; and Mrs. Dix gave good clairvoyant descriptions.—Sowerby Bridge: Mr. Lees, chairman. Mr. A. D. Wilson treated "The Atonement" ably, to an appreciative audience.—Shipley: Mrs. Dickenson's guides discoursed well on "The Pentecostal Shower" and "Death." Twelve good clairvoyant descriptions were given, nine recognized. Services much enjoyed.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—May 4th: Conductor, E. Campbell. 76 scholars, six officers. Group 1: Discussion upon "The Trinity," very interesting. Groups 2, 3, and 4: Lessons from "Spiritualism for the Young," by Miss Hacking, Messrs. Stott and Howarth. May 11: Conductor, E. Campbell. 84 scholars, 7 officers. Calisthenics, marching, and wand drill, led by C. Hastings. Our Lyceum was for a short time on the backward move through lack of interest, but the past quarter has been more successful by our officers becoming more united. We should be glad if some friends who do not attend the Lyceum would do so, and lend a helping hand to the teachers, as the number of our scholars is large, and workers few.—C. H.

BURNLEY. Hammerton Street.—Attendance 95, officers 12, visitors 3. Conductor, Mr. Lightly. Marching led by Mr. Richmond, calisthenics led by Mr. Chadwick, after which we formed classes.—W.

CLOCKHEATON.—Prayers by Mr. Blackburn. Time taken up with rehearsing our hymns. Very wet morning. Attendance: Scholars 24, officers 5, visitors 5.—W. H.

LIVERPOOL.—Attendance, officers 7, children 34, visitors 14. Recitations by Alma Chiswell, Lilian Adamson, Maggie Love, and Harold Cooper.—Florence Morse.

LONDON. Marylebone, 24, Harcourt Street, W.—Opened in due form by Mr. Collings, assisted by conductor. Miss Smythe and Mr. Lewis who led the marching and calisthenics. Recitations by Harry Towns and Lizzie Mason. Reading by conductor on "The Objects of Life."—C. W.

MACCLESFIELD.—The attendance was scanty, caused by the wet weather. One wonders sometimes what sort of weather is suitable, for when it is fine they are gone for a short walk, and when wet, staying indoors! Morning: Conductor, Mr. Hayes, and he and Mr. Bennison gave readings. Marching and calisthenics led by Mr. Bennison. Afternoon: Readings were given by Mr. Pimblott (conductor) and Mr. Albinson. The responses lacked that harmony which is usually noticed; the truths which underlie them ought not to be overlooked. Evening: The Lyceumists repeated (by desire) the Service of Song entitled "Marching Onward," to a good audience. All expressed themselves perfectly satisfied with our performance, and the hope was expressed that we should again gratify their wishes as soon as possible in the rendering of another. Miss Dickens deserves special mention for the excellent manner in which she sung the two solos entrusted to her, as also does Mr. Bennison. The connectives were read by Mr. Rogers, who imparted much interest to the proceedings.—W. P.

MANCHESTER. Tipping Street.—May 11th: Morning. Conducted by Mr. O. Pearson. Attendance, 19 scholars, 10 officers. Invocation by Mr. O. Pearson. Recitations by Gertrude Maslin, G. Maslin, E. Maslin, W. Hall. Marching and calisthenics as usual. Benediction by Mr. Pearson. Sunday afternoon: Programme as usual.—A. B.

OLDHAM.—Lyceum Annual Conference. In the evening Mrs. Wallis gave her services on behalf of the Conference funds, and delivered an address on "Our Children—their Claims and Duties," which was full

of sympathy, practical suggestions, and very much appreciated. A hearty vote of thanks was accorded Mrs. Wallis and Mr. E. Rayner (Ollham), president, for their services, which brought a very pleasant gathering to a close. The morning and afternoon sessions of the Conference were devoted to work and will be reported in a later issue.

OLDHAM. Duckworth's Assembly Rooms.—Two happy and successful sessions, led by our conductor, Mr. Meekin, and supported by Mr. Thos. Taylor and Miss L. A. Drinkwater. Recitations by Misses L. Savage, A. Entwistle, and Masters F. and J. Shaw. Mr. Savage gave a reading. Our musical director, Mr. Barker, aided by Mr. R. Wainwright, organist, displayed much earnestness and tact in teaching some new tunes.

PENDLETON.—Morning: Attendance only fair. Opened by Mr. Evans. Prayers by Miss Barrow. Usual programme. Recitations by Emily Clarke, John Jackson, Ben. Clarke, and Jamie Fogg. Afternoon: Attendance good. Invocation by Mr. Poole. Usual proceedings. Prayer by Mr. J. Crompton.—J. T.

SALFORD. Southport Street.—Morning: 30 members, 3 visitors. Afternoon: 24 members, 9 visitors. Usual programme. The children are making great progress in their marching and exercises. Conducted by Mr. Josh. Moorey.—M. J. B.

PROSPECTIVE ARRANGEMENTS.

BACUP.—May 17, Saturday, at 7-30 p.m., Mr. E. W. Wallis will give an entertainment for the funds.

BRADFORD. Little Horton.—Whit-Monday: We propose giving our Lyceum scholars a treat. We are going to march around the neighbourhood, sing at various places, and then return to the rooms. Coffee and buns will be provided for the children free. Also a tea will be provided for members and friends at 4d. each.—A. W.

BRADFORD. Ripley Street.—Sunday, May 25: Our second anniversary. Mr. T. H. Hunt, speaker. Morning, 10-30, 2-30, and 6-0. We hope to have a good day; all will be welcome.—T. T.

BURNLEY.—A cordial invitation is given to friends to join us at tea meeting on Saturday, May 24th, to recognize our efforts in obtaining rooms to further the cause of spiritualism in that part of Burnley called St. Andrew's Ward, cut off from the other part of the borough by the Leeds and Liverpool Canal. The district alluded to contains 20,000 inhabitants, or thereabouts, quite large enough to, and does, require separate accommodation and urgent attention to further carry the proved facts of spiritualism into the midst of this community. The spread of our movement has been steady, but yet rapid beyond expectation. On Sunday, May 25th, two services will be given in our new rooms, North Street, by Mrs. Craven, of Leeds. Afternoon at 2-30, evening at 6, which will be the recognized time for service in the future. The committee also thank those persons who have so liberally come forward and given their open dates to render us aid. A number of dates are yet untitled up to the end of the year, and we will be glad to hear from good speakers and clairvoyants to help us on with the good work. The claims of the children will be considered, and a Lyceum be opened as soon as we have got settled in our Sunday service.

COLNE.—The members and friends of the Colne Society will hold their Second Annual Field-Day and Demonstration through the town on Whit-Monday. The procession will leave the hall at 10-30 a.m. At noon, buns and coffee will be served free. At 4-30, a public meat tea will be provided. Adults, 9d.; children, 4d. The large room in the Cloth Hall has been engaged (in case of the weather being unfavourable), capable of seating 1,200, for dancing, etc. We had a grand success last year. Friends, come over and help us. All are welcome.—T. Foulds.

DEWSBURY.—Saturday, May 17, a tea meeting will be held in Vulcan Road Rooms. We hope friends will come in good numbers, as the object is to leave honorably and free from all embarrassments.

HECKMONDWICK. Cemetery Road. United Society of Spiritualists. We have great pleasure in announcing that we shall open our new rooms in Blanket Hall Street, on Saturday, June 7th, with a public tea and entertainment. The entertainment to be given by Mr. Hepworth, of Leeds, who is so popular (in character) for his style and taste. Tea at 5 o'clock, entertainment 7-30. Tickets for tea and entertainment, 6d. Entertainment only, 3d. On Sunday, June 8th, anniversary services, when the teachers, scholars, and friends will sing the anniversary hymns. The services to be conducted by Mr. Campion, of Leeds. Morning, 10-30; afternoon, 2-30; evening, 6-30. Tea provided for strangers. All friends kindly invited.—T. O.

LONDON. Marylebone.—May 18th, at 7 p.m., Mr. J. Freeman, "Spiritual experiences and the outcome of them."

LONDON. Marylebone. 24, Harcourt Street, W.—May 25th, at 7, Mr. T. Everitt, "An account of the various phases of Mrs. Everitt's Mediumship." Mr. Everitt will also attend the Lyceum, and give a brief address to the children.

LONGTON.—May 18th, Miss Bates; June 1st, and during the week, Mr. Victor Wyldes.

MACCLESFIELD.—May 18th, at 10-30, Lyceum; 2-30 and 6-30, Mrs. Groom. It is hoped that a large number will welcome our old friend.

MANCHESTER. Psychological Hall.—On Sunday, May 18th, Mr. Stewart and friends will lecture on "Food Reform." We shall be happy to see many friends.—J. H. H.

MANCHESTER. Tipping Street.—Our Lyceum will go to Mottram on Whit-Thursdays, and we shall be glad if our members and friends who think of going will give in their names to me on Sunday next, so that we can arrange with the Railway Company.—W. Hyde, cor. sec.

RACE SUNDAY IN NEWCASTLE.—June 22nd: Proposed Spiritual Demonstration on the Town's Moor. As secretary of the above, might I ask ladies and gentlemen who are willing to assist at the above services, either as speakers or singers, to communicate with me. Gentlemen connected with local societies will be heartily welcome, afternoon and evening. Tea will be provided. Considering the immense concourse of people who will be present on that day, with a good staff of practical exponents, this could be made a grand northern carnival for Tyneside spiritualists. Newcastle Town's Moor, covering an amplitude of space, is considered by travellers to be one of the finest commons in the British Islands, and any true-hearted spiritual worker needing a health-giving holiday, will doubtless experience an augmentation of

physical force as the result of an inspiration required from the breezy surroundings. Friends, let me hear from you promptly.—W. H. Robinson, 18, Book Market, Newcastle-on-Tyne.

NORTH SHIELDS. Camden St.—Sunday, June 1: Under the North-Eastern Federation, Mr. J. J. Morse. Morning, at 11, subject, "Spirit-People and their Occupation." Afternoon (from 3 to 4): Meeting of Delegates for Federation. From 4 to 5, we intend holding an open-air meeting opposite North Shields Market, when several influential speakers will take part. Evening (at 6-15) subject, "Man's Search for God." Silver collection at both services.

PENDLETON.—May 18: Mr. Swindlehurst. At 2-45, subject, "Believe not every Spirit, but Prove the Spirits." At 6-30, "Woman, her Place and Power."

SOUTH SHIELDS. 19, Cambridge Street.—Tea and concert on Whit-Monday, May 26th, when the quarterly balance sheet will be read. Tickets for tea and concert, 6d. Tea at 4-30 p.m. We give a hearty welcome to all.—D. P.

CORRECTION.—Sowerby Bridge Spiritualists Anniversary will take on June 22nd, Mr. Ringrose, speaker, instead of the 29th as before noticed.

MR. P. H. WOOLLISON, trance speaker, of 49, Bridgeman Street, Wallsall, desires us to announce that he is prepared to book engagements for Sunday lectures.

WESTHOUGHTON.—May 18th, 10-30 lyceum, 2-30 Rev. J. J. Wright, 6-30 Rev. W. Reynolds. Tea provided for friends, 6d. each.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

NO REPORTS NEXT WEEK.—We shall not be able to print any reports in our next issue, as the whole of the space will be required for the special articles, &c., which we intend giving to make it a truly complete and useful Missionary Number. The reports may be sent in the usual way, and we will use them the following week, viz., in our issue for May 30th, when, owing to the holidays, we shall be compelled to go to press a day earlier than usual.

SPREAD THE LIGHT! SCATTER THE SEED! TELL THE GOOD NEWS GLADLY!—The Missionary Number can be safely placed in the hands of thinkers and believers of all kinds. It is constructive, not destructive; explanatory, not critical; helpful, not combative. Get a dozen extra, if you cannot take more, a hundred if you can. Strain a point for once, and add to the happiness of your "trip" by doing good. We mean to flood the country this Whitsuntide, to let the people know there are two worlds. They don't know it now. Many think death ends all. Help us to undeceive them. Send in your orders at once.

THE COMING MISSIONARY NUMBER.—Some of our friends appear to be under a misapprehension as to the coming number bearing the above title. It will NOT be an extra number, neither will there be any supplementary pages. It will be the usual issue, but the matter it will contain has been specially prepared with a view to make it suitable to place in the hands of strangers and enquirers of all kinds. Orders are coming in rapidly in a most gratifying fashion. Friends should be careful to state, where they are already receiving parcels regularly, how many ADDITIONAL copies they can take.

THE MISSIONARY NUMBER NEXT WEEK.—As thousands of spiritualists will be making holiday in Whit-week, meeting with friends old and new, it will be a fitting opportunity to distribute these papers. You cannot give your friends any more valuable gift, than that which will set them on the way to attain the priceless knowledge that there are no dead. It may be your happy privilege to be the bearer of "the glad tidings of great joy." Life unending! Love undying! The last enemy is vanquished and dethroned—death itself is dead: angel ministry has killed it. The spectres of fear flee before the advancing light of the dawning day of demonstrated immortal existence.

HOW TO HELP THE WORK.—Mr. W. Mason, the energetic conductor of the Burnley Lyceum, writes, "We have decided to let Burnley know something about *The Two Worlds*. You will please send us 500 extra copies of the Missionary Number, which we intend to freely distribute. We hope that all societies will do their best to make it a grand success." Others are at work, but we want more orders yet.

WHO WILL SEND US the names and addresses of nonconformist ministers? We desire to forward a copy of *The Two Worlds* to every one of these gentlemen, and shall be obliged if our readers will forward the required particulars.

"THE TWO WORLDS" IN LONDON.—Mr. Veitch writes: "We have made arrangements with Mrs. Ellison, stationer, 34, High Street, Peckham, to display the contents bill of *The Two Worlds* week by week, and would be pleased to see our friends purchase their papers at the shop. P.S. Directly and indirectly we circulate about four and a half dozens weekly."

HALIFAX.—The following resolution in favour of an annual moveable conference was passed last Monday evening, moved by Mr. Cordingley and seconded by Mr. Bailey,—"That this meeting heartily approves of the above scheme for the furtherance of the cause generally throughout Great Britain and Ireland." Chairman, Mr. A. D. Wilson, secretary, Barker Downborough. N.B.—Also we would suggest that each society consisting of 50 or under send 1 delegate, over 50 and under 100 2 delegates, over 100 and under 200 3 delegates, and 1 delegate for every additional 100 members or fractional part thereof, so that the conference may be a thoroughly representative one.—B. D.

WORK IN THE PARKS.—We are pleased to hear that Mr. Enns is again preaching the gospel of spiritualism in the open air, and trust he will be well supported.

NOTICE.—PROSPECTIVE ARRANGEMENTS.

Announcements for this column intended for our next issue (the *Missionary Number*), should be posted so as to reach this office *not later* than mid-day on Monday next to secure insertion.

MR. W. TOWNS has paid another successful visit to Sheffield. He has been kept busy from morning till night and given great satisfaction.

FRIENDS who send us stamps in payment will oblige by using half-penny stamps, which are more serviceable to us than penny ones.

THE LYCEUM CONFERENCE AT OLDHAM was a grand success. In spite of the pouring rain many delegates attended, and an earnest spirit prevailed. We shall publish a report after the *Missionary Number*.

WE ARE PLEASED to notice that the Halifax friends have passed a resolution approving the proposed Annual Movable Conference of Spiritualists. We hope to receive similar resolutions from all parts of the kingdom.

WOMEN: THE PROBLEM OF THE FUTURE.—A fine paper on this important subject, by Mr. J. J. Morse, will appear in our issue for May 30th. Give it a wide circulation. We especially commend it to the women everywhere.

Mr. PARKER, of Slack Top, Wibsey, writes, testifying gratefully to the good he has received from the advice of the inspirers of Miss Parker. Having been unable to work through illness for a long time, he is now restored to health and strength.

RULES AND CONSTITUTIONS OF SOCIETIES.—Will societies which have printed rules kindly forward us copies of the same? We are constantly being applied to for advice on the formation and management of societies, and shall be glad to see how it is done in different parts of the country.

Rev. J. OWEN, the new president of the Baptist Union, said, "The preacher must be a *seer*. There must be in him something which no university, no college, no drill, no training could put into him; he must be in touch with God, and with truth, and with the souls of men." . . . "The work of the preacher was not ended; the printed page could not take the place of the living voice; and sympathy had always been, and would always be, an important element in teaching."

A SINGULAR PRESENTIMENT.—An old soldier and Army Reserve man, named Needham, was assisting to pull down some houses at Sheffield, when a gable end fell upon him. When taken out he was terribly crushed and mutilated, his features being entirely unrecognizable, and he was quite dead. His father, about 70 years of age, had a presentiment that his son was not well, and hurried to the building just as the body was being extricated.

A CURIOUS REVERSAL.—Mediums and *healers* are administering medicines. Doctors, who are supposed to rely upon drugs, are employing mesmerism (hypnotism for respectability) to magnetically cure their patients, and aid in surgical operations. (See report from the *Lancet* in last week's *Two Worlds*.) Is this a sign of the times of the way in which preachers and doctors "steal our thunder," and try to get ahead of us?

PASSED TO THE HIGHER LIFE on May 2nd, our old and esteemed friend and co-worker, Mr. Samuel Proctor. Previous to leaving the house a short service was held. The guides of our friend Miss E. Walton spoke, with deep feeling, words of comfort to the bereaved ones. His end was a happy one, gone to join the throng of immortals, whose mission will be to cheer and guide those little ones left behind. His body was interred in the Wesleyan Methodist Chapelryard on May 7th; aged 74 years. The guides of Miss Walton delivered two funeral sermons. Afternoon: "God is Love." Evening: "Voyage of Life." Both subjects were delivered in a noble and affectionate manner.—C. Proctor.

OBITUARY.—The mortal remains of our respected brother, Mr. H. Greaves, of Royton, whose sudden passing away after only a few minutes illness is deeply regretted, were interred at Royton Cemetery, on Tuesday, May 6th. The deceased was in his 52nd year. After the usual service several hymns were sung and suitable addresses delivered by Mrs. Barstow and Mr. W. H. Taylor. His kind and genial face will be missed by all who knew him.—John S. Gibson.

END OF THE WORLD COMING—PREPARE!

"Look out! No use looking in."—*Mark Twain*.

The *Times* prints this advertisement: "Five more Good Fridays and Easters are all that remain after this Easter until the Second Advent of Christ as a Bridegroom on March 5th, 1896, to translate 144,000 Christians to Heaven without dying before the Antichrist Napoleon massacres millions of Christians during his reign of 1,260 days, from August 15th, 1897, until January 26th, 1901, after which he will be destroyed at Christ's Second Advent as a Judge on April 11th, 1901, at the end of Daniel's great date of 2,345 years. These and other prophetic events, such as coming great wars and revolutions in 1891, will be expounded at Kensington Town Hall, W., next two Sunday mornings, afternoons, and evenings, and in Memorial Hall, Farringdon-street, E.C., next Friday morning, afternoon, and evening, April 11th. (See Rev. xii., xiii.; Dan. vii 24; ix. 25; viii. 14; xii. 11, 12.) Seats free." Besides those who gathered at the "Prophetic conference" at the Memorial Hall, Farringdon Street, the other evening, very few persons probably were aware that on that day the world entered on its last eleven years. It was announced authoritatively at the meeting by

the Rev. M. P. Baxter, that in Passover Week, April 11, 1901, the world will come to an end. It appears from a large placard which has been published that this is the date of the Battle of Armageddon, and "a great earthquake destroys all cities." So that the astronomers, who say that the sun has ten million years of life-giving heat in him yet, and the geologists that the world has coal supplies for thousands of years to come, are somehow out of their reckoning. Prudent people will still insure, confident Mr. Baxter notwithstanding. Dr. Cumming was equally prophetic and equally confident.

ANOTHER SIGN OF PROGRESS.—Rev. W. M. Arthur is reported in the *Heywood Advertiser* to have said, "The same kind of criticism must be applied to the ancient writings of the Jews as to any other ancient books by Greeks or Romans. A religious belief was not a matter purely of assent and nothing besides; it was not something to which they were to say 'yes' simply because they had been told to do so, and because it had been called religious. . . . No real penal calamity could overtake the truly honest doubter. Very often unbelief was only the hidden form of a deeper faith." If the Bible is to be tested by the same criticism as the writings of the Greeks and Romans, what becomes of the claim that it is God's Word?

A GREAT GULF BETWEEN THE BROADEST THEOLOGICALS AND SPIRITUALISTS.—Rev. W. Walsh, a Baptist minister of this type (who has been giving lectures on "The Bible" in the Secularists' Hall), essayed last Sunday night, to deliver the first of a series of others to follow, with the title, "The Evolution of Religion—The Unseen World." A new departure from Baptist habits was inaugurated: his audience were requested, while two hymns were being sung at close, to send up written questions; several responded, some four or five (evidently from spiritualists) were shelved, because the reverend gentleman was *uninformed*, "not having yet looked into it." He will be looked after.—Bevan Harris.

A CARD OF INVITATION.—The Smethwick spiritualists have had a neat card of invitation printed to give to those who are interested in the subject of spiritualism, for them to hand in their turn to any one they think would wish to inquire, and find the method attracts those it is desirable to reach, and keeps out the thoughtless and disturbing element. This is a good plan for a small room. The card is as follows: "43, Hume Street, Smethwick. Dear Sir, trance, inspirational, and normal addresses on spiritualism are given at the above room, every Sunday, at 6-30 p.m., and you are cordially invited to attend. Owing to the limited capacity of the room, this invitation is not public." The list of speakers for the month follows, and an intimation that information on the subject can be obtained at the close of the Sunday service, or on Wednesdays at 8 p.m.

The Directors of *The Two Worlds Company Limited* make a special offer of the volumes of *The Two Worlds*, bound in cloth, to societies for their libraries at the nominal price of four shillings each, carriage extra. Any of our friends, who will present a volume to the Free Library, or any other institution, can have one at the same price, viz., 4/-, by applying to Mr. E. W. Wallis. We hope many societies and friends will avail themselves of this offer, and place our paper within reach of the reading public. Our readers know the worth of these volumes, the variety and educational value of their contents. No words of ours are needed, therefore, to commend them, and we hope to receive orders for a good number at the small charge at which we offer them.

SPIRITUALISM has revealed to humanity the real nature of life after death, and through mediumship, spirits have found an open door to revisit the scenes and friends of earth, and explain their experiences, painful and pleasant, in the world of souls. Those interested in these descriptions of the "new world" (and who is not?) will find much food for reflection and instructive reading in the pamphlet, entitled, "Heaven Revised," which is among the best and most recent publications of this class. It can be obtained of Mr. Wallis or Mr. Morse, price 1s., post-free.

A NEW SOCIETY IN BURNLEY.—A correspondent informs us that a meeting room has been taken, and is being furnished for public services, in the Burnley Lane district. This step has been talked of for more than twelve months, and now that it is being brought to fruition it should have the concurrence of all earnest spiritualists. The promoters are some of the oldest spiritualists in Burnley, who assisted to open the cause at Nelson and Colne. No spirit of rivalry exists towards the parent society, this new effort being intended as a co-operating branch, their object being to spread the cause and bring the work nearer to the doors of thousands who do not know our truths, and never go to our meetings. Our duty lies in carrying to others what has been of so much benefit to ourselves. Mr. Tatham, of Grey Street, is treasurer, Mr. N. Latham, of 216, Colne Road, hon. sec., *pro tem.*, and will be glad to hear from trance or inspirational speakers who have open dates. An opening tea party will be held on Saturday, May 23rd. All friends are invited.

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 " Mr. Dawkins, 1, Alscot Road, Bermondsey, S.E.
 " Mr. Pitman, newsagent, Silver Street, Notting Hill Gate.
 " Mr. Parker, newsagent, Oxford House, Pellatt Road, East Dulwich.
 " Mr. J. Brown, 18, Bakers Row, Whitechapel.
 " Mrs. Pragg, 101, Caledonian Road, N.
 " Mr. Rertons, 29, Mare Street, Hackney.
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Mrs. Forrester, Clairvoyant, Trance Medium, 64, Wilt'n St., Middlesbro'.
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